

(THE
WORD.

A MONTHLY MAGAZINE

DEVOTED TO

Philosophy, Science, Religion;
Eastern Thought, Occultism, Theosophy

—AND—

The Brotherhood of Humanity.

EDITED BY

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"Unveiled, O Thou : who giveth sustenance to the Universe ; from whom all proceeds :
to whom all must return ; that face of the true Sun, now hidden by a vase of golden light,
that we may see the TRUTH, and do our whole duty, on our journey to thy Sacred Seat."
THE GAITHER.

THE WORD

VOL. I

OCTOBER 21, 1904.

NO. 1.

OUR MESSAGE.

This magazine is designed to bring to all who may read its pages, the message of the soul. The message is man is more than an animal in drappings of cloth—he is divine, though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a power, the creator and destroyer of fate. Through the power within, he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

"It is nothing new," the modern philosopher may say, "ancient philosophies have told of this." Whatever the philosophies of the past may have said, modern philosophy has wearied the mind with learned speculations, which, continued on the material line, will lead to a barren waste. "Idle imagination," says the scientist of our day of materialism, failing to see the causes from which imagination springs. "Science

gives me facts with which I can do something for those living in this world." Materialistic science may make of deserts fertile pastures, level mountains, and build great cities in the place of jungles. But science cannot remove the cause of restlessness and sorrow, sickness and disease, nor satisfy the yearnings of the soul. On the contrary, materialistic science would annihilate the soul, and resolve the universe into a cosmic dust heap. "Religion," says the theologian, thinking of his particular belief, "brings to the soul a message of peace and joy." Religions, so far, have shackled the mind; set man against man in the battle of life; flooded the earth with blood shed in religious sacrifices and spilled in wars. Given its own way, theology would make of its followers, idol-worshippers, put the Infinite in a form and endow it with human weakness.

Still, philosophy, science, and religion are the nurses, the teachers, the liberators of the soul. Philosophy is inherent in every human being; it is the love and yearning of the mind to open and embrace wisdom. By science the mind learns to relate things to each other, and to give them their proper places in the universe. Through religion, the mind becomes free from its sensuous bonds and is united with Infinite Being.

In the future, philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future, man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man: but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One: that he cannot hurt another without hurting himself.

In the struggle for worldly existence, men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with

the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the strength to free the mind from ignorance, prejudice, and deceit; the courage to seek the truth in every form; the love to bear each other's burdens; the peace that comes to a freed mind, an opened heart, and the consciousness of an undying life.

Let all who receive "The Word" pass on this message. Each one who has something to give which will benefit others is invited to contribute to its pages.

MATERIALISM DOES NOT ANSWER.

There need be no hesitation in passing by matter when discussing questions as to origin and destiny, not because it robs us of what we most need, but because it blocks mind in fulfilling its strongest instinct. But physical science itself is moving in that direction; it cannot free itself from its own complications except by recourse to spirit as at the bottom of things. Matter is so fast running away from itself into something inexplicably fine and strong, that it must bear some other name. Besides, as we grow less satisfied with attempts to find the origin of life in matter, we are less troubled over the probability that it determines our final destiny. Haeckel's "Riddle of the Universe"—not going beyond matter to explain it,—failed to excite any thought over it. Man has never ceased to search for the cause and end of creation in the *source* of it; nothing can be more unreasonable than to look for its explanation in its *processes* rather than in its *source* and *end*.

T. T. MUNGER.

We have often wished that "Plato's Dialogues" could be presented to the reading public in such manner as to command interest and appreciation. We are now glad to give our readers the benefit of such presentation.

Plato, His Life and Times, is the introduction to a series of articles on the "Dialogues of Plato," now in course of preparation for the "THE WORD," by Dr. Alexander Wilder. Each of the "Dialogues," beginning with "Alkibiades," will be reviewed; revealing the deep mysticism, and giving the wholesome instruction, contained therein. The wide learning of the author, together with his long and deep study of the Platonic Philosophy, should indicate the value of these articles.—Ed.

PLATO, HIS LIFE AND TIMES.

BY ALEXANDER WILDER, M. D.

"PLATO is philosophy, and Philosophy, Plato," is the tribute of Mr. Emerson; and his writings have been The Bible of the Learned for the twenty-three centuries that have elapsed since they were composed. He made justice the theme of his evangel, declaring it to be the greatest good which the soul contains; and his favorite science was geometry, the law of symmetry and proportion by which all things exist in the heavens and upon the earth. "God himself geometrizes," he declared; but it is no mere inventory of mechanic facts that constitutes his work. Creation is always synthetic, and the poet, he who creates, produces wholes and not fragments as his achievement. Plato was a man of the ages; in him was concentrated the wisdom of the world before him, and his discourses have been the quarry from which the newer ages obtained their choicest treasures. He was the apostle of culture and he pleaded for education as essential to develop the faculties to their highest end.

Athens had been the foremost city of Greece. Her navy had successfully encountered the Persian fleets, and after having been totally destroyed by Xerxes, she had risen from her ashes figuratively and literally to this position of superiority. The new public buildings were splendid and elegant. The Parthenon consecrated to Pallas-Athena, the guardian of the city, the Theatre to which all alike, rich and poor, had access, where Bacchus was honored by dramas and sacred rites, the Odeon where musical and religious celebrations took place, were monuments of taste, wealth and greatness. Her orators and statesmen were distinguished for sagacity and eloquence. Yet ancient Athens is not now remembered so much for these illustrious men who made her history glorious, so much as for having been the home of Plato. They seem as comets and meteors in the atmosphere when this Day-Star is beheld above the horizon. The luminary of the Academy outshone them all.

Of the personal history of Plato, but little is known, and much even of that is still disputed. Like others whom we now honor and eulogize, his fame was greater after he had passed from the arena of earthly existence. We have some doubtful accounts of his career, but he is known to us by what he has done. His writings, the Dialogues, Discourses and mode of reasoning show him to us most distinctly. Yet what a person does is inferior to the doer, and accordingly Plato was vastly greater than the whole series of essays bearing his name, which have come down to us through the centuries.

Indeed, curious as it may seem to us, his birth-name was another than the one by which we know him. The great apostle was called Paul as being a man under the common size. The philosopher received the name of Plato because he was broad, and he won the designation by his scope of mind rather than by the dimensions of his body. He was recorded first as Aristokles, the son of Ariston and Periktionê, the one belonging to the lineage of Solon the lawgiver of Athens, the other a descendant of Kodros, the patriotic king who sought to be slain in order to assure victory for his people. Surely if it is

eudemonian to be well parented, his was truly good fortune.

Tradition, however, has exceeded this in his case, as in the case of others, and made of him no less than the son of God by a human mother, as it also did with Pythagoras and Zoroaster. It was affirmed that Apollo had told Ariston in a vision by night that the unborn son was his own. Another legend tells us that the parents of Plato carried him to Mount Hymettos, shortly after his birth, intending to make a sacrifice to Pan, the Nymphs and Apollo; and that while the infant lay upon the ground bees came and filled his mouth with honey. Certainly these tales were symbolic of his career.

The birth of Plato on earth is recorded to have taken place on the seventh day of the month Thargelion, which nearly corresponded to May. This was also the reputed anniversary of the birth of the god Apollo, which may have suggested the legend that the philosopher was his son. Plato was born in the eighty-eighth Olympiad, which included the four years from 431 to 427 before the present era.

It took place at a critical period in the history of Athens. The Peloponnesian war was raging over Attika, and pestilence, the inevitable concomitant of war, was more destructive than warfare itself. Perikles, justly renowned for his skill in the art of statecraft, had died during the earlier years of the long conflict, and his successors, none of them, seem to have exhibited like ability and patriotism. Finally the disaster which overtook the expedition against Syracuse proved fatal to the ascendancy of the republic over the other Ionian commonwealths.

Meanwhile great changes were taking place in the character of the people. The mental atmosphere was no longer what it had been in the earlier times. The myths which had been venerated as divine revelations were now accompanied, and in a degree superseded, by philosophic and scientific speculation. Directly after the Persian war there had sprung up among the Ionian communities a class of "wise men" or sophists, many of whom went from place to place to teach

pupils in the sciences, oratory, philosophy, and social economics. The same questions appear to have been discussed in their class-rooms, which are still the debated problems in learned circles of the civilized world.

Different parties came into existence as the natural result. The younger men and the more intellectual, were in favor of the "new thought" and "higher criticism" of that period. But the more conservative, the men of business, were opposed to innovation and adhered to the old customs and primitive interpretations. It was the conflict between these parties that resulted at a later period in the condemnation of Sokrates.

The earlier years of his life were passed by Plato among the scenes of the Peloponnesian war. He went to school like the sons of other citizens of distinction, first to a master in grammar and the primary elements of knowledge, and afterward to teachers in gymnastics, music, painting and the different branches of scientific learning. He had also tutors to instruct him in the writing of tragedy and comedy, and seems to have contemplated to become a writer of dramas, then the highest literary profession at Athens.

But another future and another master were awaiting him. He had composed a dithyrambic poem for the procession of the coming festival of Dionysos, when he chanced to go to the place where Sokrates was discoursing. His attention was fixed by what he heard. Here was a wisdom suggested, compared to which his verses and all that he had learned now seemed superficial and unsubstantial. He did not hesitate: he would have Sokrates for his master.

Biographers of Plato have treated of this occurrence as having been accompanied by premonition. Sokrates, we are told, had had a dream in which he beheld a swan that had not spread its wings, coming to him and climbing to his knees. Then the wings became fledged, and it flew up into the sky singing sweetly and delighting all who heard. He was relating the dream the next day to a group of listeners, when Ariston came with his son. Sokrates quickly had the intuition

of his young visitor and announced him to the company. "Here," said he, "here comes the swan from the altar of Eros in the Academy."

Sokrates was now sixty years old. He had encountered the usual vicissitudes and experiences of a citizen of Athens. The perfidy of a relative had made him poor and he had supported himself and family by daily labor as a statuary. Much has been written of the impatient temper of his wife Xanthippé, but from his own words we learn that she was not only an Aspasia or "welcome one," but a prudent manager of her household, and an affectionate and devoted mother, deserving of respect and grateful regard from both her husband and children. He had also served with credit as a hoplite or full-armed soldier, and had rescued on different occasions Xenophon and Alkibiades, his distinguished pupils, when they were in imminent danger. When acting as president of the Senate of Athens he subornly refused to put to vote a written resolution which a personal friend presented for the condemnation of several accused military commanders; and when he had been ordered by the Thirty to arrest a citizen at Salamis, he disobeyed, avowing that he would sooner suffer death himself than be instrumental in its infliction on another.

By rigid discipline of himself, Sokrates corrected his own native faults of character. Eager for knowledge, he had received instruction from Anaxagoras, Archelaos, Prodikos and other celebrated teachers in the arts and philosophy, while supporting his household at his calling. Like others he deplored the general deterioration of manners which endangered the integrity of the commonwealth. Much of this he imputed to the Sophists, or professional teachers, who proposed for large fees to impart instruction in all branches of learning, but too generally gave only a smattering of knowledge, and chiefly exercised the pupils in idle disputations in which they learned like paid attorneys to defend whatever they chose without regard to the intrinsic merits of the case. It was his aim to introduce a more perfect discipline. In this purpose he was

sustained by Krito, a wealthy Athenian who made him the preceptor of his children. He then became an educator "to rouse, persuade and rebuke." He introduced ethics into his teaching. To do well, to be useful to others in the highest way possible, constituted his principal dogma.

The Sophists, who were rich and covetous, railed at him, declaring that he possessed no knowledge worth the purchasing, and for that reason did not venture to require payment for what he taught. To this he replied that they who took money for teaching bartered away their own freedom as to what and when they should teach; and he added that the individual who set forth philosophy for sale was a public prostitute. Alluding to his own moderate circumstances, he affirmed that the perfection of Deity consisted in wanting nothing, and that he who wanted the least came nearest to the Divine nature.

Accordingly he had no select class of pupils, but made all Athens his school-room. Day by day he was present at places of resort, losing no opportunity to draw individuals of all walks of life into conversation on various topics relating to moral excellence. Whether serious or gay, whatever he said carried along with it something which was improving. Sometimes he would stand silent all day in the agora, enrapt in contemplation, as though beholding a vision of the Ineffable, and when night came depart quietly home. Admonished from time to time by a demonian curbing, he would refrain from a purpose, however innocent and proper it might seem, whenever that interior voice interposed to prevent.

