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Guide
to a
Higher
Life

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THE OUTER LIFE AND WORK

If ye then be not able to do
that thing which is least, why
take ye thought for the rest?
St. Luke XII, 26

In the same manner as the old wise masters of the Holy Order of the Rose Cross, such as Amalrich of Bena, Eckehart, Tauler, Merswin, Ch. Rosenkreuz, Paracelsus, Weigel, Thomas Münzer, Aegidus Gutmann, Khunrath, Julius Sperber, and Heinrich Noll, pansophy puts great weight on self-knowledge, soul-knowledge, and spirit-knowledge as the three steps on the long road that leads to All-knowledge.

The self-cognizing is directed upon the personality, the visible existence, upon the body and environment; in short, its object is the outer life, what man is doing in the outer world. Reason must analyze these things, if we shall succeed in our spiritual undertakings. Most students strive immediately after exalted conditions of a highly illuminated consciousness, without being able to fulfill the preliminary conditions. Naturally they have no spiritual results. The fault lies in the circumvention of true self-knowledge. Their invented methods and practices suppose the ordinary man to be a citizen of the kingdom of God, participating in divine wisdom, power, and love from the start. But this never has been the case,

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and never will be. The outer practices prescribed by churches, occultists, spiritualists, new thought, and others, are of no spiritual value. They are not the outcome of the holy experience of spiritual men who by reason of their mastership could determine what was necessary, what unnecessary, what erroneous. Only spiritual masters can lay the foundation for the cornerstone, Christos, the new man, with a new body, will, and spirit.

The new man, Christos, and the old man, Adam, represent extremes that are in constant strife. All spiritual masters agree that the seeker must first cognize that he is his own greatest obstacle. Most people are blinded by eagerness. They like to know ever more and new things, without first knowing the simplest and least: themselves. And yet, everything depends on the knowledge of our natural and spiritual existence. The ancients spoke of nature and grace. He who knows himself in both respects, learns to know all things; the higher he climbs, the greater will be his wisdom. Weigel said that he can see above him God, beside him the angels, and below him the whole world. In the writings, entitled PANSOPHY by Reznartus, the main thought is: Discard the old man; keep on discarding him until you have completely done so. And form the new man, Christos, so that he becomes one with the divine Spirit. — For this accomplishment all of us have to be born twice: once naturally, and once spiritually. The natural birth develops us into the natural life; the spiritual birth develops us into the spiritual life. This bringing us from the old

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into the new, from the temporal into the eternal, the natural into the spiritual, is the pansophic work, the opus magnum of the Brothers of the Rose Cross whose domain and activity is the cultivation of spirituality on this planet.

The Brother of the Rose Cross is the cultivator of all new spiritual things, putting them as seeds into the well-prepared spiritual soil, so that the coming time will be a time of rebirth and renovation of all things on the globe. Mark ye well the line of demarcation between the Rose Cross and other spiritual agencies! The Brothers of the Rose Cross all aim at a future time, the present time being merely a time of sowing. The Brothers of today expect no fruits on the tree of life during their incarnations from their own work. The fruits which today appear on the tree of life are the harvest of activities in ages gone by. On the other hand, the non-brother works for this life-span, and more for immediate returns. He wants to enjoy the fruits of his work with the same haste and anxiety as he works.

Pansophy has an entirely different orientation in life, work, and outer activity from other spiritual disciplines. Pansophy asks: Has the outer work purpose? If so, in which mental attitude has it to be done? Do outer practices help spiritually? What is right and what is wrong in this respect?

In order to see clearly through the maze of outer human activities, the vision must be directed from the outer upon the inner as the source of all activity. The masters who gained this insight all de-

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clared the outer activity as nothing. Their declaration is in sharpest contrast with the present-day evaluation of human activities, that attributes to them independence and social value apart from the inner motives that guide the activities. There is unvarying unanimity in the statements of the old masters that, seen in the highest principle, each action and practice is to be considered an outer event brought about by man, and as such it is something of no value. The activity of the student receives its spiritual value only from the accompanying motives; that is, everything depends on the will. Only the inner state of the will, and not the outwardly projected objectivation in action, is right or wrong, moral or immoral. The will is in its nature eternal; the outward expressions, however, are temporal. From the eternal standpoint the least action practiced once may, under circumstances, be more God-pleasing than continuous practice over a long period. The deciding circumstances are the inner motives of the deed. Jacob Boehme said that the will rises momentarily into eternity and accomplishes more before God than all temporal actions, because the moment contains all time. The pansophic student should remember this statement. As long as he finds present within him the right will for the good, he need not worry though he accomplishes nothing by his outer works. He still lives in the domain of the good, virtue and morality having their foundation in the good will. The only value the old masters still could see in the outer work was the spirit's finding of an opportunity to free

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itself of its own motives. Here lies a great secret. We have to be active, work, and sweat, run hither and thither, so that the spirit pregnant with pictures may by its activity, downwardly and outwardly, free itself of its concepts, and thereby become daily better and wiser.

The outer works of the students are all preparatory steps in the direction of the deliverance just mentioned, in order finally to facilitate the union with God. All rules, exercises, and practices of an outer nature have been laid down only for the purpose of assisting the spirit in the end to remain by itself. God must find the pansophic student completely ready at all times. The practices are designed to spare the student the self-estrangement the ordinary person experiences. As long as the student feels himself distant from God, the outer practices are of a decided spiritual value to him. But as soon as he penetrates to the true life and devotion, the student may give up all outer practices and henceforth practice only within. All outer work that liberates us, brings us nearer to God. It is clear that no power, no fear of anything is capable of binding the student who lives in the inner freedom, unless he submits voluntarily to being bound.

There is only one reason why the Brotherhood insists on an outer discipline. The old Adam and the new Christos live in strife as long as both principles are not united through the inner divine life. The outer life continuously battles against the inner spiritual life. The whole phys-

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ical world serves the outer life, because the earth is its source and homeland. On the other hand, the spirit is here in a strange environment, for it may be said that its homeland is in heaven. Therefore, all the outer exercises must be evaluated from the point of view that in this strife the outer principles are slowly overcome and the spirit finally issues victorious. Exercises in the outer life tame that which is wild within us; they bridle the untrained principles and put the spirit into the saddle.

In this strife between the body and the spirit there is no surer and better means for final success than love. Love separates from us everything that is not divine. Herein again the Brothers of the Rose Cross differ in their practice from other spiritual agencies. Others teach that one must hate the body and the outer life, and force it to yield to the spirit by asceticism. The true kind of love exists only in the will. He who has the greater love also has the greater will. God does not look upon the quality of the outer work; He looks upon the love and the intent of the work. Consequently, one who possesses nothing at all that he could give may still be charity personified, for he can give with his will. He gives continuously within everything, even himself, to all and each who need him. Outwardly he may be as poor as Lazarus. The spirit judges all men by their purposes. He who aims at something less than God does not deserve God. He who loves the eternal good receives God as his reward. The outer actions are determined by the same measure. Their nature changes with the intent.

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But the masters of the Rose Cross go even further than that. They say that all outer works have for the student no independent value, because they serve only as a preparation for the right point of view which the student has to evolve. The most insignificant act that springs from the love motive is more useful to the exercising student than a difficult act performed without love. Yea, even more than that. Inactivity with love is more fertile than activity without love. And the Brothers also say that, viewed from the right standpoint, all outer works, exercises, etc. appear perhaps harmful to this or that student in temper or character. All definite actions, even those done for the sake of God and done without selfishness, when they are tied to definite rules, definite times, or numbers, to a fore or after, take away from the student the freedom and hinder him in his true life in which he should be ready every moment to receive God's gifts or let God work through him. Every definite limited action that robs the student of the freedom to expect God any moment, hinders him, because he is bound to something definite and finite. He certainly has no trust either in the Spirit of the All or in himself. He has to execute that definite work, and, omitting it, he has no peace. If you are therefore spurred from within to do this or that in matters spiritual, accomplish it, but always think that your salvation does not depend upon your works but upon giving yourselves in a positive manner to God as stated in the *Theologia Germanica*.

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The right intent has been lost by many present-day students. And though the world at large is of an opinion different from that of the Brothers in this respect, we repeat it again and again and courageously fight with centuries for the recognition and realization of the words of the masters. Some believe that the teaching of the resignation into the will of God produces the greatest passivity, and that therefore the students of the Rose Cross are mere phantasts and dreamers, of no use in the world. Do the philosophers who have analyzed mysticism say the same thing? Truth to tell, they speak of the mystic's passivity, but they define it not as an inactivity, but as an intensified activity in one direction that absorbs all the energies and leaves none for simultaneous activity in any other direction. And since this intensified activity is an inward activity, it appears to the common observer as an outward passivity. All brothers who became masters made peace with the world through their outer passivity. So far not one who has been constantly outwardly active has achieved spiritual mastery. Outwardly active people have no calm heart; they run and chase after their central point which they do not know. The Holy Spirit, however, requires a calm heart for the manifestation of its divine attributes. Inner calm (Samadhi) in the vision of the wonderful nature of God and love for it excels in value and loveliness all outer acting. The inner calm exists in reason and will, and its state is the most beautiful. The outer activity occupies itself with the changeable and the

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sensuous. Activity is a passing event, full of unrest, disturbance, care, and worry. The inner calm in God is lasting, without disturbance and opposite. We desire the calm for its own sake; the activity is but a means to an end. In the calm the spirit is directed upon the divine; in the activity upon the human. The calm depends on forces peculiar to man; the activity depends on those forces which we have in common with the animals. The practice of the inner man lasts eternally; the outer life comes everywhere to an end. The works of charity will come to an end when poverty and misery will have disappeared from the world. Therefore, God as the just world-will does not compensate our works according to duration, size, or number; He compensates them only according to their conformity with His will. Heed ye then as students in the school of the Holy Spirit all works which do not come from the innermost depths of your being, but are brought about by outer causes. In God they are dead works. Only that thing can live that has the cause of its life within itself. The outer work is our own creation, a creature of our will; it is temporal and finite. Seen from the highest standpoint all of man's works are too insignificant to be rewarded by God. For those works which God, the universal principle, accomplishes within ourselves, God has to reward Himself, because they are divine and infinite. Thus speak all masters.

Outer work as such is nothing at all; it is not for its own sake; it knows nothing of itself. As soon as the action is

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completed, it becomes nothing like the time in which it has been performed. It is neither here nor there; the spirit has no longer anything to do with it. If the spirit wants to continue its activity, it has to become active in some other manner at some other time. Therefore, good and bad deeds pass alike; in the spirit they have no duration; they have no existence and no place. God has no temporal activity. For this reason, only that man is happy in whom the effect of the work remains, not as work or time, but as spirit itself.

The right acting, the right exercises, rules, and disciplines should be given to the spirit that can determine how and where-with to begin and continue, in order to gain from the outer work the results that are prerequisite to inner achievements. All this is the treasure of the Order of the Rose Cross, and the pansophic student begins to understand why the pansophic school lays great stress on the right exercises. The correct practices of the Fraternity of the Rose Cross are practices tested for centuries leading to cognition of self, spirit, and of All; they constitute the path of purification, illumination and union traveled by all chelas who reached mastership. Each step or degree has its own means to lead the student. From purification he may climb to sanctification and illumination, also in degrees, until he is hit by the spiritual light. From this light he steps in greatest clarity, in the degrees of union, into the All-being of God Itself. In the lower degrees he steps into the living being of

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the contemplated idea which is always a partial being with relation to God. The practices of all degrees are simple, natural, and universal, not at all complicated or difficult as they appear on first blush to many students. God is the simplest Being. To reach Him requires no complicated and undefinable practices.

Each student must go his own way and must adapt himself individually to all practices and rules. No one can tell when he will reach his union with God. What our ancient guides said is true, that a human being appearing at this moment to be a sinner may yet before nightfall become a good man. The divine life may fill him while he eats or drinks, as soon as his time has come. The breaking-through of the divine spirit comes suddenly as the result of perhaps hundreds or thousands of lives lived. Master Eckehart proclaims but the truth when he says that such a person, appear he ever so ignorant and unprepared, is in the position of uniting his will with the will of God and need then say not more than: "Lord show me your beloved will, and strengthen me to fulfill it." And God does it, as truly as He lives, and gives this man plentifully, even to perfection. Never can the spiritual spark be extinguished, never the knowledge of God be entirely lost; man always, in all situations, can turn to God and lift himself up. And it may become light within him at any moment, as soon as the personal will has become free to do what is God's will.

All students receive lessons according to their capacities. A new suit has to

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be measured and tried on before it fits. One can not take any suit and wear it, because what fits one does not fit another. If organizations prescribe to their students in the outer life practices and rules, and appear to train thousands of persons by a system that has a common denominator, they merely prove that they lack genuine wisdom and stand in the shadow of their own opinions.

The pansophic path is passable; it is also the shortest one leading to God, for it leads through us and not through something apart from us. In the outer world the body and the senses have to obey. The body has to be cleansed down to each pore and cell, so that the pure spiritual seed may be put into well-cultivated soil, there to arouse by decomposition a new life germ that will eventually grow into a new living form. However, what has to be done of outer work we call an abstract acting, because it is only possible in the mystic calm which is the real death of outer things in the fullest inner life. The mystic calm consists in the immobility of the spirit to such a degree that it stands as a rock in the ocean agitated by love, sorrow, honor, shame, slander, poverty or riches, health or disease, stupidity or wisdom.

