



O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.

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

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

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OUR GROSSEST PRINCIPLE

G. DE PURUCKER

FUNDAMENTALS of the *Esoteric Philosophy* was published in such manner and in such presentation as would arouse intelligent comment and interest through thoughtful investigation of the ideas contained in its pages. Years before my great predecessor Katherine Tingley passed on, I was impressed with the tragedy, as it always seemed to me, of many even really thoughtful Theosophists taking the paradigms, diagrams, designs, which appear in our books, as signifying pictures or pictorial representations, somewhat after the fashion of photographs of actual existences; instead of being taken, as they were intended to be taken, as symbols, *i. e.*, symbolic representations and not pictures of realities usually belonging to other planes of being. It occurred to me that perhaps one of the reasons for this misunderstanding was the fact that there was little or no variation or change in these symbolic diagrams as they appeared in our various works. The fact of such lack of variation was proper enough and necessary because

certain diagrams or paradigms are accurate symbols, and it is natural that they should become standard diagrams in our literature.

This uniformity and lack of variation greatly appealed to most people of well-ordered mentality. All thoughtful people love order, system, regularity, and accepted points of thought — nobody likes them more than I; yet if one lets systematic regularity govern one's thought instead of oneself being master of it, one soon wanders from the truth intended to be set forth, because one becomes enslaved by this system. Thus it was that in giving the lectures, of which *Fundamentals of the Esoteric Philosophy* was an accurate but not complete reprint, and with Katherine Tingley's advice agreeing with my own feeling in the matter, I intentionally varied these diagrams, paradigms, designs, doing so with deliberation and with intent to arouse comment thereon; I did so deliberately, I say, because I was trying to break the crystallized molds of mind which had been builded up around these various diagrams or paradigms. Mark you: it is not the paradigms or diagrams which were wrong; it was the manner in which they were accepted and the danger that I saw clearly of their being understood to be pictorial representations instead of symbolic presentations.

Let us pause a moment in thought, leaving diagrams and paradigms aside. We have the clear statement in our philosophy, reproduced in *Fundamentals*, that the cosmic Originant or source of being is what is called Parabrahman, 'beyond Brahman' — a mere name for the Boundless, that is to say, whatever is beyond and within what Hindû philosophers call Brahman or the cosmic Second Logos with its accompanying veil Pradhâna. From this cosmic Logos there issues or flows forth all subsequent Cosmic Life, Intelligence, Substance, these manifesting in innumerable hierarchies or hosts of beings ranging from the most spiritual, or the first of the procession, down to the least ethereal, or the most material, of the hierarchical procession of lives. This system of hierarchies is the structure or carpentry of the Universe; and obviously most of it, if not all, exists on planes far superior to our physical realm and therefore forming the inner or invisible spheres of Cosmic Being.

When manifestation opens or begins in any one Solar Manvantara, there spring into activity, here and there and elsewhere, in multi-myriad points or places — literally in billions and trillions of points or places — what we call *laya-centers*, of all which the first or originating cause is

the First Cosmic Logos. This term 'First Logos' can be applied to a solar system, or even to a microcosmic entity like man — the reason being that Nature reproduces herself repetitively throughout her entire structure. 'As above, so below; as below, so above'; following the archaic Hermetic axiom. The First Logos, in man's own case, is the *Âtman* of his constitution, springing forth as a seed of consciousness-life from the cosmic *Paramâtman*, from which *Âtman* hangs as a jewel or pendant; or to change the figure of speech a bit, the *Âtman* is like a drop of water of the Cosmic Sea of Consciousness-Life-Substance. Similarly so on the Cosmic plane in the evolution of a solar system: forth from this First Logos there comes into being, or springs into existence, the Second Logos, its vehicle; which in man's microcosmic case is represented by the *Buddhi* in him, the veil surrounding the *Âtman*, enclosing it — just as *Mûlaprakriti* does or acts for *Parabrahman* on the universal scale, or indeed on the para-universal or hyper-universal scale — and yet this *Buddhi* by analogy is a logos in itself because it is the second stage in the evolution of beings. Next, born from the womb of *Buddhi*, there is the *Mânasic* seed, the manifested Logos, which we may likewise term the formative or so-called 'creative' Logos, so-called because the first in the series of descending entities to manifest as an individual ego, which we may thus call the Third Logos; and which in the cosmic scheme is *Brahmâ* with its surrounding *śakti* or energetic veil called *Prakriti*.

Here then you have the picture; you have the three Logoi in man's constitution: *Âtman*, the First Logos or the unmanifested; *Buddhi*, the Second Logos, or quasi-manifested; *Manas*, the Third Logos, or manifested.

One more thing: Referring to what was first above said, I again state that it is exceedingly needful to break the molds of mind which imprison us all. When we can break these molds of mind, then we advance because then we are freed; then we get new ideas, new thoughts, because we have shaken off our shackles; and spreading our wings we are enabled to rise to the higher sphere of consciousness above us into the *Buddhic* plane. Indeed, the breaking of a mold of mind is truly an initiation, for we step into a new vision, we have a new vision into a new sphere of consciousness, and are at liberty to act in this new sphere of consciousness if we can arouse within ourselves the spiritual yearning and the will to do so. In time, it will become a necessity to do so.

Let me suggest an example of such a new thought involving a breaking of an old mind-mold, which when understood thus becomes a new initiation. It is the following: I suppose that most people, from their study of our classical Theosophical books, take it for granted that the physical body is the grossest principle in man's constitution. By the word 'grossest' I do not necessarily mean the most material, because matter itself is by no means of necessity the grossest form of manifestation of the cosmic life; by 'grossest' I mean the principle within us whose tendency, once we become enslaved by it or subject to its dominance, enchains us the most by its attractions to the lower spheres of consciousness.

Hence I say that the physical body is far from being the grossest principle in man's constitution, although it is the most material in the usual sense of the word, *i. e.*, it is physical. Yet a moment's thought should convince anyone that his temptations, his ugly desires, his evil passions, his emotional storms, rarely or never arise in the body, but in the desire-principle within him and in the fears of this desire-principle of being thwarted of its objectives. Hence I say that the grossest principle in man is the Kâma, the fourth, and it thus is the lowest or most dangerous in the qualitative aspect of man's constitution.

When any evolving Planetary Chain reaches the fourth plane, it reaches its lowest plane of descent, and thereafter begins to rise. Similarly, when a Race reaches its fourth plane, its central part or point, then it reaches its grossest expansion of life — that point in which its energies are most strongly kâmic; and, if it be successful in overcoming the attractions of the fourth, thereafter it begins to rise along the Ascending Arc of its own particular cycle. The rule is the same everywhere. The fourth principle in man is the lowest, and therefore the grossest; but not always necessarily is it the most materially compacted, as illustrated above in what I have stated concerning the physical body. This is the reason why H. P. B. arranged the diagram or paradigm of the seven spheres of the Planetary Chain in the manner in which she did arrange them. She merely copied Nature's own arrangement.

Yet we should not misunderstand these arranged diagrams or paradigms to be pictures or pictorial copies, photographs so to say, of the way the spheres of a planetary chain actually would appear to the luminously clairvoyant eye of a spiritual seer; for it is not so. It is not true that the spheres in Nature are arranged like a collar of pearls; this

is a paradigm, a symbol, a diagram *suggesting thought*, but *not giving a picture of the facts*. Nevertheless, do not misunderstand me to imply that paradigms or diagrams are useless; the exact contrary is the case. They are extremely useful because they suggest, they give hints, they give to the mind a peg, as it were, on which it can hang its thoughts — but the lesson is that the mind must not crystallize around this ‘peg’ and look upon it as being a picture. It must always remember that it is but a symbol, stating facts, but in a symbolic way.

Thus also it is in man’s constitution, where the grossest principle in him is the fourth, because this fourth principle in him is the seat of those powerful impulses, instincts, lower yearnings and attractions, which in the present sphere of man’s activity in the material realms are more downwards than upwards. On the other hand, remember also that the superior parts of Kâma are divine because every principle in man is septempartite, or, has seven phases or degrees or qualities also ranging from the highest to the lowest. The Kâma itself has an Âtmic, a Bud-dhic, a Mânasic, a Kâma-kâmic, quality or phase, as well as other lower qualities or phases; and it is mostly in the lower qualities or phases that the human consciousness is at present enchained — strictly speaking, in the Kâma-mânasic. Thus I repeat that it is not the physical body which is the grossest principle in him, even from the standpoint of substance. Indeed, I will go farther and say that the physical body is almost ethereal in composition or structure when compared with the lower parts of the fourth principle in us.

Finally, and as a concluding observation in this intricate subject of the study of man’s principles: Remember that it is through the fourth principle, through its higher parts which as above said are divine and spiritual and intellectual, that man can and indeed must rise to higher things, for it is the seat of aspiration *as well as* of desire, of yearning towards spiritual beauty *as well as* of appetites for the gross things in life.



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

— MARCUS AURELIUS

THEOSOPHY AND CHRISTIANITY

(THEOSOPHICAL UNIVERSITY LECTURES, 1932-1933)

H. A. FUSSELL, D. LITT.

I — INTRODUCTION

THESE lectures are the result of the reading and the thought of a lifetime. As a young man, in the sixties and seventies of the last century, I was profoundly interested in everything relating to the origins and the development of Christianity. Besides, I wished to be able to conform to the Apostle Paul's behest, and give a reason for the faith that was in me. While some of my friends were believers, untroubled by doubts, others, and they were in the majority, were skeptically inclined. We often met for discussion, and I must say they were fair-minded and always ready to hear the opposite opinion. I was brought up in the Broad School of the Church of England, and eagerly read the works of their most eminent and scholarly men, and also heard many of them preach and lecture. I was familiar with the teachings of Islâm, of Brâhmanism, of Buddhism, and studied all the ancient scriptures of which translations were then being made. When about forty years of age I became interested in Theosophy. But though I was living in London, only a stone's throw from H. P. Blavatsky's residence in Lansdowne Road, I was unaware of it. The reader will excuse these personal reminiscences, I trust, for they serve to indicate the scope and purpose of this series of Theosophical Lectures, and also, I hope, will show whatever fitness I may have for the gigantic task I have undertaken, namely, to review and explain Christianity as an outgrowth, and I must say, often a perversion of the ancient teachings of the UNIVERSAL RELIGION, now known as Theosophy. My readers must judge how far I have been successful.

Not so very long ago, Christianity was considered to be the only true religion, because it was divinely revealed — "in the fulness of time," the Biblical expression is — and divinely safeguarded and preserved to the present day. All other religions were deemed 'false religions,' or, at best, guesses at the truth which was later to be revealed. It was held, however, by the more liberally-minded theologians that, as these religions were preparatory to Christianity and even anticipated some

of its truths, those who had held them sincerely would ultimately be saved.

About the middle of the eighteenth century, however, it began to be seen that these pious opinions of our forefathers were not borne out by facts. Franz Bopp (1791-1867), the learned German philologist, laid the foundations for all future linguistic study and historical criticism in his great work: *A Comparative Grammar of the Indo-European Languages*. Fairly accurate translations of the ancient scriptures of the East were soon within the reach of an intelligent and interested public, who saw that there was truth in *all* religions — truth mingled with error — and that Christianity was no exception to the rule, for, as later, in the middle of the last century, Kuenen, the Dutch liberal theologian and scholar, very graphically expressed it: “Christianity is but one of the great religions of the world, nothing less, but also nothing more.” Kuenen, Wellhausen, and others, proved also unmistakably, that all religions had evolved, and had adopted and adapted much from older religions and philosophies, and that their founders had been not so much originators, but transmitters of truths taught before their time. Bopp, then, may be regarded as the inaugurator of a new science: Modern Philology and the Comparative Study of Religions, both forming part of what is now known as Historical Criticism.

It should be noted that the oldest known languages are the most highly inflected and the most capable of expressing subtil shades of meaning, which our modern languages have no means of rendering. The Eskimoan language is a case in point; but it is more to our purpose that Sanskrit is richer than Greek and the old Vedic Sanskrit more complex than the Sanskrit of the Upanishads. We may well ask how it was possible for Max Müller to maintain that the hymns of the *Rig-Veda* express merely the imaginative infancy of the race, while in truth they are the philosophy and the religion of a highly developed civilization, of a people with elaborate religious rites and ceremonies expressing a profound symbolism which only an old and cultured race could have evolved. Ancient Egyptian is another instance. These are anomalies which only Theosophy can explain.

In the meantime, H. P. Blavatsky had written *The Secret Doctrine* (published in 1888). Her purpose was, she tells us, to prove that all religions teach the same essential truths, and that they all originated in, and are fragments of, the ancient Wisdom-Religion, once the uni-

versal religion of mankind. This view was entirely new in her time, and met with general opposition and ridicule; although later it was favored by several of the earlier students of Comparative Religion, as being most in accordance with the facts and as best explaining the many likenesses between them. Theosophy, therefore, has done much to bring about the more liberal views that now prevail in matters of religion and philosophy, generally speaking. Thousands of books have been written to reconcile the so-called conflict between religion and science, and continue to be written. And on this subject, too, Theosophy has much to say, as we shall see later on.

Now, man is *naturally* religious, and, outside the teaching of Theosophy, there are three main theories to account for this and for the origin of the various religions of mankind. (1) The feeling of dread, awe, and wonder of 'primitive' man, who saw in the phenomena of Nature — in the sunshine, the rain, the lightning, the earthquake — the action of beings endowed with intelligence, but capricious and wilful like himself. This manner of looking at Nature is generally called 'Animism,' and not so very long ago was associated with 'primitive' man's belief in ghosts, and was regarded by many as the origin of our religious beliefs. In this very crude form it is no longer held except by a few extremists. Animism has lately been defined as "the tendency to find mind in Nature," and that is what some of our modern scientists, like Sir James Jeans, are doing, and the conclusion is that a "rational soul or mind" (or *minds*, as Theosophists would prefer to say), "is working throughout" the universe, or it could not exhibit law and order. (2) The feeling of absolute dependence of the 'creature,' man, on his creator, or creators, for the Vedic religion taught the existence of *many* gods, all of whom helped to form the universe and man. This is a view favored by many modern theologians, who still believe in a personal God. (3) As man developed these beliefs and feelings became more spiritual, reverence and responsibility arose, and religion such as *we* conceive it came into being. According to this theory, then, religion has its origin in feeling, in emotion, vague at first, then more precise. The name of Schleiermacher is usually associated with this theory.

Here a few words about religion in its profounder sense, its nature, and its essence. The religious thought of today regards "the ideals of humanity as something to which the universe is pledged." Some years ago Bertrand Russell, for all his pessimism, stated that "it is the quality

of infinity that makes religion; the selfless, untrammelled life in the whole which frees a man from the prison-house of eager desires and little thoughts." And Nettleship, an Oxford tutor of the last generation who profoundly influenced many of the best minds of his day, said: "The sense that you are, in so far as you are anything, the child of the larger life, is religion." These are noble ideas, far in advance of the older orthodox teaching that the revealed will of God is the only true test of religion and morality. The Theosophical teaching is that ethics and morality and, consequently, religion, are *rooted* in the very structure and processes of the universe, of which man himself (the thinker, the doer) is an integral part, and for this deeper, truer, conception of religion *per se*, I refer my readers to Dr. de Purucker's article 'Religion,' in his *Occult Glossary*.

The value of this deeper knowledge lies in its inspiration to *action*. The interest in religion has shifted from creed and dogma to inner, personal experience; the self-sufficient purely personal consciousness dependent on the 'brain-mind' is yielding to the higher, more interior, spiritual consciousness, which is never inactive in us, though often unheeded. It is interesting to note that these "successively larger spheres of conscious life" — of a higher consciousness enveloping ours, were stressed by that truly remarkable German, Gustav Theodor Fechner, who anticipated so much of the scientific and philosophical thought of today.

How, we may legitimately ask, did the feeling of this larger, higher consciousness enveloping ours arise? Why should so many men of high intellectual ability, seeking facts, not fancies, experience it and call attention to it? What was the religion of the earliest races of mankind? And by the earliest races of mankind I mean races far anterior to so-called 'primitive' mankind, which is as far back as students of Comparative Religion can go, but for whose existence *evidence* is not lacking to all who can see it. According to Theosophy, nascent mankind had no religion *in the commonly accepted sense of the word*. They knew no dogma, nor did they believe on faith.

A slight digression is necessary here. There is a downward as well as an upward movement in what men call evolution. Evolution is an unfolding or bringing forth of what is already in a man or a thing. There can be no evolution unless there is something to evolve. That is surely self-evident. And so Theosophy tells us that man — that is to say, the

Manas-principle, the thinking, cognitive power, which makes us men — was, at a certain period of the evolutionary process, dormant, and needed awakening. The reasons for this condition or stage of development cannot be here given; it would take too long. But all who desire to know them, will find them convincingly set forth in *The Secret Doctrine* by H. P. Blavatsky, and in *Fundamentals of the Esoteric Philosophy*, by G. de Purucker. The former tells us that

no sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine power, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self.

Note these two contrasting expressions ‘a Man-God’ and ‘an animal,’ which so aptly describe man as he still is today — the dual nature of man, which *explains* the existence of moral good and evil, that problem which so many deem inexplicable.

The religion of primitive man, may then be described as the feeling of reverence for that which is — or for those who are — higher than ourselves; for man’s mental eye was opened by beings who had been men like himself in former world-periods, who had become higher by personal effort and “self-directed evolution.” It is this kinship with the Divine which, in spite of the denial of some rationalists and materialists, is the beginning of religion. It contains in itself the promise of man’s future progression, which, if it is that of a divine being, is necessarily endless. It contains the key to the constitution of the universe and *of our action in it and on it, and its action upon us.*

It has been said that “truth is matter of science and philosophy, religion of imagination and feeling.” Not so, it is rather a growing experience, an experience which is impossible without intellectual development. Intellect and feeling — which latter I would call the emotional reaction to knowledge — must go hand in hand, or disaster will result, and both must end in *action*, for truth, to be really known, must be *lived*. According to Theosophy — and it is a view which commends itself to all men who have gone at all deeply into themselves, and have some knowledge of their latent possibilities — it is Religion-Philosophy-Science, in indissoluble unity, that is needed, and not any one of the three in isolation. This is what Theosophy is, and as such it is the basis of all religions and reconciles them in one universal system of ethics, which

latter is indispensable to real, sustained, enduring progress for mankind.

The greatest truths become commonplaces in time, or are forgotten, or what is worse, are perverted, for periods of darkness alternate with periods of light in human progress. So they need to be brought, time and again, to man's attention, to be re-stated in their original purity, and made once more effective in life and conduct. This is pre-eminently the mission of Theosophy; no other system of thought can do it. Theosophy perpetually reminds man that "if the root of mankind is one"—and the solidarity of the human race was never more apparent—"there must be one truth" which is the basis of all religions, philosophies, and sciences, despite their seeming differences.

Religious people claim to be "children of God"; and all men, as we have seen, feel that they are parts of a greater life, at least in their deeper moments. It entails a great responsibility. How shall we acquit ourselves of it? By our deeds and our actions, which are more revealing than words, or a merely intellectual assent? These are not pious platitudes, but searchings of "the heart and reins," to use a Scriptural simile.

And now, having determined, I hope to the satisfaction of the majority of my readers, what religion in its essence is, and also the rôle of Theosophy in human progress and development, we may proceed to our main theme: the origin, growth, and development of the Christian religion, and its place in history.

(To be continued)

THEOSOPHY AND FRATERNAL UNIONS

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

THE object of this paper is to examine a certain question which sometimes presents itself to inquirers and which Theosophists may find themselves called on to answer — a question which may be put in one or other of the following forms: What is the relation between Theosophy and those fraternal organizations which seek to unite by a bond of fellowship the members of various churches, religions, or beliefs? What should be the attitude of a member of the Theosophical Society towards such bodies? Should he join them? Should any attempt be made to bring about a union between the Theosophical Society and an organization of the kind mentioned? The idea of unity and universal

brotherhood is everywhere gaining ground and supplanting old notions of sectarianism and exclusiveness; and this feeling is finding manifestation in many admirable enterprises for bringing about such a union. It is seen among the various sects of a religion; it is seen on a larger scale in the movements to find a bond of sympathy, a common basis of belief, between the adherents of widely different religious systems; or it may take the form of efforts made towards breaking down the barriers between nations or between classes within nations. Our brief description will suffice to convey the idea of what we mean in referring to these movements; for they are increasing in number and prominence every day, and the experience of our readers will furnish them with instances. What then should be the attitude of a Theosophist to such a movement? What relation is there between the Theosophical teachings and ideals and the aims and methods of these movements?

In the first place it can be said with truth and emphasis that, inasmuch as these movements are working towards the realization of universal brotherhood, the breaking down of barriers between men and groups, and the promotion of unity of action among people professing the same fundamental ideals; therefore the attitude of Theosophists must necessarily be one of the most cordial sympathy. For Theosophists work for the selfsame ideals, and must consequently recognise these organizations and their members as fellow-workers in a common sublime cause. But the existence of such a bond of sympathy, such a cordial recognition of fellowship in ideals, does not necessarily imply the advisability of an external union, a pooling of resources, an enlistment under a common banner. And in saying this we are merely enunciating a well-recognised truth, which may be summed up in the motto, "Many hands, one heart." The body politic of a state embraces many bodies whose several efforts conduce towards a common end, but which nevertheless find it advantageous to maintain each its corporate identity. Harmony does not mean unison; it means the reconciliation of diversities. The general ideals and purposes of civil and ecclesiastical establishments may be in perfect accord with each other, without in the least implying that a corporate union should be established between them. This is a point which it will be unnecessary here to elaborate by further instances. Let each man hoe his own row and do with his might whatsoever his hand findeth to do. The Theosophical Society has its own special work to do — or, if the expression be preferred, it has its own appointed

share of the great work. It was founded and organized for that particular purpose. Other bodies, also working for beneficent causes, have their own special fields and methods. To take a single instance: the Theosophical Society and the Salvation Army are both working unselfishly for the amelioration of human conditions. We are surely justified in saying that each has high admiration of the other's work. But who would venture to recommend a corporate union of those two bodies, as likely to conduce to the efficiency of either of them, or to subserve their common humanitarian cause?

This principle, that harmony implies difference, and that any attempt to replace harmony by uniformity would be as undesirable as it is impossible, is no doubt recognised by the fraternal movements to which we are referring; and is merely mentioned here to show that sympathy does not necessarily involve external union. And yet the principle is so important that it seems advisable to dwell on it a little more. The world is witness today, as it has been many times in the past, of the folly of attempting to produce uniformity by coercion. Whenever force has succeeded for awhile in bringing about such a uniformity, it has been the signal for stagnation, slow decay, and dry-rot. In religion it means dogmatism and addiction to empty form. The Theosophical Society itself has always had to contend against influences which might bring about such a condition and turn Theosophy into a credal religion, worshiping the past, and requiring subscription to declarations of faith. All this, then, means that it is probably much better that the Theosophical Society and the various fraternal movements should continue to do their useful work, unhampered by such restrictions as any artificial union would inevitably involve. As to what any individual Theosophist should do — there is nothing to prevent him from doing as he pleases, so long as he continues to work for universal brotherhood; neither is there anything to prevent him from asking for advice, should he desire counsel from a trusted friend.

Having thus cleared ourselves, as we hope, from all suspicion of wishing to decry other people's work, we intend to fulfil the purpose of this magazine by stating our view of the Theosophical ideas and methods; and this will necessitate showing points of similarity and difference as regards other movements in the cause of fraternity. And the first point we wish to emphasize is this — that *Theosophy does not so much try to enforce a union between things supposed to be separate, as endeavor to*

show that these supposedly separate things are in reality united. Mankind is actually one and united in its spiritual nature; it is separate in its lower and material nature. The more men live in externals, the wider do they diverge in their interests. Their external natures are obviously and necessarily diverse and separate. Let them dwell solely in their lower natures, and then they will identify themselves with the points of difference and lose sight of their spiritual unity. Conversely, the more men rise to a realization of the spiritual values in life, the more closely do they draw to one another in a real union. Such a union is not forced and arbitrary; it comes as a natural growth, as a revelation. Unity is an existent fact, needing but to be recognised. Too often it is treated as a non-reality, to be produced artificially by an application of extraneous pressure.