Plato continued with the disciples of Sokrates during all the years that followed. The passionate eagerness of the youth to know the principles and reasons which lie at the foundation of facts and propositions greatly endeared him to his master. It was not easy to satisfy his inquisitive disposition. He raised questions, suggested doubts, and always demanded new evidences, as though what had been afforded was not enough. That he was accounted superior to all the other disciples of Sokrates is the testimony of Speusippos; and by

his works and the elegance of his style, he added lustre to the wisdom which had been imparted to him—by the labor through which he endeavored to make that wisdom his own, and by the elegance through which he contributed dignity to it through the beauty and loftiness of his diction. So great was his devotion to his master that in his works he made Sokrates the principal character in the Dialogues, putting in his mouth the doctrines and sentiments which they were written to promulgate. While he was receiving instruction, he began to write out the discourses, adding his own embellishments. When he produced the one known as "Lysis" the old philosopher exclaimed: "By Herakles, how many things the young man falsely reports about me!" There was truly a wide difference between the simple form of expression which Xenophon has preserved, and the rich and figurative language which Plato has imputed to him.

Great freedom of speech seems to have been permitted at Athens. Probably nowhere else could Sokrates have uttered his sentiments as in his native city. Even when he disobeyed their order, the Thirty took no notice. But when he spoke of the herdsmen who slaughtered the best cattle and took little care for the others, there was too plain an undermeaning to pass in silence. But he could not be easily held amenable, as he had always conformed strictly to the laws and religious observances. They could only forbid him to talk with the young men and with craftsmen. Before long, however, their reign of terror was over and Sokrates could roam as usual without interference, affording amusement to gay questioners, and choice instruction to all.

One day Anytos visited him, bringing his son to be counselled. He was a wealthy citizen and a commander in the revolt against the Thirty. He was a hard-headed man of business, and had no relish for matters that might be esteemed sentimental or visionary. He desired that his son should establish his fortunes anew, and when the young man was found to cherish instead the new ideas, he was enraged at his dis-

appointment. When the opportunity was afforded, he joined in the accusation that Sokrates disbelieved in the gods, that he had introduced the worship of a strange divinity and was corrupting the young men. It was not hard to make these charges plausible. Kritias and Alkibiades had frequented his society before engaging in attempts to subvert the liberties of Athens; and Sokrates himself had declared that he was admonished by a certain demonian influence, also intimating significantly that as the gods, according to Homer, contended against one another, there must be a divine authority superior to them. For a court or jury already prejudiced in the case this was enough, and Sokrates was condemned.

Plato adhered faithfully to his master. He prepared to defend him, but this the dikasts would not permit; he was ready to contribute for the paying of a fine, but Sokrates refused to ask for any such milder sentence. He could only visit him in his prison, where he listened to the admirable discourse which he has preserved in the "*Phaedo*."

Fidelity to his friends was a prominent feature of his character. His relations with Dion of Syracuse afford an example. When Chabrias, the commander who had restored the Athenian superiority on the sea, was placed on trial on a charge of treason, and no other citizen ventured in his behalf, Plato, whose disciple he had been, came forward in his defense. The two were going together to the metropolis, when Krabylos, the accuser, met them, and endeavored by threats to intimidate him. "Art thou come to plead the cause of another," he demanded, "not minding that the hemlock of Sokrates is ready for thee also?"

"When I served in the army for the sake of the fatherland, I endured dangers," said Plato; "and now for the sake of duty on account of a friend I am willing to endure them."

To avoid persecution the principal disciples of Sokrates repaired to Megara and became guests of Euklides, one of their number, who, also about this time established a School of Philosophy. Plato, always devoted to learning, now set out

to visit the different countries in quest of their knowledge. He first went to Italy to betake himself to the discipline of Pythagoras, and adopted its views of continence and sobriety. Afterward he journeyed to Kyrene in Africa to perfect himself with Iheodoros in geometry. He next visited Egypt, then under the dominion of Persia. Following the example of Solon, he travelled over the country as a seller of oil, obtaining at the same time a knowledge of the lore of the temples and the Theurgic discipline. A dramatic representation of his initiation was published in a Masonic periodical in England in 1884, and Iamblichos asserts that he derived his philosophic doctrines from the Tablets of Hermes. He remained in Egypt several years, after which he returned to Italy and renewed his associations with the Pythagoreans. He also journeyed to Sicily, and it is said that he had a peculiar experience with the tyrant Dionysios. The account is much doubted, the principal authority being some letters of which the genuineness is disputed. Plato is said to have become acquainted with Dion, the brother-in-law of the king, and to have been introduced by him to that monarch. His boldness endangered his life, and he set sail for home. The captain of the vessel sold him as a slave, but he was purchased and manumitted by Annakeris, the Kyrenaic philosopher.

Plato had contemplated journeying to Persia and India, where the archaic wisdom had its earlier exponents, and both Buddhist and Magian teachers had been engaged in an extensive propagandism. He desired to learn their doctrines in their native home. But the Persian dominions were agitated by the war of Succession between the brothers Cyrus and Artaxerxes Mnemon, and he was compelled to relinquish his purpose. He went back to Athens and took up his abode at the garden in the Akademia, his family inheritance. He now devoted his attention to the elaborating of his doctrines and the combining of the various philosophic dogmas into a completer whole. Familiar with the tenets and concepts of the sages who preceded him, having learned the wisdom of the Egyptians

and the lore of the remoter East, and what was more, being himself an original thinker as well as intuitive in his speculations, he was able to blend together ethics, metaphysics, and religious conviction into a gnosis which would enable others to satisfy their highest aspirations.

Nevertheless it is disputed whether he established a system of doctrines which might be arranged after the manner now required by professed scientists. It was not reasonable to expect this. His purview could not be extended over the All in a manner to be included within the scope of his philosophy. The secret of the genesis, the transition from idea to matter, has always exceeded the power of the human understanding to comprehend and reveal. A system, a cosmos, necessarily leaves infinity beyond it. Plato was moral rather than practical, and while unfolding ideas, left it to everyone to arrange them after his own way. Each must minister to himself. It was individual self-reliance which it was sought to develop rather than dependence upon the affirmation of a master. The teachings of Sokrates furnished a basis for his disciples to form many sects in philosophy. The method of Plato enabled each individual to form himself according to his own bent and genius, without reference to those around him. It is true that such unfoldings are in different and even apparently in opposite directions. In this respect Platonism is like a tree rooted deep in the earth and growing high toward the heaven, with its branches extending in every direction, yet from a common stem. An arbitrary mechanical system would enforce a stringent conformity, but the law of life transcending this, permits and requires an incessant variability and a perfect freedom.

Plato now founded his celebrated school. It was speedily thronged by pupils from all parts of Greece, young men and gifted women, attracted by his reputation, his peculiar dialectic and extensive erudition. There was also a motive higher than these: the exploring into causes, and the revealing of the Absolute Goodness behind all, with the assuring of a genuine immortality.

Meanwhile Dion had been compelled to leave Sicily, and came to Athens, where he was a regular attendant at the lectures. He was profuse in his attentions, and when Plato served as Choregos, or master of the chorus, he defrayed the expenses incident to the position. It was a new world which he found at Athens, and he dreamed of transferring it to his native country. Upon the death of the elder Dionysios he became the minister and confidential adviser of the son, and attempted to imbue him with the philosophic sentiment. He even succeeded in inspiring the young man with a purpose to establish liberty at Syracuse. It was planned by them to bring thither Plato and his school. Perikles had profited by learning of Anaxagoras; even Kritias and Alkibiades frequented the society of Sokrates, and Dionysios might profit beyond them all if only he should obtain Plato for a friend and counsellor. It was no easy task, however, to persuade the philosopher to come again to Syracuse. His welcome showed the appreciation in which he was held. Upon his arrival the royal chariot came to convey him to his place of abode at the Akropolis, and a sacrifice of thanksgiving was placed upon the altar. Honors were piled upon him, and for a time he was virtually the master of Syracuse. Dionysios even began the study of geometry with the new teacher. But the Syracusans soon found the changes irksome, and there came reaction. Perhaps, likewise, kings are prone to think that because they are royal personages the way of wisdom for them should be royal and not the rugged and laborious path which citizens of the republic of intelligence are required to traverse. Yet Dionysios seems never to have faltered in his liking for Plato, and even when his quarrels with Dion had become irremediable, he used the means in his power to retain the society of the philosopher. The opportunity came finally and Plato returned to Athens. We are told, however, that he was persuaded by the King to go again to Syracuse, and that he found the matter more hopeless than ever. It seems hardly possible that he should be misled by such an illusion; and, indeed, despite the fact that the ac-

count is given by Diodoros, the historian, himself a native of Sicily, many now discard it as a fabrication.

Plato remained after this at Athens, employed with his numerous pupils, and in compiling and correcting his philosophic compositions. While engaged at this work, on his eighty-first birthday, he departed this life. We know not upon what work he was engaged, but could easily believe it to have been the unfinished Dialogue "Kritias," which treated of the lost world, Atlantis.

It is said that an Indian visitor learning of the event, expressed admiration that it should occur on his birthday, and under such mathematical conditions, when the number of his years should be a square, and a square of a square. He declared that Plato must have been a man beloved of the gods.

It is recorded that throngs came out to do honor to his memory. He was esteemed and honored alike by neighbors and foreigners, by princes and common citizens.

A bust of Plato, the only one supposed to be authentic, is in the Gallery at Florence. It had been discovered at Athens shortly after the fall of Constantinople, and was purchased by Lorenzo de Medici for the Platonic Academy. His forehead was broad and projected far over the eyes, and his mien is described as noble and manly. Studious habits, however, seem to have produced a deformity of the shoulders, but did not otherwise mar his figure. His voice was thin and restrained, and one writer says of him, that when he was a young man he was so modest and orderly that he was never seen to laugh excessively. He possessed an admirable control of his temper, and when angry he was careful of speaking lest he should do something wrong.

There appear to have been few incidents in his career on which to construct any extended biography. A few anecdotes, aphorisms and his practice of dialectic, comprise what is remembered. Yet in his own time he was in correspondence with men of distinction.

Epaminondas, the celebrated Theban Leader for many years, lived the philosophic life and consorted with the phil-

osophers. The Kings of Macedon were attentive to their advice and instruction. Archelaos was a friend in turn of both Sokrates and Plato. Perdikkas, his successor, frequently sought counsel of Plato, at whose suggestion he made his brother Philip a sharer in his dominion. Nor was Philip himself in his earlier years indifferent to philosophic learning, and when his more famous son came upon the stage, placed him under the tutelage of Aristotle.

Plato was also familiar with many of the master spirits at home. Isokrates, the writer and instructor in oratory, was his life-long friend. Though too diffident to speak in public assemblies, Isokrates did not fear danger. When the disciples of Sokrates were overcome with fear and horror at the fate of their master, he boldly wore a mourning habit. He labored in earlier years to bring about a union of the Grecian States for the Conquest of Persia. It was in the reign of Ochos, when Egypt was in revolt. Not succeeding in this, he wrote letters to Philip, pleading that he should reconcile the Grecian commonwealths and unite them for the conflict. The expedition of Xenophon with his Ten Thousand had shown the Persian Empire vulnerable. Demosthenes was also indebted to Plato for much of the richness and other qualities that distinguish his oratory.

Sokrates had made himself the leader of no party of thinkers. He had contented himself with a method of general education, employing the elenchos as his principal weapon. Like other introducers of new thought and opinion, he committed no dogma to writing. Several of his disciples, partly apprehending his aims, established schools accordingly. Aristippos founded the Kyrenaic sect, making sense the basis of Knowledge; Antisthenes began the party of Cynics, who imitated the simplicity of Sokrates, but denied everything beyond the senses; Euklides opened the Eleatic school at Megaras and endeavored to copy the methods of his master. But Plato went beyond all these, and expanded the Sokratic method of enquiry and reputation to include a wider arena of knowledge, together with ethics and ideas underlying all things.

The Cynics were confined to Antisthenes, their leader, and to Diogenes and a few others. They took occasion at times to seek to embarrass their great competitor. Plato having one day described a human being as having two feet like a bird, but as without plumage, Diogenes came into the lecture-room with a fowl that he had plucked of its feathers. "This," he said, "is the man of whom Plato tells us."

Learning on another occasion that Plato had a rich covering on the floor, he strode in with dirty feet and walked upon it. "I am trampling on the pride of Plato," he remarked. "Thou displayest pride greater than mine," the philosopher quietly replied.

Antisthenes held Sokrates in high admiration, and sat with him on the last occasion of his life. He even affected to outdo Sokrates in the coarseness of his clothing. "Through your rags I perceive your vanity," the latter remarked.

Antisthenes had no taste or conception of idealism and abstract notions. "I can see a horse and I can see a man," said he, "but manhood and horsehood I cannot see." Plato replied. "True, for you have the eye that sees a horse and a man, but the eye which beholds horsehood and manhood you have not."