The perfection of the Brothers of the Rose Cross is the passing beyond the creaturely and temporal conditions, and entering into the realm of divinity, where man is buried in God. He who shall see God, must first be dead; nobody can see God and live. Dead is he who is no longer touched by worldly things. All masters say: He

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who is not completely dead can not see a spark of the holiness that God reveals to His friends. As long as you still know your earthly progenitors, you have not yet died the right death. As long as you worry that you are excluded from any religious ceremonies, that nobody wants to give you shelter, that others cheat, slander, and offend you, that nobody will give you the necessities of life--just as long as you worry about these things you have not yet died the right death. But if you have lost the knowledge of your physical descent; if you have become oblivious of all things that have happened to you so that you no longer have a concept of these things; if you only are conscious of the spiritual goal ahead of you--then you can say that you are dead from the foundation. He who is dead in such manner remains in an undisturbed equilibrium, and nothing touches him. If you have suffered this desired death in the Holy Rose Cross, you no longer are concerned about outer work, practices, and rules. The true Brother has gone beyond these things and has reached the right completion.

The highest aim of the Brotherhood, the right completion, is reached when virtue has become man's nature. The masters all affirm the possibility for each of becoming what he wants to become. It is therefore erroneous to set as one's aim a lower state of perfection fearing that one could not go beyond it. That which can be said of perfection can also be realized. In this respect everything is possible. But as long as we are still on the road to God, we possess not yet anything of God.

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If the good shall be realized as virtue and love, a life-long process of becoming better is required; and this process needs attention. We have to train ourselves to be good. The pansophic training consists in orienting the mind in a universal knowledge that forms the foundation for the inner activities. The untrained person can not without danger undertake in the inner worlds the same things a trained person may undertake without fear of damage. Only when the student has gotten rid of all things, including self, may he become active in the inner worlds to his spiritual benefit.

The Brotherhood has set itself the infinite task of training humanity in spiritual matters so that it can not help doing the divine and finally the entire human disposition becomes a willing tool of the principle of holiness, once this principle has taken root in the soul. It is exactly for this reason that we speak of Holy Fraternity, of Holy Rose Cross. As untrained students we must all without exception practice the degrees of preparation for the holy life. No one ever becomes a master workman without having first accomplished his masterpiece.

Each practice has its definite effect on the spirit. If you look too long into the sun, you become blind. If you run daily ten miles, and daily reduce the time of running, you will finally become a champion runner. If you practice virtue, you will get God Himself, and you will be filled with His Spirit. That, however, does not prevent the just from falling

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seven times a day. His falling is a sinking from the highest point of bliss to a lower one that still is bliss.

In life there is no standing still; nor can there be a standing still in spiritual practice. No one can and dare say: "Now I have accomplished it and I need nothing further." It does not suffice that we practice one time; we must practice often and continually. Victory and defeat go on in the spiritual battle until finally man pours himself with his love into God's love, his wisdom into God's eternal wisdom.

This is the pansophic way to be followed without casting furtive and amorous glances at apparently better and more comfortable paths. The pansophic path begins with right thinking. Only in right thinking does multiplicity find the unity. The spiritual form which things take when properly cognized is the universality of all things. The universal existence is the true existence. Cognizing in the pansophic sense means cognizing the cause of things. The progress in cognizing is a climbing to ever higher causes, and finally to the prime cause. Once we cognize the prime cause, we have a chance to become one with God, Pan, the All-Self. Only the cognizing of all in All lifts us high above the ordinary rational processes. The cognition of the prime cause is a forgetting of all things finite; it is, from the ordinary human standpoint, a non-knowledge, not meaning a not-yet-knowing but a no-more-knowing. In this non-knowledge all work and effort by exercises and disciplines comes to rest, and the spirit gains

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full satisfaction. To know nothing then means to know everything, and this is pansophy.

At the beginning we have set the words: "If ye be not able to do that thing which is least, why take ye thought for the rest?" Many have been pansophic students for a long time but have not gone beyond the preparatory practices. They have not yet entered into the shining light of self-knowledge, because the mind prevents them from seeing the value of the simple things that lie near at hand. Their mind still scatters itself and flatters itself in the childish curiosity for the manifoldness of things. Instead of starting with the analysis of self, people revel in imaginary concepts such as grand-magician and grand-healer. These longings are not of God. They are implanted by false prophets. The fundamental principle of the pseudo-spiritual systems is a cult of the "I". In these systems success decides the value. The spiritual law has to work for material benefits in practical life. The slow normal spiritual growth which the true spiritual educational system cultivates disgusts the success-hungry student. He looks all the time for something that shall accelerate the development of his psychic centers by means of which he hopes to gain of earthly things that which he desires. In short, he continues looking for a method to outsmart the other folks. Thereby he misses his real spiritual opportunities. The least to say, the formula "I" is of very doubtful efficacy, because each positive effort brings also into activity its negative aspect. He who then does not stand

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above the thing--through experience and knowledge--may easily be overcome by the negative effects, at the same time losing the value of the positive ones. The union of both poles in the higher mystic life is too difficult for the untrained man. It often then happens that the spirits which have been called can not be gotten rid of. The end result is contrary to the thing expected in the beginning. For the gain of riches and enjoyments comes perhaps the loss of health and of relatives, in short, something that is more painful than the pleasure first desired.

To pansophic students we give the salutary advice to stay away from success practices. Begin the development of your higher life by occupying yourself with the least, namely, your self. The pansophic path is the mystic path from the beginning to the end; the true pansophist is a true mystic. "The deeds of the mystics," says the philosopher Josiah Royce, "constitute the hard parts of history; the rest has its day and passes." Let the mystic deeds be the hard part of your life, and let the rest be done, if done it must be, in the full knowledge of its fleeting value. Thus you will become true Brothers and a happy people.

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By Reznartus

This is then the magic school of those of the Rose Cross in which not man's opinion, nor man-made law and human order are decisive, but where alone, in absolute majesty, the Universal Spirit occupies the one professorial chair and teaches the truth which It Itself is. All students are shown the way which leads to the goal that can only be found in one point and number, in one calm within---in the light of grace. Only that disciple of the inner life who stands in the center and has been commissioned by his teacher is in a position to speak and bear testimony of the method of teaching. Seekers (and seekers only can derive benefit from these lines) should not surmise that this knowledge is untenable theory or speculation. Such is not possible in the universal, all-embracing science, because here each student has at hand the keys which open the portals, so that he may penetrate into the innermost sanctuary where it is possible, at the primal source of wisdom and truth, to prove to himself all revelations.

From times immemorial the helpers have directed humanity to the right portals and

1. Concluded from Volume III, No. 1.

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have given it the fitting keys. Many keys have been recommended and used, from the yoga of the East to the bacchantic dance in the vast West. All these practices pursue only one aim, namely, to open the door to the Inner man, and to lead him back to his origin. The purpose of our existence is just this: To enter from the changeable into the lasting, from the outer into the inner, where the knowledge of self and of God begins.

The key of the Brotherhood to open the temple is the mystic ABC. Shall the mystic alphabet guide the non-divine, non-reborn man with letters and numbers to rebirth, renovation, perfection, and conscious knowing of God? Is this true and possible?

We must go back to fundamentals. The letters of all languages are to be considered as symbols that stand in direct relation to the highest forces and ideas in the universe. A threefold significance of the symbol exists. First, the concrete, sensuous meaning; second, the abstract, figurative one; and third, the mystic, spiritual interpretation. A letter is not a lifeless, fixed sign for a language-sound; on the contrary, it is a highly active, living center of cosmic-divine energy. The letters form a systematic connection between the earthly and the spiritual, the temporal and the eternal, the changeable and the lasting, the outer and the inner life, between man and God. Among the many alphabets of the known languages some are better adapted to the practical mystic study than others. In this respect are especially excellent the so-called holy languages of antiquity that have suffered the least

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from the arbitrariness with which later generations have changed the outer form. A man living and thinking in the outer world seldom penetrates into the inner spirit of the alphabets.

If we think the letters of a holy alphabet arranged in a circle and receiving light from the center, seven points of the periphery are especially bright, and of these seven, five are brilliant. It is needless to say that we mean the vowels. Since the beginning of time, the vowels, on account of their tattvic and mystic vibrations, have been considered the creators of all objects on the physical plane. The diphthongs are the creators of all things on the astral and mental planes, while the consonants are the creators of the spiritual, divine world. The seven vowels, and especially the five brilliant ones, are portals to the inner world. Some of these portals are more difficult of approach than others, because the entire constitution of man has constantly become denser. At the beginning of the practical mystical life only one of the five portals requires attention. It is the letter "i" (ee) wonderful in its depths but terrible in its effects.

Sophistic opinions and intellectual sagacity fail entirely in this mystic practice. We can not here reveal all the secret effects of the letter "i"; the cabalah contains sufficient information to guide the mystic student. The Hebrew sign for "i", namely י, means the vivification of the material nature and the leading upward to unity, to divinity, to light. The "i" is a fiery letter that works from the

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foundations up. It can unfold itself in its entirety only in those beings who stand upright, that is, in men. That, however, is in turn only possible in the reborn man, in the one anointed by the Lord. The reborn have not only been baptized from above with ∇ , but they have also received the \triangle baptism from below, from the depths, from the feet. He who has ears to hear, let him hear!

The mystic alphabet is a means, a key to the inner new birth, to the renovation in the spirit which leads to immortality, to universal consciousness as the final goal of all development. It is a ladder that leads each man upward, out of all doubts, weaknesses, ignorance, disease, and death to lasting peace, knowledge, love, bliss, and the pure mystic life. The exercises that concern themselves with the mystic alphabet are always in place; they are God-pleasing and wise. The practice is a holy, pure, white magic. It guides man through all principles and veils to the source, the absolute center of the universal divine spirit.

For the inner, mystic life the exclusive fulfillment of moral duties does not suffice. There are other requirements, some of which the ancient helpers of the time of the Atharva Veda announced, namely:

1. the mastery of passions, including voracity;
2. independence of society;
3. the bridling of the senses, so that cold and warmth, pleasure and pain have no effect;
4. the renunciation of the "I", of all willing and hoping;

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5. the renunciation of possessions;
6. the right intent in all deeds;
7. the desire to serve humanity.

These requirements contain the following elements: first, denial; second, sincere efforts; third, unlimited trust in the universal brotherhood. The natural way of development goes through this triad. Then follow the higher mystic exercises with the alphabet. It is a fact that in the letters of a language lie the primal energies of the entire universe as the purest elements of thinking. They are the pure rays of the divine garment in the world. Within us, too, the spirit of the letters must be awakened to penetrating life. It must be done in such manner that the entire body in all its principles shall be filled with these energies, whereof the student must become fully conscious. He must not only see and hear these energies as light, color, and sound, he must also feel, smell, and taste them in each part of his organism. These are, then, the fiery tongues, the mark of the prophets of God. All this can be accomplished through a constant, abstract thinking and meditation. The practice must be continued until the student has the incontestable surety that he is completely united with the spirit, the idea of the letter, here especially with the "I". The student's entire body and soul must have become but one vibration, one sound, fire, color, and light, representing the letter. This is the true path to the Word whose loss all widows' sons bemoan. From this experience can be relearned the magic language that gives all things the right name, and that works creatively and formatively out of the pri-

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mal ideas with spiritual power and wisdom. The spiritual magic language knows neither proximity nor distance, neither obstacles nor hindrances, for the divine energies of the language are universal, cosmic ideas above all worlds and conditions. The energies of the letters are the holy tie that unites man with all other energies of nature, and finally with God. Spirit unites with spirit within, in the spirit, the divine center of the microcosmos.

In the outer life man has his childhood, maturity, and old age. Similar divisions make up the inner life, with the difference, however, that the spirit is immortal, and the body is not. Through the exercises in the mystical ABC the spiritual man learns, as it were, to walk, see, smell, taste, and feel. Like a flower to the light the inner sense opens up to infinitely fine vibrations which the blunt physical body can not transmit. The mystic abecedarian learns to read within himself, as well as in the book of Nature, and in God. These three books are written in the same primal language known to all wise men.

After the student has learned to spell, he must learn to put the letters together into words and laws of numbers. The letter itself has not only a definite vibration, corresponding to definitely real and ideal number, but it also has a definite color. The combination of color and vibration furnishes in the inner worlds wonderful means of expression that can be sensed in the innermost self. The undeveloped man has no concept of the possibilities lying within. He believes that his talk and babble are the complete expression of his consciousness. The lan-

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guage of the wise man is thinking and speaking in one; the perfect man speaks in his silence with the whole world. He does it in pictures, ideographs, and symbols which are true entities. The process is approximately as follows: The idea is impressed directly into the other's center, so that the recipient immediately knows and comprehends everything transmitted. If these pictures have been animated by the will of the sender, they then represent entities which may endure many thousands of years and whose lord and master is the creative wise man. In short, the ideas of the wise are his magic servants who execute his will. In these secrets lies hidden the birthplace of the homunculus, the magic, unprocreated man.

That is, then, the new language of the light-bearers in the new age, as an element of the inexpressible word that contains the coming and going of worlds and universes. It is a sacred language, and at the same time mystic mathematics. Standing in closest connection with the laws of the world, the language is able to produce mighty creative effects through actuating or silencing cosmic energies in the kingdoms of Nature and of grace. The language, however, is never revealed to the sensuous man, enmeshed in material things. Even the divine seers can explain but few of its details to the dense and dark reason, because man's brain is still too material.