In this regard Theosophists frequently find their view in contrast with that taken by many other people. It is too often assumed that things are separate and that it is necessary to bind them together or weld them into a mass. Thus we hear of bringing together separate sects or diverse religions or different nations; or of producing a blending of science and religion. But the Theosophist is not striving to produce a factitious unity between things that are essentially different; on the contrary, he declares that the universe is one and single, that unity is an actually existing fact, and that what is required is to make this fact evident. As just said, the way to do this in the case of human beings is to show them that age-old Path by which man can attain to a realization of his divine nature, thereby becoming actually conscious of his unity with all other men. The cause of disunion is selfishness: that is surely a point on which there is general agreement. But then comes the question of how to remove this cause of disunion. For it will be conceded that, so long as the cause remains, all efforts to produce the desired union must be fruitless. All too often humanitarian philosophers and would-be reformers have treated men as though they were pawns on a chess board, and have sought to build ready-made Utopias and fill them with the old unregenerate materials, as though unable to foresee the inevitable result, which history has so often exemplified — that no social or political form can be devised which cannot be made utterly futile so long as greed and selfishness prevail. These are perhaps commonplaces, but nevertheless there still seems occasion to repeat them.

In fact the Utopias which it is often proposed to superinduce upon

our imperfect humanity are such as would grow naturally of themselves as the expression of a reformed human nature; and the reform of human nature is the proper end to begin at. This is not to deny that a certain amount may be achieved by changing the political or social structure whenever this may happen to have lagged behind the needs and possibilities of humanity and thus produced a condition analogous to a tree that is hidebound. But such cases are occasional and exceptional, and do not change the general argument.

The next point we wish to emphasize in regard to attempts to bring about artificial unions, is that the procedure usually adopted is to seek a common ground for all by eliminating the points of difference and leaving only that upon which all parties can agree. But it is evident that such a process resembles that of finding a common factor in arithmetic: the more numerous the numbers taken, the smaller becomes the common factor. Where the bodies to be united are more or less alike, as for instance among a number of Protestant communions, there may be a comparatively large ground of common agreement; but where it is a question of very diverse religions, we shall find that, in order to avoid disagreement, we must whittle away so much that very little will remain. The common bond therefore becomes very vague and inadequate, and the basis of union is negative rather than positive.

But now let us see what Theosophy has to suggest in place of this attempted synthesis or mutual accommodation of diverse faiths. Theosophy, instead of trying to produce a unified faith, begins by affirming that there actually exists a supreme and universal religion — that Wisdom-Religion or Secret Doctrine which was communicated to the early races of mankind by their divine ancestors, and which has been faithfully preserved through the ages of history by its guardians, whom we call the Masters of Wisdom and Compassion. As all Theosophical students know, H. P. Blavatsky's masterpiece, *The Secret Doctrine* is devoted to proving the thesis that such a Secret Doctrine actually exists, and has always existed, and to outlining its chief tenets. By her great erudition she has been able to prove, by a comparison of the world's sacred scriptures and great philosophies, that all these have in fact been derived from the one parent source. Thus all religions are shown to be children of one parent, rivers flowing from the same fount, fed by the same head-waters.

Starting then from this point, what have we to offer as a common

ground for union between diverse faiths and nationalities? Not a mere residue left by a process of filtration; not a purely negative link; but something very positive and definite, something very vast and all-embracing, something that can arouse the enthusiasm and devotion of one and all — in a word, *the esoteric basis of religions*. The acknowledgement of such a program justifies Theosophists in declaring that they have a very special work of their own to do in promoting the cause of Universal Brotherhood; and they may well have their own views as to whether or not it would be advantageous for them, as a body, to promote or assent to any kind of coalescence with other bodies which, also working for brotherhood, have their own special methods. But let it not be thought that, in saying this, we are rendering Theosophists accountable for exclusiveness and intolerance, or that we are in any way departing from the solemn injunctions of the Masters that Theosophists should ever try to broaden and not contract. The ranks of the Theosophical Society are open to all, and independence of thought is allowed to all members to the fullest extent compatible with the integrity of an organization. Nothing can be found in the statements of the Founders to the effect that the Theosophical Society should adopt any policy which might tend to make it lose its identity and become merged or swamped.

Liberal historians may draw contrasts between the religious bigotry and bitter persecution of past times, whether between rival sects or between church and state, and the greater mutual tolerance of our day. But others may reply that perhaps this tolerance is due to the fact that we do not take our faiths so seriously as did our forbears; that our points of contact are not religious, and our common ground is secular. This illustrates the point made above, that efforts to promote fraternal union between members of different religions too often take the form of seeking for something to which all can agree, and which is therefore vague and lacking in force. All can agree in affirming the common fatherhood of God and the consequent brotherhood of men as sons of God; in reverencing the Golden Rule; in pledging themselves to the observance of honesty, purity, truthfulness, and other virtues, which after all may be regarded as civic as well as religious. But this is a negative program, and becomes more negative in proportion to the number and diversity of religions included. The union is based on a process of subtraction or filtration, and the members unite on the residue as their only

common ground. The great vital forces in the several faiths have to be eliminated because they are not common to all. If any want of success is noticeable in the efforts of these enterprises, if it is thought that they achieve little of practical and lasting value, however much enthusiasm may be evoked for a time; then what has just been said may supply the reason.

But now consider the position of Theosophy in this respect. Its ethical teachings do not rest on a mere emotional appeal, or on a reference to such vague expressions as the Good, the Beautiful, and the True. There is no need to seek solution for the difficulties of life by taking refuge in a negative quietism whose ideal of good consists in the avoidance of evil. For Theosophy has a vast and all-embracing philosophy of life, which includes the entire field of thought, religious, scientific, or philosophical. Nor is this a mere synthesis, a mere putting together of discrete things; it is a getting back to the fundamental and original unity from which religions and philosophies and sciences have diverged. It is a rebirth of the original Gnôsis. It is these teachings which constitute the intellectual justification of moral precepts.

If required to illustrate the above thesis by specific instances, it would be easy to do so at great length by taking the principal Theosophical teachings one by one and showing their bearing on the question at issue. But space will only permit of a brief reference. Theosophy has revealed the esoteric basis of all religions, and shown it to be one and the same for all. The various ecclesiastical dogmas, which are articles of faith for the several religions and which cause sectarian differences, are perversions of the original teachings. Thus the Christian dogma of vicarious atonement and the sacrifice of Christ for the redemption of mankind originated in the ancient teaching that the Spiritual man, by descending into material and terrestrial existence, sacrificed himself, in order that the purposes of evolution might be fulfilled, and the lower creation raised to the level of divine manhood. The Christ stands as symbol for the Divine principle which is incarnate in every human being, but which, by contact with the lower nature of man, has become imprisoned and banished from its divine state, in order that the entire human nature may thus be redeemed. It is signified in classical mythology by the sublime affection of the twin brothers Castor and Pollux, who represent the higher and lower natures of man respectively.

The Path or Way to self-knowledge is common to all religions —

and very few there be that find it, or are even looking for it. All devotees who are treading that Path are *ipso facto* brothers, whatever their creed or race. The doctrines of Reincarnation and Karman are vital truths of the Wisdom-Religion which have largely departed from exoteric religions of today, and need to be revitalized. This is no place to give a synopsis of Theosophical teachings, as we are addressing chiefly Theosophists; but the point to be made is that the special duty of Theosophists as such is to diffuse among people of all faiths and races these ancient truths which constitute the real basis of a universal brotherhood. Theosophists are working on inner lines; they need the co-operation of movements which are working on other lines, each performing its own particular function. But such co-operation does not imply formal corporate union, which would in general be disadvantageous to the interests of all concerned.

EVOLVING SOULS

G. DE PURUCKER

II

YOU will find these ideas, as you think about them, so familiar to your souls that you will ask yourselves after a certain time of study: "Why didn't I see this before?" As I have so often pointed out, not one of our Theosophical ideas or teachings has been invented; not one depends upon the 'say-so' of any human being living in any age of the present or of the past; but each such idea derives from a fully consistent, coherent, and logical explanation of the universe; for that is what Theosophy is, *an exposition of things as they are*—not merely of our physical universe, which is but one cross-section, as I have so often said, of the Universal Cosmos, but of the universe inner and outer, in other words, of all things everywhere at any time.

It is ideas that rule the world; it is ideas that govern men's thoughts and actions; and upon ideas are based the ideals which control the civilizations which they give birth to. As the divine Plato said some 2500 years ago: "It is ideas that make men great." And as Emerson said, speaking of this very thing, and referring, I suppose, to the query that so often arises in people's minds, to wit: "Which is the greater thing,

an idea or an act?" — people forgetting too often that there can be no act of any value which is not based upon some great idea:

One single idea may have greater weight than the labor of all the men, animals, and engines for a century.

Of course this is true. Men cannot even act without ideas behind their acts. On the other hand, a sterile thinker lives but half his life. He must carry his ideas into practice; he must *live* what he teaches, *be* what he preaches; otherwise, to use the New Testament simile of the Christians, he is but as a "tinkling cymbal" or as a "whited sepulchre": in fact, such a sterile thinker at the best is but a voice, and nothing more.

In the first article on this theme I pointed out the meaning of evolution as a Theosophist understands and teaches it, and also pointed out to you what we understand and mean when we speak of 'souls.' These are matters which concern very intimately every thinking human being. There is a shocking amount of trash in the world in the shape of speculation and theory about these matters. I don't mean this last remark unkindly, but as a simple statement of a fact; and every thinking man and woman knows that fact. Most people don't stop to analyse what they mean by using such words, but accept them as mere counters, because other people have used them, and they have seen them in books, or heard them in the mouths of others whom they look up to.

But the uncompromising and inflexible logic of the Theosophical philosophy does not permit us to do this when we desire to speak with care and due consideration of the terms which we must use. Then, words with us are more than mere counters; and while naturally we have to employ the vernacular of the age in which we live, in order to be understood and to pass our ideas into waiting and intelligent minds, nevertheless among ourselves we do try to be very careful in the use of the words that we employ.

Evolution, then, as we understand it and teach it, is in exact accordance with the Latin derivation of this word: the unfolding, the unwrapping, the rolling out, of what is within. Can anything come out which is not there to come out? Can something different come out from what is there to come out? Obviously not.

It is therefore clear that evolution consists in any individual case in the manifesting of inherent or innate or latent powers and faculties

and tendencies of expression; and although this be a slow process when left to natural conditions alone, there is a method of hastening the evolutionary process, which method has always been known in the world among Sages and used for the quickening of the progress of their chosen disciples.

These powers or faculties or capacities, whatever they may be, in the long pilgrimage of human evolution — and indeed of the evolution of every other entity and thing in the Boundless All — have been involved and inwrapped and inrolled into the fabric: so to say, into the very spiritual ‘blood of the blood’ and spiritual ‘bone of the bone’ of the evolving entity, so that they are verily he himself. In living he grows, and in growing he advances by manifesting what is within himself, pouring out that which has come into him before, but improved nevertheless at each going forth into manifestation, at each new age of such rolling out of latent capacities: which is but another way of saying that the evolving entity indicates continual improvement in the everlasting flowing of time. This is what we Theosophists mean by ‘evolution.’

By ‘souls’ we do not mean things immortal, thanks be to the immortal gods! You and I as thinking creatures are human souls; but as every human soul, as at present manifesting itself, is obviously an imperfect entity, it therefore is not immortal. Who would want to live as he now is in an immortality of imperfection lasting through endless duration? I would not. To me it would be an endless hell.

But outside of anything else, what we may wish or may not wish has little or nothing to do with Nature’s operations. Nature in her majestic procedures is as impersonal as the falling of the rain or the shining of the sun, and it should be perfectly clear that an imperfect thing can no more be immortal throughout eternity with continuous and uninterrupted and as it were crystallized consciousness, than can any other contradiction in Nature exist.

Do get this idea clearly: immortality in imperfection finds no place in eternity; and every human soul is an imperfect entity, because it is a growing entity, a learning thing, an evolving thing, and therefore it should be quite clear that no imperfection can put on the garments of immortality. Therefore do I repeat again, thanks be to the immortal gods that we grow and learn and advance ever steadily towards a goal which we can never reach; for the reaching of such a goal would mean the sinking into a crystallized immobility of conditions, which is as horri-

fyng in conception as it is revolting to our instincts of truth. The pity of it all is that men want the universe to be as their imperfect brain-minds think it ought to be. If such could be the case, then we should have immortality for arrogant and increasing selfishness, which is imperfection; a composite and compound entity, which means ultimate dissolution and precedent suffering and pain, would be immortal. If people only realized what they meant by using such expressions they most assuredly would refrain from expressing their own ignorance so blatantly.

The soul, then, is a temporary structure builded around the Monadic Ray, the spiritual ray within us: it is our link (it matters not what name we use in this connexion, provided the idea be clear) with the divine, essential Self within us; and this divine, essential Self we call the Monad, which is in its higher reaches and in all essential particulars, a divine being, a god. The Universe is full of gods, as I have so often said. This is a new idea in our Occidental civilization; but oh! it is so old; it is the very a-b-c of all the religion and philosophy of the great civilizations of by-gone times, no matter in what part of the world these may be found; and the great poets and the great philosophers, the great thinkers even of modern times, have had glimpses of this wonderful truth, that the Universe is full of divine beings, spiritual entities, of which we human beings are the sparks, the thoughts, as it were, the offsprings — yes, and let me add that we human beings are not the only imperfect entities in the Cosmos having this divine derivation. Obviously not, for to the most imperfect intelligence, and to every eye which is not bigotedly unseeing, the entire universe around us is moving, growing, changing, and is therefore imperfect.

We human beings arrogate to ourselves, in our ignorance of truth, strange privileges which are not based on truth. Too many of us in the West think that we are the only self-conscious creatures that the Boundless Universe contains; whereas the voice of Nature on all sides proclaims to us in no erring accents, that we humans are but one family, one tribe, among incomputable hosts of evolving entities and things — yes, just one family in the midst of numberless others, and we, as such an evolving family, are furthermore passing through merely the present stage of our long, long, aeonic pilgrimage, always advancing to greater stages and larger degrees of perfection: coming out of the past, but out of a past so far distant that I know of no other system except Theosophy

which gives us even a hint or an inkling of the long road over which we have traveled.

We are now where we are, and are what we are, because of having become such, unconsciously to ourselves, by exercising our inner faculties and powers of intelligence, of will, of judgment, of choice, of discrimination, and of such parts of wisdom as we have. We have become what we are, as Katherine Tingley has put it, by more or less conscious "self-directed evolution"; and as we progress more and more, and become greater and grander in the scheme of things: as our faculties expand and come forth into manifestation in ever increasing and larger degree: the more shall we use this divine faculty of will, this divine faculty of choice and judgment, and carve our own destiny towards becoming divine beings, as and how we will to do so.

We are moving towards that destiny now as self-conscious human beings, even now as embryo-gods; but it will be long, long, ages yet before men even know what and who they are.

Yes, the Cosmos is full of consciousness — consciousness-es if you please, — even as the human race is a host of individual, thinking, self-conscious entities. We see the exemplification of the universal law of the individualizing of the energy of consciousness in that human fact; and other examples of the individualizing procedures of Nature are found in the beasts below us and in the hosts of the vegetable-world, even on this our own earth. Think of the many globes in space, and think also of the invisible worlds within and behind and beyond the visible universe, the conception of invisible Nature of which the great Seers and Sages have told us, filled full with self-conscious beings in various degrees of development, and of beings who have not yet achieved self-consciousness.

The universe, then, actually is imbodyed consciousness. It is a wonderful idea, a real key to knowledge and wisdom. The universe is full of consciousnesses; and indeed, there is naught but consciousness in the universe, for the vast aggregate of these consciousnesses *is the universe itself*. There is no matter *per se*; there is no spirit *per se*; they are two phases of the underlying reality; yet these two phases manifest spirits on the one hand, and matter on the other hand. I don't mean incarnate human beings, nothing so childish as that! I mean divine entities, entities less than divine, entities inferior to these last, then human beings, and the hosts beneath the human beings; and also those other

hosts, higher than the highest we can conceive of, whom we call 'the gods,' and those above the gods.

You know what matter is, according to the dicta even of our greatest ultra-modern scientists. They say that matter is naught but concreted energy, so to speak, and this is an old idea among us Theosophists. Indeed it is older than the enduring hills. But what does this mean? It means that every entity that is, is a part, as it were a life-atom, as we Theosophists say, of an entity still more great than it; and these hosts of evolving beings are not only limitless in numbers, but even as hosts are incomputable, so numerous are they. Where indeed can you stop? Where can you say: "Here a thing begins and there it must end?" Have you ever seen an absolute beginning with nothing preceding it, or an absolute ending with nothing to follow it? Such ideas are logical monstrosities.

There are beginnings and endings of conditions and states, and also of things, but only as things in certain particular conditions and states. Thus also is the human soul. It has a beginning as a condition or state of the structure around its divine Monadic Ray; and it has an ending as a *human* soul, because it had a beginning; it is an imperfect entity, a composite thing, builded of energy and matter, of spirit and substance, which two last are fundamentally one thing as I have often said. And what forms this structure around the Monadic Ray, which, while it functions as a structure — in other words, while man is in his physical existence on earth — is called the 'human soul'? It is what we Theosophists call the 'life-atoms' which compose, and in their aggregate are, this structure; but these life-atoms are not the physical atoms of chemistry.

The physical atoms of chemistry are, as it were, but the secretions and excretions (pardon these words; I can think of no others that just express the thought I am endeavoring to convey): the outthrown or manifested parts of that same Monadic Ray, thus building around itself its own garment of ethereal matter thrown out from within itself. Just as the sun clothes itself in its own light emanating from itself, flowing forth from its own heart, so does the Monadic Ray secrete and excrete from itself these life-atoms, thus building around itself its own garment of light, as we may call it, for light is energy, and energy is substance, and substance is matter, of course.

As the body builds its own flesh and bones, surrounded by the out-

ward skin, so in much the same manner does the Monadic Ray, when it descends into incarnation anew upon the earth, throw forth from itself, out from itself, and gather and collect around itself, a concretion of its own most material substances on any one plane, and this structure of life-atoms we call the human soul — the vehicle of the energies and powers of the spirit of the Monad, working through the Monadic Ray, which in other words is the Reincarnating Ego.

This, however, is but one-half of the substances or aggregated life-atoms composing the structure of the human soul, the other half being the vast number of life-atoms thrown forth, or secreted in and excreted from, the Monadic Ray in other lives, and which return by magnetic attraction to the Monadic Ray when it reincarnates.

This thought also gives the key to a most important matter, which is the generation of new-born elementals, so to say, by the evolving entity, these new-born elementals becoming part of what is called the material planes or spheres, and building up from the light-side of Nature, in other words from the spiritual part of Nature, that flowing river of energetic substances which manifests as the material or substantial or dark or 'night-side' part of Nature.

Many students have asked themselves where and how the material side of Nature is recruited, if throughout the endless eternity of the past every individualized entity has been progressing and evolving towards divinity or the light-side of Nature. Obviously the thought is a pertinent one, because the endless eternity of the past seems to give time enough to have refined all the substantial side of Nature into divinity. This, then, is the explanation of this most fascinating and profound subject.

We have a remarkable man in this country. His name is Henry Ford. Now this man is a Theosophist, even if he himself does not know it. He has said some most remarkable things. One of the most successful business-men of any age that history, at least, speaks of, his mind is keen enough, his intellection is alert enough, his instincts are bright enough, to have seized upon certain profound Theosophical truths. I have spoken of this fact in lectures. In an interview once given by Mr. Ford, he declared his belief in our Theosophical doctrine of Reincarnation. In expressing his belief in it, he did not use the same words that a Theosophist would use; but words do not matter much, since the idea was very clearly set forth. He understood what Reincarnation meant;

and if his interview as printed in the newspaper were to be read in a gathering of Theosophists, ninety per cent. of them would say that what Mr. Ford said was pure Theosophy.

And on this fact of the fundamental identity of energy and substance (or, as he calls it, "matter and mind"), Mr. Ford has the following to say:

A fundamental unity underlies all things. Matter and mind are one. They are different aspects of the same thing. Everything is material. But reduce matter far enough and it appears as the other thing. The spiritual is only another aspect of the material. The material is only another aspect of the spiritual.

This is an amazing declaration for a man who has never studied Theosophy, as far as I know. (If he has, he has not proclaimed it.) He has here set forth in very terse and brief language one of our greatest truths, which also is one of the greatest keys to an understanding of life and of the universe, and therefore of man an inseparable part of that universe, and therefore having within himself everything that the universe has — manifest or unmanifest in him, as the case may be.

Do you see what this idea means? It means, first, that man in his inmost is deathless, because his inmost is his highest, the inmost of the inmost of that Universe, and that everything else, everywhere at any time, is built in identical fashion and fashioned of similar substance and filled full of the same spiritual and other energies that control the universe. Our destiny as human beings, therefore, is to develop what is within us — the higher powers within us, which are the higher powers of the universe — to take our rightful place in the Cosmos even now as self-conscious embryo-gods, and to conduct ourselves as such — in other words, to live like true men and women.

I suppose that certain unthinking people, after reading what I have just written about the human soul being mortal, will ask: What, then, is the difference between the human being and the beast? Well, that is a knotty question to one who does not understand Theosophy. It would be absurd if I were to say offhand, merely for the satisfaction of making an empty point of argument: "Oh! There is a great difference, and I will proceed to explain it to you." There *is*, of course, a great difference, an immense difference, between man and the beast, which difference I shall try to explain; but so far as the lower parts of the human constitution are concerned — *the lower parts*, mind you, — there

is very little difference in origin or in destiny between a human being and a beast.

As the human has a soul and a divine, essential Self, so likewise has a beast a soul — but a beast-soul, not a human soul; in other words, a life-atom which has evolved less far than has the human soul. But that beast-soul, in its origin a life-atom, is nevertheless a soul, the structure of which will reassemble itself around its own Monadic Ray at each re-fleshment, even as occurs in the case of man. Every such Monadic Ray inspires the higher parts of the humble beast in exactly the same way as the Monadic Ray, which is the innermost of man, inspires him. But before passing on, let me say immediately that in the beast this Monadic Ray is practically unmanifest in the sense of self-consciousness, whereas in man it has so refined the soul-structure through which it works and acts that this structure has been evolved into self-conscious incarnation by its spiritual parent, which is its own Essential Self.

The beast thus is automatically conscious; the man is self-conscious, and this difference is enormous — in fact, it is a gulf so great that nothing in Nature can bridge it, except the beast gain self-consciousness through the incarnation of the Monadic Ray in the soul-structure; and this will happen for all beasts, and indeed for all other entities inferior to man, in the very far distant future of another Manvantara or great Life-Cycle.

Oh, the egoism of us Occidentals, thinking that we as human beings are favored creatures in a universe where no favor ever exists! Think how much greater and grander is the other view, the view of the entire world of ancient times! And this view we can understand so clearly, and have our understanding so greatly enlightened by it, if we use one simple key. What is this simple key? *Our oneness with the All*. Think of it! It is a wonderful thought, and is the root, the foundation if you prefer the metaphor, of all the greatest philosophies and religions that the human genius, inspired by the inner god of the first promulgator of each one such philosophy or religion, has given to the world.

Oh, the divine feeling of compassion and pity which comes with a sense of oneness with the All! We learn to forgive our fellows; we learn to understand them better, because we realize that they are not merely akin to us, but, in very truth, are bone of our bone and blood of our blood, not merely in the physical sense, but in the spiritual sense as well, if we can use these physical terms to describe spiritual existences.

And this oneness with the All includes not merely some vague and abstract idea of an origin in the universe, but that all other beings and things, those higher than we and those lower than we, in endless stages, are similarly and equivalently linked with us, and we with them, in unbreakable, inseparable bonds of union. And Christians will be the last, if they are sincere in their beliefs, to say that a Theosophist "puts himself upon the level of a beast," because in one of the canonical books of their own Bible, that is to say, in the book of *Ecclesiastes*, chapter iii, verses 18 to 21, you will find the following, which I have translated from the Hebrew original myself rather than use the more or less biased translations of the Hebraeo-Christian Bible that exist: here it is:

I debated in my heart concerning the condition of the sons of man, as Elohim [the 'god' or the 'gods,' if you like] made them, and seeing how themselves are beasts, they themselves. For the destiny of the sons of man and the destiny of the beast are one destiny to them both; even as dieth the former so dieth the latter; for there is one spirit in them all; so that the pre-eminence of the man over the beast is nothing; for all is illusion. All goeth to the one place: all is from the dust; and all returneth to the dust. Who knoweth the spirit of the sons of man which riseth upwards, and the spirit of the beast which descendeth under the earth?