Such was the mighty distinction between the Great Sage of the Academy and others. "If the Almighty were to speak in a human dialect," said one admirer, "he surely would speak in the language of Plato." It is but with diffidence that we may attempt any critical examination of his dogmas, to make an analysis of his teachings, or to read their profound meanings between the lines. To interpret him truly, the expositor should be a Plato likewise. Yet whoever is sincere, of earnest purpose and worthy motive, may hope to gain somewhat of this man of the ages, who has himself translated the wisdom of Oriental antiquity into the speech of later times and made it accessible to a Western Hemisphere. It is with this assurance that we venture to present our concepts, and we may trust the results of our insight in respect to what he has revealed.

THE PASSING OF THE CREED.

BY E. B. GUILD, A.M., M.D.

WHEN men shall have become calm enough to look back without personal interest upon the events of the Nineteenth Century, they will see that the image breaking accomplished in its latter half was of the utmost importance in relation to the progress of the race toward civilization.

The crystallization of opinion into creed is an obstacle to man's true development most difficult to overcome. The barriers of creed, while they may for a time protest against invasion, prevent expansion and dwarf the mind. The too early hardening of the skull may protect the delicate tissues of the brain but also stops its growth. The reiteration of a formulated expression of belief limits the mental horizon as a cage restrains the bird. A restatement of belief is a mere exchange of cages.

Man's religious nature is outgrowing the restrictions of formulated belief. The expression of his ideal is changing from creed to deed. The confusion of his "duty to his fellow" with the "Communion of the Spirit" is resolving itself into an understanding of religion.

The breaking of the images permits men to mingle as brothers. The dissolution of the creed brings the liberation of the mind, for formulating a belief is setting a boundary to the mind.

Because man is beginning to understand religion he is becoming able to dispense with creeds. Those who worship in spirit need no image before which to bow.

We are entering upon an era of spiritual development. The best men stand expectant. The Image Breakers—rugged "messengers crying in the wilderness," have made straight the

paths, prepared the way. Science steadily approaching the one element as the source of Cosmic variety, but symbolizes Humanity. Attaining to the knowledge of the One Supreme Principle "from which all things proceed, to which all must return." Evolution in the world of matter is the symbol of the Evolution of the Soul—that persistent intelligent identity which is evolving itself into Self-Consciousness. Evolution is the key which will unlock the mysteries of Life and Soul: I do not say death, for what we call death is mere change. Through Evolution our at present imperfect apprehension of Truth will become an ever-perfecting comprehension.

Faith is the knowing of the underlying truth. We are exchanging belief for faith. When we shall understand these two and shall have relegated each to its proper place in our regard, we shall cease to be theological and sectarian, we shall become religious. We shall have put away childish things, we shall have become *men*. It will be then not necessary to declare a belief in the Christ, for the life will tell it.

The individual responsibility of every human being, taught by all sages, by Jesus of Nazareth and by Paul his Apostle, appeals more and more forcibly to the expanding minds and evolving souls of the race. Opportunity is the complement of responsibility. The way of attainment is in Truth, the way of salvation.

This is not the heralding of a new religion. It is not "New Thought." It is the due recognition of a broader view and a larger comprehension of religion which has come in the fullness of time and in the course of Evolution. Apply the principle of Evolution to the Soul of man, as it has already been applied to his body and life, and the fulfillment of the Word of the Master, "be ye therefore perfect even as your Father in Heaven is perfect," becomes possible and imminent. Viewed in the light of Evolution, the SOUL is the MAN, and religion his greatest concern. The breaking of the images, the passing of the creed, makes it possible for each man to view himself in this light.

AN OPEN LETTER.

To the Editor of "The Word"

I think it is not generally known among us—at least it did not come to my knowledge until I visited India—that the Tamil (i. e., Dravidian) tongue, spoken in South India and North Ceylon, possesses a very rich and ancient literature, which includes among its chief treasures a large number of sacred books covering the philosophical and religious field as thoroughly as do the Upanishads, the Bhagavad Gita, and other shastras written in Sanskrit, whose home is North India.

The leading philosophical school of the South, corresponding in importance to the Vedanta of the North, is known as the Siddhanta. There are between the two schools many and considerable formal differences, but none which cannot be harmonized. Moreover, there are in Tamil, Vedanta books recognized by the followers of the Siddhanta school as of the very highest authority. Among the latter is a treatise on the genesis and nature of the *Tattvas*, by Seshatri Siva Desikar, a Tamil of the Vellala caste (in many ways equal to the Kshatria caste of North India); and of this I am about to send you for publication a translation of a portion, with a commentary thereupon. It will interest your readers, I doubt not, to know something of the translator and commentator, and of the circumstances which led him to prepare this contribution to your columns.

He is the Hon. P. Ramanáthan, C.M.G., K.C., for many years the representative of the Tamils in the Legislative Council of Ceylon, and now the Solicitor General of Ceylon. His writings, under the titles of Sri Paranátha and Sri Paránanda, are well known in India and to some extent also in England.*

Shortly after my arrival in Colombo, where I resided during much of the past two years, I had the good fortune to make the acquaintance of this gentleman, and from him I have learned much with regard to the religions and philosophies of India. Some time in the Spring of 1903,

*Mr. Ramanáthan's principal works in English are, "Commentary on St. Matthew" and "An Eastern Exposition of St. John," which may be procured of the publishers of this magazine.

he gave me for perusal a manuscript translation of this treatise of Desikat, made by him about fifteen years ago. The work much impressed me, as the clearest, most concise and comprehensive exposition of the Vedanta as to the nature of man and his relations to God and the universe, I had ever seen, and I asked his permission to send it to America for the benefit of the large number of Americans interested in Indian thought, who, I assured him, would appreciate it very highly. He replied that he would gladly assent, but that the translation required revision before it could be published, as at the time of making it he had not had sufficient time at his disposal to give to the very difficult problem of finding the best English equivalent for the important words of the original.

During the past winter, Mr. Ramanáthan, having some leisure time by reason of a vacation, on his own motion entered upon the work of revising the translation, and of preparing in addition, a commentary which should explain and amplify its meaning, for publication in America. This, so far as completed, I have taken down from his dictation and transcribed, and it constitutes the paper which I have above referred to as to be sent to you. The work no doubt will progress quite as rapidly as you are able to publish it.

Mr. Ramanáthan has a thorough understanding of the teachings of the sacred books in Tamil and Sanskrit, and is a master of the English language, qualifications which have never, so far as I am aware, been combined in a writer upon these subjects who was native to India.

As he is, moreover, himself possessed of profound spiritual insight, as I think will be readily conceded by readers of this commentary, there is reason for us to feel a keen interest in his writings. It is indeed my own opinion that the present work will be found to be one of the most important of all the expositions of Indian thought extant in the languages to the West.

It has been thought desirable to bracket in the translation the leading words of the original. These are for the most part radically identical in Tamil and Sanskrit; and where such is the case the Sanskrit form has been chosen for this purpose as better known in the West than the Tamil.

Faithfully yours,

MYRON H. PHELPS.

New York, September 28, 1904.

NANA JIVA VADA KATTALAI;
OR,
THE ORDINANCES RELATING TO THE DOCTRINE
THAT ALL VARIETIES OF LIFE ARE
PHENOMENA IN SPIRITUAL
BEING.

TRANSLATED INTO ENGLISH FROM THE ORIGINAL TAMIL AND
COMMENTED UPON
BY SRI RĀMANĀTHA OF SUKHASTĀN.

TEXT.

1. In the knower of Itself-the-all (sarva sákshi), called Pure Spiritual Being (Suddha Brahma), there ever inheres inseparably, like heat in fire, Power (Sákhti).

COMMENTARY.

Suddha Brahma (not Brahmá, who is described in section 8 of the text) is everlasting unchangeable Being, devoid of any admixture with Nature or Prakriti (described in section 6). Suddha means pure, immaculate.

Quite distinct from Nature or Prakriti, and quite free from its entanglements or bonds, is Suddha Brahma. It is pure Spirit, Átmá. That which is not Spirit, that which is unspiritual, is an-átmá, another name for Prakriti or Nature. The Spirit in union with any part of Prakriti, such as Jiva-prakriti or Bhuta-prakriti, is called Jivátma or Bhutámá.

Suddha Brahma then is Pure Spiritual Being. It is all that truly exists, and It knows all through Its boundless existence. Hence the famous, but little understood, expression, "sarva sakshi." Before Power that was latent in Being began to pervade Being, there could have been no differentiated existence, no force or form of any kind to be specifically known. At that time, there was Boundless Being and nothing else. This Being, stretched in all directions infinitely, was "The-All" (sarva) of the time long before creation. Therefore, the words "sarva sakshi" in section 1 of the Text means "Knower of Itself-the-all."

Absolved (free) from Nature's conditional existence, Suddha Brahma is the Absolute or the Unconditional and, being so, It beholds Itself by Its own light, without the aid of any other being or thing. The beholding by Itself directly, i.e., without the intervention or aid of another being or of some foreign light, is sakshi-tvam.

This direct knowledge of Spiritual Being by Spiritual Being is different from worldly knowledge, which is all mediately acquired, by learning of men and things in general, and by the use of the senses and the faculty of thought or with the aid of the microscope and telescope. Even discoveries and inventions are the result of earlier teachings or suggestions.

Suddha Brahma "has no eyes, ears, hands or feet." * Nevertheless It sees, hears, gives and moves. "That which does not think by the mind, but by which the mind thinks; that which does not hear by the ear but by which the ear hears; that which does not live by the breath, but by which the breath is drawn: know That alone to be Brahma."¹ "It is the eye of the eye, the ear of the ear, the mind of the mind, the life of life."²

Independent of everything, It is the vivifier of everything: of Mula Prakriti (cosmic germ), and all the Prakriti that is evolved from it.

*Mundaka Upanishad 1, 1-6.

1. Talavakara Upanishad 1, 3-9.

2. Ibid. 1, 2.

Pure Spirit vivifies by Its Power, which is inherent in It. The seat of all Power is Pure Spiritual Being. Wherever True Being is, there is Power.

When Power, which is invisible, flows into Prakriti (cosmic stuff) which is also invisible, there result manifestations or appearances or phenomena, commonly known as the forces or forms of Nature. They are all states of nature, produced by the operation of (Spiritual) Power, emanating from Pure (Spiritual) Being.

Power as already observed, is invisible, but its effects are often visible. Lightning has been seen to descend from the clouds and shatter a house. Though lightning is visible, the Power which makes it glow and bring about the ruin of the house is not visible. From Pure Spiritual Being, called also Spirit-space (*ċit-ākāsa*), came Power, and Power gradually made the sun and moon, and since then It has flowed forth to them and is in every ray of them, in every atom of earth and every particle of water. So, Power raises the clouds in the sky, and the clouds give out the electric fluid, which, streaming down, shatters the house. Similarly, the invisible Power of the Boundless Spirit flows into embodied spirits, or spirits clad with animal or vegetable bodies, and consistently with their respective deserts and needs imparts as much knowledge and strength as each is capable or worthy of the same. We know and act because of the Power of God, because of the merciful in-teaching in us. We go wrong whenever His illumination fails us.

All Power belongeth indeed to the Lord. Those who do not realize this truth do not know how man knows. "We know things," said a western scientist, "and we know that we know them. How we know them is a mystery indeed."³ The mystery is revealed to those who have labored for and attained the kingdom of God, which is the region in us of the Pure Spirit, different from the grosser region of the senses and of thought.

3. Mivart, *Nature and Thought*, p. 138.

In this work the author, a man of deep *spiritual experience*, defines clearly the limits of sense perception and thought, which together constitute *worldly experience*, and shows the peculiarities of each of these experiences, so that qualified men and women, learning the distinctions between worldliness and godliness, may take active measure to pass in truth, as a matter of fact, from the one to the other.

To continue. The Sákthis (Powers) of Suddha Brahma (Pure Spiritual Being) are Pará Sákti, the infinite and all-illuminating Power (hence para, most high) and four other forms of it, known as Tirodhána sakti, Jnána sakti, Iccá sakti and Kriyá sakti. In mercy to fallen spirits, Infinite Light, knowing the narrow limits of their receptivity will not give more information to them than they can conveniently assimilate with their previous experiences. Therefore, It graciously becomes, for purposes of graduated teaching, the partly illuminating Power called Tirodhána sakti (Veiling Power). It will be surely painful, for instance, if on the day of a man's marriage he is informed that his appointed span of life will end a month later; or if a woman who keenly enjoys sight-seeing, evening parties and other amusements, is forced to listen to a sermon day after day on the vanities of worldly life; or if a youth struggling hard for the mastery of the fifth proposition in the first book of Euclid is told the way of solving problems in the third book. Information unsuitable to unripe minds ought not to be given. The Giver of all knowledge, the great Teacher of the Universe, therefore, withholds knowledge till the time of maturity arrives. We see fruits ripening in due season. So, too, the Understanding (the Anglo-Saxon term for the spirit which stands under all parts of the body as its very base and knows) must ripen in due time. Not until "the day of flesh"—the days during which love of sensuous enjoyment prevails—has completely passed will Tirodhána Sakti manifest Itself as Pará sakti.