The leading mystic schools of the Orient and Occident give to their students practical directions for the use of the mystic

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alphabet whereby they form the inner man anew, receive the new man into the old one, let him be born, grow, and mature. Thus he becomes an invisible member of the anima mundi, attains fully consciously the knowledge of immortality by submerging into the eternal stream of life, and finally withdrawing all his organs, according to the numbers and letters of the great universal man, Adam Kadmon, the cosmos, from the dense low forms and elements, and building them anew. The continuous task that the Brothers of the Rose Cross give to their helpers and disciples comprises therefore the following problem: Man, if he wishes to be reborn with the help of God, or to manifest the new man of perfection within him, must awaken to the spiritual life with the aid of the mystic ABC, his inner twelve spiritual members, extract them from the physical elements as a quintessence; he must form them in freedom and unite them harmoniously with the universal law of numbers. Man then becomes a center of the twenty-four creative energies of the mystic alphabet, a servant of the ineffable, eternal Word, an instrument of the one tone. In our system this one tone is differentiated into seven tones in accordance with the seven vowels of the perfect, new spiritual language of the Brothers of the Rose Cross. Indeed, a sevenfold tone, but yet only a single tone, on each plane the basic tone, the fundamental vowel in which the principle vibrates, sounds, and shines, as appearance, world, sphere, veil, or maya. These seven vowels of the mystic ABC correspond again exactly with the seven chakras in man.

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The seven spheres, worlds, or principles are neither the only ones nor the highest ones possible, for infinity knows no limit. These seven tones form but one tone scale of an infinite number of tone scales where the tension of the energies in yet much higher states of existence manifests. They are entirely outside of our consciousness, and also outside of our highest divinations. No mystery teaching embraces them.

Man alone can think the upright "I" and can climb from the individual selfish "I" of the earthling to the universal ideal "I" of the universal humanity, of the Logos, and Christos. This, however, is as mighty and as problematical a task as ever confronted man. Solely the Brothers of the Rose Cross have solved it and have been able to let the individual "I" be absorbed by the universal "I". Their practical mystic directions shall be indicated.

The circle of the mystic ABC must first be brought into a mystic cross which has to be formed with the twenty-four letters of the alphabet according to definite rules. Equipped with this knowledge, the practicing student can then be initiated into the inner just and perfect laws, and his immortal spirit can be formed and developed in conformity with the unchangeable rules of the eternal architect of all worlds. However, in the inner circles are hidden three crosses into which the twenty-four language sounds have to be introduced with all senses. The perfect, God-wise man then possesses three times twenty-four, or seventy-two immortal, divine, and omnipotent

powers through which the beloved will of God can reveal itself in finite perfection. This is the holy, magic, seventy-two-lettered name of God, the Shem-Ham-Phorash, the mysterium magnum of each truly mystic school wherein the spirit is the only teacher. Seventy-two is also the mystic number of the fundamental energies of the universal mystery language; it is a sanctum for the knowing brother. Therewith connected according to law are the twelve astral signs, and this key is decisive for the brother astrologer when he wants to know the true genius and birth controller in the nativity of any individual. For the genius stands in unchangeable connection with a certain idiom, a word, an essence of the seventy-two-lettered name of God. It is the one basic tone within the seven, the eternal number of his being and the lasting foundation of his inner evolution.

The speaking of the divine Word in man is impossible if the circle has not been brought into the cross and square, because the cross in the circle is the principal beginning, middle, and end. Also, symbolically the circle is a figure of the divine. The cross has connection with the Logos, the Christos who could say of himself: I am the Alpha and the Omega, the beginning and the end; the first and the last. This means: I am not only a letter but I myself am the whole alphabet, from Alpha to Omega. Therefore, brother, learn to know it well. Seek to approach the difficult solution of this problem not with the head alone, but unite the head with the tail. Form of the circle the cross,

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and of the cross again the circle. Begin to practice in and on yourself, and it will not long remain hidden to you. In your body, in each of its organs, the fiery tongues will speak; you will stand as in fire. Then the mystic baptism of fire is taking place that begins below and ends above, and guarantees to you the initiation into the brotherhood of the fire philosophers. You will have become the great mystic fire; you will live in the fire; all the elements of your existence will dissolve in the fire. You will be a flame in the primal fire out of which everything comes into existence and to which everything returns.

It is here not intended to give to everybody a universally acceptable direction for the practices in the mystic ABC; that can not be, because each individual will have different experiences. A majority of those who will undertake these practices will hardly succeed; first, the preparatory grades will have to be passed, which is a task often too difficult for many seekers of truth. These teachings are destined primarily for the "born mystics" who possess already from birth the necessary qualifications. However, there are reasons why these secret practical rules of the Brotherhood are made public. First, these teachings are of the utmost importance, and second, these teachings are needed to guide mankind through the overthrowing conditions of our age. The time has come again when more and more souls will approach the treasures of light and bliss of the great Brotherhood. Their spirit will begin to bloom like the flowers in

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the mild rays of the sun. The helpers prepare for these seeking, persisting sister souls the paths to true initiation, to the awakening of the higher self, to the rebirth of the divine spirit, to a perfect life. If the student fulfills the conditions, he will succeed. But whether destined to success or not, each one should get on the path under all circumstances, with all his energies, courage, and determination, and sincerity at heart, after he has completely resigned himself to the will of God, in order to seek within himself the long-lost master-word--the primal fire in the world root. Man may run hither and thither on the globe; nothing and nobody can give him the word. It must be sought and found by each one entirely alone. The Word is the lapis philosophorum that has been eagerly sought by the alchemists of all times. It is the precious pearl, the holy tincture of the wise; the ineffable mysterium magnum, the magisterium mundi--the mastery of the world.

What we have communicated in these pages is a small part of the treasure guarded by the Brotherhood of the Rose Cross. Evidently the Rose Cross is something different from what modern pseudo-exponents claim it to be. The teachings of the wise do not begin with empty words, but with deeds. Little can be said about the teachings of the Brotherhood concerning the mystic alphabet. One should begin to practice, and the way from the lower to the higher principles will open up by degrees, leading to the creative father-mother energies of the one unknowable IT. The instructions given by the Brothers of the Rose Cross

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are not empty theory or a hodge-podge philosophy; they are a direct magic-magnetic impression through the mentioned magic, symbolic language whereby they communicate the essentials of knowledge to the inner man in a surer and quicker manner than by ordinary means. In the Brotherhood man will learn by degrees the "Gnothi seauton" and through it gain the knowledge of nature. He will advance to the universal kernel of all existence and finally identify himself with it. The time has undoubtedly come when the eternal laws of the world shall become more universally known and when man shall feel, know, and see the connections, harmony, and beauty of the indivisible unity of all things. To the profane schools these divine laws are unknown; these schools err and stand in the darkness. The school of the spirit, on the other hand, stands in the full light and in pure cognition. Having found within ourselves the mystic ABC, we shall know, in deed and in truth, through spiritual vision God's almighty language power which speaks forever in nature as a visible vehicle of eternal, law-conforming thinking. The eternal worlds contain nothing that is not also present in the lower worlds, though it be here but an impress, counterpart, shadow, or reflection. The eternal, incomprehensible spirit has created nothing that is invisible in the spirit of the light and whereof it did not create a visible, comprehensible shadow, so that the feeble creature may elevate itself to the truth of the invisible spirit through contemplation of the visible, bodily things. The physical world is an excellent mirror

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in which the non-physical existence is reflected. Exactly such a shadow, or symbol is the human being, a sound or letter in the all-embracing language of God. This divine sound lies silent in the innermost and can no longer be directly perceived; it is the essence, the spiritual individuality of man. Those who fall more and more into the material state produce their own tones, creating discords and disharmonies.

The twenty-four letters of the mystic ABC are also the creators of the human body. They lie concentrated in the body along the spine where twelve are located on either side. Nobody can gain knowledge of the one tone unless he first hears the twenty-four letters of the twelve magic pairs of letters--plus and minus--as the twelve mystic keys to the twelve mystic gates of the new Jerusalem, speaking in his spiritual body. They are in truth the twenty-four Elders, and not fixed ideas, nor phantoms of a pathologic brain. The entrance into the inner temple is here indicated with the aid of the mystic ABC of the hermetic brotherhood, the twenty-four mystic letters being twenty-four mystic actions in the super-dimensional, inner life. It is our task to open up the paradisiacal worlds through practice, and then to approach with limitless humility the throne on which rules in wisdom, justice, and love the Ancient of Days.

The esoteric masonry of the Brothers of the Rose Cross consists in: A spiritual cognition and vision of the divine Majesty, of Nature, and of Man, in order to

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bring nearer to the Elect, in degrees of cognition, the coming new kingdom with its innumerable secrets. Many things could here be said of what is still hidden and hermetically sealed in a few, abysmal, silent souls. Limitless, all-embracing, all-penetrating, all-illuminating, all-controlling is the All-Wisdom--Pansophy of the illustrious Brotherhood of the Rose Cross. However, if it lies within the scope of divine providence, and more men are drawn to the temple of the inner light, our preparatory assistance can be increased and many wonderful secrets revealed to the true seeker, the resigned mystic nature. For a time it had again become dark in the creatural world. The mist which materialism drew over the inner eye of the spirit is only slowly receding under the influence of the light of the ancient wisdom, and the love for the inner, mystic life.

In the coming new age will become of greater importance:

1. the great and sublime secrets of creation;
2. the virtues of the elements;
3. the action of the astral seminal energies;
4. the secrets of the great world-book with its seven leaves;
5. the alphabet of the book of Nature, with its seven signatures and marks;
6. the magic reading in the great upper worlds;
7. the ethics derived therefrom;
8. the cabalah in the upper and lower light worlds;
9. the super-mighty mysteries of the fire;

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10. the spagyric anatomy of all things;
11. the philosophic dissolution of all bodies;
12. the peculiar separation of the spirit;
13. the complete extraction of the soul;
14. the secrets of the arcana and medicines of the chaotic worlds;

than the meaningless and aimless theories of loveless scientists who are dead and sterile in the inner life. The new pansophic thought is especially destined to cast out all dead and shopworn knowledge and to bring back the essential and lasting wisdom into the rhythm of the surging eternal life.

For this reason, we, the small number of individuals scattered over the whole globe, but closely united in the highest expression of love, enter into the outer life to bear new testimony:

- (a) of the primal sources of the inner life;
- (b) of the distinctive marks of the creative spirit;
- (c) of the wonderful spiritual blossoms in the souls of helpers, exalted in limitless love, in children and fathers in the eternal union of the Rose Cross.

AND THE LIFE IS VICTORIOUS!
PRAISED BE THE LIFE!
THE SUBLIME LIGHT
IN THE LIFE!

Finis

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WILL POWER

Know that temptation advances the strong man. Men are of two kinds; one is so constituted that nothing tempts him; the other is easily seduced. By the sensuous presence of things the latter's outer being becomes enflamed either to anger or vaingloriousness, though in his inner and highest capacity he stands firmly and feels no inclination to yield to his weakness; on the contrary, he fights the weakness with all his might. One may possess an irascible temper, or be conceited, and still stop short of doing something wrong. More praise is due to the tempted man than to the untempted, for his gain is greater than that of the other, and his virtue much nobler. Only through temptation do we reach perfection.

Sinful inclination is not yet sin, but the will to sin is truly sin. The well-advised ones do not wish to be spared the sinful inclination, because without it man would not be sure of himself, he could not be on his guard, and would forsake the honor of the struggle as well as the prize of victory. The shock and tremors of bad inclinations bring virtue as the reward of self-assertion. Bad inclinations render us more industrious in the practice of virtue; they compel us to virtue; they are

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a lash that spurs us to circumspection and self-discipline.

Virtue and vice both depend on the will. As long as our will is good, no disappointment should discourage us. Neither should we worry because we cannot translate our will into deed. In this case, one is not far from virtue, if the will to do good is present. Virtue and goodness rest only on the will. If you possess genuine willing, you lack neither love nor humility, nor any other virtue. What you will with all powers, that you possess, and neither Creator nor creature can take it away from you, provided that your will is a whole, divine will, now, at the moment. Not an "I would like to"--that would be something in the future; but "I will that it be so now." Reflect! If an object is a thousand miles away and I will to possess it, it is my possession more than when I hold it in my lap and will to possess it not.

The power of the good will is not inferior to the power of the bad will. Though I actually never do anything bad, but will to do it, I commit a sin as if I had done the deed. In an act of determinate willing I become as culpable as if I had killed the whole world, without ever moving a finger. Why should not the same or even more be possible with the good will? Truly, with my will I can do everything: I can suffer the troubles of all people; do the work of all; feed the hungry; and whatever else good one may think of doing. If you do not lack in will power but only in capacity of execution, in the eyes of God you have done every-

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thing and nobody can take it away from you. For, equal before God are: willing to do a thing as soon as I can, and having done it. Should I will to possess all human knowledge, and my will is strong enough and undivided, I do possess it. Because what I will to possess, I do possess. Did I will to love as much as any man ever loved, or to glorify God, I would do it, if I had the whole will.

Naturally you ask: When is the will genuine and whole?

When it has laid aside all personal idiosyncracies; when it has stepped out of self and entered into the will of God. The more this is the case, the more your will is genuine and whole, by virtue of which fact you are capable of doing all things, be it loving God or anybody else.