This book of *Ecclesiastes* is supposed to have been written by one who in the days of my boyhood I was taught to consider 'the wisest man who ever lived': the mythical King Solomon. At any rate, the book is entitled *Qohemoth* in the Hebrew, which means 'the Teacher.' This Hebrew book is a mystical work, and in the passages quoted we are told that "even as the beast dies, so dies the man; they both go to one place; both came from the dust and both return to the dust." The allusion is obviously to the lower parts of us; and it is true, thank the immortal gods! because who would desire a continuance in endless immortality of those lowest parts of us, imperfect, trifling, often wicked, foolish, stupid, and ignorant?

Then at the end we are told: "Who knoweth" the difference between "the spirit of the sons of man which riseth upwards, and the spirit of the beast which descendeth under the earth?" — showing by this allusion that there is some very real and important difference between man and beast. And indeed there is! — a real gulf which evolution, as a Theosophist understands it, alone can bridge.

The difference is this: that man is a self-conscious entity, which is consciousness reflected upon itself, thus producing self-consciousness;

and this is a divine quality, for thus does consciousness know itself. This is achieved through evolution — not by the adding of experience to experience, or of emotion to emotion, or of thought to thought, or of idea to idea, as evolution is commonly supposed to be, for this would be but a mere heap or pile, without co-ordinating and unifying power. This I do not mean at all, but positively reject. As I have so often said, evolution means with us the unfolding, the rolling out, the unwrapping, of the inner and spiritual faculties and powers which, so far as man is concerned, has proceeded so far that the life-atoms which make the structure of the human soul are of a much higher grade than they which compose the structure of the soul of the beast, and therefore express much more fully all the faculties and powers of the Monad, of the Monadic Ray — yet not fully: I say “much *more* fully than in the case of the beast.”

If the structure of the soul of man were capable of expressing all the faculties and powers of his spiritual Monad, then man would be a true god walking on earth; and that will be his destiny in time to come; but he is not this yet. There, then, is the difference between the beast and the man — a difference of degree of evolution, but not of kind nor of spiritual origin.

Man is a composite entity, a being compounded of divers elements. If you like, you might represent the human constitution, interior and exterior, as a pillar of light, of which one end, the highest, is rooted in the Monad, which is a spiritual being, a young god, so to say, as we humans are embryo-gods.

This pillar of light, then, thus rooted in its source and origin, the immortal Monad, our essential Self, passes downward through the different grades and steps and conditions of substances or matters, which thicken and grow more concrete and gross as this pillar of what in the beginning was light, passes into matter more and more completely, so that the ending of this pillar of light is the physical human body. Furthermore, on each plane, in each world, through which this pillar of light passes or has its existence, a structure corresponding to that plane or world is builded, such structure or vehicle or body being fitted to manifest the supernal powers of the Monadic Ray on each such plane or in each such world. We might call these structures ‘knots of consciousness,’ and each such knot is in the material sense a host of the life-atoms; and each such structure, as I stated before, is composed of

the life-atoms belonging to each such plane or each such world, even as the life-atoms of which our physical body is builded and composed belong to this world and this plane.

These different structures of man's interior constitution we Theosophists briefly speak of as his 'principles,' the principles of his constitution. If you examine yourself, and if you examine your fellow humans, you will find many interesting things: you will find understanding, judgment, discrimination, will, love, compassion, pity — many other such noble and very beautiful things. You will likewise find that your consciousness is colored with other energies — passions, hates, envies, jealousies, malice, and many more such.

If you pursue your examination still farther into your own make-up (and what study can possibly be more interesting than this to any thoughtful man or woman?) you will find yet other things — instincts, intuitions, illuminations, but also blindnesses, wilful ignorances, perversities of various kinds. You will sometimes find your nature so contrasted with itself, so at war with its own elements, as it were, that if this state or condition be true in a large degree, you have what modern psychology rather absurdly calls 'multiple personality' — which means, actually seeming to be one person at one time and another person at another time; and indeed the facts are so, though the ascription of this title to these facts is hardly one that a Theosophist would approve of. Man indeed is 'legion,' to use the figure of the New Testament, only he is not alone the legion of imps or of elemental forces, but likewise a legionary host of elements of light and inspiration; for in his inmost he is essentially a creator, in the sense of being a producer, continuously sending forth from within himself all-various powers and energies which eventuate in ordinary human consciousness in these legions of manifestations. These are all from him and of him, for he is their parent; but none of them is he, for he is above and superior to them. We immediately see here one great psychological reason why the entertaining of these vagrant impulses and wandering thoughts and more or less incoherent ideas which tramp through our consciousness can be productive of no good, for they distract the attention away from the central fire of the man, which is his Essential Self, the Monadic Ray.

What is lacking in such case? Well, I should not say that anything is lacking; I would rather say that the man has not found himself, and we see an exemplification of this psychological state of mind and con-

sciousness in the growth of little children into youth, noting how easily they follow the distracting influences of what is called 'the world.' No, nothing is lacking, for the central Self is always there, but the man has not yet learned to ally himself with the Self, and so follows will-o'-the-wisps instead of the central Light. It is the benign and calm and unifying influences of the spiritual Self, which any man can ally himself with if he will, which produce the great and strong men and virtuous women. All these lower things that I have spoken of belong to man's lower nature more or less; and you will find in the beasts, passions, memories, instincts, strange operations of the beast-consciousness, which almost seem to approach intuition at times; you will find limited knowledge of things, loves, hates, and contrarities of various kinds, just as you see and feel them in yourselves. If they were not in you, you could not understand them in others; you could not understand them in the beast. This leads to the recognition of the truth which, when followed, brings self-understanding and is the great mark of the high-minded and generous-souled man as contrasted with the frivolous and inept human weakling.

But you do not find in the beast, judgment, as man knows it in its highest, nor discrimination and impersonal love. The love of a beast is very beautiful sometimes; but it is a purely personal love, and therefore limited. Here you see one of the differences between the man and the beast. The beast, nevertheless, has everything in it that the man has, but unmanifest. In the man it is more or less manifest; and the destiny of man in the future, of course, is more and more so to ally himself with the higher parts and faculties of his nature that he becomes conscious of so doing, and therefore becomes conscious of entering into his own kingdom. He becomes his own master instead of a slave of his whims and passions; he no longer eats of the husks that the swine eat of. Becoming conscious of so doing, he recognises himself for what he is; and knowing himself for what he is, he acts in accordance with this knowledge, and becomes Man.

Everything is interlocked and interlinked with everything else. We are bound together by bonds which can never be broken. We of the human host, leaving aside the other incomputable numbers of hosts which infill and indeed make the universe — we of the human host alone, limiting our attention to ourselves for the moment — have duties to perform to each other, which the Theosophist in particular never dares to be blind to. We are bound together by unbreakable ties; and no man

can live unto himself alone, nor think unto himself alone, nor feel for himself alone. He may cheat himself into imagining that he does this; but he inevitably suffers from it. Nature, which is infinitely merciful in its operations because it is controlled by the divine beings before spoken of, nevertheless and for that very reason, is inflexibly just; and this action of Nature in the scene of reaction against our own thoughts and impulses which flow out into action upon Nature, is what we call Karman, the Doctrine of Consequences, popularly called 'the law of cause and effect.'

Yes, everything is bound and linked together and can never be separated. An English poet, Francis Thompson, puts this very beautifully, although his thought seems to be limited to the physical and astral world:

All things by immortal power
Near or far,
Hiddenly,
To each other linked are,
Thou canst not stir a flower
Without troubling of a star.

This wonderful Wisdom of the Ancients which we call Theosophy or the Ancient Wisdom-Religion, can be had by any sincere human being who searches for it. No price is asked. We Theosophists spend our lives in trying to give forth to the world these ideas, which we know in time will move the world. The divine Plato was indeed right when he said: "Ideas move the world and men." No man can act unless there be an idea, a thought, to precede the act. That is why thoughts and ideas are so important.

I quote the following from Katherine Tingley's *Wine of Life*:

One need not go away from one's own home to learn these things; knowledge of them is to be found in the inmost recesses of one's being; and who finds it there becomes impregnable to external influences. . . . One must have knowledge today and more knowledge tomorrow; happiness today and more happiness tomorrow;—until the very flowers in the garden bloom for one more beautifully every morning, and the birds sing sweeter, and the sun shines more brightly. For those who partake of this Wisdom, and whose will is set to live this life, are fed at the Master's table.



As rain breaks through an ill-thatched house, so passions will break through an unreflecting mind. As rain does not break through a well-thatched house, so passions will not break through a well-reflecting mind.—*Dhammapada*, ch. i, śl. 13-14

PRECIPITATION OF ASTRAL LIFE-FORMS OR — WHAT?

C. J. RYAN, M. A.

WHEN H. P. Blavatsky said: "The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter," (*The Secret Doctrine*, II, 149), she realized that the West was so blind to such an unorthodox idea that it needed some crude, sledge-hammer blows to make it open its eyes. The great changes of outlook which are becoming visible with the coming of the new Precessional Sign, Aquarius, (an *airy* sign whose effect on one line may perhaps be seen in the new interest in airships and the exploration of the atmosphere) have already produced some impression. Possibilities which were scouted as utterly incredible are at last receiving attention even in scientific circles. We have just received an exemplification of the change in a highly interesting communication from Mr. W. Morley-Martin, PH. C., a distinguished English research-chemist and an expert microscopist, which appears to be so closely in line with certain fundamental teachings of Evolution according to the Eastern Wisdom that we feel sure our readers will appreciate a brief outline of its claims.

This scientist assures us that he can "what I call re-incarnate animal life, progressively forming and moving, and suddenly forming without movement," from what he strangely calls "protoplasm isolated from mineral substance"! Before touching on the theoretical points we will consider what this means, as we understand it from his description and from the numerous microphotographs of the 'reincarnated animals' he has kindly sent us for study.

He takes inert mineral matter such as chalk, flint, or fluor spar, chemically sterilizes it by boiling it in pure carbolic acid, etc., fuses it in the intense heat of the electric furnace for hours, and in some way produces a gelatinous, apparently colloidal substance, from the sterilized inorganic material. He calls this "protoplasm" — a rather unfortunate term, as the word is always used in biology for the main portion of the contents of animal or vegetable cells. Gradually (or suddenly, accord-

ing to the conditions) while watching this “protoplasm” under high magnifying powers, “lines of force,” as he calls them, begin to form, and around them apparently organized structures, mostly animal, take shape. They are very minute, though they vary in size and perfection. In many cases they display unmistakable anatomical details such as claws, fins, bones, etc., and they include typical radiolarians, diatoms, crinoids, crustaceans and even fishes! Some, as they “emerge” from the “viscous *mineral* protoplasm” in the test-tube or on the stage of the microscope (the “protoplasm” being kept thoroughly sterilized while under observation) begin to move their legs, etc., and sometimes walk away! Mr. Morley-Martin has succeeded in taking numerous serial photographs of these “reincarnations” in various stages of development, showing the process of building as it appears to the observer at the microscope. He says:

If it be asked: — Do you really claim that you can re-incarnate into living, moving, or progressively forming condition, an animal of the Cretaceous period from ‘protoplasm’ isolated from chalk; an animal which ‘died’ at the time when the chalk was laid down . . . which then lost its body, *but not its life force*, and that you can isolate that life force with its associated protoplasm, and supply conditions whereby it can rebuild itself a new body of microscopic dimensions by interpreting its own chemical ‘protoplasmic’ constitution into living condition? we reply: — Undoubtedly that is our claim. We see no escape from it other than to claim the creation of life, which to us is an impossibility, in that we could not create that which cannot be destroyed, and we consider the indestructibility of ‘protoplasm’ demonstrable.

We also learn that this researcher believes that as this reconstruction can take place long ages after the decomposition of the bodies concerned, it follows that the “life force” behind the material forms never dies and that *it must have existed in the fiery mist of the primordial earth* before it cooled.* Lower forms would ‘emerge’ as soon as conditions permitted, followed by more advanced ones as the environment changed. Man came when the conditions had become fitted for his needs.

We are not yet in a position to give a sufficiently detailed account of the experiments for students to repeat them, as certain details, such as the special technique by which the so-called “protoplasm” is evoked and the “emerging animal forms” are finally aroused to manifest them—

*The possibility of the existence of some kind of life suited to the super-heated primordial earth is also envisaged by Professor J. M. Henry of Dublin University in his *New Fundamentalism*. This is not, then, an unthinkable idea to scientists.

selves from latency have not been given, but the actual "emergence" is clearly shown in the serial photographs. We understand that leading scientists to whom the evidence has been submitted are not yet agreed as to the actual cause of the results shown. Suggestions of Brownian movements, osmosis, germ contamination, colloidal crystallization, etc., have been made, but none seems adequate to explain the situation. Interest and encouragement has been shown by some high authorities, and one learned British scientific society has just requested copies of everything available for its files. But of course there has been plenty of criticism!

At first sight, the claim seems incredible, especially to the orthodox Darwinian evolutionist. If highly organized life-forms, or even their potencies, have existed in latency during and since the early 'fire-mist' period, what becomes of the mechanistic theory of evolution in which *new* forms can only be produced in successive stages of greater and greater complexity, from the lowly jelly-speck to man, by the blind forces of 'natural selection' and the 'survival of the fittest'? How could vertebrates exist before there was either land or sea? Before such an apparently wild possibility could be even discussed biologists would demand the evidence of many independent investigators, working under the most carefully controlled experimental conditions, and subject to the severest criticism. It is no wonder that Mr. Morley-Martin has found many difficulties in his way. Yet we must not forget that in these days of 'curved space,' 'contracting and expanding universes,' the paradoxical nature of light, the amazing discovery of a stratum of intense heat miles above the earth's surface, and the bewildering constitution of the atom, scientists are becoming chary of talking of the "impossible."

To the Theosophical student, however, who has learned that the proximate cause of the physical manifestation of life-forms must be sought in a plane of more subtil matter than the material, the claim does not appear quite preposterous.

The alternatives in the case are either that life can be helped to reconstruct its original forms after ages of latency (perhaps by the releasing power of intense heat as one factor?) or that some more prosaic explanation for the "emerging protoplasmic animals" will be found after further research. But, whatever the final decision, it is profoundly interesting and encouraging to find that a daring and original researcher in science, working alone and without official support, has had the in-

tuition to divine such a remarkable and revolutionary explanation of the singular phenomena he describes, an explanation that comes fairly near to the teaching of *part* of the process of evolution as given by the Masters of the Eastern Wisdom.

We cannot enter here into the details of the Theosophical teaching about the evolution of life-forms, but a few words will give an idea of the basic principle. The Ancient Wisdom speaks of numerous *ethereal* (astral) or *archetypal* 'root-types,' plant and animal, which existed in extremely distant times when the earth was in a very different condition of materiality from its present physical state. H. P. Blavatsky calls that period the 'Third Round' of terrestrial evolution. These root-types, ethereal but perfectly real entities, living "shadowy lives in shadowy conditions" were gradually 'projected,' as it were, into the physical world as it became able to provide the necessary conditions — first the simplest forms of marine life and then the more complex; then fishes, then the reptiles and so on, until the great rush of Cenozoic plants and mammals ushered in modern conditions and physical man. As the influence of the incarnating basic root-types, the great genera, was felt in the world, the well-known *minor* factors came into play such as natural selection, isolation, adjustment to local environment, etc. And so we find evidence of a general increase of complexity in the fossils combined with occasional fairly rapid changes, such as the appearance of the reptiles, the angiosperm flora, and the rest. All this was according to a great Cosmic Plan and not the result of blind forces acting fortuitously on dead matter. Life and consciousness are universal. Mr. Morley-Martin's hypothesis that the life-force is primordial and can manifest in its original forms when the right conditions are provided is a remarkably close approach to the wider scheme of Theosophical evolution, but to complete it an understanding of the beings, the life, and the potentialities of the more subtil planes hidden behind the world of our limited senses, is required. His "emerging animals," *if by crucial experimentation finally and unmistakably demonstrated to be what he believes*, would be of great interest in demonstrating to scientists the possibility of the astral prototypes of the Third Round. We are looking forward to future developments and, above all, to *independent corroboration* of these studies, with the greatest interest.

Mr. Morley-Martin is not the first who has tried such experiments as described above. Elias Ashmole, one of the charter members of the

Royal Society, in the seventeenth century, describes the restoration of the form of a plant that had been completely destroyed, and the 'homunculi' of Paracelsus are well known in occult literature. Even in the nineteenth century the idea of the production of seemingly living and moving forms of fairly advanced life from inert, sterilized, and intensely heated mineral matter was not abandoned. H. P. Blavatsky took the matter very seriously, as may be seen from a long article in *The Theosophist*, Vol. VI, p. 5 (1884), and also in *Isis Unveiled*, Vol. I, p. 465, from which we quote the following:

The claims of the friends of esoteric science, that Paracelsus produced, chemically, *homunculi* from certain combinations as yet unknown to exact science, are, as a matter of course, relegated to the storehouse of exploded humbugs. But why should they? If the *homunculi* were not made by Paracelsus they were developed by other adepts, and that not a thousand years ago. They were produced, in fact, upon exactly the same principle as that by which the chemist and physicist calls to life his *animalcula*. A few years ago, an English gentleman, Andrew Crosse, of Somersetshire, produced *acari* in the following manner: "Black flint burned to redness and reduced to powder was mixed with carbonate of potash, and exposed to a strong heat for fifteen minutes; and the mixture was poured into a blacklead crucible in an air furnace. It was reduced to powder while warm, mixed with boiling water; kept boiling for some minutes, and then hydrochloric acid was added to supersaturation. After being exposed to voltaic action for twenty-six days, a perfect insect of the *acari* tribe made its appearance, and in the course of a few weeks about a hundred more. The experiment was repeated with other chemical fluids with like results." A Mr. Weeks also produced the *acari* in ferrocyanide of potassium.

This discovery produced great excitement. Mr. Crosse was now accused of impiety and aiming at creation. He replied, denying the implication and saying he considered "to create was to form a something out of a nothing."

Mr. Crosse showed his supposed *acari* (minute insects of the arachnid group which includes spiders, mites, ticks, etc.) to the Royal Society at a meeting in Liverpool, and was received about as favorably as Sir William Crookes when he offered the results of his careful scientific experiments into psychic phenomena, at a rather later date! An extremely significant passage relating to the possibility of so-called spontaneous generation will be found in *The Mahatma Letters to A. P. Sinnett* on page 159, where the Master K. H. shows that Life is all-pervading. In illustration of this he refers approvingly to the claim "that organisms in certain solutions previously free from life will spring up spontaneously (Pasteur and his biblical piety notwithstanding) — owing to certain chemical combinations of such substances," etc.

THE SCIENCE OF NATURE

OLUF TYBERG

PART VIII — THE WORLD OF REALITY

WITH the aid of the most direct evidence available to man, we pointed out (Part III) that the energy in an organic action is a *dynamic community* of three functional forces, and that this *dynamic community represents the intelligent co-ordination of the effort put forth and the effect accomplished, and thus unites cause and effect*. We have also shown (Part VII), that this direct evidence is confirmed by the mathematical methods employed in physics for measuring the work done by a physical movement, when these methods are in strict accord with the rules of pure mathematics.

Thus it appears that *action, energy, and work* are three synonymous terms for a *dynamic quantity*, and that this quantity is the product of three inseparable and interdefining measurements (dynamic factors) abstracted from the magnitudes disclosed by a moving *geometric quantity*. As all solar and atomic systems are moving *geometric quantities*, and as both mathematics and experience inform us that *initiative* and *inertia* are as inseparably linked together in a *dynamic quantity* as they are in an organic action, we are justified in thinking that the mathematical methods of physical science, when correctly interpreted, establish a mathematical analogy between the metaphysics of organic action and the physics of a mechanical movement.

This tends to confirm the idea of an intrinsic organic Nature in and behind the extrinsic physical nature, and to show that the latter has no reality of its own, but is a self-induced quantitative representation of the former, conveyed to the mind by the senses. Furthermore, because of the limited range of the human senses, physical nature can reveal only what amounts to a mere cross-section of organic Nature. If this is correct it necessarily follows that before an empirical science can interpret the *prima facie* evidence obtained from physical nature, it must be able to recognise a dynamics which establishes a continuity between the world of appearance and the world of reality.

In Article IV, it was pointed out how direct evidence and experience

combine in informing us *that an event is the union of an action and its equal and opposite reaction*, and that just as such events are fundamental to the mechanical methods constructed by man, so do they constitute a necessary process whereby men sustain and build their own bodies, which in turn appear to us as solidified structures or *geometric quantities*.

As it is reasonable to assume that there is *but one constructive process manifesting itself throughout the whole of Nature*, the question arises whether the direct evidence, already presented, can aid us to a better understanding of this process. In order to determine this and to test this interpretation by the evidence presented by empirical science, we shall approach the study of Nature on the hypothesis *that physical nature is a limited sense-representation of an organically constituted, self-acting, self-sustaining, and self-evolving world of reality, and that the latter brings forth all its actions and events by means of a dynamic community or trinity of forces*.

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In his recent work, *Where is Science Going?* Prof. Planck states that "the utility of a hypothesis, once it has been put forward, can be tested only by following out the logical results that flow from its application." To do so the physicist must place himself in sympathetic mental rapport with the conceptions conveyed by the hypothesis and, for the time being, make them his own, so as to be prepared to reconsider certain ancient propositions which, because of established preconceptions, were completely misunderstood, condemned, and ridiculed, and supposed by the physicist to have been effectively disproved by the application of mechanical theories and physical laws to the operations of Nature.

In order to confirm this hypothesis with the aid of the *prima facie* evidence presented by empirical science, this evidence must be studied in the light of the postulate we have formulated. But before this is possible, this evidence must be divested of the theoretical appendages which have been grafted upon it and with which it has now become identified. All the exact evidence presented has been established by means of mechanical methods, and the theoretical conceptions attached to this evidence are directly applicable to the methods themselves, *while their relation to the operations of Nature has never been established*. Nevertheless it is upon the strength of theory rather than upon evidence,

that physicists have been trying to formulate a mental picture of a universe constructed upon a mechanical pattern.

While it is the intention in future articles to reconsider the evidence on the strength of which Newton formulated his laws of motion and of gravitation, with the view of differentiating between facts and fiction, we find it necessary to prepare the way for this by considering some of the general conceptions and habits of thought which are such a hindrance to any serious consideration of the science of a living universe to which the actions of man can serve as a key.

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One of the first consequences of a hypothetical consideration of a self-acting Nature is that we eliminate the usual scientific distinction between an organic and inorganic Nature. In accordance with their pre-suppositions Newton and his followers studied a conservative Nature existing independent of and yet fundamental to all organic structures. But as the recently accumulated evidence tends to disprove this, it should have resulted in bringing science into closer rapport with Nature.

In fact this dividing line between the organic and the inorganic should have been disposed of when the physicist identified the atom as a structure capable of acting and being acted upon. It should then have been recognized as a self-acting entity, in an early state of development. As these atomic entities stand in the same relation to the chemical elements, which are fundamental to the whole of the mineral kingdom, as they do to the different cells in the vegetable, animal, and human kingdoms, we should be able to recognise that the bodies of all these kingdoms are organized hierarchical structures representing more advanced self-acting entities in their march of evolutionary progress.

This conception was further emphasized when the biologists observed that the number of chromosomes in a fertilized egg differentiates the embryos of the various animal forms just as the number of electrons in the atom appears to differentiate one chemical element from another. As soon as we realize that all the kingdoms pertaining to and constituting the earth are bodies of self-acting entities in different stages of development, it becomes evident that while there are both animate (living) and inanimate (dead) bodies, the latter are as organic in structure as the former.