The All-Illuminating Power (Pará sakti), having become the Veiling Power (Tirodhána sakti), stands forth now as

the Loving Power (Iccá sakti), caring for souls and bent on good-will towards them; now as the Cognizing Power (Jnána sakti) graciously condescending to know the works of each soul; and now as the Functioning Power (Kriyá sakti), creating, maintaining and destroying, according to the works of each soul. The prevalence or domination of Kindness (Iccá), or Differentiating Perception (Jnána, that is, vijána Jnána), or Active Operation (Kriyá) necessitates the names of Iccá sakti, jnána sakti and kriyá sakti.

In section 3 of the text, the Author explains that, when Suddha Brahma is pervaded by Pará sakti, It is called Para Brahma. In section 4 it is explained that Pará sakti is nirguna, devoid of characteristics, and that at a later stage of evolution It became sa-guna, marked by characteristics, and stood forth as the Disintegrating Power (suddha tamas guna), Dominating Power (suddha rajas guna), and the Peaceful Power (suddha sattva guna). These gunas are not in essence separate from each other. They are only the prevailing expressions of phases of one and the same Power. In the suddha Tamas guna, the prevailing mode is the destructive side of kriyá sakti; in the suddha Rajas guna, the prevailing modes are Iccá sakti, Jnána sakti and the creative and maintaining sides of kriyá sakti; and in the suddha sattva guna, the prevailing mode is the peace arising from the subsidence of Iccá sakti and kriyá sakti.

To be continued.

THE ONE.

There is a great self, a great I, which connects all the lesser separate selves; and as one personal life has a tincture of this one all-embracing life in it, we feel that we are immortal, though at the same time badly confused as to which of the elements of our make-up are mortal and personal, and which universal and immortal.

REAL KNOWLEDGE.

BY DAMODAR K. MAVALANKAR.

NOTE. Before Damodar left Adyar, he instructed those who asked his help, and one of his lessons, on "Real Knowledge," is of timely value.

L. C. L.

THE important question: What is Real Knowledge? should be answered. Many people confound physical seeing with knowledge. They do not think deeply enough to discover that one may *see* a thing and not *know* it, while he may know a thing and yet not see it.

True perception is true knowledge. Perception is the capacity of the soul; it is the sight of the higher intelligence whose vision never errs. And that can be best exercised in true serenity of mind, as Mahatma K. H. observes: "It is upon the serene and placid surface of the unruffled mind that visions gathered from the invisible, find a representation in the visible world." In short—as the Hindu allegory has it—"It is in the dead of night that *Krishna* is born."

In Occultism, *Krishna* represents the Christ Principle; the *Atma* of the Vedantins, or the seventh principle; the *Logos* of the Christians—the Divine Spirit, who is the manifested Son of the unmanifested Father. In the dead of night, that is, when there is complete physical and mental rest, when there is perfect quiet and peace of mind. It is only then that the individuality of man—his higher nature—becomes a fit vehicle for the manifestation of *The Word*. This is what is meant in the Bible where it says that we must try to obtain "redemption through Christ." The Divine Principle in man is indivisible: the human soul is universal. He who would live and enjoy eternal life must live in and unite the human soul with the

Divine Principle. Therefore, a sense of personal isolation brings on *death* and annihilation, while genuine unselfish philanthropy places the individual in touch with the Divine Spirit, and thus gives him eternal life. The Divine Spirit is all-prevading, and those who put themselves *en rapport* with the Divine Spirit are necessarily *en rapport* with all other entities who are also *en rapport* with it. Hence, the Mahatmas, who are conscious of the Logos, are in constant magnetic relation to those who succeed in extricating themselves from the lower animal nature; and, by evolving the higher manas (the mind, the fifth principle of the occultist), to unite it permanently with buddhi and atma, the sixth and the seventh principles mentioned in the occult doctrine. It is by this means that the Mahatmas must first be known. What is a Mahatma? Is it his physical body? No! The physical must perish, sooner or later. But the Mahatma lives in his higher individuality and, to know him truly, he must be known through that individuality in which he is centered. The body is merely a fulcrum of the lever through which physical results have to be produced. But, for him, the body is like a house. He inhabits it so long as it serves his purpose.

Knowledge increases in proportion to its use. That is to say, the more we teach, the more we learn. In the same manner, the more that an organ is exercised, the greater is its functional activity increased; provided, of course, that too much is not expected of it at once. So also is the will strengthened, the more it is exercised; and the more one meets with temptations—which can only be possible if he lives with his companions—the greater opportunities has he of exercising and thereby strengthening the will. In this process, there does come a time when the constitution of one is so changed as to incapacitate him for work on the physical plane. He must then work upon it, through higher planes into which he must retire. But until that time arrives he must be with humanity, and unselfishly work for their real progress and advancement. This alone can bring true happiness.

NOTE. I had a friend, a physician, a man of considerable attainments, as a student of philosophy and in scientific research, as well as in the actual practice of his profession. He was known to all as a man of a decidedly analytic trend of thought, and as singularly practical in his ideas and methods. When he passed away, after a long and useful life, many years of which had been spent in New York, where he was much loved for his goodness and admired for his wisdom, there was sent to me a package containing the manuscript of the following pages. I publish it here as an illustration, not without interest, of a peculiar phase of psychological development; for no one, even among his most intimate friends, ever suspected the matter of fact and eminently practical Doctor Ellis of being a dreamer. The most curiously interesting feature of the development referred to, is the fact that certain other pages tied up with the manuscript furnish proof that the learned Doctor really believed the incidents related by him to have been his own actual experiences in former ages.

B. E. G.

MY FORMER LIVES.

I.

LONG stretches of white snow shading softly in the distance into a dull grayish dimness that seemed to mingle with the sky reaching down to earth. Away to the south and east, rough hummocks of ice, and beyond, the blue, and far beyond, the darkening sky. Night and Silence and Darkness for half a year, and then **LIGHT**. At first, only one brief moment of sunshine, which later slowly lengthened itself into one long glistening day, with no darkness for rest or sleep. All through the long, monotonous sunlight time, we must work and hunt, with scarcely time for eating, and only the briefest rest and that poor at best, under the beating sunshine, to lay in stores for the darkness and cold that came when the great Sun sullenly drew away to the underworld. With what hope-

lessness we gazed as he gave one last little gleam of brightness, showing only a rim of light as he drew his robe of darkness over him and left us to the cold and the night. Then the Darkness, as if imploring him to come again, would throw its smile of beauty through the air and fill the heavens with a glory of tremulous colors. The Northern Lights, the bright shadows of the dead sunlight, were wondrous in their magic beauty. They covered all the snowy waste and the rough rocks and ice with such delicate tints as this old world knows nowhere else, save in the frozen Northland. Then, when even the smile of the darkness had faded, we all withdrew into our ice huts, to wait. If our stores of food were large enough, we waited until the Light came again. If it were not enough, we joined the darkness in the long sleep. It often happened that, even with food in store, the long night bore down with such dread weight that many were stilled in silence ere the southern sky began to brighten. Sometimes the scant supply of food would fail. Then the smoke and stench of burning fat and moss would give place to the still more awful cold which turned the blood to ice.

When food and fuel were plentiful we worked slowly and patiently, shaping spearheads and knives from bone. A piece of flint was then of more value to us than are costly diamonds now to you, for with it we scraped and finished our tools and utensils. Words cannot tell the painful work and toil and patience which this required.

And so we worked and waged the long and tedious battle for life, a hard and ceaseless struggle for existence. Children must work and hunt and fish almost as soon as they could walk. Men must hunt always during the Light, and make tools during the dark time. Women must strip and dry the flesh of the game, and dress and cure the skins, and be our beasts of burden through all the long summer, that the men might hunt, and dole the moiety of food in the dreary winter, that the scanty store could be made to last until the day should come again.

Often as a child, I dreamed and pondered and wondered why the night must come, and why it must last so long, and when the sky began to brighten in the far south, how longingly I would stand and watch the brightness grow, begrudging the time I must take to eat and sleep, lest I miss the first bright gleam of sunlight which gave the pledge of life and light to come. Then when the light did come, and the sun did shine, how I poured out my childish heart to the Great Sun for coming again to our frozen world.

At one of these times of returning light, an old man—who, when the next darkness came, went out with his son and did not return—told me of an old time when the darkness never came, but when men lived in endless day with summer and sunlight and plenty. "The world then was well and held its head erect and toward the sun, which always smiled upon it." This he told me at the great feast which was held when the sun had returned, and when we all ate as much as we wanted. I drank three full skulls of oil that eating time, and felt that I should never be hungry again.

Once in the beginning of a dark time, a party of hunters, who had been to the great water, brought to our huts two strange beings, a man and a girl. None of our tribe had ever seen any one like them. The man was tall and his skin was white, and his hair brown, while long red hair almost covered his face, nearly hiding his keen blue eyes.

The girl was as tall as I, and I had then seen ten times of light. Her name was Neleh. She had long hair, that was almost as white as the great bear's fur, and her eyes were blue like the sky when the stars are shining bright. I thought she must have come from the sun, for she was like the sunlight. The man was so great and tall and strong, and his bushy beard so red, we called him Kedric. They had come to our coast in a great boat, all made of wood, and were almost dead from hunger and thirst and cold when our hunters found them.

Kedric had two wonderful knives, not made of bone like ours, but bright and long and very strong and sharp. A few

days after they came to us the hunters found a bear near the huts, and when Kedric saw him attack one of our hunters, whose spear had broken, he rushed in and quickly killed it with one thrust of his wonderful knife. After that we made him chief of our little tribe.

After I had become a man, and had myself killed a great bear while hunting alone, Kedric praised me for my bravery and skill, and, knowing that I had long wished it, he gave me Neleh for my wife, and, with her, gave me one of his wonderful knives. Thus I became the son of the chief hunter, and, because of the knife, the next to him in rank.

There was always plenty now, both of meat and of oil, and so many seasons of happy light and of long darkness came and went, until at last Kedric became old and could no longer hunt. He had grown weak and his red beard had become white. Then the hunters came to me and said that he must die, and that I, as his son, must, according to the ancient custom, put him away.

Neleh, my wife, had told me of the strange and beautiful country from which she had come; of the tall trees, the fruits, the foods, the houses made of trees, the short days and nights, and how the old ones, even though they could not hunt, were allowed to live until the long sleep came to them. Now she pleaded that I allow old Kedric to so live. She would join me more often in the hunt, and use old Kedric's knife, and so we would together make up for his absence. I gave a willing ear to all her words, for old Kedric had brought us plenty. His knife had furnished us with food, and he had taught us how to make our ice huts warmer and better, and he had brought me my wife.

The hunters said that, when Kedric was gone, I should be chief of our tribe of five and twenty men. But I loved old Kedric, and I loved my wife Neleh, and I determined that they should not be parted until the long sleep should come for him. So I called the hunters together and told them that Kedric should still be head man of our tribe, and that I and Neleh would undertake to provide another portion than our

own. My words only roused their wrath. The good which old Kedric had done us was all forgotten in the fact that he was now a burden, one to be cared for, and yet one to eat a portion. "Even the children," they said, "were required to help and to hunt, almost from the time they walked." "All must be helpers! Those who could not help must not eat! Besides, I was proposing to set aside a time honored custom, which had been handed down from father to son by most ancient tradition. Ancient customs must be observed! Ancient rites must not be violated, else there would be poor success in the hunt!" All the hunters agreed that when the sun had gone, I should take old Kedric, and the great knotted club kept by our tribe for that especial purpose, and go with him a full journey from the huts, and return—alone. I refused, and dismissed the council. But the hunters met again in council after the time of eating, and Kedric and I were refused admission. After a long talk the chief hunter, next under me, came to where Neleh and I were fastening bone shoes to our sledge, and told me that as I had refused to comply with the customs and sacred rites of our fathers, Kedric and Neleh and I should travel alone. This I knew meant banishment.

It was yet a long time before the light would come, but we were told that we must go at once. The stores of dried meat and frozen blubber were divided, and three portions were set apart for us, and we were forbidden to remain longer in the great hut.