Some reply: How may I possess the love for God, if I am not conscious of it? Other people who perform great deeds are extremely pious and I am not?

Here we must distinguish two sides of love, namely, the essence and the deed; the latter being the breaking forth of the essence.

The will alone is the seat of love. Who has more will has also more love. But which of two persons has more of either, neither knows, because they lie hidden in the soul.

Then there is the second side to be considered, the breaking-forth of love, namely, that which is visible as piety and ecstasy. Honestly speaking, this is not

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the best of love by any means. Sometimes it does not originate in the love for God, but comes from natural inclinations; it may come from God, and it may come from the senses. Those who have these experiences often are by no means the best people. And suppose the experience is caused by God's influence, could it not be that God wants to arouse the curiosity of such people and draw them to Him? In addition, such experiences lift man out of his environment, and the same persons after they have grown in God's love, have perhaps less of such experiences and ecstasies. And only this is proof of their true love for God: that they remain true to Him without experiences and ecstasies.

Suppose also that it be true love for God, ecstasy is not the best part of it. Such states have to be interrupted in order to manifest the better part of love for God, namely, to practice a deed of love wherever it is needed in the furtherance of another's spiritual or material welfare. If one were in ecstasy and knew of a hungry person who needed a piece of bread, I would consider it better to forsake ecstasy and serve God in the greater love of helping the neighbor. One need not fear that in doing so one loses God's grace. What one gives up for the sake of the love for God, one receives back in a more beautiful state. For the sake of the love for God you may unhesitatingly give up the ecstasies and joys of self.

The friends of God are never without His comfort because what God wills, be it joy or hurt, is to them the greatest comfort. Know that the good will cannot miss God.

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Only our feelings in our heart may subside and we may believe God has left us. What should we then do? The same as if we were in ecstasy, even though we are engulfed by greatest sufferings. There is no better advice for finding God again than to look for Him there where we left Him. What we felt when we possessed Him the last time, we must feel now when we have lost Him; and we shall find Him again.

Many people say: We have the good will. However, they do not yet possess God's will. They want to assert their will and teach God to act in this or that manner. This is not a good will at all. You have to ask God what His will is. It is God's intent that we give up our own willing. Nothing in the world renders us true human beings but the surrender of our will to God. Without this surrender we have nothing to do with God. If we succeeded in giving up all our willing and all our outer and inner things, we, and not He, would have created the world. Of such persons there exist but few.

Those who constantly aim at bliss and ecstasies assert only their own will and nothing else, whether they are conscious of it or not. You must surrender yourself more completely to God and then do not worry what He will do with you. The more you have succeeded in entering God's will and stepping out of your own, the more you are one with God. If you want to touch such a person, you must first touch God, for God surrounds him as my garment covers my body. Let me use another illustration. When I drink, the wine passes first over

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the tongue where I taste it. Now, if the tongue is bitter before I drink, sweet wine when drunk becomes bitter, too.

A person who has surrendered his self to God is so surrounded by God that no creature can touch him without first touching God and passing through Him, becoming God-like by it.

When man is suffering and he surrenders his self to God, God, too, suffers. And if you will to suffer what He suffers, your suffering becomes God-like, the bitter becomes sweet, the darkness becomes light. Whatever comes to man, surrendered to God, takes on the taste of God.

The light shines in the darkness, and you can see the light. What good are light and teachings, if you do not use them? When people sit in darkness and in the midst of sufferings, you will soon discern the nature of their "illuminations."

VALUE OF HABIT

In the midst of life's outer activities one must first learn how to keep self within free. For an untrained person it is difficult work to bring it to the point of not being disturbed by society or affairs and of being steadily in God's presence and in His light. The task requires alert industriousness and two special things.

The one thing is that he keep his within closed to the pictures of the world that surrounds him so that they remain without

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and not--strangers as they are--intrude and find a home within him.

The other thing concerns the pictures within, be it that they arise from man's own inclinations, or that they are images of the outer world that just then form the contents of his consciousness. It is imperative that self does not become distracted by, or lost to, these pictures, and manifoldness. To do this, one must first educate one's psychic powers and be conscious of one's inner state.

You may say: Man must direct his efforts outward if he wants to accomplish something in this world. Each task requires a corresponding mental picture.

True enough. However, the images of the outer world are nothing exterior, especially not to the trained person. Because all things are to the inner man only an inner definiteness.

Therefore, the first condition is that man accustoms his mind to God; only through this habit will his state become permanently divine. To the unspoiled mind nothing is more present or nearer than God; only when the mind is abused, does it turn to worldly things that break and twist it. If the mind once has been spoiled it requires all imaginable care to re-educate and re-acustom it.

As natural as God is to the unspoiled man, once mind becomes accustomed to the creatures and their pictures it loses its self-control and deviates from its noble aim to such a degree that all zeal one is capable of hardly suffices to bring it

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back to its original state. One has to be continually on his guard.

Above all things one must cultivate reliable habits. If an untrained person acts like a trained one, he does not succeed. Only after one has let go of the world, may one act freely and enjoy all things without damage to one's self. If an untrained one directs his longings and inclinations upon something and backs them up with his will he will meet with failure, be it eating or drinking or anything else.

Not to seek the own advantage but God in all things--this must become our habit. God gives us never a gift for the mere pleasure of our possession. He has given all gifts in heaven and upon earth for the sake of giving Himself, for he prepares us with his gifts for the final gift of Himself. In all of God's gifts and works we must learn to see God and not to be satisfied with seeing anything less than Him. There is no standing still in life, no matter how far one has advanced. One should ever be prepared for new gifts from God.

I mention here the story of one who was determined to be granted a grace by God. I would have said that she lacked the necessary preparedness, and if God would have given her the gift she would have perished by it.

Why was she not prepared for it? She possessed a good will, and you assert that a good will can do anything, and that it comprises all perfection?

That is correct. But when considering the will, two meanings must be differenti-

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ated. There is an accidental and unreal willing, and a creative willing. Be sure, it does not suffice that man be secluded in the moment he determines to become one with God. There must exist a practiced seclusion, before and after, that enables us to receive great gifts from God, and God in these gifts. And if one is not prepared one destroys the gifts and therewith God within. This is the reason why God can not always give us what we ask of Him. He is not to blame. He would a thousand times rather give than we are ready to receive. But we compel Him to denial by our unpreparedness. For such receiving one has to learn to put self beyond self and to keep nothing for one's self. One can not intend ecstasy, reward, or heaven, or any other aim of our own will. God never gives Himself into the will of another; but where He finds His will, there he gives Himself. It does not suffice that we give up our self once. We must give up self many times.

It is of great benefit not to be satisfied with the inner feeling of virtue. One should try one's hand at the deed, the fruit of virtue, and not decline to be tested by people. It is not enough that we activate virtue, practice obedience, poverty, and renunciation, and are humble in the worldly mode of living. We must never cease endeavoring to gain virtue in its essence and causation. And whether we finally possess virtue, let the following serve as test: If virtue is our first stirring, if we act without determination of the will, if virtue, so to speak, is practiced of itself, for its own sake and without the asking of why or wherefore, then and not before, do we possess virtue.

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The school of renunciation should last until we have nothing left to call our own. Without hesitation, when one has become purified and free from desire and will, one should bury one's self in God's beloved will which henceforth alone serves as means of desiring and willing.

Should we also renounce divine ecstasy? May not somebody then say that we are too lazy and weak in love?

Whether our resignation is caused by laziness or genuine seclusion, the mark of distinction is: whether or not one is in this state as true to God as when one enjoys His blessings; whether one here in one's acting keeps pace there with one's feeling.

No time is too slow for the true man with his good and perfect will. For, if the will is determined to do all it is capable of doing, not only now, but also in a thousand years--should life last that long--in the eyes of God it has instantly the accomplishments of a thousand years to its credit.

THE RIGHT BEGINNING

Who wants to enter into new life and activity, go to his God and ask of Him with great force and devotion to give him the best of which he is worthy, as He prefers. Do not seek anything for self but find out what God intends; no more. What then God apportions to you, that take directly from God's hand, consider it to be that which

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God desired, and be completely content. If it then happens that another way pleases you more, consider that your way has been given to you by God. It is the best, that much you must trust in God. In the one thing, seize all good things and not only the particular one. Man must always do one thing at a time, he can not do everything, and he must always be one thing only. However, the one should comprise all. For, if one wanted to do all things, now this, then that, change one's way, and adopt the way of another because it momentarily pleases, the consequence would be a serious instability. No one can reach perfection any sooner by stepping out of one order into another, no matter how holy he be. And that is because one changes the way of doing things. Seize upon one way of doing things and stay with it without worrying that you are missing something. Being with God, you are as little delayed as anything can delay Him.

Hence, take one thing from God, and draw all good things into this one. If you find that one thing does not tolerate the other, let that intolerance be a definite sign to you that that particular thing does not come from God. One good thing is never opposed to another good thing. A good thing furthers, but never destroys, another good thing.

In short, God gives to each at each moment his best. It is certain that He accepts nobody lying down if He could find him standing up. God, as the good, intends with all beings always the best.

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The question has been raised: Why does not God take persons out of life before they fall, as He knows beforehand that they will fall? Would not that be the best for them?

I answer: God is not a destroyer of any value; He is a consummator. God is not a destroyer of nature but its consummator. Were God to destroy nature in its beginning, He would do injustice to it. Man has a free will with which he can elect good or evil. God gives him death for evil and life for justice. Man should be free and master of all his works. The final goal of God's grace is transfiguration. There is nothing in God that destroys anything that has life. God is a consummator of all things. Man, too, should not destroy a small good for a larger one, but bring the small one to its completion and perfection.

Thus we spoke of man who intends to start a new life. And I added:

Man must become without delay a God-seeker and a God-finder at all times, in all places, and amongst all people, growing in his efforts without end. Each one can accomplish it in his particular way.

CANONS OF HUMANITY FOR EACH INDIVIDUAL

By Dr.K.Ch.Fr.Krause

*XI.THOU SHALT BE JUST TOWARD ALL BE-
INGS AND TOWARD SELF FROM PURE, FREE
LOVE.*

1. What is law?

Law is the organic whole--dependent upon freedom--of all inner and outer conditions of the rational life in conformity to Being; in short, it is the organism of the conditions of freedom of the life in Being.

Law comprises the inner and outer conditions of life, as well as those resulting from the union of both. Law relates back upon itself, because, that the law be formed is also a condition of the life in Being. But the formation of the law itself can only be done in freedom, and is dependent upon freedom. There exists, therefore, the right to form the law in a law-conforming manner. The sphere for the formation of the law is the state, or the sovereign union. God Himself is the law, that is, the whole of the free conditions of existence for the one, same, whole life in the one infinite time. God is also the one God-state in, for, and through Himself. The law conforms to all essential attributes

1. Continued from Volume III, No. 1.

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of God and of all God-like finite beings and to the one good. What is law or right is also good, beautiful, and equal to the dignity of God, in every respect conforming with Being; it is also rational.¹

2. What is justice?

That free moral intent and action of the rational being to produce the law in its sphere of life, and live conformly to it. God is infinite, and unconditionally just. Each finite rational being, however, can and should, as an individual, be purely, wholly, and perfectly just in its finite sphere of life; it should be like God also in justice.

3. How shall one be just toward all beings?

All beings exist in the one organism of God, that is, as its essential parts and organs; their life is an individual part of the one life of God. The whole of the conditions--dependent upon freedom--whereby their individual lives conform to God, is the right of each. Each person is obligated to be just toward all beings, that

1. The law comprises the independence of every individual life. Nevertheless, the law is not selfish; on the contrary, it is directly opposed to egoism or egotism. Not everything that is useful to an individual is individually right; it is right only in so far as it conforms to the harmonious God-life of all beings. Therein consists the peculiar beauty of the law that the rights of all beings harmonize in the one law.

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is, to produce all conditions of life for each being in so far as the life of each being depends upon the freedom of the individual person, and in so far as it conforms to the individual organism of its entire life of justice. One should be just toward all beings, even if it is difficult to be so, or if it is against one's subordinated inclinations; because with one's general inclination toward the good, with one's self as a whole man, justice can not be in conflict, nor with all, for with it the whole law is in harmony.

4. How shall one be just toward one's self?

In as much as one knows, feels, and endeavors to perfect one's self as an individual, finite, rational being in God, and in the one organism of God, and in the one life of Being; when one recognizes the whole destiny of the individual life and also all its conditions dependent upon freedom. Wherever one's condition of one's rational life depends upon freedom, law should be formed and lived by the individual powers, in as much as it depends upon the individual, in harmony with the one, same, whole law.¹

1. Therefore, one should be just toward self, without privilege and self-love. Also in the sphere of law one should consider all individuals as standing on the same level, as fellowmen, not as master and servant or subject, that is, as coordinated and not as superordinated nor as subordinated legal persons. But all associations, when they have a personality

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5. *How and why should one form the law from a pure, free respect?*

Respect is inlyness with the God-like essence of all beings, that is, awareness of their dignity in God. This inlyness is pure, if it exists in the dignity of the beings; and it is free, when the spirit determinesto become inly with the dignity of the beings and to remain in that state. Upon the dignity of the beings is founded their right in the fulfillment of the conditions for the unfoldment of their dignified essence in so far as they depend on the freedom of the rational beings.