Hence, just as we draw a distinction between a 'dead' piece of wood

and the 'living' tree upon which it grew, so must we draw a similar distinction between an 'inanimate' stone and the 'animated' rock-formation that produced the stone, and between a piece of refined steel and the iron ore which, like a huge plant, grew and spread its branches underground in such soil and locality as can provide the necessary nourishment. When we do this we shall realize that all mechanical methods are conducted with the refined and inert remnants of what were once the bodies of living and growing entities. This should make us realize that any mathematical formulation of such purely mechanical methods from which have been abstracted the intelligence that devised and constructed the methods, can bear no relation to the operations and building processes in a self-acting universe, nor can it serve as a guide to the understanding of them.

We should therefore be able to recognise from the very start that the recorded physical evidence, as formulated and classified by Newtonian physicists, does not support the idea of a self-acting Nature. This evidence records what the mind has been trained to observe and was prepared to accept, and nothing else. Nor will the exact measurements so essential to the efficiency of mechanical methods aid science to an understanding of the continuous movements in Nature, none of which are automatic or can be duplicated mechanically. The universal characteristic of everything in Nature is a distinct difference evidenced by each, and the striking and harmonious uniformity evidenced by all. It is this latter significant and strictly empirical evidence that science has persistently ignored, owing to an inherited disinclination to consider anything but a purely mechanical universe and the supposed laws governing its conservative matter.

We know and can observe that the characteristics possessed by men manifest themselves through action, and that the laws governing individual conduct and that of men's combined and organized efforts are based upon the characteristics exhibited physically by the actions of men. If a correspondence between man and the universe exists, we must determine it by assuming that the laws governing an organically constituted universe, made up of self-acting entities, can be traced back to a principle of action common to them all.

Hence when we attempt to study physical nature as the representation of a self-acting Nature, we must not only ascribe distinct characteristics to every entity, but must be able to recognise the necessary dynamic

attributes for developing and exhibiting these characteristics through action. And these dynamic attributes must include *initiative*. In other words in order to confirm the existence of a self-acting Nature we must be able to identify the physical evidence of an *initial force* and show that cause and effect are as inseparably linked together in Nature as they are in the actions of man.

* * * * *

Scientists recognise that everything in Nature is subject to continual change, but they also recognise that in spite of such changes there is something *permanent* pervading the whole of Nature; and that only because of this is it possible to observe definitely these changes and their harmonious relation to each other and to the whole. But not only have they been unable to give us any satisfactory explanation of such changes but, on the general assumption that the building of worlds is an altogether unsolvable problem, they have been confining themselves to reducing Nature to a mechanical pattern. This explains their failure to recognise the significant relation between the *permanent* and the *impermanent or transitory*, which is distinctly organic (dynamic) and not mechanical, and as such represents the two antagonistic and complementary aspects of life itself.

Some physicists have been comparing the world to a clock that has been wound up once for all, and in support thereof have presented distinct evidence in support of such a running-down process, while others have been presenting equally competent evidence in direct opposition to this theory. On the other hand as soon as we recognise every physical event in Nature as representing a periodic manifestation of life and therefore subject to birth, growth, death, and decay, this contradictory evidence presents us with a confirmation of an organic Nature in and behind the physical.

When in addition to this we take cognisance of the various attempts to calculate the age of the earth and the time of its various progressive changes and also consider the scientific prognostications of the time for the final extinction of the sun, we are justified in wondering why the physicists have never succeeded in recognising in physical nature the representation of a universal law of periodicity, and why no serious consideration has been given to an energy containing within itself the capa-

city of building, preserving, and destroying a solar system and everything pertaining thereto.

This was what the ancient philosophers did. They recognised a distinct correspondence between Man and Nature, they saw in the periodic appearance of men, nations, and races a sequel to the periodic appearance of planets, solar systems, and universes, and they regarded such periodicity as constituting a fundamental process in Nature. This process they traced back to a trinity of forces (*the dynamic community*) as embodying the principle governing the actions of both Man and Nature.

The reason why they were able to do so was because they recognised a self-acting organic world and understood that its physical representation was conditioned by the more or less imperfect and illusory senses. Hence they concentrated their attention upon the direct evidence of man himself and placed their reliance upon the actual rather than the apparent. By reading our direct evidence into some of the evidence recognised by physical science, we shall, even at the risk of being too precipitate, make a preliminary attempt to show how the relation between the *permanent* and the *impermanent* in Nature can be traced back to the *dynamic community*.

But we have another reason for making this preliminary attempt and this reason was suggested to us by the Kantian philosophy. When in his *Critique of Pure Reason*, Kant presented his *dynamic community*, and defined its dynamic relations as *inherence*, *consequence*, and *composition*, he maintained that these relations rested upon the following modes: *permanence*, *co-existence*, and *succession*. The significance of these two sets of definitions will be better understood after we have succeeded in establishing a correspondence between Kant's *dynamic relations* and the *initial*, *inertial*, and *directing* forces in our *dynamic community*, as well as a similar correspondence between Kant's *modes* and the three magnitudes, *time*, *weight*, and *velocity*. But what we wish to call attention to is, that Kant insisted that his *dynamic relations* together with his *modes* are "*the analogies and determinators in experience*," and as such the means by which to *anticipate and interpret experience*. It is this pronouncement that we propose to test, by applying our graphically formulated postulate, with its forces and magnitudes, directly to recorded experience.

* * * * *

We shall now refer again to the diagrammatic presentation of the *dynamic community*, fig. 4, and to the direct evidence of which this diagram is a symbolic description, and consider the two opposite, *initial* and *inertial* forces, represented respectively by the angles A and B, and the corresponding magnitudes, *time* and *weight*, represented by the two sides a and b. This isosceles

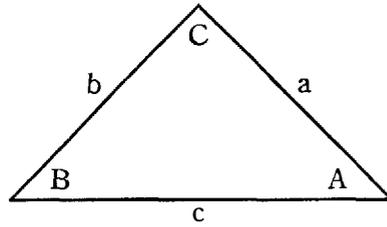


FIG. 4

triangle, we maintain, gives us a correct description of the relation between the three inseparable forces and their magnitudes, and as such is illustrative of a mathematical principle of relativity fundamental to action, which can be visualized and understood without the aid of exact measurements. To test the truth of this we shall make a preliminary attempt to relate the two opposite forces in the diagram to what is recognised in physics as two independent phenomena, *attraction* (gravitation) and *motion*.

In Part VII we pointed out that while the two opposite magnitudes a and b are directly related to their respective forces A and B, these magnitudes are projected into the physical sense-world by their opposing forces. But we also pointed out the necessity of drawing a distinction between magnitude and dimension, and when we do so we shall find that such physical projection applies only to the quantitative or dimensional aspect of these magnitudes and not to the purely qualitative magnitudes themselves.

The reason for emphasizing this distinction will become evident when it is shown how these projections result in an illusory reversing process which, ever since scientists allowed measurements to be their principal guide, has tended to mislead, and has given rise to certain distinct fallacies, which are now proving themselves to be the very stumbling blocks facing science today. These fallacies are not readily detected in any mechanical description of Nature and are therefore apparently of little or no importance to the applied mechanics with which science has permitted itself to become so closely identified. Yet they have hindered any true understanding of Nature's way of working and have served to obstruct the progress of a real science of Nature.

* * * * *

Classical mechanics regarded all physical bodies as consisting of what is called *matter*, and defined *matter* as *that which can be perceived by the senses* or as *that which can be acted upon, or can exert force*. To understand this definition let us consider it from the standpoint of the Newtonian physicists themselves, who applied the term *matter* not only to all bodies but also to one of the three dynamic factors or magnitudes, *matter*, *time*, and *space*, which we have been considering under the terms, *weight*, *time*, and *velocity*. The factor *matter* they measured by standards of weight, *pounds*, or *grams*, and regarded it as a measure of the *force of matter*. As these dimensional means themselves were bodies of *matter*, they identified the *force of matter* with the *pounds* or *grams*, with the result that *both matter and the force of matter became considered as quantities*.

In formulating a dynamic basis from the direct evidence of man himself, we pointed out the necessity, according to the rules of pure mathematics, of distinguishing between *magnitude* and *dimension*, and of recognising that (1) a magnitude is the physical representation of an organic force, (2) that only the dimensional aspects of the three magnitudes, *weight*, *time*, and *velocity* together constitute a quantity, and (3) that it is these standardized dimensions that establish the numerical relativity between the magnitudes in a definite quantity.

The reason why Newton and later physicists failed to recognise this can be explained only by the fact that the dead and inert remnants with which they conducted their investigations have no *initiative* of their own, but do possess the opposite *force of inertia or resistance*. In order to account for this apparently independent force, we shall call attention to the fact that all bodies, animate and inanimate, constitute integral parts of the living and pulsating earth whose *initiative* is revealed by its ability to call forth out of itself a vast variety of animate structures, to rotate upon its own axis, and to revolve about the sun along a path defined by modern relativists as geodetic, indicating that the earth travels from point to point in a manner which can be considered the line of least resistance.

While Newton regarded *inertia* as a property inherent in matter, and based his laws of motion upon this conception, we shall assume *inertia* to be the physical representation of the *force of motion*. This conception we shall try to justify first by applying it in this test and later by a more searching examination. In this connection it should

be noted that the introduction of motion as a force, necessitates drawing a distinction between the two terms *motion* and *movement*, and of regarding the former as a functional aspect of the latter.

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From physics we learn that *weight* is continually subject to change, that it alters with every change in the position of the body relative to the earth's center of gravity, and that this change in *weight* is attributed to the earth's attraction. In succeeding articles we propose to show that *attraction* is the physical representation of *the initial force* in Nature, but for the purpose of this preliminary test we shall begin by assuming this identity as well as that of the *force of motion*. But before discussing the relation between *weight* and *attraction*, let us consider the relation between *time* and *motion*.

As direct evidence, pure mathematics, and the diagram show that the magnitude *time*, a, is opposite to the continually changing magnitude *weight*, b, we should expect *time* to disclose its own inherent and opposite characteristic. The permanency of *time* becomes evident as soon as we realize that *time* does not move but that everything moves in *time*, that it is *motion* which establishes *time-periods*, and that just as these conditioned and measurable periods reveal *time* to us, so do they tend to modify our conscious relation to an immovable and permanent *time*.

As *time*, the permanent magnitude, is indivisible, science established a divisional *time-period* from the rotation of the earth upon its own axis. This evidence itself is an indication that *motion*, when considered as an abstract aspect of a *continuous movement*, is a force which can be directed and which is invariably made to return into itself. This conception was expressed by Platonic rationalists, among whom was Galileo; but this is a subject which will be considered elsewhere.

We have referred to *motion* as the *inertial force*, B, and as the diagram shows the magnitude *time*, a, to be the subtense of the angle B, we find that experience confirms the relation between the organic and the physical by showing how the permanent magnitude *time*, a, is transformed into a dimension by the impermanent *inertial force (motion)*, as this force reveals these *time-periods* to us. But this does not justify us in attributing the permanent magnitude *time* to *motion*.

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From the direct evidence (in Part VII) we learned that the *initial* and the *inertial* forces invariably neutralize each other in an action. As these two forces therefore must be equal and opposite, and as the diagram shows that the changeable *inertial* force, B (motion), is directly related to the changeable magnitude *weight*, b, it follows that the *initial force* A (attraction), must be of a permanent nature, like the permanent magnitude *time*, a, to which it is directly related. But as it is evidently impossible for an unchangeable and immovable force to alter *weight*, we must learn how to distinguish between the actual and the apparent by something more certain than formulated measurements, which, as the diagram shows, are equally applicable to both of these opposite forces.

When we consider recorded experience in the light of this diagram, we observe how two essentially opposite qualities in organic Nature are transformed into quantities in physical nature, that in doing so *only the permanent can reveal the impermanent and vice versa*, and that these opposites therefore constitute a fundamental necessity in every action. But while we learn how an impermanent force can divide an indivisible magnitude, we shall find that the opposite does *not* hold good, as it must be evident that a *permanent force cannot establish the measurement of an impermanent magnitude*.

It is therefore of interest to observe how physicists approach this impossible task. They constructed a cylinder, made from some of the most durable materials, platinum-iridium, whose weight was made equal to that of a liter of water at the temperature of its greatest density (39 deg. Fahrenheit); and this cylinder, which they selected as a standard and permanent measure of weight, they keep protected under the most favorable conditions.

* * * * * * *

The dynamic community tells us that *it is the inertial force (motion) which alters weight*, and that it is the *inertial* force which is altered whenever the body's position is changed relative to the earth's center of rotation. (The earth has three distinct axes of rotary motion, technically known as axes of inertia, each perpendicular to the others.) It is because any such change of position subjects the body either to an increased velocity and a consequent decrease of inertial force, or vice versa, that weight is altered.

The isosceles triangle shows how any decrease in velocity, symbolized

by the *magnitude*, must be attributed to the *directing force*, C, and how an increase of this force results in reducing the two opposite forces A and B and in altering the relation between the magnitudes as well. It also shows how the formulated measurements with which physicists support their theory of gravitation are applicable to either one of the two equal and opposite forces.

For the present it may suffice to state that the fall of a body constitutes a physical movement and represents *work* performed by the earth. *Work* requires energy and must be supplied by the *dynamic community* of forces inherent in animate and living bodies only. Hence when the falling apple hit Newton, it revealed to him the representation of an act, which cannot be explained away by an immovable, *initial force* which is a mere abstracted aspect of this fact. As soon as we begin to draw a distinction between a physics applicable to the technically formulated methods of man and a science applicable to the operations of Nature, our classical conception concerning gravitation appears to vanish.

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In this preliminary inquiry we have been indicating that both the *permanent* and the *impermanent* can be traced back to the two opposing forces in the dynamic community, which according to our hypothesis is fundamental in Nature. If this is correct we should expect to find that every antithesis springs from the same source and that the key to a truer conception of the actions and operations of both Man and Nature is to be found through our ability to recognise these opposites in experience and to understand Nature's way of co-ordinating them. These two questions will henceforth be the subject for our consideration.

In laying the foundation for a method of confirming the postulate of a self-acting, organic world, of which the forms in physical nature are but the sense-representations, concreted shadows, we shall follow in the footsteps of ancient philosophers. Like them we must begin by realizing our kinship and oneness with Nature, so as to recognise that all our powers and faculties have come to us from the universe itself by way of the planet to which we belong and of which we are the children.

As no stream rises higher than its source and as no part is greater than the whole, man, with his highly developed powers of ratiocination, should be prepared to concede a corresponding intelligence to a planet, like the

earth, with its many differently progressed entities, each constituting a hierarchical structure, like man's own body. In fact we must be able to visualize, as did the ancients, a physical structure like the earth as the physical representation of an organically constituted entity, of which man is the offspring and on which the whole of humanity functions as but one of a series of progressively evolved streams of intelligence, all interacting and all harmoniously interblended.

Life and Nature are full of mysteries; but when we awaken to the realization that man himself is an integral part of this mystery, we know intuitively and can discover directly, that these mysteries are locked up within ourselves. When we develop all our normal faculties, veil after veil will disappear and we shall be able to penetrate deeper and deeper, and approach nearer and nearer, to the ever-receding and incomprehensible Reality itself.

THE ROMANCE OF THEOSOPHY

LEOLINE L. WRIGHT

A GOOD deal of interested comment has followed in the wake of Aldous Huxley's remark some time ago to the effect that modern people are thoroughly bored with existence. Well, of course, apart from the fact that almost anyone with Mr. Huxley's outlook would be bored, there is certainly much truth in his assertion. We are at the end of an era — an era governed in religion by a belief in selfish personal salvation and in economics by ruthless individualism. But these ideas have at last worn to tatters under our desperate failure to stretch them to meet the needs of humanity. They are dead issues, really, but men and women in the mass have failed to recognise the fact. Even Mr. Huxley, for all his penetrating brilliance, seems to be unconscious that his disillusion with life is due only to his individual share of the general fatigue. Humanity is emerging into a new epoch while still equipped with what may be called a 'hang-over' psychology. The world is suffering from a lack of spiritual circulation.

This situation was foreseen by the Masters of Wisdom and Compassion who sent H. P. Blavatsky in 1875 to found the Theosophical Society and to write the series of books which culminated in *The Secret Doctrine*. We confidently recommend anyone who is bored with life,

including Mr. Huxley, to read and try to visualize the sublime scheme of things depicted in those volumes, making a start with the third stanza of *The Book of Dzyan*:

The last Vibration of the Seventh Eternity thrills through Infinitude!

And mark! — the sweep of that grand diapason is not too wide or deep to depict with graphic fidelity the awakening which Theosophy brings to him who truly accepts it. Every soul has its immortal dream. And to the secret, long-submerged hopes of middle age, and most magnificently to the youth of today with its lack of any spiritual quest, Theosophy is a fulfilment offered by the gods.

Consider our Theosophical teachings and what they can bring of inspiration, romance, and constructive power into the most plodding life. To most of us nothing is more commonplace than ourselves. What can there be of delight or interest in being a clerk in an office or a store; of romance in the daily grind of teaching the three R's or the rudiments of music to 'a lot of tiresome kiddies'; or perhaps in trying to run adequately a household of six on an income that is barely enough for three! Do not the great majority who fill callings something like these regard themselves more or less as bond-slaves?

Into such a life there descends suddenly the illumination of Theosophy. Then is this 'bond-slave' thrilled with the vibration of spiritual awakening. And he makes a number of astounding discoveries. He passes almost at a bound from regarding himself as a mere creature of circumstance to a vision of himself as a master of his destiny.

What does this mean? Why, that the walls of his mental life crack open; that he discovers himself standing at his own individual center of the Universe — world within world to illimitable reaches; with god-like powers and capacities to enable him to explore it; with Elder Brothers and spiritual Teachers, one of whose objects in life it is to inspire and guide him in the development of those powers and the exploration of that Universe. Close beside him stand the portals of a sacred Mystery-School. If he can give the right knock — and it is so easy to give! — all the discovery and knowledge and growth which lie beyond will be open to his efforts. Nor will he lack the spur of difficult tasks or the call of glorious danger should he by chance be blessed with the vision and the will of the hero-heart.

Yet in all this he is not required to abandon his post of duty. He

will remain outwardly still a clerk, or a toiling parent, a teacher, or a servant, a merchant, or a physician, or whatever his place in life demands. Theosophy does not make us over into changelings or transport us to another world. It tends instead to develop and complete this one. Every human duty and experience it enriches with an inner light of knowledge. The change it makes in us is to draw out of us the power to understand and cope with the difficulties of common life and show their true significance. The romance of Theosophy is the romance, not of dreams but of Reality. Theosophy holds the secret of practical, constructive idealism, pointing out that the path of achievement does not lie outside of ourselves; for —

whether one sets out to the bloom of the east or the chambers of the west, *without moving*, O holder of the bow, *is the traveling in this road*.

— *The Voice of the Silence*, p. 17

We are literally kings and queens in disguise. The mask which conceals our real features we have molded upon ourselves by our own past thoughts and actions. But we are equally able to dissolve away the disfigurement and let the royalty within shine forth.

Does all this sound picturesque, even fantastic? Indeed, it is not. It is intensely, vitally realizable through every passing hour of our 'daily grind.' Because when life seems a grind to us it is only that we have forgotten our kingly origin and our kingly quest. Standing behind the counter, working in the office or the schoolroom or the invalid's chamber — yes, even in the kitchen or at the washtub — we carry a divine mandate. *Man, know thyself!* — so the Oracle has ever spoken. Realize that wherever you are and whatever you are doing you are in that very place and act fulfilling your cosmic destiny, your own important part in the scheme of the Universe. The Universe will not move forward quite so promptly if you fail. And if you are perfectly aroused to this point of view, are one-pointed in carrying out to the uttermost the demands of the immediate duty, then you are in that time and place in the very atmosphere of initiation. Not Galahad sitting in the 'Siege Perilous' is nearer to the mystery of things than are you.

How, I ask you, does any one of us know but that a duty may sometime be so surpassingly completed that it will act like a knock upon the portal to a new range of consciousness and experience? For remember, man is himself the portal and the pathway to the inner worlds; and

one act of karma perfectly accomplished may be the first initiator. The beginning, then, of initiation is *this moment* for anyone who can take the strong resolve.

Now what exactly do we mean by 'initiation' — for in using this word we have uttered the very *sesame* to the most romantic and splendid of all Theosophical teachings. Technically the word of course means the completion of one phase of experience and the beginning of a new. In the deeper occult meaning or use it is when the initiate enters upon a new stage of consciousness with the duties and responsibilities that belong to it. Because of course it is the object of all our evolution as men and women to unfold the human life into the divine life. And no one but a race of Initiates can do that. So is it not our duty as good Theosophists to aspire and work towards initiation? — another way in which duty becomes romance in its most wondrous form.

Initiation and its progressive degrees of unfoldment are sketched for us by Dr. de Purucker in *Questions We All Ask* and in *Fundamentals of the Esoteric Philosophy* — enthralling and golden passages in which we glimpse something of the trials of the initiate and the sublime results of his successful training. But the point we may most appropriately consider here is what these initiations ultimately mean to human life; how near they lie in their results to the constructive enriching and fulfilment of our earthly existence.

We can pass over the case of that Initiate who chooses Pratyeka-Buddhahood as his goal, for he will ultimately pass out of human ken into the blissful absorption of Nirvâna. Like Galahad, he will be "crowned in a far, spiritual city" and be seen among men no more. Such Initiates inspire us not. It is the heroes — the warrior-souls like King Arthur, or our own Messenger and Teacher H. P. B., who remain in the world to guide and teach their less fortunate brothers: these are the really romantic figures, the ideals of conduct for ordinary men and women. It is around such figures that great epochs, great dramas, and great romances take shape.

It is the Initiate who returns from 'the other shore' and who dedicates his being to the service of his fellows who is the beautiful and heartening type of romance all down the ages. Every national culture has such an ideal figure in the stories of its mystical history. What a goal is this to set before the intuitive and ardent heart of youth! What a possibility to awaken men and women from the lazy materialism of

middle age! What a reality to justify to old age its lifelong faith and hope!

Now as to the future. We know from *The Secret Doctrine* that in pre-historic times there reigned: first the gods, the Divine Kings who in the childhood of humanity lived among men. Then, when the gods could no longer endure the changing earth-atmosphere, came the heroes or demi-gods. These were followed, as humanity pursued the Shadowy Arc downward into matter, by the Initiate-Kings, as in ancient Egypt. And finally when even they were unable to endure the gross materialism closing in upon the world they left the Mystery-Schools — which had been founded in Atlantis — headed by Adept-Teachers. These Mystery-Colleges persisted for ages until the last one was closed in Athens by the Christian Emperor Justinian in the sixth century of our Era. Then came more than a thousand years in which the Esoteric Philosophy disappeared from common knowledge and the world forgot its very existence.

But now that the race is on the Luminous or Ascending Arc of evolution, the events above outlined will be reenacted historically.

First, the Mystery-Schools will be reopened under the authority of qualified Teachers sent by the Masters of Wisdom. This as we know has already happened. Then, after a long period of unrest and reconstruction among the peoples of Earth, Mystery-Schools will spring up in every nation and the basis of a Universal World-Religion will take root here and there over the earth. As this develops and men themselves advance in spiritual evolution it will again be possible for the Mahâtman to appear amongst us and by their guidance prevent religion from degenerating into formulas and sects.

This advance will of course be varied by many ups and downs, especially until we have lived through the Kali-Yuga. But there will be culminating points, glorious outbursts of great poetry, music, and drama; magnificent schools of architecture and painting. New and sublime activities for the human intellect and creative genius will be disclosed as the horizons of man's consciousness expand and the spiritual powers of his nature come into activity. The word 'civilization' will no longer be adequate to express the forms of enlightened co-operation, the fields of research, exploration, and adventure into the inner worlds which will then characterize the normal course of existence.

But in considering the romance of Theosophy we must not forget

that it is ethics and ethics alone imbodyed in our daily lives which will make this picture possible. Without impersonal love, without universal forgiveness and compassion, selfishness and its offspring — war, crime, and disease — can never be eliminated. If we wish to see this splendid consummation in the future, then now — today — we must, as H. P. B. urged us in almost the last words that she ever wrote: “Be Theosophists, work for Theosophy!”