The wooden boat in which Kedric and little Neleh had drifted to our coast, had been carefully preserved. It belonged to me, as Kedric's son, the husband of his daughter. I knew that we had no choice, for the hunters were determined, and I had won their bitter hatred by refusing to obey the ancient custom of destroying the aged. Three eating times from then we must go. I packed our store of food, our bone needles and sinew thread, and our skins, into the boat with the one priceless oar, which had been saved until now. Old Kedric was now unable to walk, save a short distance, so I made a place for him in the boat, which Neleh and I were to drag over the snow

to the open water. I knew it was many long journeys distant, but we would travel to meet the coming Light.

During the long darkness, which followed the Light in which I had made Neleh my wife, she and I had, with infinite labor and pains, fixed bone runners to the bottom of the boat, so that it could be dragged over the snow without wearing away the wood. These runners were made by lashing together upon the bottom, short pieces of bone split from the larger leg bones of the bear and the musk oxen. These bones had been my portion from many successful hunts, which I had won by using the knife old Kedric had given me. It required many pieces of large bones to make the runners, and as such bones were used to make the runners for all the sledges, and also to be fashioned into spear heads and knives, the bones suitable for such purposes were very valuable, and the old boat so equipped made its owner the richest man in the tribe.

And so we set forth over the trackless waste of arctic snow. Old Kedric stowed away in the boat which Neleh and I dragged by heavy thongs of hide, passed over our shoulders and fastened to the prow of the boat. 'Twas a heavy load and it taxed our strength to the utmost. I need not tell of the many long journeys and the weariness that so often overcame us, and how the stock of food grew less and less, until poor Neleh and I dragged that heavy load for five long journeys, eating nothing, that old Kedric might have a scanty portion, until at last when the Light began faintly to come, we caught a white grouse, one whose color was just beginning to turn to a mottled gray. By this sign we knew that soon there would be light and plenty of food.

And so we came to the open water. After catching many water-fowl, and laying in a small store, we began a journey along the coast, working our way slowly by means of the one oar. In this way, after many, many journeys, we came to a place where there were tall trees and much game, such as I had never seen. There were berries on the smaller trees, which we found good to eat, they being very pleasing to the taste. The heat was very oppressive to both Neleh and me, but old Ked-

ric grew stronger and seemed to grow young again in the sunlight and warmth. He made a bow, and arrows, tipped the arrows with bone, and taught me how to use them. I learned to use them so well that we were never in want of meat, and laid by a plentiful store. The cold and the snow came, but the long darkness did not come, for we had come so far to meet the Light that it never wholly left us. All through that winter time, there was sunrise and sunset and we had much wood and fire, and were content. When the snow had gone and the warm days had come again, old Kedric urged us to journey on toward the place of the rising sun, hoping that thus he might find again his home and friends. I was not unwilling, for of what use was it to save him from the fate of the aged, only to have him lonely and longing as his life failed him? So I loaded the boat from our abundant stores and we set off upon the water, toward the rising sun. For three days we had pleasant weather, and as I had made another oar we made fair progress. We were guided by the stars at night and by the sun by day, for we lost sight of the land on the second day. Then a strong south wind arose and we had great labor to keep our boat headed toward the rising sun.

For three days more we were drifted by the wind, vainly trying to hold our course. On the seventh day the wind fell and toward night we sighted the land dimly in the distant east. But the wind rose again, and not until the ninth day, and after much buffeting by the sea, and the loss of all our stores, and even of our boat, and barely escaping with our lives, did we succeed in landing on the rocky coast of Greenland. We were reduced to the last extremity of exhaustion and hunger before we got safely to land and found wood, and after much labor, made fire and cooked meat from a seal which I had caught. Then we journeyed to the southward. After the tenth day we came to a place which old Kedric recognized as the place where he and Nelleh and his comrades had camped, before they started on that last hunt for walrus, which had ended in the disaster that had brought them to our shores so many years before. He thought that another week's journey would bring us to the

village which had been his home. In truth he was right, but when, after five more days of journeying, we came to the place, we found only the ruins of the houses, and a few bones and skulls, whose broken appearance showed their owners to have met death by violence. Indeed, many things showed that all who had lived in that village had been either killed or carried off by a marauding party.

Poor old Kedric was overcome with bitter disappointment and grief, from which he never rallied. Soon after, the long sleep came to him. My Nelleh, child of the sun, broken by her many and long hardships, and much suffering, went also to rest, leaving me alone.

I piled a cairn of rocks above the spot where I had laid, side by side, the bodies of my true friends. And then, unwilling to quit the place, I waited for my time of sleep to come. There had been but little of joy, and naught of hope, in my life, and now for three long dreary winters I waited in the lone silence. I had grown old and weak and weary, and only one thought brought any comfort into my loneliness—I had been faithful in devotion to my true friends.

One night, in the season when the sun was coming back, I lay in the darkness listening to the wind bearing the storm over the rocks, and I heard the voice of old Kedric calling to me: "Come, my son!" and my Nelleh's, saying: "We are waiting!" And as I heard them I sank into sleep.

To be continued.

THE MIRROR OF THE SOUL.

BY JAMES H. CONNELLY.

I.

HEAVY velvet-like curtains, of purple so deep that it seemed black, draped to circular form the alcove of Mr. John Harding's back parlor. A very dark indigo-blue cloth covered the ceiling, and rayed plaits from the center where was fixed an opalescent globe enclosing several small incandescent electric lamps. The carpet, deep and soft, as if of some fur, was jet black. Beneath the globe, supported upon a short ebony column set on a black marble pedestal, rested a large crystal sphere.

The slight gradations in exceedingly low color tones, in all the environment, gave a peculiar effect, more impressive than would have resulted from an uniformity of sable. Close to the faintly illuminating globe one could just apprehend the blue and, lower down, the purple made itself suspected rather than realized. The combination strangely suggested a fuliginous atmosphere, pervading and oppressive. The crystal ball, that in the clear light of open day would have been seen flawless, brilliant and pellucid as a drop of dew, in this murky setting was transformed into something mysterious, menacing, baleful. In one moment the dim light from above made it seem an inky pool, deep and of vaguely defined bounds, only the center of which received the soft radiance of the moon; in the next it changed to a monster eye, fixed in a cold and pitiless stare.

John Harding parted the curtains and, uttering an exclamation of surprise, entered the sombre cell. A personality less in harmony than his, with anything mystic or occult, it

would not be easy to find. He was a sturdy, squarely built man; round-headed, broad-jawed and thick-necked; only a little past middle age; positive and somewhat impetuous in manner and brusque of speech. Every day, after the Stock Exchange closed, he took a long drive, more for health than recreation, and that he had just returned from such a jaunt was evidenced by his heightened color and animated movements.

"Well, papa, how does it strike you?" asked a pretty, slender girl, who had closely followed him.

"With almost the force of a club," he replied. "It's the most necromantic sort of thing I ever saw. How did you ever come to plan such a lay-out, Libby?"

"Oh! I didn't do it. What did I know about the setting a crystal ball should have? But Adelaide Thorpe, the decorator, knew. She fixed it all up."

"Well; if she says this is the proper thing, I've no doubt it is; but I should have fancied it would show up better in a good strong light and bright surroundings."

"Simply as a marvellously beautiful and costly piece of crystal, yes—but the background it has here is what it requires to demonstrate its occult properties."

"Which I do not believe in. It is a very pretty thing—though I can hardly see the two thousand dollars that Harry says it is worth—but beyond that, there's nothing in it."

"Miss Thorpe thinks there is. Some people, she says, can see in the crystal things that are happening far away, and that are going to happen, and——"

"I'd like to get hold of one of those people and set him to watch it for what is going to happen in the stock market."

"Well, I don't know if it would be any good for that."

"Probably not. I never heard of anything spooky that was of the slightest practical use. Yet that is always their grandstand play, usefulness, here and hereafter. I knew a chap once who came down to the street to make a million buying and selling stocks by direction of the spirits. I advised him to 'copper' their tips, as one does a weather report, but he

only gave me a pitying smile and said his 'angel monitors' would never deceive him. Perhaps they did the best they could, but the Wall Street game is hard guessing, even for an 'angel monitor.' He went in with ten thousand dollars and came out without a shoe-tring inside of three weeks."

"But, papa, there are no mediums, and raps and table-tipping, and planchette about this. You see the things yourself, if you are one of those who can. Miss Thorpe says so."

"Did she try it?"

"Yes. But she could not see anything, because she is not a 'psychic' she says. Try it, papa, and see if you are."

"Do I look like a 'psychic'?"

"As if I knew how a 'psychic' looks! Try it anyway."

"How does one go about it?"

"You must be all alone, and quiet. You stand before the crystal, look down into it, without touching it, and wait until you see something. That's all."

"All! A good deal, I should say. Dinner will be ready in half an hour, and if I have to wait until——"

"Oh! But maybe you would not have to wait at all. Do try it, papa—to please me."

"To please you. Why certainly, my dear little girl. Anything for that. But I shall see nothing."

She glided out and Mr. Harding, smiling sardonically, placed himself close to the ball, peering into its depths. "Blessed is he who expects nothing, for he shall not be disappointed," he murmured to himself. But, almost immediately, a small inexplicable phenomenon under his nose arrested his attention. Small dark clouds were drifting slowly across the apparently moon-lit surface of the inky lake. He looked quickly up at the light globe, and all about him, but saw nothing he could deem responsible for those moving clouds. When he again glanced down into the crystal, they were gone and he saw something that startled him much more. Clearly as he ever beheld anything, he now saw the interior of an office, with two men in it. The presentment was so intensely

vivid that he failed to note, at the time, whether the scene seemed to be of natural proportions or was dwarfed down to the limits of the crystal, and he never was able afterward to determine that question, but a doubt of its absolute reality did not occur to him. The office was familiar and he recognized the men. More yet, he knew what they were saying to each other, but whether as a mental impression only, or by the actual hearing of sound, he could not have told any more than he could have stated the dimensions of the picture.

Libby, waiting in the parlor to learn the result of his experiment, was greatly surprised at seeing him rush out suddenly, red with anger, muttering anathemas upon somebody, and in furious haste make for the door without seeming to even notice her.

"But, papa!" she called after him, "What is it? What has happened? Did you see something?"

"See something! Yes, I did. The slippery scoundrel. I was a fool to trust him. I'm going out. Tell your mother not to expect me at dinner," and he was gone.

"Well! What in the world did he see? I wonder. 'Nothing in it,' eh? Oh! Won't I have a good laugh at you, you positively-sure-of-everything dear old papa. But it must have been something startling, to have such an effect on him—with his nerves of a bear. I have a great mind to venture it myself." While soliloquizing she had mechanically entered the gloomy den of Fate and when the venturesome thought occurred to her, was already standing before the crystal ball. She, too, was surprised, and had her interest fascinated by a vision of lurid clouds floating over the silvery center of the ebon lake. But, instead of suspecting some trickery in the light and looking up to discover it, like her father, Libby's less analytical mind was fully occupied by the phenomenon itself, so she saw, what he did not, how the clouds massed themselves in the middle of the field of view, and then suddenly vanished, as if they had been transformed into a picture or,—to describe it more accurately—a *tableau vivant*. It was so very *vivant*

that she greeted it with a little cry of dismay, speedily succeeded by exclamations of indignation.

"Oh! The mean thing! And she professing to be my dear friend! The hypocrite! And I'll never speak to Jack again. He is no more to be trusted than any other man." And, bursting into tears, she ran out, and would have gone up to her room for a good, relieving cry, had she not encountered, in the front parlor her mother, a tall, meagre, severe-looking woman, with thin, straight lips and prominent cheek-bones.

"Where is your father, Elizabeth?" demanded the mother at sight of her, "I thought I heard him come in."

"I don't know, mamma. He went out in a great hurry, saying I should tell you he would not be home to dinner."

"Indeed! Pretty goings-on, I must say. Going out at this time, without telling me where! Did he receive any note or message?"

"Not that I know of—I'm pretty sure he did not."

"Hold on! Where are you going? Can you not spare time to show decent respect to your mother when she speaks to you?"

"Please let me go to my room, mamma. I—I've got a headache—I can't come down to dinner."

"Have you a headache because you are crying? or are you crying because you have a headache? or, if not, what are you crying for, anyway?"

"Y—yes; both I guess, mamma. Please let me go."

"When you have answered my questions properly. I want to know how your father came to go out when he knew dinner was ready?"

"I don't know; but I think it was because of something he saw in the crystal ball."