6. *Shall one conform to law because it is useful to do so?*

Useful is that which furthers the essential life of a being from without, and not only that which excites pleasure and prevents pain. Though it is true that everything useful causes pleasure in the measure of its usefulness, and that the vehicle of the useful furthers the organ of pleasure, the useful should never be sought for these reasons, but alone for its furtherance of God-likeness, because all beings in Being affirm their life essentially, reciprocally, and from without. In as much as law

higher than the individual, should be considered as a higher legal person. Primarily and solely God should be considered as the one, same, whole law or legal entity. One should be faithfully devoted to all higher legal persons, and serve them in a just manner, from free inclination.

1. *The non-God-inly man confuses useful with pleasure-causing and pain-preventing;*

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Is the whole--dependent upon freedom--of all conditions of the life in Being, so also is law a fundamental essence of the useful. But in spite of that, one should do right primarily for the sake of right, for it is a part of the essence of life, the justice of God's life; and one should only then do right in a subordinated relation, namely, secondarily, for the sake of its usefulness and furtherance of life.

7. How shall one be just toward God?

In so far as one cooperates with Him, in one's finite capacity, to produce the proper conditions for the fulfillment of justice, especially if one endeavors to live as a free co-worker with God's infinite plan of one's own salvation.

XII. THOU SHALT BE LOVING TOWARD, OR LOVE-INLY WITH, ALL BEINGS AND SELF, FROM A PURE, FREE INCLINATION.

1. What is love-inlyness?

It is the urge after union with the good, the urge containing at the same time

often mental and bodily poisons which infect and stupefy higher organs and forces of man are considered useful, because they tickle some subordinated organ like the tongue, or they satisfy some subordinated inclination with pleasure, as the sense of honor is gratified by rewards for honor and punishment for disgrace. Of the same nature are distinctions in dress in educational institutions.

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the impulse of furthering the well-being of the beloved being.

2. Why should one be love-inly with all beings?

Because the life of all beings can and shall become a completely united life in God.

3. Does love seek only a united life with the beloved being?

Love also aims at the foundation of the united life, at the good, beautiful, and blissful individual life of the loving beings, in accord with God. Love means well toward the beloved being, wishes it all the good and pleasure in the good.

4. How can and shall one be love-inly with self?

The love-inlyness with self is, like the rational love toward any other lovable finite being, organically contained in the love to God, as the one Being. The love-inlyness with self consists in the inner harmony and the well-measured beauty of the individual life.

5. Why from a pure, free inclination?

Because one wills as a whole human being to be love-inly, and to form and practice love purely on account of the humbleness or God-likeness of the beings.

XIII. THOU SHALT RESPECT AND LOVE ALL FELLOWMEN LIKE SELF.

1. Why, like self?

Because in their eternal existence the

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fellowmen are of the same essence as self is. Also, as individuals, in the one infinite time, they are, in so far as self is thought of as living in the one infinite time, of the same essence. One should love all fellowmen and each one, first as a finite being, equal to self in kind and degree, in God; then as fellowmen in the universe, in the solar system, upon earth, this continent, of the same place, nation, tribe, caste, family, as one's friends, and as united with self in free sociability.

2. By what shall one judge that one loves all other men like self?

If one loves and respects each man, inclusive of self, in the measure of the recognized dignity, that is, in the measure of the God-likeness and beauty of the individual life of the other; therefore, if one loves and respects on account of factual reasons that have nothing to do with the self that loves; especially, if one does not expect from one's fellowman that he, in return, loves one more than one is worthy of being loved, or loves one in a different manner, provided the other is actually aware of one's worthiness. Further, if one respects the feelings of the fellowman like those of self; if one is just as ready to give pleasure to another as to self, and contributes in this spirit to the well-being of the other; if one, with tender care prevents that evil befalls another, or if evil is already present, removes it. Furthermore, if one forgives freely the transgressions of another on self, and forgives again and again; if one

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concedes to another the same rights of independence and freedom that are granted to self and to those who are more closely associated with self; if one allows willingly that others love and honor self and others according to the true value of each, and without self becoming jealous even then when others love and honor another more than self though self is more capable and deserves more respect and love than others. Especially one proves one's general love for one's neighbor by never obtruding on another one's personality thereby also sparing one's own individual life, moral freedom, and free development. Everything that is of a personal nature should be offered as reciprocal influence to another only when and in so far as it is in harmony with the individual life of the other, and in the measure of his intimacy with, and love for, the one who offers.

3. Whereby can one maintain one's self in this state of universal love toward all fellowmen?

In and through Being-in-lyness; In and through the help of God. If one sees the fellowman, with self, individually before God, and if one becomes conscious of the fact that the other, too, like self, exists as a child in the eyes and heart of God. If, therefore, one makes the condition of the fellowman one's own condition, his spirit one's own spirit, his heart one's own heart, always placing self in the stead of the other.

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XIV. THOU SHALT INVESTIGATE, TEACH,
AND LIVE THE TRUE, AS THE ONE SCIENCE,
IN THE MIRROR OF THE PURE SOUL, WITH
REVERENCE TOWARD GOD AND SOCIETY.

1. *What is true?*

The true is the essential, that is, the essence, in so far as it is seen or cognized. The vision of God is the one fundamental truth, and this vision contains all definite truths.

2. *How may one know that the true is true?*

The one fundamental truth indicates itself. The vision of God is cognized as the one truth leaving not a shadow of doubt in the mind of the cognizer. But all thought-of, finite things will be cognized as true by the fact that they are contained in the one God-vision.

3. *What is science?*

The one whole of the true; or the God-vision as the one organism of the true contained therein. Or, objectively speaking, the knowledge of God as being Himself the organism of the beings. Science is the one, same, whole, *infinite*, and unconditioned essential knowledge. As such it exists also as a fundamental attribute of God, namely, as the one Self-vision and Self-knowledge of God. In the manner, however, as man is finitely and individually God-like, man, too, as a cognizing being, is God-like, that is, the finite science of man is an organism like unto the infinite organism of God's science. Therefore, science itself is for each man and for Humanity an infinite task, never to be ac-

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complished, though in the zenith of maturity of each man, and of each Humanity, science should be formed and developed to completeness in an individual manner.

4. How can man succeed in the God-vision and in the development of the organism of science?

Only through the Self-revelation of God to man, in an eternal and temporal manner, and through the union of both. As soon as man and Humanity exist, from their own knowledge, in their whole essence, in and through God, then the cognition of the true science will be caused only in and through God, through the subordinated cooperation of human minds by their free faculties of cognizing and thinking.

5. How can self cooperate freely in the attainment of science?

Through self-determination of the thinking faculty to a law-conforming investigation of truth, law-conforming here meaning in accord with God.

6. How shall one investigate the true in a God-inly manner?

One must be truth-inly in one's God-inlyness. Because God is also the truth, one must be inly with God as the Being of truth, as the One Who knows alone the one, same, whole truth unconditionally and perfectly, and at the same time also cares that the finite spiritual beings, too, cognize His truth as the one science, illuminating for this purpose all spirits in an eternal and individual manner.

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7. *How shall one teach science?*

By leading the fellowmen--children and mature persons--in the measure of the capabilities of the teacher and the pupils on the road to truth and science according to the laws which science itself teaches in one of its special parts called the art of instruction. The teacher should be steadily aware of the fact that God Himself is the teacher and that science is His holy word.

8. *Why should one form and teach science?*

Because science alone is the foundation for a rational will to the good, and science alone teaches the art of living. The way of science is also the way of life. Science, as the accomplished God-vision, is the light of life, allegorically, the starred heaven that illuminates the way of the one eternal life. God is the truth and the life. God reveals the truth to the God-like spirits, so that they may live consciously in and with God. God is the one infinite, unconditioned teacher; the human teacher imitates God in his teaching of finite science in a finite manner. Consequently, the investigation and teaching of science are essential parts of God-in-lyness, the God-life; they are a divine service.

9. *How shall one live the truth?*

The truth of the one science comprises the one essence of Being, and of all finite beings in Being. Hence, science comprises also the partial vision of the life and essence to be lived. But the partial vision of the essential to be lived, as

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the one concept of purpose for the one infinite time, contains within itself that definite individual vision of that essential that should and could be now lived upon earth by the whole of Humanity, and by each individual; that is, it contains the divine knowledge of the universally individual and of the particularly individual. The rational life is the temporal realization of the ought-to-be concepts as the divine concepts of purpose for the purely good and God-like will. If one then lives the scientifically cognized truth, one realizes in a partial manner God's essence and divinity, and one is finitely God-like. God lives infinitely, unconditionally, and perfectly His essence as the whole truth only known by Him. Finite rational beings, however, live, with the help of God, God's essence in a finite manner, as finite images of, and co-workers with, the living God.

When one then sees the one attained scientific organism as science, and lives it, in as much as it contains the truths of life for the good to be lived, one is then in a God-like manner the truth itself and the life.

10. How shall one see the truth in the mirror of the pure soul?

By investigating truth as the essence of Being in complete God-likeness; by being aware that the essential content of truth is God Himself, that God is the truth and the life, and also the teacher. By endeavoring to know truth as an essential foundation of the God-likeness of the feelings, reason, and will, and of the whole

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life of Humanity. By realizing that science is the spiritual foundation of Humanity in the God-vision. By cognizing the truth as science in its purposeful relation to Humanity, namely, as a fundamental condition and divine means thereto, which cognition is essential to the purity of the soul. By trying to gain scientific knowledge, intending to use it for good purposes only.

In a subordinated manner the following conditions and statements of a God-like attitude of the spirit toward science or the scientific endeavor are to be observed: Neither to accept nor to reject anything that one has not tested; to endeavor to gain scientific insight into all things; to continue this investigation intensively and extensively according to partial laws and the laws of the spirit and life, unmoved by fear or finite hopes.

A spirit who is moved by impure feelings and by passions may be compared with a storm-beaten surface of a lake that mirrors the heavens and all objects of the surroundings in a confused state and caricatures.

11. Why should one investigate, teach, and live truth in sociable cooperation with others?

Because this in itself is essential. Each associated thinker and investigator strengthens the knowledge and the thinking faculties. The associated ones can attain immeasurably more than just that which the aggregate of their faculties and endeavors would indicate. They form in their union a particular knowledge common to all of them.

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XV. THOU SHALT SEE, FEEL, AND WILL THE BEAUTIFUL AS THE GOD-LIKE IN THE HUMAN ENTITY AND IN THE LIFE OF ALL BEINGS IN GOD, AND IN THE ACTIVITIES OF THE INDIVIDUAL LIFE FORM AND PORTRAY THE BEAUTIFUL, LOVING GOD AND SOCIETY.

1. What is beauty?

Beauty is the likeness of a being's individuality with God. God is on and in Himself in every particle like Himself; He is infinitely, unconditionally, and completely beautiful. The finite beauty of all finite beings is a part of the one infinite beauty of God. Because only good is the manifest essence of Being, the good is also in itself beautiful. All the good is beautiful, and all the beautiful, as such, is good. But beauty is a partial essence of the good. The good is not only beautiful, but also freely formed in the pure God-like will; and the pure God-like will itself is beautiful, indeed, it is a fundamental trait of the whole beauty of finite beings. Beauty is not alone good as a temporal state in the unfoldment of life, it is also a partial essence of all eternal beings, and of all beings with respect to their eternal essence. The beauty of the good, however, is beauty manifested in life.

2. Why shall one see, feel, will, and portray the beautiful?

Because the seeing, feeling, willing, and portraying of the beautiful is a part of the likeness of God, and of the beauty and goodness of the individual life. The

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eternally beautiful may well be seen and felt, but it can not, as such, be portrayed in time. But the temporal beauty can and should be primarily portrayed, and secondarily seen and felt.

3. How can the beautiful be portrayed and lived?

Each rational being, because it is God-like, possesses the capability, urge, and power of forming in free activity the beautiful in life; it possesses art-capacity, art-instinct, art-power, art-activity. The beautifully formed life, created with inner freedom, is a beautiful work of art. Each rational being should first educate and form self as a beautiful work of art in the beautiful art of living, and also cooperate in the development to beauty of other rational beings, and in the portrayal of the beautiful in the whole life. And since Humanity, and in it the totality of all individuals, is the inner, complete union in Being, each individual should endeavor to live as a complete, finite, whole, fully essential, beautiful being, and to cooperate in the development of the beauty of all individuals and of all human associations. In the same measure each human association should strive to realize its social purpose as an individually beautiful work of art, and to contribute to the beauty of the life of the individual and of the whole organism of human society. The highest, richest, and fullest essential beauty of the finite beings will be realized at some time upon this earth with the help of God, Who is the one infinite unconditioned Artist of Life, in the Union of the Humanity of this planet.

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XVI. THOU SHALT EDUCATE AND FORM SELF AND RECEIVE WITHIN SELF WITH FREE, THOUGHTFUL ART AND GRATITUDE THE EDUCATIVE AND FORMATIVE INFLUENCES OF GOD AND THE WORLD; THOU SHALT ADVANCE FAITHFULLY THE EDUCATION AND CULTURE OF ALL FELLOWMEN, AND OF ALL HUMAN INSTITUTIONS, IN ALL ACTIVITIES.