STUDIES IN ORPHISM*

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VI. THE LIFE-HISTORY OF THE SOUL

THE Orphic conception of the origin and history of the human soul has had a very important and vital influence not only upon ancient Greek thought but also upon all subsequent religious belief in the West, for from it was derived the psychology of Pythagoras and of Plato as well as of their myriad followers throughout the ages. This psychology is based upon the intrinsic connexion of the Macrocosm or universe with the Microcosm or man. The connexion is especially discernible in the Orphic teachings in regard to the Seven Principles of man and the Planetary Chain.

Since man sprang into being from the ashes of the Titans, who were blasted by the lightning of Zeus, Orphism taught that human nature is dual or composite, partly base (titanic), and partly divine (Dionysiac). For, it will be remembered that the Titans feasted upon the dismembered limbs of Zagreus, thereby assimilating some of the Divine nature of the Mystic Savior.¹ This fundamental dualism gives rise to the struggle of life. It was therefore the constant endeavor of the true follower of Orpheus to purify himself from the titanic element, hoping thereby eventually, in life after life by the help of Dionysos Eleuthereus, the Redeemer, to win back union with the Deity, a living particle of which was enshrined within every man. Dion Chrysostom thus refers to the struggle between the two natures:

I will tell you something which is neither pleasant nor agreeable. We men are

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1. Vide, ‘Studies in Orphism,’ IV.

of the blood of the Titans, and since they are hostile to the Gods, we are not friends with the latter but are ever being punished by them.²

The other standpoint is thus given by Iamblichus:

“There is a faculty of the human mind which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, to being transported beyond the scenes of this world, and to partaking the higher life and peculiar powers of the heavenly ones.”³

The composite, known as man, is therefore linked on the one hand to eternity by participation in Divinity but on the other hand is joined to the material world by generation or incarnation. As this latter bond constitutes a kind of death or oblivion to the higher forms of life, the encasement of the soul in the physical body is comparable to an incarceration in a living grave. Thus Plato says:

According to some (namely the followers of Orpheus, Pythagoras and others) the body is the sepulcher of the soul, which they consider to be buried in our present life: or again the body is regarded as the sign of the soul because the soul signifies (its wishes) through the body, and indeed the followers of Orpheus appear to me to have established the Greek name for body (to wit, *σῶμα*), principally because the soul suffers in the body punishment for its (former) guilt and the body is an enclosure which may be compared to a prison in which the soul is incarcerated as the (Greek) word ‘body’ implies,⁴ until the penalty is paid.⁵

Elsewhere Plato adds:

I should not wonder if Euripides spoke truly in saying — “Who knows whether to live is not to die and to die, is not to live?” And we, perhaps are in reality dead (while living). For, I have heard from one of the wise that we are indeed now dead; and that the body is our sepulcher and that the part of the soul which is the seat of the Passions and Desires can be persuaded and influenced upwards or downwards.⁶

In the *Iphigenia at Aulis*, Euripides represents his heroine, as thus referring to death while speaking her last farewell to life:

Hail, Light-divine!
Hail, Day in whose hands doth the World’s Torch shine!
In a strange new *life* must I dwell,
And a strange new lot must be mine.⁷

2. *Or.*, XXX, 550. 3. Quoted by H. P. Blavatsky, *Isis Unveiled*, I, p. 435.

4. The English word ‘body’ seems to be derived from the same root as the word ‘bind.’ Therefore apparently it signifies, as Plato suggests in the case of the Greek word (*σῶμα*), the enclosure of the soul.

5. *Cratylus*, 400 c. 6. *Gorgias*, 492 e-f. 7. vv. 1505-1508 (Way’s translation).

And Cicero in a fragment says, evidently thinking of the Orphic teachings:

The ancients whether they were seers or interpreters of the Divine Mind in the tradition of the Sacred Initiations seem to have known the truth when they affirmed that we were born into the body to pay the penalty for sins committed (in former lives).⁸

A similar statement is likewise made by the Christian writer, Clement of Alexandria:

The ancient Theologists and prophets also testify that the soul is yoked to the body by way of punishment and is buried in the body as in a sepulcher.⁹

It is thus evident that according to the Orphic teachings the soul is confined in the body as in prison. Consequently the Orphics not infrequently identified Hades with the physical universe, and denominated the imprisonment of incarnation, genesis or generation. It was therefore to escape from this thralldom by katharsis or purification that Dionysos, through his prophet Orpheus, taught men the Mysteries. The Orphic doctrines of the pre-existence, the penance, the reincarnation and the final purification of the soul seem to have been amplified with considerable detail in the lost Orphic Manual entitled *The Descent into the Realm of Hades*, in which were described the vicissitudes endured by the immortal soul, preparatory to its final freedom by penance from the Cycle of Birth.

These teachings in regard to birth and death are well exemplified in the following fragments from the Orphic poet-prophet Empedocles:

More will I tell thee, too; there is no birth
Of all things mortal, no end in ruinous death;
But a mingling only and interchange of the mixed
There is, and birth is but its name with men. . . .
Foolish they
Who trust that what-is-not can e'er become,
Or aught that-is can wholly die away.
From what-is-not what-is can ne'er become:
So that what-is should e'er be all destroyed,
No force could compass and no ear hath heard.
For there 'twill be forever where 'tis set,—
No wise man dreams such folly in his heart,
That only whilst we live what men call life

8. *Hortensius*, Frag. p. 601.

9. *Stromata*, III, 3.

We have our being and take our good and ill,
 And ere as mortals we compacted be,
 And when as mortals we be loosed apart,
 We are as nothing. . . .
 I will report a twofold truth. Now grows
 The One from many into being. Now
 Even from the One disparting come the Many.
 Twofold the birth, twofold the death of things:
 For, now, the meeting of the Many brings
 To birth and death: and, now, whatever grew
 From out this sundering flies apart and dies,
 And this long interchange shall never end.¹⁰

Orphism did not sunder "the twin doctrines of Karma and Reincarnation" but enthroned Dike, the Goddess of Justice, upon the right hand of Zeus, teaching that "Justice revealed of old sits with Zeus in the might of eternal laws."¹¹ Thus, two of the manifold epithets of Dionysos have an obvious connexion with the doctrine of Karman, namely Aisymnetes, "The Appointer of Destiny" and Isodaites "The Equal Divider."¹²

The relation of the doctrine to Orphic teaching is thus given by Demosthenes:

Justice, holy and unswerving, she whom Orpheus, the Institutor of our Most Revered Mysteries, declares to be seated by the throne of Zeus.¹³

And in the great Orphic Mystery Play of Euripides, *The Bacchae*, the Maenads thus call upon the Goddess:

Thou Immaculate on high:
 Thou Recording Purity:
 Thou that stoopest, Goldenwing,
 Earthward, manward, pitying.¹⁴

Finally the poet declares in one of the Orphic Hymns:

I sing the all-seeing eye of Dike of fair-form,
 Who sits upon the holy throne of Zeus,
 The king, and on the life of mortals doth look down,
 And heavy broods her justice on the unjust.¹⁵

First and foremost it is necessary to keep in mind that Orphism proclaims in clarion tones the heavenly and divine origin of the soul. It is

10. Leonard's translation. 11. Sophocles, *Oedipus at Colonus*, vv. 1381-1382.

12. Vide, 'Studies in Orphism,' IV.

13. c. *Aristogeit. Or.*, I, XXV.

14. vv. 370-372 (Murray's translation.).

15. *Hymn LXII.*

a particle of the Divine Breath, imprisoned in human form. It is "rooted in the celestial element."¹⁶ Before its fall into generation, before its first incarnation in the physical universe, it lived blessed and serene in company with the Gods and was in fact itself a God. Thus Empedocles sings:

It stands decreed by fate, an ancient ordinance of the immortal Gods, established from everlasting, ratified by ample oaths that, when a Spirit of that Race, which hath inherited the length of years divine, sinfully stains his limbs with blood, he must go forth to wander thrice ten thousand years from heaven, passing from birth to birth through every form of mortal change: shifting the toilsome paths of life without repose, even as I now roam, exiled from God, an outcast in this world, the bondsman of insensate strife.¹⁷

The Divine Spirit in its process of descent suffers a sort of intoxication. Forgetful of its natal country, the world from which it comes, its only hope of regaining its lost knowledge is by the practice of virtue.¹⁸ The Spirit remained at peace above in the Inerratic Sphere until like Narcissus it viewed its reflexion in the Mirror of Dionysos,¹⁹ that is in the physical world of flux, into which it madly plunged, mistaking the image for the reality, in its intoxication drinking a draft of forgetfulness of Eternal Truth from the bowl or Crater of Dionysos whence, plunged in the ever-flowing stream of sensation and generation, it is born upon this earth "The Cave of Lethe or Forgetfulness"; being clothed "in a strange garment of flesh."²⁰ But in some cases the oblivion to the Heavenly Homeland is more complete than in others, for "the Dry Souls," that is unintoxicated, the truly wise retain many memories of the Ideal.²¹

In regard to the Fall of the Spirit, Macrobius in his Commentary upon Cicero's Dream of Scipio states:

As soon, therefore, as the soul gravitates towards body in this production of herself, she begins to experience a material tumult, that is, matter flowing into her essence. And this is what Plato remarks in the *Phaedo*, that the soul is drawn into the body staggering with recent intoxication: signifying by this, the new drink of matter's impetuous flood, through which the soul becoming defiled and heavy is drawn into an earthly abode. . . . But the Starry Bowl (the Crater of Dionysos), placed between Cancer and Leo, is a symbol of this mystic truth, signifying that

16. Orphic Frag. quoted by O. Gruppe in *Griechische Mythologie*, München, 1906, II, p. 1035.

18. Cf. Macrobius, *Som. Scip.*, I, 8, 3.

17. Symond's translation.

19. Plotinus, *Ennead*, iv, 3, 12.

20. Empedocles, fr. 126, Diels *Fragmente der Vorsokratiker*, 2te Aufl. erster Band, Berlin, 1906.

21. Bywater, *Heracliti Rel.*, p. 30.

descending souls first experience intoxication in that part of the heavens through the influx of matter. Hence, oblivion, the companion of intoxication, there begins silently to creep into the recesses of the soul. For if souls retained in their descent to bodies the memory of Divine Concerns, of which they were conscious in the Heavens, there would be no dissension among men about Divinity. But all indeed, in descending drink of oblivion, though some more, and others less. On this account, though truth is not apparent to all men on the earth, yet all exercise their opinions about it; because a defect of memory is the origin of opinion. But those discover most who have drunk least of oblivion (Lethe) because they easily remember what they had known before in the Heavens.²²

The following statements of Olympiodoros are filled with meaning in this connexion:

The soul descends after the manner of Persephone into generation but is distributed by generation (or incarnation in the material universe), after the manner of Zagreus: and she is bound to the body after the manner of Prometheus and the Titans; she frees herself therefore from its bonds by exercising the strength of Hercules but she is collected into one through the assistance of Apollo and the savior Athena by philosophizing in such a way as truly to purify herself.²³

As according to this conception the original cause of the soul's descent was sin, its imprisonment in the body has a penitentiary purpose. The earth is "a cave roofed over by the heavens."²⁴

The soul upon first beholding its unfamiliar prison-house wept and lamented loudly,²⁵ but it soon discovered that it could regain its heavenly freedom only by yoking itself to the Cycle of generation or the wheel of rebirth. This cyclic evolution is thus described by Empedocles, who says the exile

wanders from the home of the Blessed, being born into all kinds of mortal forms, passing from one laborious path of life to another. For the mighty air chases him into the sea, and the sea spits him forth upon the dry land, and the earth casts him into the light of the blazing sun and the sun hurls him into the eddies of the air. She takes him from the others and he is hated of them all.²⁶

In the course of this Pilgrimage the soul leaves no realm of Nature unvisited but "she drees her weird on earth and sky and sea."²⁷

The divine spirit in man, his Higher Self, a fallen angel doing penance for its sins can recover its lost inheritance only by becoming pure

22. Macrobius, *Som. Scip.*, I, 12.

23. *On the Phaedo of Plato*, quoted by Thomas Taylor, *Eleusinian and Bacchic Mysteries*, 2d ed. Pamphleteer, London, 1816, p. 57.

24. Empedocles, Frag. 120, Diels, 2te. Aufl.

25. *Ibid.*, Frag. 118, 121.

26. *Ibid.*, Frag. 115, 116.

27. *Ibid.*, Frag. 117.

or holy, "a Saint."²⁸ Mere ceremonial purity is unavailing, for in the words of the Orphic poet the soul "must fast from sin."²⁹ Therefore, as Miss Harrison well says: "Consecration, perfect purity issuing in divinity is the keynote of the Orphic faith, the goal of Orphic ritual."³⁰ Consequently Empedocles thus rebukes the heedless and the unbrotherly: "Do you not see that in the thoughtlessness of your hearts ye are devouring one another?"³¹

Orphism taught that the soul, upon leaving the body, entered upon an intermediate state of rewards and punishments. Thus, in a Dirge of Pindar, the poet declares, as a believer in the teachings of Orpheus:

Though the body yield to death,
Yet the shape of vital breath
Still in life continueth:
It alone is heaven's conferring.³²

Plato and Vergil both give the duration of this intermediate state as approximately one thousand years, which seems to have been the customary Orphic teaching, and an Orphic fragment declares:

They who are pious in their life beneath the rays of the sun enjoy a gentler lot when they have died, in the beautiful meadow around deep-flowing Acheron.³³

Purgatory was symbolized as an ever-flowing sea of mud. Of this Plato represents Socrates as saying:

I conceive that the founders of the Mysteries had a real meaning and were not mere triflers when they intimated in a figure long ago, that he who passed unsanctified and uninitiated into the world below will live in a slough, but that he who arrives there after initiation and purification will dwell with the Gods.³⁴

Genuinely Orphic is the Third Olympian Ode of Pindar:

Throughout the happy fields of light
When Phoebus with an equal ray
Illuminates the balmy night
And gilds the cloudless day
In peaceful, unmolested joy,

28. *Καθαρός καὶ ὅσιος.*

29. Empedocles, Frag. 144, Diels, 2te. Aufl. cf. the Second of the Logia of Jesus discovered in 1897: "Except ye fast from the world."

30. Jane E. Harrison, *Prolegomena to the study of Greek Religion*, 2d ed., 1908, p. 487.

31. Empedocles, Frag. 136-137, Diels, 2te. Aufl.

32. Conington's translation.

33. Frag. 152, Abel.

34. *Phaedo*, 69 a; cf. *Republic*, II, 363 d.

The good their smiling hours employ. . . .
 And in their joyous calm abodes
 The recompense of Justice they receive:
 And in the fellowship of Gods
 Without a tear uncounted ages live.³⁵
 Shines for them the sun's warm glow
 When 'tis darkness here below:
 And the ground before their towers,
 Meadow-land wth purple flowers,
 Teems with incense-bearing treen,
 Teems with fruit of golden sheen, . . .
 O'er that country of desire,
 Ever as rich gifts are thrown
 Freely on the far-seen fire,
 Blazing from the altar-stone. . . .
 But the souls of the profane,
 Far from heaven removed below,
 Flit on earth in murderous pain
 'Neath the unyielding yoke of woe:
 While the pious spirits tenanting the sky
 Chant praises to the mighty one on high.³⁶

At the expiration of the intermediate state, the character of the lot of the soul during each new stage of its career upon earth is determined by the degree of "purity" or "holiness" which it possesses at the moment of reincarnation. So Empedocles states that the nobler souls become prophets and sacred bards, physicans and leaders among men upon the earth: whence they arise Gods, supreme in honor, sharing the same hearth and tables with the other Immortals exempt from dour and hurt.³⁷

They from whom Persephone
 Due atonement shall receive
 For the things that made to grieve,
 To the upper sunlight she
 Sendeth back their souls once more,
 Soon as winters eight are o'er.
 From those blessed spirits spring
 Many a great and goodly king,
 Many a man of glowing might,
 Many a wise and learned wight:
 And while after-days endure,
 Men esteem them heroes pure.³⁸

35. Gilbert West's translation, slightly altered.

36. Conington's translation.

37. Frag. 146-147.

38. Pindar (Conington's translation).

The expression "soon as winters eight are o'er" (in the Greek the numeral is nine), may receive some explanation from the following suggestive interpretation of Plutarch, who in interpreting the Greek myth, which declared that Apollo because of his slaughter of the earth-born serpent, the Python, was forced to go into exile in Thessaly for *nine* years, says:

The slayer of the Python was neither banished for nine years nor yet to Tempe. Rather, we should declare that he came as a fugitive into another world (kosmos) and returned thence again at the expiration of nine great years or cycles, pure and truly Phoebus-like (that is, filled with light).³⁹

It is therefore not necessary to accept the poet's expression as referring to eight solar years of 365 days, each of 24 hours duration.

Finally at the end of the cycle of rebirth, Orphism taught that the righteous soul regained its lost inheritance. Therefore, there are two kinds of death, for Proclus states:

"After death the soul (the spirit) continueth to linger in the aërial body (astral form), till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a *second dying* the aërial body as it did the earthly one [by the first death]. Whereupon, the ancients say that there is a celestial body always joined with *the soul*, which is *immortal, luminous* and *star-like*" [the Augoeides].⁴⁰

The second death is thus referred to, more at length, by Porphyry:

That which nature binds, nature also dissolves; and that which the soul binds, the soul likewise dissolves. Nature, indeed, bound the body to the soul; but the soul binds herself to the body. Nature, therefore, liberates the body from the soul; but the soul liberates herself from the body. . . . Hence there is a twofold death; the one, indeed universally known, in which the body is liberated from the soul; but the other peculiar to philosophers, in which the soul is liberated from the body. Nor does the one entirely follow the other.⁴¹

In the elucidation of this last passage Thomas Taylor, the Platonist, adds:

The meaning of this twofold death is as follows. Though the body, by the death which is universally known may be loosened from the soul, yet while material passions and affections reside in the soul, the soul will continually verge to another body, and as long as this inclination continues, remain connected with the body. But when, from the predominance of an intellectual nature, the soul is separated from

39. *De defect. Orac.*, XXI, p. 723 (ed. Wyttenbach).

40. Quoted by H. P. Blavatsky in *Isis Unveiled*, I, p. 432.

41. *Auxiliaries to the Perception of Intelligibles*, quoted by Thomas Taylor as noted in the following footnote.

material affections, it is truly liberated from the body; though the body at the same time verges and clings to the soul, as to the immediate cause of its support.⁴²

In speaking of the soul's Pilgrimage, Maximus Tyrius says:

The end of this journey is not heaven, nor what it contains, but it is necessary to pass even beyond this, until we attain to the Supercelestial Place, the Plain of Truth,⁴³ and the serenity which is there,

To the fair Elysian plains,
Where the time fleets gladly, swiftly,
Where bright Rhadamanthus reigns.
Snow is not, nor rain, nor winter,
But clear zephyrs from the west,
Singing round the streams of Ocean
Round the Islands of the Blest,⁴⁴

where no corporeal passion disturbs the vision such as here disturbs man's unhappy soul and hurls her from contemplation by its uproar and tumult.⁴⁵

This ultimate goal in the Inerratic Sphere, the Supercelestial Place or the Plain of Truth (Unforgetfulness) seems also to have been called Tower of Kronos, of which Pindar sings:

All whose stedfast virtue thrice
Each side the grave unchanged hath stood,
Still unseduced, unstained with vice,—
They by Zeus' mysterious road
Pass to Kronos' realm of rest.
Happy Isle that holds the Blest.
Where fragrant breezes, vernal airs,
Sweet children of the main,
Purge the blest island from corroding cares,
And from the bosom of each verdant plain,
Whose fertile soil immortal fruitage bears,
Trees, from whose flaming branches flow,
Arrayed in golden bloom, refulgent beams;
And flowers of golden hue, that blow
On the fresh borders of their parent streams,
These by the Blest in solemn triumph worn
Their unpolluted heads and clustering locks adorn.⁴⁶

42. Thomas Taylor, *The Mystical Hymns of Orpheus*, note 117, p. 162.

43. The Greek word for Truth (*ἀλήθεια*), etymologically considered, means 'not to forget,' and may well have been coined under the inspiration of the Orphic teachings in regard to the Soul's Lethe or Forgetfulness while incarcerated in generation.

44. Quoted by Maximus Tyrius from Homer, *Odyssey*, IV, vv. 561-568.

45. *Dissertation on what God is according to Plato*.

46. *Third Olympian Ode*, West's translation, except the first six lines.

Although those who are completely purged at the end of a given Life-cycle pass to the Supercelestial Place, the Plain of Truth, above and beyond the Cycle of Necessity, the Wheel of Rebirth, and abide there in the impregnable Tower of Kronos on the Isle of the Blessed, it does not appear that Orphism taught that this return of the Prodigal to the Heavenly Homeland was final but rather seems to have connected it with the Greek Doctrine of the Restoration of all Things (*ἡ ἀποκατάστασις πάντων*). In which case the return must have been conceived as followed by a new Day at the commencement of which the Great Breath is again to outbreathe a manifested universe. Such, at least, is the Pythagorean and Stoic teaching and such doubtless was also the Orphic.

Of great importance for a correct appreciation of the Orphic teachings in regard to the origin and destiny of the human soul are the Orphic Tablets, which consist of eight inscribed gold plates discovered about 1875, six in South Italian tombs near the site of ancient Sybaris, one near Rome, and the eighth upon the island of Crete. The inscriptions upon these tablets, which date from the third or fourth century B. C., consist of instructions given the soul for its guidance in its journey through the afterworld, and confessions of faith which remind us of the Egyptian *Book of the Dead*. Fragmentary and short though the Orphic Tablets are, they nevertheless give an epitome of the Theosophical teachings in regard to the Divine and the Animal in Man, the pre-existence, rebirth, and final freedom of the soul from earthly chains under the action of the Karmic law.

The instructions on the tablets are addressed to the soul and the speakers are the Divine Guide, who addresses the soul, the soul itself, the holy Spring of Memory, and Persephone, and the Guardians "who strike down those who have not the password,"⁴⁷ — the Guardians of whom Plutarch speaks in his treatise on the Face in the Moon: "Certain Daemons (divine Beings) . . . are present and celebrate the most sublime Mysteries and are punishers of evil deeds and watchers or Guardians over such."⁴⁸

Combining the fragmentary inscriptions of the various tablets, so far as they differ, and adding the indication of the speakers, the tablets read as follows:

47. From the Interpretation of the mystical picture entitled *The Path*, by Mr. R. Machell.

48. XXX.

INSTRUCTIONS GIVEN TO THE SOUL BY THE DIVINE GUIDE

But as soon as thy Spirit hath left the light of the sun,
 Thou shalt find on the left of the house of Hades a well-spring.
 And by the side thereof standing a white cypress.
 To this well-spring approach not near (for it is the well-spring of Lethe),
 But thou shalt find (on the right) another by the Lake of Memory (the well-spring
 of Ennoia)
 Cold water flowing forth, and there are Guardians before it.
 Say (to the Guardians): "I am a child of earth and of starry Heaven:
 But my race is of Heaven (alone). This ye know yourselves.
 And lo, I am parched with thirst and I perish. Give me quickly
 The cold water flowing forth from the Lake of Memory."
 And of themselves they will give thee to drink of the holy well-spring,
 And thereafter among the other Heroes, thou shalt have lordship.