Mrs. Harding gave a snort of immense contempt. "The idea of a man, of his age, paying any attention to such foolishness! Wicked foolishness! I protested against that thing when it came into the house. I told your father I would not give my countenance to it. He said he hoped I wouldn't. I knew what he meant, but I scorned to reply with like mean

insinuations, as I could if I had wanted to. Oh! he will learn too late, the fate of the scoffer at solemn things. The ideal That a heathen idol should be fixed up with a shrine, in a respectable Christian home. Thank Heaven I am not a partaker of your sin."

"But, mamma; it isn't an idol at all, and one really does see things in it."

"Anything you see in it is shown to you by the enemy of souls, to lead you to perdition. See the effect it has had on your father, already. He sees something in it, as you say, and goes right out without his dinner. I shouldn't wonder if you were its next victim. Have you been calling up the demon yet?"

"I looked in the crystal: but I didn't call up any demon."

"As I expected, unhappy child! And what did you see?"

"I can't tell you, mamma. I won't. But it's true that I'm very unhappy and—I must go!" Weeping again, as remembrance of her recent shock and grief came with renewed force upon her, she rushed out of the parlor and upstairs to her room.

Mrs. Harding looked after her wayward child with an expression that was more indignant than sympathetic. Just then a chime of silvery-toned Japanese bells announced dinner, but she gave no heed to the summons. Feminine curiosity was putting a great temptation before her. Looking into the crystal ball, from her point of view, was equivalent to seeking an interview with the Evil One; but, who would be likely to know if she did it? John was out; Libby in her room; no visitor would come, and no servant would enter the parlor, at this hour. It would be quite safe. Gingerly she put aside the alcove curtain and peeped in. Until now she had refused to visit, or glance into the gloomy recess, lest in conceding even so little she might seem to sanction the setting up of a sanctuary to the Prince of Darkness under her roof. But, since nobody could know, was it not her duty to find out what was in there? After the stronger illumination of the parlor, the dim light in the alcove hardly enabled her to make out

the crystal, at first. "They love darkness, for their deeds are evil," she repeated, and felt better for recalling that apposite sentence of condemnation. But when the curtains were dropped behind her, the soft radiance from the opalescent globe soon proved sufficient for her to see plainly enough. Again the mysterious clouds moved, but this time with swifter and more involved and whirling motion than before. Then, suddenly, instead of them she saw a cozy little dining room, suffused with an amorous rosy light, and in it two persons, a man and a woman. The man, whose left arm was around the woman's waist, with his right hand lifted a big bottle from the table and poured into two tall glasses a foaming liquid that frothed into beads of pearl and diamond. Then he and the woman took up the glasses, clinked them together, drank and kissed. "Disgusting! Shameful! Scandalous!" exclaimed Mrs. Harding, though up to that moment the tableau had represented simply abstract conduct, the faces of the couple not being sufficiently clear to add the spice of personality to the revelation. But just then she saw them distinctly. The man was John Harding! and the woman, that abominably good-looking little widow, Mrs. Blakely—about whom she always had her suspicions. Hungrily she watched for more, but in vain. The picture dissolved into clouds, that drifting away, left only a black mirror-like lake reflecting the placid moon.

Mrs. Harding uttered no exclamation, made no demonstration. Her wrath was too fierce and purposeful to find any vent in mere manifestation. But a crimson glow lit up the promontories of her thin cheeks, fiery danger signals gleamed in her eyes and the strident tone in which she told the butler—whom she found in the hall, prowling about for diners—"Order my carriage; at once," made that observant man say to himself, as he fled her presence, "The old lady has it in hot for somebody this time; sure."

II.

Mr. Daniel Webster Crippen was just about sitting down to dine alone, in his bachelor apartments, when his friend, Mr.

John Harding, was announced as "anxious to see him on business, immediately."

"Always glad to see you, John," he said cordially, "but particularly so now, when I was just about to feed by my lonesome, which I abhor, but have to do occasionally. It has so bad an effect on me that sometimes I actually think of sending for my wife to come home from Europe and keep me company. But then I reflect, what a pity it would be to spoil her little trip, and I restrain myself."

"How long has she been gone?"

"She and her mother went abroad seven years ago last Spring. I discovered that the mild air of the south of France was just what dear mamma's health required."

"Oh! how self-sacrificing you are! But what I wanted to see you about, Dan, was this——"

"Stop a moment, John. Is it anything requiring action in the next two hours?"

"No, not before ten o'clock to-morrow."

"Then let it wait until after dinner."

"We can talk while we eat."

"Talk business! No, indeed, John. When I eat, I eat."

"And your figure shows that, Dan."

(To be concluded.)

SHORTCOMINGS OF CIVILIZATION.

It is a civilization that does not rate human life at a very high value. It has not yet learned that either good or ill health is contagious, except where the ill health has some definite name and germ to legitimize it among the diseases. Nor has it learned that a poisoned or enfeebled brain cannot fully respond to the higher human nature, cannot concrete and fashion for daily use, the ideas whose roots are beyond the physical nature.—THEOSOPHIC WRITER.

The spirit is a mystery, but matter, if taken alone, is inexplicable.

In the shoreless ocean of space radiates the central, spiritual, and *Invincible* sun. The universe is his body, spirit and soul; and after this ideal model are framed ALL THINGS. These three emanations are the three lives, the three degrees of the gnostic Pleroma, the three "Kabalistic Faces," for the ANCIENT of the ancient, the holy of the aged, the great Em-Soph, has a form "and then he has no form."

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BROTHERHOOD.

THERE is a growing need for a magazine the pages of which will be open to the free and impartial presentation of philosophy, science, and religion, on the basis of ethics. The WORD is intended to supply this need. Ethics are founded on brotherhood.

It is our intention to give space to articles written in furtherance of any movement so long as the principal object is to work for the brotherhood of humanity.

Humanity is one great family, however widely separated by the prejudice of race and creed. We have a sincere belief in the idea which is only partially expressed by the word, "brotherhood." The meaning of this word is limited to each person, by his tendencies, inclinations, education, and development. There is as great a diversity of opinion concerning the meaning of the word brotherhood as there is with regard to the meaning of the word Truth. To a small child, the word "brother" carries with it the thought of assistance and protection by one who can defend it against its adversaries. It means to the elder brother that he has someone to protect. To a member of a church, of a secret society or club, it suggests membership. A socialist

connects it with sharing or co-operating, in an economic sense.

Incarnated, being blinded and drugged by sense impressions in a roaring tumultuous world, the soul does not realize its true position to its fellow souls.

Brotherhood is the indissoluble relationship existing between soul and soul. All phases of life tend to teach the soul this truth. After long study and continued aspiration, there comes a time when brotherhood is understood. Then the soul knows it to be the truth. This comes as in a flash of light. Flashes of illumination come to everyone at certain moments in life, such as the first connection of the soul with its body, the awakening to consciousness in the world as a child, and at the time of death. The flash comes, goes, and is forgotten.

There are two phases of illumination which are distinct from the above, a flash of illumination during motherhood, and the illumination of a Brother of Humanity. We know that the long months of pain and anxiety and sorrow, which precede the birth of the child, quicken the mother's feelings. At the moment of the first cry of the new-born child, and at the moment when she feels her life going out to it, there is a mystery revealed to a mother's heart. She sees through the gates of the Life of a greater world, and for a moment there flashes into her consciousness a thrill, a beam of light, a world of knowledge, revealing to her the fact that there is a oneness with another being which, *though her very self is yet not herself*. In this moment there comes a feeling of ecstasy, a sense of unity, and of the indissoluble link between one being and another. It is the most perfect expression of unselfishness, of brotherhood, of love, which we have in our human experience. The flash passes and is forgotten. The love, usually, soon dwindles into that of everyday motherhood, and sinks to the level of maternal selfishness.

There is an analogy between the knowledge of the relationship of the child to its mother, and the relationship of the twice-born man to the Atman or Universal Self. The mother feels the kinship and love for her child because, during that mysteri-

ous moment, one of the curtains of life is drawn aside and there is a meeting, a mutual understanding, between the soul of the mother and the soul of the child, of the one who is to guard and protect, and of the other who is to be protected.

The neophyte, through many lives of aspiration and yearning for spiritual light, at last reaches the moment when the light breaks in. He comes to this goal after many days on earth, after many lives in all phases, conditions, circumstances, with many peoples, in many countries, during many cycles. When he has gone through all, he understands the traits and sympathies, the joys and fears, the ambitions and aspirations of his fellow men—who are his other selves. There is born into his world a new consciousness: the consciousness of brotherhood. The voice of humanity awakens his heart. The sound is even as the cry of the new-born infant to its mother's ear. More: there is a double relationship experienced. He feels his relationship to the great Parent Soul as does a child to its parent. He also feels a desire to shield and protect, even as the mother would protect her child. No words will describe this consciousness. The world becomes illuminated. A consciousness of the Universal Soul awakens in that one. He is a Brother. He is twice born, a twice-born one.

As the cry of the infant awakens in the mother a new life, so also to the quickened man is a new life opened. In the noise of the market-place, in the stillness of the moonless desert, or when alone in deep meditation, he hears the cry of the Great Orphan humanity.

This call opens to him a new life, new duties, new responsibilities. As the child to its mother so is humanity to him. He hears its cry and feels his life go out. Nothing will satisfy him except a life given up to the good of humanity. He wishes to provide for it as a father, to nourish it as a mother, to defend it as a brother.

Man has not yet come into full consciousness of brotherhood, but he may at least theorize about it, and begin to put his theories into practice.

GREEN ACRE.

BY MYRON H. PHELPS.

SECRETARY OF THE GREEN ACRE FELLOWSHIP AND DIRECTOR
OF THE MONSALVAT SCHOOL.

RUSKIN once expressed the wish that somewhere in God's world an acre of land might be set apart to be God's acre, not of death, but of life to men. Such indeed is the consecrated spot whose name stands at the head of this paper, a spot probably known to but few of the readers of this journal, but which ought to be known to them all, and to all others of liberal and progressive spirit and broad altruistic feelings.

I say that Green Acre is not widely known; and this I judge to be the case since, were the opposite true, it would certainly be sought by thousands instead of only by the hundreds who seek it now. For Green Acre possesses combined advantages for rest and recreation of body and mind, and at the same time for gaining light upon the most important and fascinating problems with which man is concerned—those relating to his real, that is, his spiritual nature—unequaled, I believe, elsewhere in the Western world. It is for the purpose of doing something to aid in making known these advantages, that I have undertaken to prepare the present paper.

“What sort of an entity is this Green Acre?”—I fancy the uninstructed reader is inquiring—“Is it only a greensward—or is it a village, a hotel, a school, a church, or some literary, social or benevolent institution?”

It is neither of these and yet it embraces them all. Framed to meet human needs, its structure is analogous to that of man, having the triple organization and functions of body, soul and spirit.

Beginning our description, then, with the physical vesture, —with the least distinctively characteristic but very important matter of location and environment,—Green Acre lies on the Maine bank of the Piscataqua, here an estuary of the sea and more than a mile in width, about four miles from Portsmouth, and a mile from Dover, New Hampshire, with both of which towns it is connected by electric trolley, and near the Boston and Maine station of Eliot. As its name implies, it is primarily a smooth and verdant greensward, stretching back from the Piscataqua over the rolling face of the bluff which faces the river. Here and there upon this greensward are scattered many white winged tents, and in their midst, admirably situated upon the bluff, is the Green Acre Inn, commanding from its verandas a superb and very extensive view embracing a long stretch of the river and reaching even to the foothills of the White Mountains, seventy miles North West.

The dark blues and purples of these hills, the bright green fields of the nearer landscape and the broad silvery expanse of the river, give in this crystalline clear, luminous atmosphere a view which for quiet charm in general effect and exquisite beauty and delicacy in detail is rarely equalled. A finely cut and exquisitely colored cameo is suggested to the eye.

The sun dropping behind this landscape gives wonderful effects of light and color, due perhaps in part to the differing densities of superimposed alternating strata of land and sea air, with regard to which the common verdict of habitues of Green Acre is that they have seen such sunsets nowhere else. Frequently the sun nearing the horizon becomes as it glows across the stretches of salt water and meadow a dull red ball of fire, which sends over the mirror-like surface of the water a dazzling pathway of molten gold—a scene whose magnificence those who have witnessed it will never forget. Then looking up, to quote an enthusiastic writer,

"We find the Heavens declaring the glory of God, in the most wonderful wealth of color. Cloud-bank rises upon cloud-bank, rich hued and color-tipped, with bands of richest orange and scarlet let in between, while overhead the rose tones spread away beyond the zenith and the whole atmosphere pulses with color. * * * Such a setting of the sun is no exception; day after day does it burst forth thus in blossom as the crowning glory of the day, and these entrancing pictures are hung in the inmost chamber of the mind, forming part of its choicest furnishing.