1. What is meant by: to educate?

To educate means to awaken life and to guide life. The awaking of life consists in the fact that the faculties are timely induced to unfold activities, and to work with definite powers. This fact presupposes excitability and receptiveness as well as primal urges. The awaking of life is done by bringing the pupil's faculties in contact with objects, so that the objects affect the pupil, that the pupil develops a counter-activity, and lastly, so that he cooperates. The guiding of life consists in the fact that there is given to the awakened activities and powers rational direction in the degree that the pupil elects as good that which he wants to form and accomplish. The rational being, however, can direct its activity with freedom upon the good only then, when it knows the good, cognizes it as a principle to be realized in life; feels it, and aspires to it. To do this purely and wholly is only then possible, when the rational being knows and loves God, and, in the God-vision, knows and admits the life as the temporal, infinitely determined, finite formation of the essence of God, that is, the temporal portrayal of the one eternal good. If the rational being further cog-

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nizes in the knowledge of God, in a scientific manner, the Universal Spirit, Nature, and Humanity, and the destiny of the life of God, the Universal Spirit, Nature, and Humanity, in conformity with their whole organism, and therein, too, knows the particular purpose of the life of self as an individual. Since each rational being, when born, is as a child absorbed by the life of the senses, the next task of those mature individuals upon whom falls the education of the child consists in inducing the child, conforming to the law of the development of life, to collect itself from this dispersement in the senses, to come back to self and God, to become God-inly through right knowledge, and then to remain in God with itself, so that it may in freedom turn toward the divine and the good. In this process the example of the rationally ordered and formed life of the surrounding individuals and social institutions has a life-awaking influence in as much as the child who is in its nature receptive for the good, is drawn by the habits of a rational, God-like life into the stream of good through good manners and voluntary obedience; until finally, with the help of God, the child grows and matures to an own God-like freedom in the entire, same, pure willing and acting of the good. The education of all finite, self-conscious beings in the one life of God is the holy work of God Himself, and all rational beings are capable of participating in this education as subordinated finite co-workers, in accordance with their own age and degree of development. God performs the essential and the best re-

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quired for the education of the individual; in a subordinated manner, spirit, body, and individuals cooperate; then the Universal Spirit, Nature, and Humanity that surround the finite individual life in its finite sphere of life; then, too, the nation, tribe, the environment, avocation, marriage, and friendship, and finally--closest to home--each individual itself in its never-to-be-concluded self-education.

Life's destiny of each finite being is objectively infinite, and all the faculties of an individual may be awakened to ever greater activity and power without end. Therefrom springs the infinite task of culture and development which is the more successful and fruitful, the more the preceding and accompanying education was or is a success. Culture is gained through artful, thoughtful but free exercise, producing dexterity, and in its wake follow greater powers, until the finite rational being reaches, in the full use of all its powers, virtuosoship in the good, living a complete God-like life. With respect to culture the same thing happens that also is true relative to education. God is the infinite, unconditioned Cultivator and Artist of Life; all beings in the world are organic co-cultivators of all finite beings for the production of good; last but not least, each finite being is its own cultivator; its self-education goes over into its self-cultivation and self-development.

2. What is meant by educative and formative influences of God and the world?

This has already been explained in the previous answer. The world is the organ-

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ism of the beings in God. These influences work partially through direct intent, partially as the indirect result of the inter-life of the world. They are exercised by men of each age and profession. Also, poverty in material things and misfortune of all kinds through which divine providence guides man in the world limitations are a part of the educative and formative influences. The proud egotist then rears and cries: Shall one, like myself, suffer want? But the God-inly man thanks God that He found him worthy of being taught practically in a negative manner the organic life of all things in God. Just in misfortune and want caused through the world limitations is God close to man and seeks him individually in love. While the Godless man moves then away from God, the God-inly man follows the stirrings of the divine love; he endeavors, like a good child, in the face of the sincerity of its father, to remain true to God in the good.

3. How does one prove thankful for the educative influences of God and Man?

By recognizing them; by steadily endeavoring to contribute toward the education and culture of the fellowmen in every possible manner; by rendering useful for the fellowmen all the educative and formative influences of life and the world, partially as educator and cultivator, partially, through personal contribution toward the required inner and outer conditions under which the education and culture of the fellowmen can be accomplished.

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These are the positive canons of which each man should be conscious, so that he may form his life individually in a good and beautiful manner. But it is difficult, in the Humanity of this planet as presently constituted, to reach the knowledge and free pure will for the faithful doing of the good. It is difficult for man to pass without a blemish on body and spirit through the prevailing world conditions. It is profitable, therefore, that one learns from the history of the own life which depravities and deficiencies have visited individuals and societies of this Humanity as soon as they lost sight of God, of the primal good, and followed lust and fear. Consequently, man should know the life contrary to God, and remain conscious of the positive canons also in a negative aspect. Man should thus endeavor to protect himself against all the seductive influences of vice with its lust, and of fear with its horrors. Here only the most notorious and malicious vices shall be mentioned in the form of negative canons, and the means enumerated how to counter them.

1. Will a time come when Humanity will not require the canons in a negative aspect?

This will happen when Humanity, in the maturity of life, will be firm in the pure good; when its social life will be completed in the good, in the Union of Humanity; when all bad and evil will be removed from life; when misfortunes will have ceased; so that the good can be affirmed and lived by each man, so that the children, through education, can conform to God and reach

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individual God-inlyness; so that the children no longer fall from the state of innocence through absorption by the life of the senses into a state of oblivion of God, and, desecrated through the bad, must be led back through evil to the pure good. Then the voices of temptation, of lust and laziness and discouragement will be silent. When all the negative aspects of a divine life will have been negated, then the ought-to-be concepts of the good and the positive canons will no longer have to be expressed also through negative canons.

(To be continued)

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By G. W. Surya

[Stephen Brandt in South Africa received a letter from his friend Dr. Nicolson in Dalmatia, who is about to pass beyond. The letter brought back memories of the first meeting of the two. Brandt, sick in body, had been ordered by the doctor to Dalmatia. Here he fell into the care of Dr. Nicolson. The doctor completed his initial instructions.]

TWO LIVES

Spirit to spirit
And heart to heart
In a higher third
Is friendship's part.
--E. Geibel.

When Stephen Brandt entered his room in the evening of the first day of his stay at the villa "Caecilia", he noticed that the air was filled with a strong aromatic scent. More vividly impressed, however, was he by the luminous words on the wall: "I will to get well." These words, intended to remind the patient of his immediate

1. Continued from Volume III, No. 1.

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aim in life, had been painted with a luminous color by Dr. Nicolson himself. And the aroma emanated from a small apparatus that the doctor's own hands had put upon the dresser in order to keep the air of the room pure during the night. Brandt was touched by the sincere efforts of his physician. Here in a strange country, he had found not only an expert doctor but also a true friend.

A sound sleep overcame the patient, and when he awoke in the morning his tiredness had disappeared. He rose, aired the room, and tried for the first time deep breathing. Though several coughing spells interrupted the practice, he finally succeeded. After the breakfast, consisting of milk, butter, and honey, Brandt took a short walk through the garden down to the beach. At nine o'clock sharp he entered the office of Dr. Nicolson who greeted him with the same cordiality as the day previous. The doctor asked him how he had slept, inquired about his deep breathing, and otherwise took the liveliest interest in his friend, for it is the doctor's office to gain every possible insight into the patient's state of health. Even of his dreams, their kind and frequency, Brandt had to give account. The physician measured the chest expansion, determined the weight, and took a picture of his young sick friend. "I still need," said Dr. Nicolson, "the date and hour of your birth." "Unfortunately, I never knew the hour," said Brandt, "and since my parents are both dead, you will have to be satisfied with hearsay; relatives have told me that I was born between eleven and twelve o'clock in the forenoon."

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"There is a way of finding out the exact hour of birth by calculations," replied the doctor. "Relate to me your life, mentioning especially all fortunate and unfortunate events, such as sickness and death. From the exact date of a critical day I am able to calculate your birth hour."

Brandt did not have the slightest inkling of the purpose for which Dr. Nicolson wanted the information about his birth. But he unhesitatingly complied with the request of the physician.

"I had a happy childhood in the home of my parents. The first sad event of my life was the death of my brother who was two years my senior. It happened on the sixth day of December 1859. The date is well established in my memory, for a month later, on the sixth day of January 1860, I almost drowned. On account of the holidays we had no school on that day, and I occupied myself with skating on the ice with my comrades. The ice broke, and three of us fell into the water, disappearing under the ice; two drowned but I was saved with much trouble. For many weeks I was sick from the accident. When I was eighteen years old I lost my father, and two years later my mother."

"I thank you," interrupted Dr. Nicolson, "the information suffices to correct the hour of your birth. You undoubtedly are curious to know for which purpose I have to get the correct hour of your advent into life. Well, let me confess that I practice medicine in combination with astrology. In your case a further diagnosis is not required, but astrology helps me

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to give you advice for the future to counteract predispositions to disease. Do not consider me a phantast. The application of astrology to medicine dates back to the early ages of civilization. The medicine priests of ancient India and Egypt, Chaldaea and Persia were good astrologers. Even in the dark Middle Ages we find a few physicians who practiced astrology and medicine with great success. Outstanding amongst them was Theophrastus Paracelsus. Though many considered him a quack, he knew far more of medicine than the doctors of today. The time will come when Paracelsus will be appreciated. Other celebrated physicians were the philosopher Pedro de Albano, personal physician of Pope Honorius IV, and the mathematician Cichus Asculus, as well as the Wittenberg professor of mathematics Jacob Millich; they all practiced astrology in connection with medicine and found enthusiastic disciples. Who is acquainted with good Arabian and Hindu physicians of today, and has gained their confidence, knows that some of the most successful amongst them apply in difficult cases astrology to their medical practice. Of course, they will not initiate every European into their holy knowledge, partly for religious reasons, and partly because the European doctors pride themselves on the superiority of Occidental medicine over the Oriental. In reality, their pride includes a great deal of ignorance. Our medical master-minds of the universities inculcate into their auditors such a respect for the Occidental materialistic world-view that the young doctors can not help considering any other knowl-

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edge inferior to their own. Nevertheless, their exact knowledge and its foundations are in a sad plight. Many of these gentlemen have to experience on their own bodies the bankruptcy of their medical art. There is many a professor who can not help himself nor his family. In vain they then call their colleagues, the renowned specialists. After a torturous but successful operation the patient dies from the after-effects. If one questions these gentlemen, they generally wind up saying that there is no remedy against death. ---And yet my own experience, which is for me the highest authority, teaches me that a large percentage of cases given up by doctors as incurable could be cured. I have personally witnessed how a simple Austrian farmer in the vicinity of Vienna cured in one year more of these incurables than did the whole collegium of professors of the medical faculty of the university of Vienna. Irony of fate wanted it that among the cured persons was the wife of a Viennese university professor who had courage enough to acknowledge the farmer's success and his own failure. As it usually happens in these cases, however, the farmer was incarcerated for his quackery. The legal machinery robbed him of the freedom to treat thousands of people whom the medical profession had given up. The farmer was a God-sent physician. Nobody needed to tell the farmer first what ailed him. Being clairvoyant he looked through the body of the patient without the fine instruments of the medical profession. He knew exactly where and how the disease began. He described the members of the patient's family though they

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were hundreds of miles away. One would feel inclined to believe that this factual clairvoyance would have been sufficient ground for the investigation of the man and his methods. Truth to tell, a few doctors yet free of prejudice, convinced themselves of the farmer's abilities, but the greater number remained his bitterest enemies and caused their illegal competitor to be put behind the bars. Science today behaves as did the mariners killing Papin, the alleged inventor of the first steam vessel. He was a dangerous competitor of the honorable guild, and that was sufficient reason to put him out of the way. They could, however, not stop the progress of the invention. A century later majestic steam vessels crossed the ocean. The same may happen to monopolized medicine that tries to extirpate all God-gifted healers.

"Paracelsus said: 'Philosophy, astronomy, and alchemy are the main pillars of the art and science of every physician, and the house that is not built on these rocks will be blown away. If I do not follow the teachings of the universities, they are to blame; their present importance will soon enough vanish. To the last days of the world my works will remain true, while those of the universities will be hated by the people. It is not of my doing that you change your system every year; after many years you will have to confess your own incompetency. After my death I shall do more against you than during life. Theophrastus will get you, even without a body.'

"When will it finally be recognized that medical schools can not teach the art of

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healing any more than academies are able to turn every art student into a Raphael, or conservatories every musician into a Beethoven. Of what use is to the sick the extensive book knowledge of the physician if he is not healed by it? Every commonsense person prefers a quack who restores his health to a doctor who cures him to death. And then, are not the practical parts of medicine pure facts of experience? In what state of affairs would technical science be, if every invention were rejected for the reason that a non-technician was the inventor? The true investigator and scientist who has the interests of humanity at heart tests everything and retains the best. He may learn from the worm as well as from the prophet. He who imagines himself to be the zenith of science because he outruns some people, maybe compared to a hill that has not the slightest ideas of the Himalayan mountains.

"I have no animosity toward the individual physician, and I do not underestimate him. But I can not approve the system of our medical schools and universities that forces young men into wrong courses. The physician is here for the sake of humanity, and not humanity for the sake of the physician. From where shall the young doctors take the buoyancy of their spirit required for the pursuit of so responsible a profession if the schools rob them systematically of every fine feeling, all faith in the existence of higher divine powers, and if they see in man no more than a highly developed mammal or a perfect caloric machine?