COLLOQUY IN THE AFTERWORLD BETWEEN THE SOUL, THE SPRING,
 THE GUARDIANS, AND PERSEPHONE

(Soul) I am parched with thirst and I perish.
 (Well-spring of Memory) Nay drink of me, the Well-spring flowing for ever on
 the right.
 (Guardians) Who art thou? Whence art thou?
 (Soul) I am a child of earth and of starry Heaven. But my race is of Heaven
 (alone). . . .
 (Persephone) Hail, hail to thee journeying on the right . . . (through the) Holy
 meadows and groves of Phcrsephoneia (Persephone-Kora, the Queen of
 the Underworld).
 (Soul addresses Persephone) Out of the Pure I come, Pure Queen of the Pure below,
 Eukles and Eubouleus and the other Gods Immortal. . . .
 For I also, I avow me, am of your blessed race.
 I have paid the penalty for deeds unrighteous
 And Fate laid me low and the other Gods Immortal,
 . . . (with) star-flung thunderbolt.
 I have passed with eager feet to the Circle Desired.
 I have entered into the bosom of Despoina (or Persephone, Queen of the Under-
 world),
 And now I come a suppliant to Holy Phersephoneia
 That of her grace she receive me to the seats of the Hallowed.
 (Persephone) Hail, thou who hast suffered the Suffering. This thou hast never
 suffered before
 Thou art become God from Man. A kid thou art fallen into milk.
 Happy and Blessed One, thou shalt be God instead of Mortal.
 (Soul) A kid I have fallen into milk.⁴⁹

49. Jane E. Harrison, *Prolegomena*, 2nd ed., Critical Appendix, pp. 659-673 (Murray's translation).

Much might be written by way of comment and interpretation in regard to these tablets. The word Hades thereon evidently means the intermediate state of the soul in the afterworld. There is an interesting parallel in Egyptian mythology to the Orphic sacred Well-spring of Memory, for Osiris has a "cold well of water" of which he gives the thirsty soul to drink, as is shown by the ancient formula: "May Osiris give thee cold water."⁵⁰ The true followers of Orpheus are to avoid the fountain on the left with the white cypress growing near because it is the fountain of Lethe, and after a life or rather after many lives spent in purification they must not forget if they are to be successful in reaching the Plain of Truth. Therefore in one of the Orphic Hymns the poet prays:

And in thy mystics waken *Memory*
O' the Holy Rite and Lethe drive afar.⁵¹

The key-sentence of the soul: "I am a child of Earth and of Starry Heaven but my race is of Heaven alone," of course refers to the Orphic teachings as to the dual nature of man and is an avowal of the Divine Origin of the Higher Self. It is noteworthy that this avowal itself constitutes the right of the soul to receive a drink from the fountain of Remembrance — a right which is immediately recognised by the Guardians. To drink of the holy well-spring is to partake of the sacrament, the reality symbolized by the Eucharist of Orphic ritual.

The address of the soul to Persephone, the Queen of the Underworld, "Out of the Pure, I come, Pure Queen of the Pure Below," also has an interesting Egyptian parallel, for in the long negative confession of the soul to Osiris in the Egyptian *Book of the Dead* occurs the declaration: "I am pure — I am pure — I am pure."⁵² It means, of course, 'I have been initiated into the true Mysteries of life and death.'

The titles Eukles and Eubouleus meaning the Glorious One and the Wise Counsellor are two of the myriad titles of Zagreus-Dionysos, the Reborn Savior, Lord of both Death and Life. The soul's avowal, "I have paid the penalty for deeds unrighteous and Fate laid me low and the other Gods Immortal — (with) star-flung thunderbolt," refers to the soul's suffering under the Karmic law for former sins, the taint or "ancient woe" inherited from the earth-born Titans. The meaning

50. *Ibid.*, p. 575.

51. *Hymn LXXVII* (Harrison's translation).

52. Jane E. Harrison, *Prolegomena*, 2nd ed., p. 588.

is, Karman sank me into the material world. There is also a reference to the Zagreus myth, especially to the punishment of the Titans by the star-flung thunderbolt hurled by Zeus.

“The sorrowful weary wheel,” is the treadmill Cycle of Rebirth without knowledge and the avowal signifies, ‘I have learned the necessity of soul-purification and I remember.’ It is well to compare these verses with the following statement from the *Phaedo* of Plato:

It is an ancient doctrine that the souls of men come Here from There and go There again and come back Here from the Dead.⁵³

The expression “I have passed with eager feet to the Circle Desired. I have entered into the bosom of Despoina,” seems to be an avowal signifying that the soul having passed beyond the Wheel of Rebirth, the Cycle of Necessity, has attained to the Plain of Truth, and thereby has mastered the meaning of both Life and Death. The expression reminds us of the teachings of the Celtic Bards in regard to Cylch y Gwynfyd, the Circle of Bliss.⁵⁴ “The Seats of the Hallowed” are presumably the Elysian Fields where is the “Impregnable Tower of Kronos.”

The phrase “Thou who hast suffered the suffering” seems to mean ‘thou who hast incarnated or incarcerated in the prison-house of the body.’ “Thou art become God from man,” that is, ‘thou hast attained to the Supercelestial Place.’ The words, “A Kid, thou art *fallen* into milk,” may be paralleled by the expression “a Lamb of God” and appears to refer to the Orphic Eucharist, or perhaps to the Orphic Baptism, as seems rather to be suggested by the word “fallen.” The symbolism of milk used as one of the elements in the Orphic Eucharist has been previously discussed.⁵⁵

53. *Phaedo*, p. 70 c.

54. *The Pith and Marrow of Some Sacred Writings*, Script 11, p.33, Theosophical University Press, Point Loma, California.

55. Vide ‘Studies in Orphism,’ III.



Reflection is the path of immortality, thoughtlessness the path of death. Those who reflect do not die; those who are thoughtless are as if dead already.

— From the *Dhammapada* (Recorded Sayings of the Buddha)

UNEXPLAINED SOUNDS IN NATURE

C. J. RYAN, M. A.

WE recently mentioned the fact that scientists have at last accepted the disputed assertion that crackling, hissing, and rustling sounds accompany displays of the Aurora in the Polar regions, and also that H. P. Blavatsky refers to the auroral colors and sounds as a manifestation of the force known in the East as 'Fohat' (*The Secret Doctrine*, I, 205). In *The Scientific Monthly* for June, 1934, Dr. G. R. Wieland of Yale describes some remarkable sounds that are occasionally heard in the Yellowstone Park, and suggests that they may be of the same nature as those accompanying the auroral displays — whatever that may be. His statement of a personal experience is given:

On September 8, 1902, walking through the pines alone by direction, and the day being clear and still, I reached the western shore of the Shoshone Lake. As I strolled down over the sinter slopes of the Geyser Basin . . . about 11 o'clock of the morning . . . a sudden burst of intensely musical sound swelled for some seconds through the air above me and as if somewhat out over the Lake, rolling away to be lost in the distance. The effect was absolutely startling . . . only gnarled trees were in sight, and the cadence had distinctly seemed to proceed from some moving source overhead, gaining in volume as it neared, and fading away in the distance. . . . I also heard little explosions and curious reverberations following the musical tones.

Dr. Wieland quotes several other scientists who have heard these beautiful musical sounds in the Yellowstone. H. M. Smith (U. S. Fish Commission), heard them in 1919, and describes them as

musical, full of rare sweetness, rich timbre, and a full volume increased by the noiseless surroundings . . . one was all but prepared to see a pipe organ suspended in the air. . . . The tones blended in the most perfect chromatic scale.

— *Science*, June 11, 1926

Some scientific observers who have heard these sounds state that it is surprising that "so little note or attempt at explanation has been given the sounds." Dr. Wieland remarks:

Quite the most extraordinary of all nature sounds accompany the Aurora. And as these sounds would have a physico-chemic cause [?] and come in the sun-spot cycles, day or night, the question might well be raised whether the sounds of the Yellowstone are in part or in any sense coincident or connected. The sounds of

the Yellowstone, as reported, or as heard just locally, do not seem as continuous as the auroral sounds of the high North. But there is certainly a degree of similarity. The question is whether auroral sounds may also reach musical cadence.

The auroral sounds are rarely heard except in high latitudes, but Dr. Wieland heard a distinct volume of sound like fine rain on March 22, 1920, during perhaps the greatest auroral display of this century. This was heard and seen in Connecticut.

THE BARISÂL 'GUNS'

Several other unusual sound-phenomena have recently attracted attention among scientists, and it looks as if we may be approaching the discovery of principles in acoustics long known in the Orient but new to the West. In *Lucifer* for September, 1888, will be found an interesting article by Col. Olcott on the 'Barisâl Gun,' a singular reverberation like distant firing that is frequently heard in the Bay of Bengal. These strange noises are occasionally heard in other countries, Italy, Belgium, Haiti, Africa, the Philippines, etc. Barisâl is in the Delta of the Ganges, 65 miles north of the Bay of Bengal, and is surrounded by a perfectly flat region of more than 50,000 square miles. Col. Olcott made a careful study of the conditions and could find no reasonable explanation for the sounds. The scientists of fifty years ago were unable to offer any clue, and a recent description in the *Encyclopaedia Britannica* says that the problem has remained unsolved. Col. Olcott, in his article, refers to a possible connexion with finer forces of Nature that are of a psychic order and still unknown to science, such as the weird and yet actual *astral* detonations of similar sound-quality though limited range, well-known to students of psychic research. (The present writer has heard many such, not in any way connected with professional mediumship.) Col. Olcott says that some of the so-called 'superstitious' inhabitants of the Delta consider the Barisâl guns to be salutes "fired by celestial hands," while others speak of the noise as being produced by 'the slamming of the brazen doors of the mystical 'Palace of Râvana'! He thinks they may be traceable to Nature-spirits and perhaps back to some former tragedy in the Delta.

Anyway, these booming sounds are limited to a few special localities, and the conditions in all are not alike, though the noises seem to occur upon, or not far away from, bodies of water. The Belgian 'guns' are heard at sea, not far from the coast. In central New York, on Seneca

Lake, similar noises have been heard for more than a century, and no satisfactory explanation has yet been offered. Explosions of natural gas collecting under the lake have been suggested, but no one has ever seen any large bubbles of gas rising from it. An observer in *Science* says the direction is vague — they are always “somewhere else” when one moves to the locality from which they first seemed to come. That is significant of some unsuspected cause.

Another curious sound is described by a Yale scientist in *Science* for Jan. 15, 1934. When in Algonquin Park, Ontario, in 1931, he heard a strange, very loud, and continuous rumbling coming from a long narrow cloud floating over Cache Lake. No electric phenomena or fall of hail accompanied it.

THE VELOCITY OF SOUND

But perhaps the most interesting observation in regard to sound has been lately reported in *Popular Astronomy*, June-July, 1934, by H. H. Niniger of Denver, Secretary of the Society for Research on Meteorites. In March, 1933, an immense meteorite was seen in New Mexico and adjoining States, and the Society has collected a mass of evidence, including photographs, from the entire region concerned. Mr. Niniger says that, as usual in his investigations, many people described swishing noises at the instant of the passage of the fireball, but in this case there was something entirely unexplained. Many of the observers were from 50 to 100 miles from its track, and yet they heard the sound *during the few instants of its appearance*. Now, sound is known to travel about 1090 feet per second in air, so that it would normally take several minutes to reach those particular observers. What is the meaning of this? To quote Mr. Niniger's words:

Several widely scattered observers reported the hearing of similar sounds at the moment of passage while others failed to hear any sound whatever. The above is one of many such instances [of *seeing* and also *hearing* a fireball at the same instant, though far away] which have led the writer to believe that there may be, in connexion with meteors, *ethereal* as well as aerial propagation of sound.

Stories that the ‘swishing’ sound of meteors can travel as fast as their light have always been ascribed to excited imaginations, but the careful reports given by Mr. Niniger prove that they cannot be dismissed so easily. The fireball was associated with a huge, luminous cloud 200 miles long, which hung in the sky for more than an hour after the pas-

sage, apparently, as he suggests, an unexplained 'electrical' phenomenon, not a mere smoke-trail.

If we turn to *The Secret Doctrine* we shall find that Sound is closely connected with the basic principle of Âkâśa, which lies behind the Ether of science and even, as H. P. B. says, the Aether of the Occultists. It is "the cause of sound," though not a material cause. On page 587, Volume I, we read:

The theories built upon the rejection of Force *outside* and independent of *Matter pure and simple*, have been all shown fallacious. They do not, and cannot, cover the ground. . . . "Ether produced Sound" is said in the Purânas, and the statement is laughed at. It is the vibrations in *the air*, we are corrected. And what is air? Could it exist if there were no etheric medium in Space to buoy up its molecules?

While science has not yet experimented with the Âkâśic sound-phenomena frequently mentioned by H. P. Blavatsky, Sir Oliver Lodge tells us that matter is "a peculiar form of the ether" and its use is to tell us something about the properties of the ether, and that the known forces of Nature are only indices or signs of some unknown condition existing in space. (See THE THEOSOPHICAL PATH, April, 1934, p. 537)

We have heard a good deal lately about the power of sound in killing small animals, germs in milk, etc. An official French Commission is said to have reported that the melon crop in the south of France is being injured by the hooting of automobile horns, and it is fully admitted that traffic noises are injurious to many persons. Music has undoubted power for good or ill, but other applications of sound have greater power than is suspected in the West. H. P. Blavatsky, speaking from experience of the unknown powers of sound in restoring health, says:

We say and maintain that SOUND, for one thing, is a tremendous Occult power. . . . For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic cord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it.

— *The Secret Doctrine*, I, 555



As a solid rock is not shaken by the wind, wise people falter not amidst blame or praise.

— From the *Dhammapada* (Recorded Sayings of the Buddha)

WHAT BECOMES OF THE DEAD?

AXEL EMIL GIBSON, M. D.

THERE is no process or phenomenon in all Nature more discussed yet less understood, more dreaded yet less realized, than the death of man. This fact is the more remarkable as there is no process with which we are more closely connected, historically, biologically, ethically, and spiritually, than this timeless and ageless associate; this at once young and old, destructive and constructive, silent and invisible partner in universal evolution — death itself.

The reason for this is readily seen. It is the fear of its coming, coupled with the utter inevitableness of its nature. Nothing is more certain, yet less determinable. Often where we have the strongest reason for its visit, it fails to come; while on the other hand, where no indications seem to threaten, it may strike with incalculable suddenness. Perhaps it is this element of suddenness and unpreparedness in death that makes it tolerable. It may be that this thought lay back of Caesar's famous answer when once asked by his friends what mode of death he would prefer. His answer was: "The unexpected!"

What keeps us not only from an understanding of death, but even from becoming its friend, is fear. And yet of all the emotions that embarrass mankind, the one least backed up by reason and intelligence, is fear. The simplest understanding should be able to realize that a condition of such biologic magnitude and supreme inevitableness as death could not possibly, in itself, be an enemy to life. Were death inimical to the evolution of life on this planet, our world would have been reduced to a biologic graveyard ages ago, as barren of life and growth as an Alpine glacier.

THE RACE OF LIFE IS RUN ON SCHEDULE

I stay my haste, I make delays —	Asleep, awake, by night or day
For what avails this eager pace?	The things I seek are seeking me,
I stand amid th' eternal ways	No wind can drive my bark astray,
And what is mine shall know my face.	Nor change my tide of Destiny.

— JOHN BURROUGHS

THE problem before us is to ascertain the real meaning of death in its relation to life and destiny. Are we to regard death in itself to be the goal of our existence — the final end to all human endeavors? Or

shall we regard it as a mere relay-station for new departures of the individual, involving new aspects, new conditions, and new adventures in consciousness? In other words, are we to accept death as a mere chance, a mere 'haphazard' in the course of things? Or should we accept it as the action of a universal, unerring, and even constructive law?

In a universe, operating on a time-schedule so precise that every time-recording mechanism on earth — from sun-dial to chronometer — is adjusted to its movements, there can be no haphazard or unaccounted-for events. "No creature moves on aimless feet," says Tennyson. Neither can it die on "aimless feet," *i. e.*, without purpose. Everything in this clock-work Cosmos moves on time and schedule — from birth to death, and from death to new departures.

None has more opportunities than a physician to take note of these tremendous certainties or — uncertainties. Again and again he finds that underneath his keenest skill operates a law that brings into action its own ethics, while pursuing its career toward life or death according to its own time and regulations. A physician often runs up against cases where the most innocent-appearing symptoms all-of-a-sudden develop conditions utterly uncontrollable and deadly. On the other hand, a patient may carry the signature of death on every tissue of his body, and in spite of it all, be able to pursue his path of life into a ripe old age.

In cases, however, where nature is interfered with and not allowed to run her own course — is thrown off her own original course, as in suicide — this law may be apparently overruled and death brought in on a foreshortened schedule. Yet the suicide will live to learn that his escape from existence was merely apparent and that, in fact, the smash-up threw incalculable difficulties in the progress of his journey. The chick inside an egg could try to foreshorten the time for its hatching process with as much success as an individual achieves in trying to shorten his life's journey through suicide. Is it reasonable to suppose that a bullet, a mere piece of lead, should have the power to destroy the very intelligence which directed it? To kill one's Ego, or in other words to have the power to annihilate one's Eternal Nature, is not more logically impossible than for a person to lift himself from the ground by pulling on his boot-straps. In any case one thing is sure: that life in its supreme integrity, and with its basis in countless ages of evolution, must be beyond the destructive power of any ephemeral or physical instrumentality.

SUICIDE — A SUB-CONSCIOUS DETOUR

To sleep! perchance to dream! ay, there's the rub;
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause. . . . — *Hamlet*

ONLY by a close-up picture of death are we able to find the true perspective of life. By every force of instinct and conscience we are impressed with the certainty that the individual, living or dead, is under definite obligations to life which it is not possible for him to side-step. In reality, the suicide cannot, by a single human second, foreshorten his vital journey. Moreover, it is not death that comes to us — death is immovable — it is we that have to keep on traveling until we reach our last terminal station. Quietly, in the course of the ages, this Master of our vital transports awaits in silent imperturbable majesty the hour and minute of our arrival. There is no more chance for the individual to change this time-schedule of his life than for the shadow of a sun-dial to omit to mark the hour traced by the sun in its course.

After all, what is a suicide? The suicide holds the position of a chauffeur who prefers to go with his machine over the bank rather than to accept the responsibilities of his charge. So far, however, from getting him out of trouble, his mad act puts him deeper into it. He has damaged his vehicle and its cargo beyond repair, and his efforts to escape or to salvage the wreck are futile. If the suicide thinks he can get away from his troubles by leaping into the abyss of the afterdeath state, he makes the great mistake of his life; for now he is bound to fulfil his life-task by a more relentless necessity, and over a far more difficult route than ever. His cargo must be delivered, even if it takes him ages of toil and strain to do it. Laws may be elastic, but cannot be displaced. By destroying his body, the suicide no more stops the operation of his moral and vital principles than a leap overboard by the captain of a ship can prevent the vessel from going on the rock.

THE SUBSTANCE OF SUICIDE IS FEAR OF LIFE, AND IGNORANCE OF DEATH

THERE is just one thing that can dissuade the individual from destroying his life and that is the inculcation in his mind of a thorough understanding of death; but an understanding deep enough to grapple with the mysteries of death must be preceded by a good deal of feeling and intuition. In other words, efforts should be made to awaken his conscience, for in his conscience the individual has his only safe and

unerring guide in life. This is man's silent partner, his invisible counselor, who guides his action as infallibly as the magnetic needle guides the sailor on the high seas.

Instinctively, at the center of his nature, every individual, even the most ignorant, has a more or less confused feeling of personal responsibility, a sense of duty to life constantly pressing for fulfilment. The charge is definite and non-transferable. It must be negotiated by the bearer himself, and its prompt and adequate recognition determines the safety and success of his entire career.

The destination of human life is reached only at the end of its legitimate course. And whether this end be near or far away, whether of easy or difficult approach, is of no significance with regard to the vital obligations involved; while the loyalty and directness of the transport is of supreme necessity to bring the assets and liabilities of a human life to a balance. In other words, the law of life demands that the individual must bring the burden of his existence without abrogation or foreshortening, and with all its excess or shortage, to its last and terminal station — death. If the inspection proves that everything is in accordance with the agreement, delivered on scheduled time and in the guaranteed condition, the goods — man's life-work — are accepted, and the departing individual passes through the trial of death, duly and honorably released from his charge.

Now, the Master at the terminal who meets the departing traveler, to inspect his cargo and relieve him of his vital charge, is none other than the "old man with the reaper," the specter of all time, — ancient Death himself.

THE OCCUPATIONS OF THE DEAD

. . . I am thy father's spirit —
 Doom'd for a certain term to walk the night,
 And for the day confin'd to fast in fires,
 Till the foul crimes, done in my days of nature,
 Are burnt and purg'd away. But that I am forbid
 To tell the secrets of my prison-house,
 I could a tale unfold whose lightest word
 Would harrow up thy soul. . . —'The Ghost' in *Hamlet*

HAVING delivered his individual moral obligations to Destiny, and received his post-mortem passport, the newly dead, still quite alive, becomes subject to the unerring selection of individual affinities. Each

individual follows the urge of his own released desires, very much as an electric charge follows the course of its polarities. And these polar-affinities constitute the sum-total of all that the man desired, expressed, felt, feared, hoped, and loved, during the ups and downs of his just finished earthly existence.

On their own plane, thoughts are real things; while emotions, so far from vanishing like smoke, take effect in organized energies, sweeping the soul after death towards definite individual goals. Our human motives are seeds of destiny that meet us after death as powerful agencies or instrumentalities for good or bad.

Recovering from the merciful unconsciousness that follows death, the departed soul finds himself still in the possession of every faculty of life, with the exception of the physical body. Through the agency of an inner vision, he is now able to face his own thought-creations as they stare at him from his past life with all the vividness of a cinematic picture. For once he is in a position to see himself as others have seen him. He discerns with unmistakable identity his inner subtil emotional make-up, his double-faced representations, his disguised motives, selfish designs, deceptions, conceits, treacheries, lusts, and criminal inclinations. He recognises his whole terrestrial aibi — his indulgences and errors — with a complete realization of all the suffering, degradation and loss his acts have inflicted upon his fellow-creatures, as well as upon himself. Moment after moment he reviews the life-drama of his past.

The object of this gripping afterlife experience is to bring the individual into a realization of the meaning of life, the destructiveness of vice, the necessity of virtue, and the utter hopelessness of wrongdoing. Here the individual will have an opportunity to know the difference between his real, his intuitional, inner self, and his false, masquerading other self. For this covers every misconception or mistake in the life and motives of the individual who views the panorama. He will learn at last that there is just one truth for all, and that life, to be true, must be above denominational rivalries. The proud churchman, saturated by the vanities of his particular belief, will learn to realize the value of religion for its own sake, independent of popularity, wealth and influence.

Another lesson to be learned through the instructive dramatizations of the afterlife is the fact that the value of a man does not consist in what he *has*, not even in what he *does*, but in what he *is*. In other words, the Ego will find itself exposed to a searchlight that will lay bare every

flaw in character, every coveted desire, every sucker or parasite of vice feeding on his tree of life.

THE MAN WHO HAD SEEN HELL

To the deep, to the deep,
 Down, down:
 Through the cloudy strife
 Of death and life —
 Through the veil and the bar,
 Of things which seem and are,
 Even to the steps of the remotest throne.

Down, down.
 — *Prometheus Unbound*: SHELLEY

THIS principle of moral purgation and subsequent redemption for higher states of life and beauty is back of all the world's Purgatories — its Hades, its Hells, and its Infernal Regions of all times and ages. They all represent a state of mind where the individual Ego is provided an opportunity to be purged and released from its earthly vices and illusions, gradually to become fit to enter its final home of reward.

Perhaps of all the accounts of death and the afterdeath states that have been added to our knowledge about the bourne from which no traveler may return, the experiences of the Italian poet, Dante, in his famous *Inferno*, have come nearer revealing the psychopathic processes of a symbolic conception than any other. It is almost impossible to read his immortal allegory of the infernal regions without becoming convinced that the author himself must have been an eye-witness to the scenes of his drama. In fact, so impressed were his own countrymen by the terrible realism of his description that they pointed him out as "the man who had seen hell."

So graphic are the dream-pictures in this marvelous story — for dream-pictures they must be — that every thoughtful reader is impressed by the feeling that the great author must have had the power to send his intuitive Ego, like a spiritual x-ray, into the sub-conscious realm of the dead. No statements about the conditions of life after death could be more logical and in keener rapport with justice and moral law than the sub-conscious reactions, registered in this psychopathic clinic, of the lower strata of a metaphysical underworld.

Passing through the Fourth Circle of the *Inferno*, Dante's attention is called to a host of souls whose eyes are sewed up hermetically with

threads of steel, preventing the passage of even the tiniest ray of light.

Inquiring from the poet Vergil — his guiding genius through the infernal regions — as to the reason for such terrible treatment of the dead, he is told that it is but the logical consequence of lives which on earth were full of jealousy and envy towards their fellows. For envy is expressed in a dislike to see the good in others, thereby creating an attitude of the mind which by its very nature reacts on the principle and function of seeing, and may ultimately strike blindness both to mind and body. There are clinical records of cases where physical blindness had a sub-conscious basis in emotions of envy and jealousy.