"The sunsets at Green Acre, the beauty and gorgeous coloring of which we have never seen surpassed either in the Swiss Alps or in the Rocky Mountain region, are an important part of the wealth which Green Acre has to give to all who come within the horizon of its generous bounty. If we have ears to hear, the lecture platform gives intellectual illumination; if we have eyes that can look with the earnestness of childhood, we shall find a spiritual inspiration of greatest value in the pictures presented evening upon evening, as the sun, dropping its head in blossom of magnificent splendor, is folded away until another day."*

The Piscataqua at this point has a considerable tidal rise and fall, and the bathing is unusually pleasant and invigorating. The natural opportunities for boating are also unsurpassed, though much is lacking in the way of boat equipment, a remediable deficiency which there is reason to believe will soon be supplied.

Back and a little South West of the greensward, or Green Acre proper, is a charming tract of virgin pine forest, much prized as abounding in those delicate beauties of nature upon which Green Acre prides itself and which affords alluring retreats for those who delight in sylvan solitude. The pure country air, touched by the tonic of the sea and perfumed by the pines, is an endless source of health and vigor.

So much for the physical vesture of Green Acre. Now for the subtle vesture,—the mind and soul. To understand this more fully, we will go back in time about ten years.

For some years previous to 1894, Green Acre Inn had been a summer resort for cultured Bostonians. Whittier had been there and had drawn about him a circle of literary friends.

* Mabel Blair Tibbits, in "Mind," of October, 1899.

In the neighboring town of Eliot lived Moses G. Farmer, the famous inventor and electrician, whose only daughter, Sarah J. Farmer, had formed one of this circle. It was she who conceived the idea of what has come to be connoted by the term "Green Acre"—of a forum, under attractive and beautiful natural surroundings, for the free and helpful exchange of opinions on all subjects of human interest, particularly those relating to religious and spiritual life. Her own statement of the manner in which the conception came to her is as follows:—

"Green Acre was an original conception. The vision flashed upon me in June, 1892, as, in Boston, I was listening to a lecture by W. J. Colville on 'The Abundant Life' through the forming of the Christ within. The day was hot; and through the open window came a noise of traffic which almost drowned the speaker's voice. The people were so eager for knowledge of themselves that they sat patiently two hours at a time, three times a day. I looked at them and thought of the spot which Whittier loved and had found so restful—Green Acre-on-the-Piscataqua—and I saw them seated in a large tent on the green bank of this beautiful river, the cool breeze from the water fanning their cheeks, and I realized how much more receptive the mind and heart would be if the body were in such a cool and healthy environment; and I realized, too, how much more good would come from a summer's vacation if instead of being burdened with the effort of finding amusement for leisure hours, one's mind and soul could be refreshed by helpful thoughts, under spreading pines, in green pastures, beside still waters. The details of the work came quickly before my mind, and when we left the audience room I had it all. At that time I had not heard of the Congress of Religions to be held at Chicago the following year; and I regard my conception of Green Acre as an instance supporting my father's claim that invention is inspiration—that it is the catching, by the open eye and the listening ear, of that which is being given in its fulness to some prepared soul. Charles Carroll Bonney of Chicago was then working out the details of a work which should embrace the whole world. I caught glimpses of it unconsciously, and he always felt that I too was 'called' and that Green Acre had a part in the great work of *Unification*."

Miss Farmer began the realization of her conception in the Summer of 1894. The first year brought such men and women as Frank B. Sanborn, Edward Everett Hale, Professor

A. G. Dolbear, Lewis G. Janes, Ralph Waldo Trine, Henry Wood, Swami Vivekánanda, Professor Ernest F. Fenollosa, Mrs. Ole Bull and Mrs. Margaret B. Peeke.

An excellent general view of the thought and work done at Green Acre during the eleven years of its life may be obtained by glancing through the yearly programmes and noting the speakers and subjects which they have discussed. Among these, space permitting mention only of a few, we find Judge William C. Robinson, Dean of the Catholic University at Washington, on "The Essential Unity of All Religions;" Rev. James T. Bixby of Yonkers on "Constants and Variables in Religious Evolution;" Joseph Jefferson on "Dramatic Art;" E. P. Powell, of the *Independent*, on "Evolution of Individuality" and "Social Betterment;" Professor John Fiske of Harvard on "The Cosmic Roots of Love and Self-sacrifice" and "The Everlasting Reality of Religion;" Herbert Spencer on "Social Evolution and Social Duty" (paper); Henry Wood on "Industrial Evolution;" Edward Everett Hale on "Sociology," "Moral Duties of the Century," "The Larger Life;" Booker T. Washington on "Tuskegee;" Professor T. H. Hyslop of Columbia on "Problems of Physiology;" Professor Ernest F. Fenollosa on "Relation of Religion to Art;" W. D. Howells, reading of his "Etruria;" Elihu Thompson on "Electricity of the Future;" William T. Harris, LL.D., Federal Commissioner of Education, on "The Poetry of Emerson;" John J. Enneking of Boston on "Art and Its Relation to Industry;" Professor Lester F. Ward, LL.D. of the Smithsonian Institution on "The Real Moral Evolution;" Dr. Lewis G. Janes on "Cosmic Evolution as Related to Ethics;" Professor Cyrus F. Brackett, LL.D. of Princeton on "The Past and Present Outlook of Electrical Science;" Frank B. Sanborn on "Walks with Emerson and Thoreau," "Fichte and His Century;" Professor C. H. A. Bjerregaard of the Astor Library on "A Life-History of the Soul;" Smith Baker of Utica on "Constructive Philogeny," "Developmental Psychology," "The Human Brain and Its Needs;" Rabbi Charles Fleischer



"MISS SARAH J. FARMER, FOUNDRRESS OF GREEN ACRE."

of Boston on "Jesus as a Socialist;" Paul Carus, Ph.D., Editor of the *Monist* and *Open Court*, on "Religion in Science and Philosophy;" Mrs. Annie Besant on "Immortality;" Hezekiah Butterworth of Boston on "Immanuel Kant as a Herald of Peace," "The Prophetic Insight of Bishop Berkeley;" Rev. Geo. W. Hepworth on "The Ethics of Materialism;" Professor Nathaniel Schmidt of Cornell on "The Republic of Man," "Next Steps Towards the World's Peace," "The Philosopher as Poet, Critic, Allegorist, Mystic," "Count Tolstoi," "Geo. Fox;" Arthur W. Dow of Pratt Institute on "The Ministry of Art;" Joseph Leconte of the University of California on "The Relation of Biology to Philosophy;" Rabbi Joseph Krauskopf of Philadelphia on "Lines of Possible Reconciliation between Christians and Israelites;" Hon. W. W. Stetson, Maine Superintendent of Education, on "The Painter's Message to the Laity;" Hon. Frank L. Dingley on "The Evolution of the Newspaper;" Edwin D. Mead of Boston on "Dante's Dream of a Universal Empire;" Charles Johnston of New York on "Records of Inspiration" in India, Egypt, America, China, etc.; Rev. Adolph Roeder of Orange on "Symbol Psychology;" F. Edwin Elwell of New York on "The Message of the Sculptor;" Mrs. Helen Campbell on "Socialism;" Dr. Fillmore Moore on "Emerson's Debt to Nature," "The Simple, Sane Life;" Charles Malloy on "Emerson's Hymn to Nature," "Emerson's Indebtedness to the Bhagavad Gita," "Emerson as Poet and Seer."

In 1896, in order to synthesize that part of the Green Acre Work, there was organized the Monsalvat School for the Comparative Study of Religion, under the very able and successful direction of Dr. Lewis G. Janes, head of the Brooklyn Ethical Association.

The fundamental aim of this school always has been, and will continue to be, to extend to the teachers of all the religious systems in the world a cordial invitation to present their views under the conditions of a fair field to all and favor to none. One restriction only is imposed—that no one shall

criticise anyone else—that everything said shall be constructive—in order that harmony and good feeling may be preserved. The endeavor is made to secure the most capable representatives of the various faiths, and thus to provide a forum where all who will may hear them expounded from the living lips of the best qualified teachers.

Among those who contributed prominently to the success and interest of the school during the season just past should be mentioned Dr. Fillmore Moore, who for a number of years after the death of Dr. Janes directed the work of the school with much success, and has for years charmed everyone with his delightful talks on that plain and simple living which can alone give opportunity for comprehensive and deep thinking; Mirza Abul Fazl of Persia, whose beautiful character and great learning have won all hearts for his expositions of the Persian Revelation; Mirza Ali Kuli Khan, Abul Fazl's faithful and eloquent interpreter, the young nobleman of great talent and fine culture as well in the English language and literature as in Persian and Arabic, who has turned away from wealth and distinguished rank to the greater glory of serving, even though it be in poverty, his great spiritual teacher Abbas Effendi, the Master of Akka; Baba Bharati, who has brought to America a message from the very heart of India alive with local color,—who has moved many hearts by the fervor of his devotion to the Lord; and Swami Ram, a pure, beautiful and brilliant Hindu youth, who reaped from all who knew him a rich return of the affection which he freely lavished upon all.

From the inception of Green Acre, music has received much attention there, and the weekly, and occasional special, musical entertainments have reached and maintained such a degree of excellence that the Green Acre School of Music is very highly known and esteemed. Miss Mary A. Burnham (now Mrs. Dr. Albert Moore) was its first director. She brought together and organized a large corps of very competent artists and her work was exceedingly successful, continuing for six or seven years. Since Miss Burnham ceased

to direct the School Mr. Edward B. Kinney, the well-known organist and choir master of St. George's Church, New York, has taken charge of the music during several seasons with great success and satisfaction to all who have attended his entertainments. On occasion at all times during the history of Green Acre assistance of the highest artistic worth has been rendered by the distinguished Prima Donna, Miss Emma Cecilia Thursby; Mr. Walter Bogert of New York has given most sympathetic and artistic interpretations of Wagner; and during the past season Mrs. Mary L. Lucas, of New York, has charmed everyone by her sweet and perfectly controlled voice and attractive manner. It is worthy of note that Mrs. Lucas came to Green Acre this season without expecting to participate publicly in any way. She not only took charge of the music for the season, when she saw that the need existed, but has arranged to spend her summers there in future, purchasing land for the erection of a cottage. Other friends of Green Acre as well as Mrs. Lucas have purchased near-by property this year, which points significantly to a growing appreciation.

During all these years, from the inception of Green Acre to the present time, the word which has best expressed the ideal which has been constantly maintained is *Unification*—the perception of the agreements and likenesses between different races of men and different types of thought and development—the promotion of the spirit of Brotherhood and mutual helpfulness among all—the attainment of *Peace*, not merely in the technical sense of the absence of war, but in the real sense of the realization of the universal Oneness.

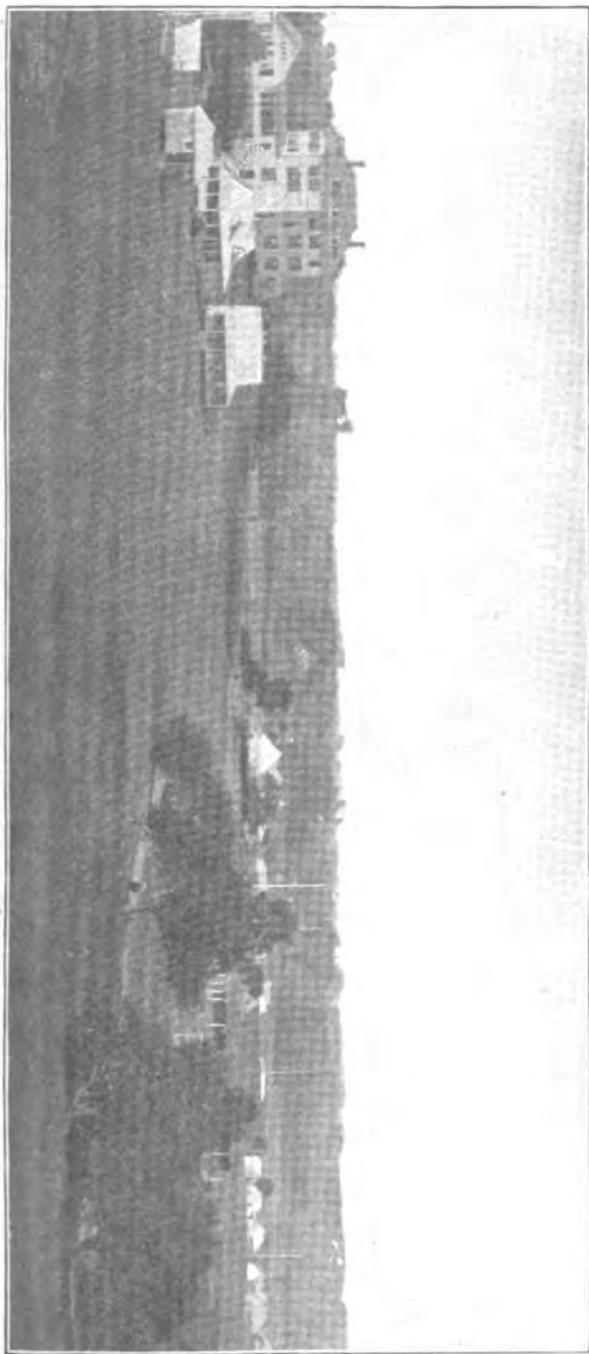
Such was the intellectual ideal which was the *raison d'être* of Green Acre's appearance upon the stage of life, and of which the promulgation is still the purpose of its conferences; such is the work which has been done there on the intellectual

plane, and such the intellectual atmosphere which has developed about it.