"The dark Middle Ages with its terrible aberrations, its witchcraft processes and

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tribunals of inquisition called forth a reaction, and humanity did well to rid itself of the abominations perpetrated in the name of God. In the last analysis, modern materialism is as harmful to humanity as was the unbridled superstition of the dark ages. Rational materialism, too, carries within it the germ of death. No form, system, or church can last, if the spirit leaves it. What we today understand by education and enlightenment is far from being knowledge that flows from the eternal spirit.

"It is erroneous to assume that it is all-sufficient for man to overfeed his brain and starve his heart and soul. The battle of all against all, the battle of the learned calculating animals against the unlearned having faith in higher things is the final outcome of such a system of enlightenment. Knowledge without love produces devils in human form. The misled and exploited masses will revolt against their superior in intellect, but inferior in soul qualities, and our shining culture may be swept away by the storm of revolution. If the intellectual leaders fall victim to the uprising, there is nobody left to lead. In whom shall the people trust? Surely not in the churches that under the pretext of religion have tried to gain worldly power; not in science, the high priestess of materialism and servant of the rankest egotism; both will be done with. May the masses trust the leaders who have brought on the turnover? They are equally incompetent. To be a leader of humanity requires more than what church and school offer today. How shall anyone lead another if he himself has not yet recognized his

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own destiny, or the meaning of his own life? The blind will to control is not sufficient. To govern, wisdom is needed; and wisdom is born only from self-knowledge and love.

"Or do the leaders of the extreme left actually believe that anarchy is the ideal social state? Anarchy were possible if all men had reached perfection, and thus voluntarily submitted to the eternal divine laws that govern the universe; if all men had reached perfect self-control and unselfishness in all their acts. The question remains: On what basis will they build the state of the future, if materialism proves to be a will-o'-the-wisp?

"The solutions of these problems are yet intangible. I have raised these points merely to give you to understand why I took my life into my own hands.

"My father was an Englishman; my mother was German. At the age of twelve I lost my father, and we went to live in Germany, where I received a new education. After graduating from the gymnasium I matriculated at the university and studied medicine in conformity with my natural inclinations. The latter I had inherited from my father who would have preferred medicine to the legal profession had not his parents forced him into the latter. At least, that is what my mother told me about him. I had occasion to find out later when examining the library left to me that my father loved natural science.

"During the first years of my university studies I was an industrious and conscientious student. My practical training in

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the hospitals, however, made me daily more and more dissatisfied with medicine. I saw too clearly how often the school knowledge was found wanting at the sickbed. Ever more grew in me the resolution to devote myself to the study of the natural sciences in the hope of finding there a better basis for the healing of the sick. It appeared to me that the whole medical science was without a practical foundation. A sad event that then happened confirmed me in my resolution. My beloved mother, healthy and well for her age, died within forty-eight hours from blood poisoning caused by the sting of an insect. Immediate medical help was all in vain.

"I turned my back to medicine and studied mathematics, astronomy, chemistry, botany, physics, and philosophy. Moreover, social problems interested me very much. I had the necessary leisure for my studies because at the death of my beloved mother I inherited a considerable fortune. Six years thus passed and I left the university as Doctor of Philosophy. I intended to devote myself to teaching and social politics. Materialism appeared to me to be the best foundation. However, before I felt ready for my duties, I was spurred by the thought of traveling in order to gain knowledge of men and affairs in general, to study political institutions, and to strengthen myself bodily. At the age of twenty-eight I knew the world only through the spectacles of book knowledge. Now I wanted to go out and admire God's wonders.

"A young man is of quick decision. It was late in fall when the longing for the

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sunny South overtook me. A few weeks later I stood upon Italian soil. My first stop was Venice where I reveled in the treasures of art of this singularly interesting city. Then I went via Florence to Rome. During the winter I made the acquaintance of the German Colony in Rome, consisting mostly of artists and scientists who frequent the place. It was a happy, beautiful, and instructive life that I led in these circles. Fortune seemed to smile upon me ever more. Hardly six weeks at Rome I made the acquaintance of a young English lady who possessed an extraordinary talent in painting. We met the first time in the picture gallery of the Vatican. The young lady passed every winter in Italy, as her health was too delicate for the raw climate of England; and her father felt the same needs. Since I still knew English fairly well from my childhood, we soon became friends. When her father learned of my English descent, he invited me to dinner in the villa that he had leased for the stay. In a short time I was a welcome daily guest at this English home. Two months of friendship sufficed to convince me that I had found in Edith my life's companion. Her father agreed to my formal application for her hand, and the wedding was set for three months later. However, man proposes, God disposes. Our many excursions into the outskirts of Rome one day brought us into a small village that was infected with malarial fever, of which fact we were ignorant.

"Several days after this excursion my bride took sick with headache, dizziness, and physical exhaustion. The English phy-

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sician who was called to her bedside considered the case to be a slight cold; and in fact after a few days Edith got apparently better. But after one week she started to shiver and again had to go to bed. Now the English doctor was more concerned, but he still insisted that her ailment was nothing more than a cold. This, however, was not the case, for now all the symptoms of malarial fever were present. In spite of the tender care that I bestowed upon Edith day in and day out, she expired her life in my arms exactly twenty-one days after the first attack. This was a heavy blow to both her father and me. I constantly reproached myself for my incompetency in saving Edith. The English physician who had lived near Rome for several years undoubtedly had had some experience in the treatment of malarial fever and in the ineffectiveness of the ordinary remedies in this malady. I was now more than ever convinced of the inadequacy of modern medicine. For some weeks I brooded over my loss and tried to console her father. We both had lost interest in Rome and were but waiting for the return of spring in the North before going home. Then the following happened.

"A young German archaeologist with whom I had become acquainted and whose learnedness I much admired, too, fell sick with malarial fever. He was treated by a renowned German physician, but also in vain. His strength gradually diminished, and the doctor gave me to understand that there was no hope for recovery; at the utmost the patient would last three or four days. But fate wanted it otherwise.

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"The archaeologist had been living in Rome for two years and had become known amongst the village folk in the outskirts as a kind man. During the crisis of his illness a simple fisherman appeared at the front door of the archaeologist's home. He had been in the habit of selling old coins to my friend, and had come on a similar mission. The landlady informed him that the master was very sick and that nobody was permitted at his bedside. In the meantime I, too, had joined the group answering the ringing of the bell. When the landlady told the fisherman that the scientist was sick with malaria, he said quickly: 'O well, I can cure that. If someone in our village contracts malaria, they always call me. Only when it is not God's will, can I not help. Let me see the sick, I will at least try it.' At first I considered the fisherman's words as so much nonsense; not so the landlady. When I refused admission to the vendor, the landlady assured me that amongst the country folk are people who sometimes cure desperate cases of malaria. Yielding to her entreaty I admitted the fisherman to the bedside of my sick friend. He looked at the patient and said: 'I can help the gentleman.' He put his meagre hands upon the head of the fever-stricken archaeologist, started to pray in Italian, pulled a small bottle of oil from his pocket and anointed the hindhead of the sick. Then he ordered the patient clad into new linen. When the fisherman left, he took with him the old sweat-soaked bedwear of the sick. I accompanied him to the front door, where he told me that he could also have helped my bride,

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had he been called in time. This remark dumbfounded me. How did the fisherman know about the death of my bride? The landlady had not known about it. I now told the landlady to ask the fisherman how he knew that my bride had died of malarial fever. His answer was: 'I see it.' -- He went, but left me with a riddle.

"The next morning the fever of the archaeologist had subsided. Since the visit of the fisherman which the sick remembered only vaguely, he had slept without interruption until seven in the morning. Feeling full of vigor, he had asked immediately for his breakfast. When the physician arrived, he was greatly surprised. Hiding his astonishment, he told the patient that he had successfully passed the crisis. I accompanied the doctor to the front door. Still wondering about the sudden turn of fate he asked of me what had happened. I told him everything the fisherman had said and done. At first the doctor was speechless. Finally, when he had regained his professional dignity he remarked: 'It is unbelievable that such humbug can produce these results. The case is strange, but in the last analysis it can not be otherwise than that Nature helped herself.' I could not help retorting that the fisherman had cured many a malarial patient. 'Nonsense! Impossible!' said the doctor condescendingly, and went his way.

"I, however, took the statements of the fisherman more seriously. I investigated all his cures for the last thirty years. I visited him and became his friend. I learned that he spent many years of his

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youth in the Orient, principally in Egypt and Palestine where he had learned the art of magic healing. I was convinced that the fisherman had outdone the physician and I, therefore, asked him to teach me his art. All begging was in vain. No amount of money could move him to impart to me his knowledge. There was nothing left for me to do than to go to the same countries where this simple man had found a teacher, in the hope of finding one for myself. I said goodbye to the grave of my bride, to her father, and all my friends, left Rome and went via Naples to Egypt.

"Having had no acquaintances in Alexandria, and no introduction to anyone, I was obliged to find my own way for the solution of my problem. My handicaps turned into an advantage, for there was nobody in whom to confide. I engaged a guide and interpreter and took in the sights of the city. I told my guide that I was interested in the customs of the people, and especially in what they do when one of them gets sick. We were soon on the right track.

"The popular medicine became the object of my studies; amulette and herb cures, sympathetic and prayer healing. Though I did not find the reasons of the effectiveness of the various cures, about the effectiveness itself there was no doubt. Greatly I admired an old dervish who cured all possible diseases with prayers from the Koran. He wrote them upon a piece of paper, put them into a glass of water, and then had the patient drink the water. I went to Cairo, up the Nile to the Cataracts, visited the pyramids, everywhere studying

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the popular and secret medicine. Altogether I was in Egypt eight months. In my travels I met an English army officer with whom I discussed the native art of healing. Having been stationed in almost every part of the British Empire, and being a keen observer of the natives, he had much interesting and valuable information. Even the Zulus, he said, possess remarkable medical practices and secrets. In India he had seen things which nobody in Europe would consider possible. A few educated Europeans had succeeded in gaining the confidence of the Yogis, and a certain British officer gave up his army career in order to devote the rest of his life to the secret sciences. The Britisher offered me introductions in case I wanted to go to India. I accepted his offer and decided then and there to visit the land that is considered the source of occult information.

"Of one thing I must caution you," said the officer. "Have patience. Some years may pass before you will succeed." And truth he told. Only in the eighth year of my stay in India did I find the right source. But in the next two years I learned more than in Europe during my entire university studies.

"After I had returned to Europe I chanced to see some medical tomes in the library of my father which formerly I had overlooked; at least I had not been aware of their contents; among them was Paracelsus. Thanks to my knowledge gained in India I had no difficulties understanding him. Paracelsus had traveled extensively, but he had never

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been in India. In the meantime I had reached the age of forty, when I began to practice true medicine. The success was surprising. I helped many incurables. To study at my age and under my circumstances for the doctorate of medicine that would have absorbed another three years of my life, was hardly worth the labor.

"Now, my dear friend, you know the sum and substance of my own life to this present day. For the immediate future I am planning to give up slowly the medical practice. The winters which I now pass regularly in the South I devote to higher studies. I begin the last third of my life; you are fully twenty-five years younger than I am. For you begins the period of practical activity; the whole world is open to you. I see in you the germs of lofty thoughts and good deeds. To help you in the germination of these thoughts and deeds you have been sent to me. When nourished, everything grows. Thought, too, follows this natural law. Your secret decision to devote daily some time to the investigation of your higher self is a noble one; in fact it is the highest vow man can give to himself. If you remain but one year true to your decision, the results will be such that you will never regret it. And if you practice it for the period of seven years, you will stand at the portals of new worlds. In search of truth you will then no longer have to travel to India as I had to do. Whatever you will do, wherever you will be, your growth will continue. It would be indeed extremely unjust if any one country or race possessed the monopoly of divine truth. Fortunately, truth is nobody's property;

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It is eternal and self-existing. What we must do in order to obtain truth, is to remove the obstacles that prevent its revelation within us. That done, wisdom pours into the soul of man as light fills a dark room whenever the light is let in. The law of light is the same in the spiritual world as it is in the physical.

"All investigators of truth must finally come to the same results, for nothing but the eternal indivisible truth can be revealed to them. The roads to approach the truth come from every direction; they all meet at the summit of the mountain of self-knowledge, from where all comers have the same vista. Contrast with this truth the doctrines of the many religions, each one claiming to be the only way of salvation. The Christian, the Buddhist, the Jew, and the Mohammedan, each prays to an only God. That this only God is the source of all being and of all revelation must be clear to every rational mind. And yet, how do these children of God fight each other! Some denominations consider the fighting of the other-believer an especially God-pleasing undertaking. If the spiritual leaders today possessed the power they did possess once upon a time, they would extirpate all other-believers, all heretics and heathen. In this respect Buddhism is the only exception. I do not esteem Buddhism higher than other religions, but its method of peaceful spreading, without force, is a splendid warning to other religions that the light of faith needs neither fire nor sword for its advance. The spiritual leader who inflames his flock against dissenters is either a blind fanatic or a cunning politician; in either case

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ambition for power is the mainspring of his acts."

"I consider it an immense waste of energy for denominations to fight each other openly and secretly," interrupted Brandt. "Every sermon that breathes the spirit of intolerance nauseates me. I feel that the preacher has lost his own dignity together with that of religion."

Dr. Nicolson was pleased; his words indicated that much. "Finally we met on the common ground of deepest human insight, tolerance. The noblest men and women, the greatest thinkers, and all wise ones have fought and suffered for this ideal. The time must come when the whole of humanity will be but one flock with but one shepherd. Since there is but one God and but one truth, all must finally find the one God and the one truth.