“ALL HOPE ABANDON YE WHO ENTER HERE”

In the red-fanged throat of Hell
 Before the very vestibule of Hate
 In gloomy vaults sit grim Remorse and Grief,
 And pale Disease, and sad Old Age and Fear,
 And Hunger that persuades to crime, and want:
 Forms terrible to see — Suffering and Death
 Inhabit here.— *Aeneid*, by Publius Vergil

IN this tragic though self-imposed condition of the wicked, the keen psychology of Dante is graphically symbolized. The offender must remain in his specific ‘hell’ until, in the course of appropriate sufferings, he is ready to recognise and appreciate the cruelty and injustice of *envy*, and its painful reaction upon all living things.

The same symbolic demonstration of suffering — its cause and significance — runs through the whole poem. In another Circle of the ‘Inferno’ Dante comes upon a group of souls, crystallized, rigid, within gigantic blocks of glistening ice. Their livid faces, frozen into immobility, stare from their frigid prisons in aspects of unspeakable woe.

“Who are they?” asks Dante. “What is the meaning of this horrifying state?”

“These,” his guide explains, “are the loveless, who while in the flesh loved only themselves. And as this self-love used up all the love they ever had, it caused their inner nature to crystallize into ice, the most frigid of all atmospheres — life without love.”

The symbolism is plain. Love is to the soul what the sun is to the body. Where there is no sun, life freezes; where there is no love, the feelings, emotions, and sympathies turn frigid and crystallize. Only by

coercing their natures into a spontaneous recognition of love and its eternal necessity to life, will the ice-bound prisoners of this self-imposed 'hell' be able to thaw themselves out of their icy incarceration.

As Dante moves on from scene to scene in this, the 'psychopathic ward' of all time, he discovers a host of haggard-looking Egos engaged in a frantic but hopeless struggle to rid themselves of remnants of horrid carcasses which cling to them with the tenacity and abhorrent intimacy of living vampires. He is told that these hideous remnants are the ethereal remains of their own physical bodies, those in which they lived while on earth; and further, that the owners of these bodies belonged to that class of wicked Egos whose crime consisted in suicide — Egos that tried to shirk their responsibilities to the world by destroying their bodies, without realizing that these bodies furnished the only means and instrumentality by which their vital and moral accounts with the world could be squared up.

We learn that these are the unfortunates who tired of patience, faith, courage, responsibility, and self-respect. Yet, notwithstanding the fact that they never truly owned their bodies, never made them, never purchased them, had not even the wisdom to understand, or the power to control them, they had the insane arrogance to try to destroy them. But to destroy is not the same as to annihilate, and thus these would-be self-destroyers are compelled to abide in their present disembodied estate, until the time when, in the course of natural processes, the body would have arrived at its scheduled termination. Until that time, be it one year or a thousand, the principles that hold the body together are in Dante's picture transposed into loathsome, sub-conscious cadavers that cling to the harrassed soul until the expiration of its physical term.

THE LESSONS OF DEATH MUST BE TAUGHT IN LIFE

YET if, on the one hand, death cannot destroy life, neither has it power to transform scoffers and deniers into saints and sages. Death can neither create nor annihilate — it can only transform and release. We pass through death very much as we pass through sleep, and wake up in the morning of the afterlife with very much the same refreshed feeling; with the same ardor and capacity for self-conscious thinking as in the morning on earth after a night's sleep. The soul that has neglected to develop its inner faculties of thought, will, and feeling, must, upon awakening after the sleep we call death, find itself in the same situation

as the awakening schoolboy who neglected to learn his lessons before he went to sleep. He finds himself in a stupor of ignorance as he awakens into the new, strange conditions which surround him in, and beyond, death. He finds himself blind to the glories, and deaf to the symphonies of a sunrise in a spiritual afterworld — blind, deaf, mute, and irresponsible, to the life and beatitudes of this new world-drama.

But though the newcomer on these 'floating islands of eternity' be blind, he is not invisible. While others are invisible to him, he is not invisible to them. He is observed from above and from below his own plane; invisible eyes are staring at him both from hell and heaven, both from angels and demons, searching for vulnerable spots in his nature where he may be influenced towards the one or the other tendency, for good or for evil. Never on earth has his trial been greater, never in the life of any soul will the power of choice be felt more imminent, and the realization of neglected and past opportunities for attainment more excruciatingly regretted. In fact, the whole drama of earth-life will be unrolled before him, with its every departure in thought, will, and motive brought out in their subtlest, most painstaking and meaningful significance.

CAPITAL PUNISHMENT ADDS POWER TO THE CRIMINAL

IT must be quite evident to the thoughtful reader that heaven and hell are states of mind rather than types and localities. Sufferings do not depend on nerves and ganglia, but on thoughts and emotions, realizations and regrets. At bottom, our sufferings have their root in the mind, even while on earth. The muscles are the field, the nerves the conductors, and the mind the generator of our feelings. Hence, as the individual after his mortal demise is made up of mind and desire, he becomes susceptible to the most consummate experiences, either in joy or suffering.

Adventures lie in wait for the dead, therefore, not less than for the living. In fact, by virtue of their vibratory intensity, the conditions of the afterlife are far more vivid and soul-piercing than those of physical life. Realization of the good and beautiful on this plane are more exuberant in their ecstasy, and recognition of the evil and ugly more utterly agonizing, than any imagination born of life on earth can possibly conjecture.

Hermes was right: "As below so above." Every vice and corruption

in earth-life is represented by a corresponding, though intensified corruption on the lower, the Kâma-lokic planes of the afterlife. The same laws, the same principles, that govern the living govern the so-called 'dead' who are hurled out of physical life before their time, filled with evil passions, lust, hatred, revenge. In such cases, the only difference between the dead and the living lies in the fact that the 'dead' have lost the physical body, and with it the five organs of sense. Their character and leading motives remain the same as in earth-life. A dead crook is in no way better than a living one, while, owing to his invisibility, he may in fact be a great deal worse in his power to harm. The evil-doer on that plane has the same advantage as a sniper who is attacking foreign invaders while protected by his hidingplace of invisibility. In other words, so far from protecting itself from a dangerous criminal by capital punishment, the human communities protect the criminal, and expose themselves.

There are a thousand ways by which a dead criminal can attack his living enemies. By his power of mind he can psychologize and control every individual sensitive to suggestion. Could we see behind the veil of death, could we trace the real cause of many incomprehensible tragedies, suicides, and criminal atrocities, we should find an altogether unsuspected explanation. Recently a Professor in Psychology at Harvard University made the statement that over 60 per cent of the American people were actuated in their daily works and doings by influences arising *in other brains than their own*.

It is here that the prematurely dead take revenge upon the living. It is here that the criminal, dying with hatred in his heart and insanity in his brain, rushes into the afterlife with the madness and bloodthirst of a beast of prey escaped from its cage. No longer can four walls of solid masonry protect society from these psychic morons. By the loss of his body the criminal, thus become invisible, is rendered more dangerous, more inescapable than ever. No police squad, Scotland Yard, or plain-clothes man can prevent the dead criminal from attacking his victim. Like psychic microbes the hatreds and lusts of these disembodied souls sweep through the minds of the sensitive living, and in the critical moment of some fateful decision, may throw an influence into the struggling mind that will hurl their victim headlong into paths of life-long disgrace.

To try to make a criminal harmless by destroying his body is as

hopeless as to try to make a poison harmless by tearing away the label from the bottle, or changing the color of the fluid. The only real and reliable protection against crime is to make it impossible for the individual to commit it. And while this end to a certain extent may be attained by confining the criminal to a prison-cell, the only sure and permanent method is to change the principles and the workings of his moral nature — while he is yet alive.

DEATH HAS ITS MEANING IN SLEEP

Our birth is but a sleep and a forgetting:
 The Soul that rises with us, our life's Star,
 Hath had elsewhere its setting
 And cometh from afar:
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home.— WORDSWORTH

THEN, after all, what becomes of the dead? The question involves the same principles as the question, What becomes of those asleep? From every point of logic and reason the two states of existence, as far as the man, the real man, is concerned, involve the same processes of the mind. The one condition is as mysterious as the other.

Now death is to the mind — the inner man — what sleep is to the body — the outer man. When the body becomes exhausted it goes to sleep. On the same principle, when the mind is tired — tired of thinking — it dies. The process is identical in principle, with the exception that death extends over a vastly longer period than sleep, and in the one case the man awakens in a new body, not in the old one. The analogy, however, is perfect. Yet while it requires merely the few hours of a night to restore the body from the strain and vital expenditure of a day's work, it requires the balancing interim of thousands and thousands of nights and days to restore poise and equilibrium to a mind after a long life spent in incessant wrestling with the problems of existence. But the important fact is to realize that death no more kills or destroys the mind, than sleep destroys the body: and that in both cases the aim and object is the restoration and perpetuation of individual service-value.

The analogy, however, goes still further. As dreams with their weird

contents emerge out of sleep, so conditions of heaven and hell emerge out of death. Notwithstanding the seeming unreality of these sub-conscious states, they are nevertheless a supreme reality to the individual. There can be as much suffering in dreams as in waking, sometimes as much learning. It is reported of Napoleon that he often had dreams during which in a few moments he went through an entire military campaign and absorbed its lessons. And as everything is relative, in accordance with its specific significance, it follows that the dreams of death in their intensity and meaning must be as far in advance of the dreams of sleep as the assemblage of a life experience would be to the experience of a day. Hence the dreams of afterlife, by their very nature and life-long complexity, must wield the power to distil either in terms of heaven or hell, as exaltation or depression, all the emotions of the good or the evil, the true or the false, the angelic or infernal, born of earthly experience.

THE SPIRITUAL ARRIVAL

Oh may I join the choir invisible
 Of those immortal dead who live again
 In minds made better by their presence, live
 In pulses stirred to generosity,
 In deeds of daring rectitude, in scorn
 For miserable aims that end with self,
 In thoughts sublime that pierce the night like stars,
 And with their mild persistence urge man's search
 To vaster issues.—GEORGE ELIOT

REALIZING that even under the limiting conditions of earth-life we may be caught by emotions of hatred or love, of pain or joy, so intense that they may sweep us into depths of despair or heights of ecstasy, it is readily seen that were these emotions unhampered by any material restraint they would reach feelings of intensity beyond the range of human imagination.

It is in these regions that the purified soul, liberated through death from its crushing load of material interests, rises by its innate, self-generated moral power into spheres of spiritual symphonies, on the light-waves of scintillating suns. It is here that we take up the harp of life to release the ecstatic notes of our spiritual ideals. It is here that we have communion with other souls. Through the affinities of our affections we shall be able to hold and to enjoy every object which we

once recognised in impersonal love. The common understanding of death is a misunderstanding. Nothing that ever lived can die, can ever cease to live. My Reincarnating Ego is as lasting as that of Plato, of Zoroaster, of St. Paul, of Marcus Aurelius or of Christ, and the same chords of affection that attached me to these holy men during my earthly life will bring me within their sphere in my new existence. Our ideals are our goals, love is our leader, and our will the moving power.

For ever and for ever our marks of identification are found in Love, Will, and Truth. Through them we shall never err in finding our goal. These forces are the genii of Eternal Law. They are conductors on every plane of consciousness, preservers of every virtue, adjusters of every mistake. As they hold the code to all progress, its everlasting principles are impressed upon every creature of growth and survival. It is this that makes "the laborer worthy of his hire," and brings out the formula: As ye sow, so also ye shall reap.

A thought that sooner or later must occur to every reasoning mind arises in the questions: Shall this situation of bliss and rest remain for ever? Can the human soul continue in this eternity of unbroken, inactive continuity? Is there no end to thought and self-consciousness — hopes and feelings? Or may it not be possible that these afterdeath states of heaven and hell are replicas, on an immense scale, of the limited sleep and dream-life with which we are familiar in our earthly existence? If so, where, and when, and how, will this awakening to individuality take place — this awakening to renewed physical life-experience, with its victories, attainments, triumphs of power, its exaltation of understanding, and its conquest of virtue? How and where will the Ego find an entrance to the field of continued individual evolution for the rounding out of its as yet unfinished nature?

Are there no signs in our present life which, if closely observed, may suggest to us what we have *been* by virtue of what we *are*?

"AS ABOVE, SO BELOW"

THE great Egyptian Philosopher Hermes once made a statement to be remembered for all time: "as above so below" — a statement which in a single sweep of thought covers every form and principle of world-relation and cosmic interdependence. Hence, as our earthly dreams may be serene or troubled according to the thoughts and emotions we allow to sway our minds during our waking life, so there must be on

the subconscious plane dreams of peace or dreams of terror, dreams of heaven or dreams of hell, according to the motives and characteristics we have expressed in our past earth-lives. The human soul, with its vaster complexity of mental values, requires for its rest and equilibrium such extensions of time that no physical form or substance would have the endurance to sustain the elemental changes incurred in passing over the immense intervening periods. And this both scientific and metaphysical fact is one of the necessities that lie back of physical death. The dissolution of the physical body and its subsequent replacement by a finer, more ethereal vehicle, not subject to the dissolving changes of physical conditions, is possible only by the transforming power of death.

SHALL WE PASS THIS WAY AGAIN?

REASONING from the standpoint of ordinary human intelligence, the proposition of an eternity of heaven or hell awaiting the individual soul after death is hardly conceivable. In the first place there would be neither time nor opportunity for the Ego, during one short earth-life, to accumulate the power of endurance, the response to feeling, and the intuitive intelligence required to realize and sustain the spiritual energies discharged with consuming intensity into the soul during changeless eternities. A single life on earth is insufficient to master even a single human art or virtue. How much less would the individual be able to respond to the spiritual conflagration of a blazing world-consciousness throughout a changeless eternity!

An Ego, to be eternal in the after-life, must already have evolved elements of eternity in its present life. It is only the eternally fit that can master eternal survival.

To bring out these eternal elements in our life, nature has provided the individual with boundless opportunities in returns and renewals. And these opportunities are offered not only to human beings, but to every center and unit of growth on this planet. Every seed has a cycle of return after a cycle of rest — the seed, the leaf, the bud, the blossom, the fruit, and the return to the seed. In the animal kingdom we have the embryo, the young, the adult, the aged and after death a return to the infantile, indeed the embryonic. That we have made that circuit once is evident from the very fact that we are here. And what nature once is able to perform she certainly is able to perform again.

A single life may add but little to our spiritual survival-value. The

urges, appetites and desires, the dreams, ideals and aspirations, in the majority change very little in the course of an average human life. In fact, a soul would have as little satisfaction in remaining away from Earth after a single existence, as a student in quitting his college at the end of his freshman period.

Return, recurrence, and renewal are modes and conditions which occur in every form of evolution. The sun sets and rises day after day, night after night, and the Earth responds in cycles of life and death every year, followed by a corresponding birth or death in respect to every annual type of vegetation. Nature knows of no other way to evolve her entities. Appearance, disappearance, and reappearance; seed, leaf, bud, blossom, fruit and — seed again. Only so can life be recognised, explored, and understood.

As the sunset is only an inverted sunrise, so death is only an inverted birth. And as the year sinks into inanimation every winter and rises into newborn activity every spring, so the life of every creature on Earth, including the human being, has its spring of nativity, its summer of activity, its autumn of declivity, and its winter of death — to be followed by a new spring of birth, with a new turn of the ever-moving wheel of spiritual fortune.

From another point of view, however, what true wisdom have we attained from our short sojourn on this planet? What have we discovered with regard to the deeper reasons for life and death; the culture and control of the emotions, the power and genesis of love? Have we made the best of our life on Earth? Have we developed all its resources and made ourselves mentally, morally, physically adequate to deal with its tremendous problems? Have we succeeded in turning the demon of war into the Spirit of Peace? Have we turned enemies into friends, hatred into love, and demons into angels? Can we really be contented with the result of our work on this Earth with the management of which we have been entrusted? Have we had no part in the deadly conflict that is raging on every plane of nature, from the wilds of the jungle to the highest peak of our present culture — turning our physical existence into a slaughterhouse, our mind into a madhouse, and our souls into exile?

We are here for a reason, we came here for a reason, and we shall return for a reason after a period of rest. We shall continue to use our body as an instrument, our life as a 'workaday,' our death as a night's sleep, and our heaven as a moral clearing-house, where our spiritual

values will be balanced and all will be transmuted into mental and moral harmony.

Nature's efforts are her prophesies, and her attainments are promises of renewed effort. Thus in the very recessions of our mental horizon we find a widening of our advance; while in the birth of every child we may find an answer to our question, 'What becomes of the dead?'

THEOSOPHY IN DAILY USE

(From a Student's Note-book)

REATA V. H. PEDERSEN

THERE is a system of spiritual exercises which has proven far more efficacious in bringing health and power, in giving to a man complete control of himself, than any system of physical exercises of which the writer has ever heard.

Lest a hasty reader of these notes may gather the impression that the author has reference to any branch of the Yoga-system, it may be well to state at once that, except in so far as conjunction between good deeds and good thoughts, union between aspiring self and acting self is written of, the impression would be a wrong one. (*Yoga* meaning UNION, conjunction, see *Occult Glossary*, p. 187.)

Like many systems, this one is based on the marked gain made by a group of persons who followed the exercises herein set forth — gain in understanding the teachings of Theosophy, in ability to apply them; gain in the physical realm, too, and greatest of all, an all-round gain in the power to exemplify, in themselves, Theosophy. In other words, the spiritual gymnastics helped those who used them to get nearer the objective of all Theosophists, namely, to make Theosophy a living power in their lives.

Now, those who devote a few moments each day to a system of physical exercises have learned to begin with the simpler movements, to 'warm up,' as it is expressed, before trying for the ones which pull hard on unused muscles. And it is recommended to the student to whom these spiritual gymnastics appeal, to go slowly. Like the physical system, this spiritual one must be persisted in to secure noticeable results, but, unlike it, even a moment of time devoted to it, will affect the whole

of a person's life, as a drop added to a quantity of water affects the volume. Again, as with the rules of the physical systems, the follower of these exercises is bidden to keep his objective in mind.

TO MAKE THEOSOPHY A LIVING POWER IN MY LIFE. These are the words in which we state our objective and these the words we keep in mind through the whole of our exercises.

Beginning the Day.

The aspiring student should set a positive hour for waking, for the reason that any system works best on schedule. One may recall one's self to one's surroundings, at first, with the aid of an alarm clock if it be necessary. But, at once, we must set a sense to work to serve us — most of us are servants to all our senses — and this sense must recall us from sleep, well ahead of the ringing of the alarm. After the third morning there should be no need for the use of a mechanical aid outside the physical body, for the sense has become mechanized as it were. One has only to use it.

When the return to consciousness has been made (or the change from one plane of consciousness to the physical plane has taken place) the student should make no effort to recall dreams of the night, or errors of the day before. Instead, BEGIN THE DAY A THEOSOPHIST. Know time to be man-made, and events, either of dreams or of reality, are apparent to you by reason of two things: one, your reaction to them; two, your growth beyond the reach of their immediate action. In truth, here lies the only differentiation between Now and Then, and if seen thus, the teaching that all is the Now can be better understood.

Begin the day a Theosophist by making your first conscious thought one of others. Later, we are to make it one FOR others. Look out over the world, as the Buddha is said to have done, "seeking any in whom the radiance shows." Look out over the world, your purpose not fully yet the grand one of the Buddha, but that you may recall the radiant light seen in the eyes of someone — a baby mayhap, since we are less blind as we look at children — and say to yourself: I SAW A GOD WHEN I SAW THAT RADIANCE. And, then and there, determine to call forth from others always this radiant light.

If you are so world-bound, or full of malice, or so *rememberful* of the wrongs of yesterday that you are unable to recall having seen the light of a god in any human you contacted (and there are times like this for

all of us) then, and then only, bring forward into today the record of yesterday, in as far as it applies to yourself alone, and try to find there — not your mistakes — but any moment in which you were dominated in your actions by your own Higher Self. Find, and record as gain toward your stated objective, the domination of the god, who is yourself in the vehicle of divinity which is Yourself.

It may be your conclusion that such a moment was non-existent, that there is no evidence of divinity, no evidence that you can bring forward in proof of the asseveration that humans are gods in embryo; but be not downcast, for in that event, as in the contrary, your next exercise is exactly the same. The thoughts are to be directed to the grandest truth we know, and it is that ALL LIFE IS ONE, despite the poor showing made by humanity, including our own sad example. Therefore, since the membership in the human race included *men* like the Buddha and the Avatâra Jesus, other men, we ourselves in fact, can reach to heights which prove the presence of the god within, the presence of the IMMANENT CHRIST in all men.

Now, these thoughts have indeed 'warmed up' or 'tuned in' our brain to the vibration of the energy which uses this vehicle as a means of expression, and it is time we brought into our spiritual gymnastics the movements which are to result in the use of the heart as well. For we can never be true Theosophists by using our brain-minds alone. We must actually think with the heart if we are to make Theosophy a living power in our lives.

Therefore, while continuing to stretch the vehicle of mind, our brain, with big thoughts, we now make deliberate attempt to realize the heart which beats within our bodies in time with the opening and closing of entrances and exits in the chamber of that organ, to be a miniature of the beating heart of the UNIVERSE, and that we are 'pulsed' as is that heart, the circulation of the life-fluid in our veins following the Cosmic Circulation.

Realization.

To realize a truth it is necessary to use the heart and what is commonly called the soul, as the mind is always used: as the medium through which Universal Intelligence works. The heart must be used as a channel through which the energy of the Universal Heart may flow, and our soul (in this instance, the soul of the physical plane, or better, the con-

sciousness-center through which man 'works' on the plane of physical manifestation), is to be realized as the outermost channel or medium or vehicle through which the strongest energy known may express itself, the energy which is COSMIC LOVE. And, determinedly, we must think of ourself as a NEEDED part of the Universe. We must know that without us (without you and me) the Universe is incomplete in its functioning, and that without our conscious co-operation with its energies it is a handicapped entity, a Being without control of certain members of its body.

We further determine then, to be a living part of that Being, the Universe, and we choose the way our co-operation with it shall take. But let us see how the determination may be carried out, whatever the choice.

To Carry Out Any Determination.

Whether one seeks for courage to undergo an ordeal, seeks for strength with which to carry added weight, for sympathy to pour out upon a friend who is troubled, or for the means through which one may provide greater financial security for one's loved, the seeking is done of the Self within.

Courage is not born of the need to have it, but is the slow growth of a reserve of it upon which one may call. Neither is strength a thing of the moment, although we sometimes find our use of it momentarily greater than we had thought ourselves capable of putting forth. Nor is sympathy of mushroom-growth, but instead, a growth of a reserve builded from life to life — some meed of each experience of life stored as "that understanding of human failures and human hopes," as Emerson has described sympathy.

As for the ability to work harder, or the versatility to work along other lines of endeavor, or the genius which allows us to grasp the opportunity for advancement, and results in our "making a better mousetrap than our neighbors" (to quote again), this, too, comes from within ourselves, although environment may be the stimulus which calls forth the ability.

And thus it is with determination. We must have a reserve of it upon which to call, that we may translate these high thoughts of the early morning into action, that we may apply this living power to the accomplishment of every task, however homely it may be.

But we may ask, Where is this determination, this reserve power?

And the answer is: It is found on the plane of life upon which our high thinking has placed us. And the truth is: All our reserves of any kind whatsoever are held on higher planes than the physical, just as the reservoir of a community's water supply is held at a higher level than the pumping-plant which forces the water through the mains.

It is obvious, then, that we must dwell for the day on the plane at which we have arrived through our first spiritual exercise which we may name, The Exercise of Taking Thought. It is obvious that we must tap the energy of this plane, allow it to flow through the lower levels of being, that to do this we must make contact between it and our tasks. We must release Cosmic Energies through ourselves if we are to make Theosophy a living power in our lives, just as electricity is released through any of the modern appliances which we find so useful in our homes.