"To accomplish the union of humanity in the fold of one God, one truth, one life, was the aim of Jesus and of Buddha; and it should be the aim of every founder of religion. Those who try to reach this goal without force, only by enlightenment about the common foundations of all religions, are the true servants of God. All other action comes from ignorance, fanaticism, and idol worship.

"Our friendship has the most enduring foundation, the common higher ideal of helping humanity forward and upward. May God give us strength to persist in it."

A knock at the door interrupted the conversation, and Brandt excused himself.

(To be continued)

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MAN UNKNOWNLY IN LUDICROUS MASQUERADE

By Dr. Ernest Crutcher

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.--Bacon.

How long must man live ere he learns how to live? And what is it to live wisely? What do men seek? Themselves; their real selves. Do they find? What is the soul? I, with you, know its hunger, unrest, insatiable thirst, discontent. The chained, desperate tiger typifies intelligent man. Does soul dwell alone in its temporary house of clay, or is it legion, even as the devils claimed to be?

While we live on earth we are prisoners, for we are encased in flesh. Life is a schooling process, inevitable, indispensable to advancement. Advancement is imperative, but it may be dreadfully slow if slowness marks opportunity. Some possessing life, recklessly throw it off to find they are in a worse prison, for without garb they are exposed to undreamed of per-

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ils. Suicide does not kill. Life is, and continues whether in or out of the body.

The physical body may be a prison or a palace, depending on the occupant. It may be a pleasing habitat, functioning healthily, or it may be a swill tub. De gustibus non est disputandum. It is a wholesome investiture or, mayhap, a smoke-house emitting stench and noxium; a creation of admirable efficiency or marred by deformities and defacements that come as sequel graftings to the reckless, careless inhabitant that built in a precedent era. "As the tree is bent so is it inclined." We reap as we sow; we build according to likings. Each is his own ancestor, "to the third and fourth generation" of self. This is the fiat. You are your own "generation" and inheritor. Nature responds to demand and planting. "Be not deceived, God is not mocked."

Man's intuition is spiritual knowledge. It is something hitherto won, and stored; "talents" at interest. Buried talents are stultified; they rust, and depreciate. What is learned today may come back with familiarity, in subsequent careers; a kenning of subconscious knowledge; uncovered submergence of memory.

You have significance not alone in time but also in space. Eternity is now, and has no fears in its future. It always is. Shallow superstition yells of horrors, of "falling into the hands of an angry God," as if we were not already in His beneficent hands. The awful threat: "Where will you be in eternity?" has no meaning. Where else can we be than in the same care and infinite love of ages!

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There is no rest in nature. Why, then, prate of "eternal rest" in an afterwhile? It would be an anomaly, irksome and deteriorating. Everything we see and know controverts the notion of perpetual rest and supineness. Idleness means deterioration and dissolution. Even water stagnates if at rest. Everything in creation unfolds, evolves, changes, despite archaic legislation and clamant ignorance in rural pulpits.

Man's physical body is not a masterpiece because it is unfinished. The not less than 107 remnant organs or parts of organs that yet cling to his fleshy vesture, like the sea-shells to Glaucus, declare his slow, persistent evolvement. These many vestiges of organs once useful and active are now to be slowly eroded, absorbed, dispensed with, tissue by tissue, fulfilling the order of evolution, ever going on towards some high mark of a calling that destiny has in view. Often, some of these disruptive cells are outlaws, threatening the whole body by susceptibility to disease and infection. They are actually seeds of disease, assuring death; planted to insure an ultimate vacation of the man himself from his body. Constantly, silently, unconsciously is this anabolism and catabolism, building up and tearing down; throwing off discarded or outworn particles, utilizing or replacing parts as contributing to his destination, and fitting him for the next interim or life; for life is continuous and in no sense ended by that regenerative event we call death.

Everything in nature unfolds. Man, electing himself as the ultimate Thule of crea-

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tion, must himself go on and on, unfolding, complexing, sense-enlarging, perhaps evolving other senses to aid and supplement in the increasing perplexities of existence that will come in his unending journey towards a goal not imaginable except in the fatuous sacerdotal paradise and Gehenna conceived by his blind priests.

Undoubtedly man is hedged about and his senses confined, lest in his verdancy, vanity, and inexperience he destroys himself, or muddles fate's purposes. Individualization and intensification of character is his predetermined unfoldment. He can hasten this consummation by cooperation with nature, but silly habits, perversion of tastes, and bestialization of attributes cripple and impair his instrument of expression. His body is his engine, but its efficiency is wrecked by foolish abuse.

It has always been taught that man is a being with body, mind, and spirit; that he has mind and body such as he himself has made, in the image and likeness of his own desires and indulgences, slightly modified by laws of heredity, environment, all physically obedient to controlling forces of life elements within; his face, figure being molded by his precedent use and abuse of vital forces within himself.

If reincarnation be true--and the majority of the world suspects it is--what a fearful responsibility we assume when we impair, destroy, or wilfully cripple our bodies or stultify our intellects.

We build today for our tomorrow. Life is and continues. "We take it up about

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where we leave off, and go on from there," said Henry Ford; a practical view of a practical man. He is not far wrong. As we sow we reap, not merely in action towards our fellowmen whom we wrong by dishonesty or injury, but even as we misuse our present habitat, our bodies. The parable of the talents holds good both on the physical and spiritual planes. This is not preaching, but common sense. Is it not logical?

Individuals reap karma quite as much as nations. There is no greater sin than desecration of one's talents, powers, and possibilities.

It is a thankless job to point the way for any man to go. It offends his vanity. Balzac said: "It costs as much to support a vice as to support a family."

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NUMBERS AND ALPHABETS

By A.

The manner in which numbers have been expressed in writing in the various ancient languages is the subject matter of the history of mathematics. However, even the non-mathematically minded student can not help wondering at the ingenuity exhibited by some of the ancient numbering systems.

The ancient Greeks and Hebrews used the letters of the alphabet to represent numbers, and the numerical equivalents of the letters of these languages may be found in encyclopedias and in philological works. Roman numerals are taught in the elementary schools together with the Arabic numbers which we use every day. I dare say, however, that few have seen the elegant and distinctive numbering system, shown below, which I found the other day in an old book.¹ Note that a perpendicular downward stroke is the basic mark of all numbers; the additional stroke or strokes are distinguishing marks and are the same for each series of numbers. In the first series [1-9] the location of the distinguishing marks is at the top to the right, in the second series [20-90]

1. *"The Magus, or Celestial Intelligencer; being a complete system of occult philosophy"* by Francis Barrett, F.R.C. (London: 1801).

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it is at the top to the left, in the third series [100-900] it is at the bottom to the right, in the fourth series [1000-9000] it is at the bottom to the left of the basic perpendicular stroke.

1	2	3	4	5	6	7	8	9
10	20	30	40	50	60	70	80	90
100	200	300	400	500	600	700	800	900
1000	2000	3000	4000	5000	6000	7000	8000	9000

By the superimposition of the four characters for 2000, 400, 20, and 1, we obtain the following symbol for the number 2421:

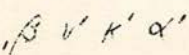
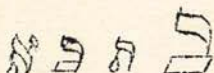


Reading the character from the bottom up from left to right we notice at once that the distinguishing mark

at the bottom to the left	
stands for	2000
at the bottom to the right	
stands for	400
at the top to the left	
stands for	20
at the top to the right	
stands for	1
























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The beauty of this system lies in the paucity of strokes. In this respect the above system is superior to any other system ever exhibited to me. For instance, in the Greek, Hebrew, and Roman numeral systems the number 2421 would be written, respectively:


























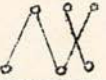










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








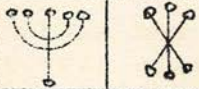




















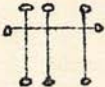

Besides this interesting numbering system without a name, the mentioned book contains also various alphabets which the occult student sooner or later is to encounter. For the benefit of the readers of this magazine I here reproduce them, in a somewhat different arrangement:

The Mysterious Characters of Letters deliver'd by Honorious call'd the Theban Alphabet.					
A		G		N	
B		H		O	
C		I		P	
D		K		Q	
E		L		R	
F		M		S	
				T	
				V	
				X	
				Y	
				Z	

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Hebrew Equiv- alents	The Characters of Celestial Writing	The Writing call'd Malachim	The Writing call'd Passing the River
Aleph			
Beth			
Gimel			
Daleth			
He			
Vau			
Zain			
Cheth			
Theth			
Jod			
Caph			

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Hebrew Equiv- alents	The Characters of Celestial Writing	The Writing call'd Malachim	The Writing call'd Passing the River
Lamed			
Mem			
Nun			
Samech			
Ain			
Pe			
Zade			
Kuff			
Resh			
Shin			
Tau			

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YOGA

(A Book Review)

By Beate

Yoga, A Scientific Evaluation: Kovoort Behanan, is a recent publication of the Macmillan Company of New York. The book is dedicated "to all those who, like William James, are interested in the deeper and broader aspects of human motivation."

By birth and early education Dr. Behanan is a Hindu; he is also a student of Western thought and culture. His post-graduate studies in philosophy, psychology, and religion he completed at the Universities of Toronto and Yale. Behanan practiced yoga in India under competent instructors, and at the same time observed yogins in their practices.

Through yoga the Hindu attempts to escape from the sensuous world and self and to unite his soul with the world soul. All exercises, mental or physical, that are instrumental in accomplishing this union, are strictly followed by the yoga practitioner.

Dr. Behanan's philosophical interpretation of yoga is that of "samkhya". Yoga had been practiced long before a philosophical system attempted to interpret it. But after the Upanishadic period several systems of philosophy sprang up of which "samkhya" is the boldest and most rational speculation.

The author goes into an analysis of nature and of man. He points out that the

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road to man's liberation lies in the severing of the soul from the psychic apparatus which latter is a part of the sensuous nature. The actual seer is the soul which is an unfailing light illuminating the mind and giving purpose and meaning to the processes of evolution and devolution.

The separation of the soul from the psychic apparatus is accomplished through the various forms of yogic discipline and practices. The yogin gradually steadies his mind through the practice of concentration. Life at every stage is an attempt to make harmonious adjustments. The yogin believes that as long as one follows the worldly life, one will be at the mercy of this life. The path of spiritual progress is very much like making a river flow backwards.

Ignorance is the generating cause of all misery. This ignorance is not that which may be corrected by amassing knowledge, it is the lack of a correct understanding of the true realities of life however much they may appear to be instructive. Everything in life must be appraised from a detached point of view. Low desires are to be overcome by knowing that they do not belong to the real self. Self-control, not mortification, is practiced, as well as cleanliness of body and mind, and a resignation to life. The yogin is allowed no extremes of privation; he eats sufficient food to keep fit; in fact, his bodily exercises have the purpose of building a healthy body.

Dr. Behanan states that most of the abnormal psychic phenomena experienced by some people are due to psychic causes. They

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may also be produced by drugs and other means. The yogin who has a purely spiritual aim before him pays little attention to psychic phenomena; the latter are not gifts but obstacles on the spiritual path.

The author asks: "What is the mental state that makes telepathy possible?" He answers with a quotation from Mrs. Upton Sinclair. "Complete bodily relaxation, a blank mind, and an inward turning of the mind." Yogic contention is that each mind is an isolated organism in one sense, and a cosmic whole in another. Dr. Behanan believes that experiments in telepathy or clairvoyance, if thoroughly established, will lead to some changes in our theoretical conception of the mind.

✓ Laboratory experiments proved that the yogic practice is not as beneficial to the mind as most people believe; at some stages of the practices there is a retardation of mental functions. However, Dr. Behanan is convinced from his own practices that the intellectual life is not influenced either way, and that the practices lead to an emotional stability, as they did in his own case.

The book contains much valuable information for the practicing student, but it must be read with a philosophical attitude of mind, for the author himself states: "What is presented in this book is chiefly exploratory work without claims to conclusiveness."

NEW BOOKS OF INTEREST

THOUGHTS ON DEATH AND LIFE

By William Ernest Hocking.
Harper and Brothers Publishers.
New York and London. 1937.

THE PHILOSOPHICAL BASIS OF MYSTICISM

By Thomas Hywel Hughes, M.A., D.Litt.,
D.D. (Lond.), D.D. (Edin.)
Edinburgh: T. and T. Clark, 38 George
Street. 1937.

AMONG THE MYSTICS

By William Fairweather, M.A., D.D. (Edin.)
Edinburgh: T. and T. Clark, 38 George
Street, 1936.

PANSOPHIE: Ein Versuch zur Geschichte der weissen und schwarzen Magie.

Von Will-Erich Peuckert.
Verlag von W. Kohlhammer in Stuttgart.
1936.

L'OEUVRE PHILOSOPHIQUE DE HOENÉ WRONSKI

Par Francis Warrin.
Librairie Vêga, 175 Boulevard St. Ger-
main, Paris.

THE GOLDEN DAWN: An account of the Teach- ings, Rites and Ceremonies of the Order of the Golden Dawn.

By Israel Regardie.
The Aries Press, Chicago. 1937.
Four volumes, illustrated.

YOGA: A Scientific Evaluation.

By Kovoov T. Behanan, Ph.D., Institute
of Human Relations, Yale University.
New York: The Macmillan Company. 1937.

BEYOND NORMAL COGNITION

By John F. Thomas, Ph.D.
Boston: Bruce Humphries, Inc. 1937.