This force we call electricity. How well it serves us! We are not ashamed to bring our use of it to the notice of our friends. We do not think for a moment of doing by hand the thing that may be accomplished for us by electricity's magic. Cosmic Love, the greatest energy in the world, can be 'hitched' to the kitchen stove, turned on in any household need, tapped to serve our neighbors through ourselves as the 'invention' run by it, and this is just what we must do, if Theosophy is to be a Living Power in our lives.

These notes contain further thoughts on the daily use of Theosophy. In them will be found other spiritual gymnastics, but no mysteries, or magic, unless it still be a mystery that Love can be the most practical help in this life of many problems; unless it be mysterious that the stars and the sun and the moon and the waters of the Earth and the deeps of Space are, all of them, represented in ourselves through consciousness-centers, or souls; unless it be a form of magic that we have all the energies of the Universe within us and that no power is denied us if only we use it in the service of others.

The second exercise is named, Translation of Thought into Action.

(To be continued)



HE who holds back rising anger like a rolling chariot, him I call a real driver; others are but holding the reins.

— *The Dhammapada* (Recorded Sayings of the Buddha)

CAGLIOSTRO

A Messenger Long Misunderstood

P. A. MALPAS, M. A.

XIV — CAGLIOSTRO AND HIS PERSECUTORS

“THIS letter* succeeded in causing M. Morande to forget the rôle of *sang-froid* and impartiality which he proposed to play in attacking me. From that moment he has adopted, and never ceased, the grossly insulting tone from which all judicious readers have at once been able to form an opinion of the author, and of the nature of the work.

“M. Morande has not only been enlisted by my enemies as a defamatory scribbler; he has also been given the task of finding witnesses, and fabricating proofs. The unhappy man, without money, without credit, overwhelmed with debts, surrounded by process-servers, dared to quit his house only on Sundays [when writs may not be served.] Yet all of a sudden we see him paying his debts, buying suits and furniture for cash, ostentatiously showing a pocket-book full of bank-notes, in a word, displaying disreputable opulence. He has been seen in a carriage going through the main streets of the town and its environs from door to door, from smoking-room to smoking-room, from prison to prison, purse in hand, canvassing for witnesses against me.

“These facts are within the knowledge of all London. M. du Bourg, Notary of the Ambassador of France, who sometimes accompanied M. Morande in his shadowy researches, has agreed to receive from the latter *fifty guineas* for his fees. M. Morande has offered as much as *a hundred* to Mr. Reilly (proprietor of the Freemason’s Hotel, at whose house I dwelt at the time of my departure from England in 1777) merely *to declare* that I had left without paying him. One can judge by that of the tremendous expense my enemies have been put to, to stop, by traducing me, the effect of my claims. In truth, I should be tempted to

*The letter referred to is addressed by Cagliostro to his persecutor Morande, challenging him to put to an open and honest test certain statements made by Cagliostro which he had ridiculed as those of a charlatan — a challenge, however, which sent this cowardly persecutor quickly to cover. See Chapter XIII, October, 1934, pp. 243 *et seq.*, THE THEOSOPHICAL PATH.

think that I am the one who is paying the costs of war, and that M. Morande's pocket-book is inflated only at the expense of mine.

"It is at the solicitation of M. Morande that Mr. Priddle, who had been my attorney in 1777, took out a writ against me for £60 sterling, which I in no way owed him; and it is, to all appearances, by his advice that they have urged Mr. Sachi to come to England to take out another writ against me for £150 sterling, which I do not owe either.

"The intention of my enemies was to have me ignominiously dragged to Newgate (a criminal prison which is also the civil prison of the county where I live.)

"The writs [permission to imprison given upon a simple sworn statement, real or false] had been taken out in the greatest secrecy. The process-servers were ambushed in Mr. Swinton's house; whilst that brave man, his housekeeper, and her children, took turns at the window to watch all my movements. Some days later I heard of the existence of the writs, and the danger I had run. I provided the sureties, and went with them to the sheriff's officer's house. It was thus I wrecked the plot made against my liberty.

"The details I have just given, and the proofs I had adduced in their support, are sufficient refutation of the calumnious imputations published broadcast by the *Courrier de l'Europe*.* I could stop there, but I do not wish to leave M. Morande the slightest subterfuge. He cites witnesses: we know how they were procured. No matter; let us examine them.

"RAYNOLD

"Attorney Raynold asserts, if one is to believe M. Morande, that I enriched myself at Miss Fry's expense.

"*Reply*: This witness is an infamous man. He has suffered the punishment of the pillory for the crime of perjury. Since [the date when] M. Morande referred to him as a witness, he has confessed to trustworthy persons, and more especially to M. Morande himself, the plot formed against me in 1777, and the rôle he played in it.

*There is not a single word in the *Courrier de l'Europe* which does not tend to throw a veil over my probity and my fortune; and that with the object of making the public believe that my claims in regard to the robbery of which I have been the victim during my stay in the Bastille are chimerical, and that no attention ought to be paid to my sworn statements. M. Morande carries his clumsiness to the extent of drawing this inference himself in ten places in his pamphlet.

"JAMES

"Attorney James, if one is to believe M. Morande, will confirm Raynold's testimony.

Reply: It is impossible. I have in my possession a note written by his hand in 1777, in which he personally attests the persecutions which Miss Fry has caused me to undergo.

"The testimony he has given against me in this last case, in the presence of three trustworthy persons, will not allow me to believe that he could contradict himself in so shameful a manner. When in 1777 I dismissed Attorney Priddle, Mr. James was the one to whom I gave my confidence. Before leaving I paid him what he asked me. Immediately I returned to London he came to find me telling me that he had made an error of six guineas against himself. This supposition was open to doubt; the presumption was in my favor. Yet I paid the six guineas. I wish to think that I was only just towards him; but at least I think I have acquired the right to ask of him that he should be just towards me.

"MITCHEL

"M. Morande claims that Attorney Mitchel has curious information to give the public as to my action against Miss Fry.

Reply: I have difficulty in believing that Mr. Mitchel dares compromise himself on this point. He was not Miss Fry's attorney, but only the substitute for Mr. Raynold, her real attorney, who in my eyes flaunted the title of 'sheriff.' When one has had the misfortune to be compromised in a bad business, the most suitable part to take is that of silence; and that to all appearances is the one Mr. Mitchel will take.

"PRIDDLE

"Mr. Priddle has, they say, the same language as Raynold in favor of Miss Fry.

Reply: Priddle cannot be considered, because he was engaged by me in my action against her, because I dismissed him, and because the reason for this dismissal was precisely his excess of zeal for the interests of Miss Fry.

"These causes for reproach are not the only ones. He has taken out a writ against me, and I have in my hands the proof by testimony, and in writing, that I have paid the debt he swore upon oath stood against me. I beg the reader, before forming an opinion upon Priddle, kindly

to await the upshot of the action which he has entered upon against me.

“AYLETT

“Attorney Aylett claims that I came to London in 1772 under the name of Balsamo.

“*Reply:* Aylett has not been able to escape the penalty for the way he swindled me in 1777. He is condemned to the pillory for the crime of perjury.

“PERGOLEZZI

“Mr. Pergolezzi claims that Mr. Edmond, of whom he gives neither the rank nor the address, has heard Mr. Riciarelli say that I borrowed his ring, his watch, and his tobacco-box, that I put all in pawn, and that I deceived him as to the transmutation of metals, etc.

“*Reply:* I am far from desiring to reject the testimony of Mr. Riciarelli; on the contrary, I invoke it. If Mr. Riciarelli still lives, he will be the first to give the lie to the calumnies which have been spread forth in his name.

“Mr. Riciarelli was a perfectly honest man: he was a very clever musician. But his generosity and his taste for alchemy have prevented him from enjoying the fortune which he had the right to expect from his talents. He came to see me at the time of my first journey to London. It was a real pleasure for me to offer him my table, and I continued to see him up to the moment of my departure. Would he have been so constantly attached to me, if I had had the baseness to swindle him out of the few jewels he might have possessed?

“SACHI

“Mr. Sachi attests the greater number of allegations stated in the *Courrier de l'Europe*.

“*Reply:* It is good for the public to know what my relations with Mr. Sachi are. During 1781 I found myself in my audience-room at Strasbourg surrounded by a great number of the sick poor, and having with me among others, M. Barbier, Commissary of War. An unknown man presented himself; it was Mr. Sachi. He pushes through the crowd and kneels before me, asking me to take him into my service out of charity, and offering to wear my livery. I lifted him up. Everything about him proclaimed the most profound destitution. He tells me his pretended history, says he is a notable bourgeois of Amsterdam. He

tells me that he left that town only after having undergone the greatest misfortunes. I ask him what he can do. He says that he has a smattering of surgical skill, that he can bleed, whiten teeth, etc.

“His face seemed sinister to me; nevertheless, I overcame the repugnance with which it inspired me. I took a louis out of my pocket and gave it to him; I had him get a suit of clothes made, and kept him with me to help me in treating my patients. As I thought it best not to admit him to my table, I then gave him every day a louis, now and again a half-louis, to pay for his board at the inn. I carried my complaisance even to the extent of giving him the recipe for some medicaments, and among them a kind of elixir, called ‘yellow drops,’ which he has since sold and which he sells today in London as being my balsam, although there is no kind of analogy between these two remedies.

“He had been at most eight days in my service, when an honest bourgeois, entering my house, said to me. ‘Monsieur, you have given life to my wife and daughter; I come to pay you the tribute of my gratitude. Know then that you have about you, in your assistant, a serpent. Sachi is a spy paid by the doctors, who are making it their business to work the ruin of your reputation. He has already levied contributions from several of your patients, telling them that he acted so by your order.’

“Mr. Sachi having entered during this conversation, the honest citizen repeated to Mr. Sachi present what he had just said of Mr. Sachi absent. The latter was confounded. I put him out of my doors. Furious at being unmasked, he boasted loudly that he would assassinate the one who had enlightened me as to himself. M. le Marquis de la Salle, Commandant at Strasbourg, having obtained information as to Sachi, had him expelled from the city.

“The latter, when beyond the Rhine, wrote me an insolent letter in which he demanded of me 150 louis for the eight days he had passed in my service, declaring that if I did not pay that sum, he would defame me in a pamphlet.

“I did not pay the money, and Mr. Sachi, in conjunction with a M. Rochebrune — a French advocate who, by exiling himself, had avoided the penalty of the galleys, to which he had been condemned — composed the pamphlet which the Editor of the *Courrier de l'Europe* describes as a ‘Mémoire.’

“I left Strasbourg in 1783, to travel in Italy. Thence I returned to Bordeaux where I recommenced my public audiences. Mr. Sachi came

to look for me there, not to bring me before the courts, but to hawk his pamphlet and to calumniate me anew. The town officers proposed to me to have him imprisoned. I opposed this and quitted Bordeaux.

“At Lyons I did not practice medicine — they left me alone there — and it was the same at Paris until my imprisonment in the Bastille.

“At that period Mr. Sachi joined forces with Jeanne de la Motte’s to issue a new edition of his pamphlet, which the Parliament at Paris had suppressed as containing *insulting and calumnious statements*.

“Exiled from France and despoiled of my property, my necessary claims have aroused against me new enemies. Sachi, their worthy agent, followed me to England and there, not content with having brought out, with M. Morande’s help, the third edition of a pamphlet condemned by sovereign decision, has dared to affirm on oath that I owe him £150 sterling, and to have me arrested for that amount. (I learn at this moment that Sachi has just precipitately left England. The examples made of Raynold and Aylett have probably frightened him.)

“Such is the witness that M. Morande extols as meriting the most complete confidence. If anyone should doubt the truth of the statements I have just made, let him write to Strasbourg; his doubts will soon be dissipated. All I say of Sachi can be verified at South Street, No. 33, the house of the same person in whose hands is deposited Vitellini’s journal. There can be found attestation of the most formal, exact, and authentic description signed by the Commissary of War, certified by a Notary, legalized by Messrs. the Praetors, Consuls, and Magistrates of the town of Strasbourg. Can there be a clearer proof of my innocence, of the malice of M. Morande, and the infamous procedure of Sachi?

“AS TO MY COUNTRY

“After having reestablished the facts that M. Morande had twisted, and after having exposed his witnesses, may I be permitted to analyse some of the allegations and insulting reflexions with which he has besprinkled his pamphlet?

“M. Morande, after having said that he is very certain that I was not born either at Medina, or Malta, or at Trebizonde, gives me three other countries out of which he wants me definitely to choose one.

“You must necessarily be, he says to me, either *Calabrian*, because you have that accent; or *Sicilian*, because you have declared you were so; or *Neapolitan*, because Mr. Sachi attests that you were born in a

suburb of Naples, and that your father is a poor man called 'Ticho.'

Reply: Not knowing in what place in the world I first saw the light of day, it might be possible that M. Morande's conjectures are well founded. I cannot, however, refrain from observing that the reasoning upon which he bases his remarks is very inconclusive.

"1st: I was habituated from my tender youth to speak the *Lingua Franca*, a kind of jargon which has much affinity with the Italian language, and which it is necessary to speak in order to travel with any comfort in Barbary and the Levantine Ports. This is the reason why I speak Italian so badly, and it is apparently this bad pronunciation that has been described as the Calabrian accent and from which it has been lightly enough concluded that I was born in Calabria.

"2nd: M. Morande claims to have in his hands an affidavit in which I have declared that I am Sicilian: whence he concludes that I must necessarily avow myself to be Sicilian, or that I commit perjury.

Reply: This reasoning would be good, if I had declared under oath that I was Sicilian; but the object of that affidavit of which M. Morande speaks was only to make a complaint of the robbery I had sustained. So I was able, without rendering myself guilty of perjury to give myself whatever name, country, or description seemed good to me; for the reason that my name, country, my standing were matters outside the object of the sworn statement; and I had to take a name, a country, and a standing, to make the affidavit.

"3rd: That I was born in a suburb of Naples: that my true name is Ticho; that my father was a coachman there; that I have been a barber and valet-de-chambre there. Mr. Sachi attests the truth of these statements.

Reply: I have already put the reader in a position to appreciate the testimony of Mr. Sachi; but if what he says in this regard is true, Naples is the town I ought most scrupulously to have avoided from fear of there finding either relatives or inconvenient acquaintances. Nevertheless, it is certain that I went there several times, not in 1783 only, two years after the publication of Mr. Sachi's pamphlet. As to this I call to witness M. Desnon, Chargé d'Affaires of France at the Court of Naples. He will say whether I was or was not the friend of the Chevalier d'Aquino, and whether in fact the latter did not die at Naples during my last sojourn in that town.

"Well, doubtless all this is too much about that article. Indeed,

what does it matter to the public whether I was born at Malta, at Medina, or at Trebizonde? What does it matter to the public whether I am Sicilian, Calabrian or Neapolitan? Let them give me for my country any place on earth they like; I will accept it with gratitude, if I can at that price persuade my enemies not to trouble my tranquillity any more.

“MY RANK

“But, says M. Morande to me, you pass yourself off now as Comte, now as Marquis, now as a Prussian Colonel, now as a Spanish Captain, etc.

“*Reply*: I agree. I agree, moreover, that I am neither Count, nor Marquis, nor Colonel, nor Captain. My actual rank, be it superior or inferior to those I have assumed, the public will one day learn. Meanwhile it cannot blame me for doing what all travelers do when they wish to preserve their incognito.

“MY NAMES

“The same motives which have caused me to give myself fictitious names in my travels have also caused me to change my name several times. I agree in all good faith, that I have borne many different names in the different parts of the world; but I maintain with the same good faith, that I am neither named Ticho, nor Baltymore, nor Balsamo, nor Melisa, nor Cadislecker.

“There is to be found on page 135, No. 17 of the *Courrier de l'Europe*, after the enumeration of the different names which are said to have been mine, this remarkable phrase: “There are only two classes of people who can have the right to complain of these disguises: these are they who, having had business with M. le Comte under one of these names, might have been forgotten by him when he had adopted another; or those who have reasons to remember that which he bears today.’

“Is M. Morande in one of these two classes? Is there amongst his *souteneurs* a single person who is in a position to complain of me under any name whatsoever? Unquestionably, No! Why then, do they attack me, if the principles they themselves enunciate prohibit them from doing so?

“The larger part of M. Morande’s long diatribe is occupied in proving that I came to London in 1772, under the name of Balsamo. To judge by the efforts M. Morande makes to establish this proof, one

would suppose that the Balsamo with whom I am identified had deserved hanging, or at least had been guilty of dishonorable deeds. Not at all. This Balsamo, if one believes the *Courrier de l'Europe*, was a very ordinary painter who lived by his brush. A man named *Benamore*, an agent, or interpreter, or Chargé d'Affaires of the King of Morocco, had commissioned him to paint some pictures, and had not paid for them. Balsamo had brought an action against him for £47 sterling, which he claimed were due to him, acknowledging the receipt of two guineas on account. For the rest this Balsamo was so poor that his wife was obliged to go in person to sell her husband's pictures about the town. Such is the portrait which M. Morande draws of Balsamo in London; a portrait which no one will accuse of being flattering, and seeing which every intelligent reader will conclude merely that the Balsamo of London was an honest artist who worked for his living.

“So I could acknowledge without blushing that it was I who, under the name of Balsamo, lived in London in 1772 on the product of my feeble talents in painting, for a chain of events might have reduced me to this extremity, and such an avowal would not contradict what I have permitted to be glimpsed of my birth and my fortune. I might freely and openly have described the state to which Fortune had reduced me, without fear of the recital of that new adventure cooling the interest inspired by my misfortunes; but I formally deny it, simply because it is not true. It never happened.

“One can see in the recital of the statements which have caused this rumor, and the cleverness with which Attorney Aylett has profited by it, not the desire to make me pay bills which I supposedly left unpaid, but a plan to swindle me, by a false affidavit, out of 80 guineas in plate and goods. I do not know whether the action between Balsamo and Benamore is real or supposititious. What is certain is that there exists in London a qualified physician of irreproachable probity named Benamore. He is learned in Oriental languages. He was formerly attached to the *Moroccan Embassy in the character of interpreter*, and he is at the present time still attached to the Tripolitan Embassy, in the same position. He will bear witness to all who wish to listen, *that, for the thirty years he has been established in London, he has never known any other Benamore besides himself, and that he has never had a lawsuit with any person bearing the name of Balsamo.*

“However that may be, however little one reflects on the nature of

the persecutions which I suffered in 1776 and 1777, it will be seen that they owe their origin solely to my profound ignorance of the language, customs, and usages of the country in which I was living. As may be believed in good faith, had I made in London a previous stay of a year or two, as it is sought to maintain that I did, I ask, should I have been the dupe of a Fry, and a Scott, and all the rascals who surrounded me? My first care would have been to make a thorough search for my old acquaintances: and I should not have fallen, on my arrival, into the hands of a Blevary and a Vitellini.

“The great argument of M. Morande, in this respect, rests upon the alleged resemblance existing between the signature of *Joseph Balsamo* and the signature *Joseph Cagliostro*.

“*Reply*: M. Morande is the only one who asserts this resemblance and M. Morande is not an expert in this field.

“2nd: Resemblances of handwriting are too fortuitous to be able to base a judgment on a proof of that nature.

“3rd: If this resemblance in handwriting is not the effect of chance it would be the work of some forger, paid either by my former or present enemies. These latter, weary without doubt of paying highly for defamatory columns which produce on the public no further effect than that of causing them to despise their authors, have decided to compose their material for themselves.

“A confrère of Commissary Chesnon found in the dust of his study an old *dossier*, made out in 1772, against Joseph Balsamo and Laurence Féliciani, his wife. This pretended report, which is said at the present time to be deposited in the hands of M. le Procureur du Roi (the King’s Attorney), announces, if one believes what has been published in the *Courrier de l’Europe* and in other gazettes, that Balsamo came on horseback from Calais to Paris, whilst Laurence Féliciani traveled comfortably in a post-chaise with a M. Duplessis, secretary to the Marquis de Prie; that Balsamo and his wife, after having lodged in the house of M. Duplessis, had a quarrel with him; that the husband was then expelled from the city as an empiric, and that the wife was shut up at Sainte-Pélagie, a prison to which only ‘filles de joie’ are consigned.

“*Reply*: I do not know if this dossier, or report, is true or invented. What is certain is, that its nature and origin render it infinitely suspicious. The enemies I left at Paris have certainly the power and the willingness to harm me, and very certainly they are not scrupulous in their choice

of means for doing so. If they have scattered gold broadcast in England; if, while themselves tranquil in their homes, they have succeeded, thanks to that universal agent, in setting in motion a hundred leagues away, in a foreign realm, a mob of calumniators, false witnesses, and perjurers, they have been able in Paris, under their own eyes — But I refrain. Surrounded by horrors, it is more than I can bear to imagine new ones.

“I limit myself then to the statement, and I think that it will not be difficult to believe me, that it is not I who, under the name of *Joseph Balsamo*, was ignominiously expelled from Paris in 1772, and that it is not my wife who, under the name of Laurence Féliciani, was imprisoned at the same time at Sainte-Pélagie.

“The police of Paris are without doubt the best in the universe: when they hunt a vagabond, their first care is to give all their agents a description of the proscribed person, because without that precaution, he might return to Paris under another name the day after his expulsion. If I were expelled from Paris in 1772, then my description must have been given to the entire police force: commissaires, inspectors, exempts, sbirri, spies — twenty thousand persons at least must have had in their hands the exterior details of my person.

“I came to Strasbourg in 1780. I there attracted a multitude of patients. I cured them, and I refused to take their money. The physicians treated me as an empiric [an unqualified practitioner, a quack]. The police of Paris wanted to know me, and deputed the honest M. des Brugnières, who was good enough, in taking me to the Bastille in 1785, to confess the visit that he had made to me incognito in 1780.

“I came to Paris for thirteen days in 1781. I showed myself to three or four thousand people, among whom were certainly more than one police-agent. Shortly after my journey from Paris an engraving was made — a perfect likeness of me. It was on exhibition in all the printseller’s shops in the capital, and all the police-spies and informers were free to compare it with the description they had in their possession. In 1785 my wife and I were sent to the Bastille as suspected *swindlers*, for *profanation*, and for *lèse-majesté*. At that time the police-registers of all Paris must have been searched, and with more care than ever.

“My wife was interrogated by the Lieutenant-General of Police in the presence of a Commissary. They asked her her name. That of Féliciani was the last name she would have given had it been true that

under that name she had been confined in a bridewell by order of the police. Yet she declared her name to be Séraphine *Féliciani*.

“All communication being impossible between my wife and myself, I did not know when I wrote my *Mémoire* whether she had been interrogated or not, and still less what she had replied. Nothing obliged me to make her name known; and surely one would not suppose me so awkward as to give my wife, without any necessity for it, a name that was written in red letters on the police-registers and also upon those of a House of Correction — a name which must of necessity recall to the police, and consequently the public, that I was no other than the empiric Balsamo, ignominiously expelled from Paris in 1772. And yet I declared in my first *Mémoire* my wife’s name to be Séraphine Féliciani.

“That is not all. I had no sooner entered the Bastille than I complained loudly of the pillage of some of my property. Afterwards I showed my uneasiness as to what could have happened to the money, papers, and jewels I had. I declared openly that I would make the Commissary Chesnon responsible for the damage and loss resulting from his failure to seal them up. Thus by my inconvenient claims I have personally embroiled myself with the most accredited agents of the police, and thus they have their private vengeance to satisfy also, independently of their duty. How is it, then, that they did not at that time discover that there had existed at Paris a Féliciani, confined by the order of the Police at Sainte-Pélagie? How does it happen that they have not tried to verify the existing records on the one hand, as to the character and description of Séraphine Féliciani, prisoner in the Bastille, and those of Laurence Féliciani, prisoner at Sainte-Pélagie; and on the other hand the character and description of the Comte de Cagliostro, prisoner in the Bastille in 1785, husband of Séraphine Féliciani, and those of Balsamo, expelled from Paris in 1772, and husband of Laurence Féliciani?

“M. Morande, who knows better than anyone the details, resources, and administration of the Paris police, has been so struck by the absurdity of the story which his principals have obliged him to insert in his paper that he has found it necessary to declare that he does not guarantee the authenticity; so I am persuaded that this portion of my justification is needless for the French. But I write principally for the English; and I have not thought it right to lose an opportunity of acquainting them with the origin, motives, and purpose of the persecution I am undergoing.”

(To be continued)