Let us now turn to the third or spiritual correspondence of Green Acre with its human prototype.

In man the intellectual powers may be represented by a pyramid with its apex toward the spiritual. The mind normally cannot grasp or formulate the spiritual; yet by intense and prolonged concentration it may in time be made to reach it, when the spirit will bloom forth to the consciousness. Then it is found that the mind had created forms which were only analogues of spiritual realities, but still were analogues. So here, the mental conception which we have found at Green Acre is *Unification*. The spiritual reality to which this corresponds is *Love*—that Divine purely spiritual love “of which the human passion is but the darkened and corrupted shadow, but which, searching, strenuous and pure, it is sometimes given to men to feel”;—love as an energy of life which binds the whole universe into one whether it will or not—whether from the intellectual standpoint it is aware of it or not. That Divine love is selfless and limitless, but penetrating and searching; so irresistible in its power that it holds all things living in its tender embrace and adjusts every condition of their existence according to their highest needs; to which nothing is great and nothing small; which extends the same infinite care to the blade of grass, the microscopic insect and the highly evolved intellectual human being; upon whose infinite expanse every atom, every tiny infusorian, rests in that absolute security which only infinite tenderness and infinite power can ensure; which inspires the infinite and tender watchfulness which provides for every existing thing the conditions needed for its most rapid advancement and leads it with entire safety to the highest fruition of its nature, and ultimately to its assured heritage of absolute knowledge and bliss; which never permits the affliction of living beings *except as affliction is necessary to lead them higher*, and as soon as they are able shows them the way to union with the Source of all love, the Lord of Love Himself.

"GREEN ACRE ON THE PISCATAQUA."



It is in the manifestation of this love in the hearts of men, the realization of it as the one fact of all facts in the universe, and the radiation of its influence when realized, that I hope and expect to find the great future, the exalted mission, of Green Acre. There are indications,—there were developments during this last season which suggest—that Green Acre is a vital centre of spiritual force and may become a radiating point from which a vast regenerating influence may go forth. It is already a place of convocation for men and women who feel the intuition of spiritual life—whose hearts are good soil for the reception of the highest truth. If now it is to go forward and achieve its full success—if, indeed, it is to gain any measure of real success,—it must also become a conscious focus for those who have felt in their hearts that Divine Love, the pure efflux of spirit, of which he who has had but a glimpse knows there is nothing else in life to seek, while he who has gained a continuous consciousness of it knows that he has gained all that life has to offer;—that this fire of love fed by the meeting of hearts—for when hearts meet light is radiated—may draw the fire from the ripe souls about, as many lamps are lit from a single flame;—that thus may grow a mighty conflagration which will break down all barriers and sweep through our beloved land from North to South and East to West, investing its dead religious forms with spiritual life, and bringing that spiritual regeneration which we must surely have if we are to be in any real sense the world-leaders which many of us now vainly fancy that we are.

Green Acre has not reached the point where it is to-day, standing, as it seems to stand, upon the threshold of a great expansion—of a great development in its force and influence—without passing through a fiery crucible of purification. The part of the world in which we live is materialistic and utilitarian to a degree which we can hardly realize until we compare it with other lands where the only ideal is spiritual and

the temporary life of the body is always regarded as subordinate to the unending life of the spirit. Because of this dense materialism no great ideal like that of Green Acre, based on a vision of spiritual reality, can come to birth among us without great pain and struggle. Miss Farmer's experience has verified this evidently necessary resultant of the environment. When she made known her vision to her friends, she found many to praise and applaud, but not one among those possessed of worldly means sufficiently moved to place a substantial sacrifice upon the altar of conviction. She saw herself face to face with this situation—that her ideal could never be realized unless she sacrificed herself to sustain it; and to her imperishable honor be it said that not even for an instant did she hesitate. Realizing this fact one day while on the street, without returning home she proceeded directly to her bankers and made such arrangements with regard to her property that whatever drafts Green Acre should require might be met. It was therefore only by the intense selfless devotion of one woman to her clear vision of benefit to the race—a devotion persisted in against the earnest and prolonged protests and entreaties of her financial advisers—that was possible that advance from the crass materialism about it which Green Acre represents.

The course which Miss Farmer so courageously adopted she has ever since maintained with unswerving courage and constancy. For a number of years the needs of Green Acre were liberally met at every point from her private purse. Firm in her invincible conviction that the Lord would in good time bring other of his servants to her aid, she saw her last dollar go to support her idolized cause without a murmur and with cheerful hope. Meanwhile her self-sacrificing devotion had gathered about her a group of friends whose united aid continued her work. For years the only support of Green Acre, with one exception,* has been the irregular and unsolicited contributions which have come to Miss Farmer's hands.

However well established Green Acre has heretofore been

in fact when viewed from an absolute or transcendental standpoint—however certain it may have been that the spiritual forces which control and guide the destiny of mankind would eventually bring to it the succor needed to perpetuate its life, these later years have been to those who felt a vital interest in Green Acre, and especially to Miss Farmer, years of great trial, and frequently of sore perplexity and anxiety. And even when in times of comparative ease the life itself of the institution was not in danger, the means at Miss Farmer's disposal, when compared with the avenues of useful work in support of her ideal which she saw opening about her, have been so inadequate that, in her expressive language, she has long felt that she was "tied hand and foot and whipped up to go."

Miss Farmer's financial difficulties culminated in the Winter of 1903 and 1904 in the burning of her parental home, Bittersweet, a beautiful residence near Green Acre made precious to her by many sacred memories, leaving her not only penniless but homeless—if, that is, this misfortune could ever occur to one possessed of so many devoted friends as Miss Farmer numbers.

But the darkest hour is always just before the dawn. This season Dr. Henry M. Leipziger, of the New York City Board of Education, hitherto a stranger to Green Acre, but whose broad and ripe experience had fitted him to quickly grasp its value, having happened—humanly speaking, we well know that in reality there are no happenings or chances in life—to hear of Green Acre, stopped for a day's visit on his way to a point further up the Maine coast. His day lengthened into something like a week, and the interest which he developed prompted a suggestion to Miss Farmer from his own experience which has ushered in a new era for Green Acre. That

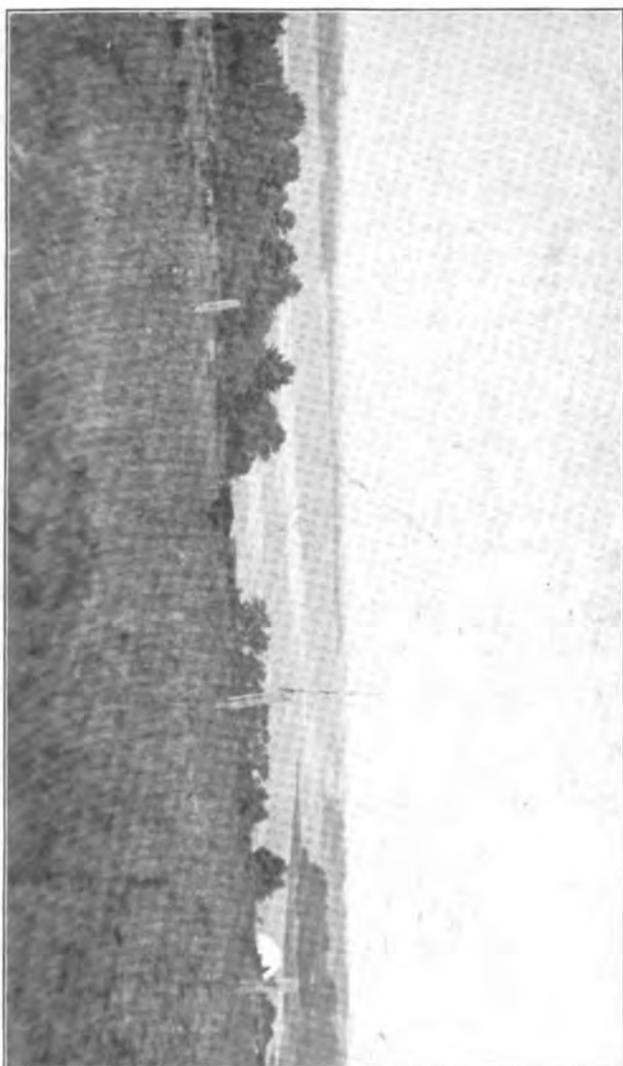
* That exception is Colonel Francis Keefe, Miss Farmer's brother by her parents' adoption, whose sacrifices to Green Acre have been hardly second to those of Miss Farmer herself.

suggestion was that an association be formed, membership in which should be open to all friends of Green Acre willing to contribute to it annually, by which means could readily be secured a permanent, reliable and adequate support, independent of the life or activity of any particular individuals. This suggestion was acted upon in due course, and the present status of the Green Acre Fellowship, a rapidly growing organization incorporated under the laws of the State of Maine, with a membership at the present writing approximating two hundred and subscriptions for the current year sufficient in amount to assure a Green Acre season in the Summer of 1905, is the result of about two months' work. Following the universal Green Acre precedent that all contributions should be wholly voluntary and unsolicited, the amount of membership dues has not been fixed, but left to the option of the subscriber. Membership in the association can therefore be secured by sending to the treasurer, Colonel Francis Keefe, of Eliot, Maine, a written application, accompanied by such a remittance as the means and interest of the applicant may suggest.

It is hoped that the increase of the Fellowship membership may long continue the promise of the first months, assuring to Green Acre the generous and liberal support merited by its elevated character and aims, and justified by the many directions in which its activities could legitimately and usefully expand. Dr. Leipziger has earnestly declared that this membership ought to reach five thousand names. Green Acre indeed richly merits this measure of success. Let only each of its friends make it a point of duty to lend to it the sanction of his name and influence, and we may rationally hope that it will soon become a national—yes, a world—power for the education and elevation of men.

I may add a word or two as to our plans for next year. The general lectures and musicals will be of the same high character, and probably given by much the same speakers and musical artists as in recent years. In the Monsalvat School for the Comparative Study of Religion it is expected that India will be represented during the entire season by the Hon. P.

"THE PISCATAQUA FROM SUNSET HILL."



Ramanáthan, K.C., C.M.G., of Colombo. Mr. Ramanáthan is of the Tamil (better known to us as the ancient Dravidian) race, which constitutes the chief population of South India and North Ceylon. He comes from the leading Tamil family of the island, was educated for the bar, was for many years the representative of his race in the legislative council of Ceylon, and is now the Solicitor General of the Crown. He is a man of sound culture in the learning of both the East and the West, and is, of course, a master of the English language.

As a spiritual teacher he commands the profound reverence of many of the most intellectual and spiritual minded of his countrymen. I myself, while recently in Ceylon, had the rare privilege of receiving his instruction for upwards of a year, which I found to possess a most remarkable quality of illumination and power of inducing acquiescence and satisfaction in the mind. There is no doubt that his teachings embody the most cherished ideas of India—stand for all that is finest, noblest and purest in it.

To us Westerners peculiar interest is given to Mr. Ramanáthan and his teaching, by the fact that he has written exhaustive commentaries on the Christian Gospels of Matthew and John,* which set forth, in two large closely printed volumes, a comprehensive and harmonious interpretation of the teachings of Jesus perfectly in accord with the doctrines of the Vedanta philosophy of India. A fact which indicates very impressively the high esteem in which Mr. Ramanáthan is held among his people as a spiritual teacher, the cogency of his interpretation of these Western Scriptures, and the important results which will probably flow from his work, is that, since these commentaries appeared, orthodox pundits of India have, for the first time in history, been impressed with the value of these books as spiritual guides, and have actually undertaken to translate them, following Mr. Ramanáthan's interpretation, into the Indian vernaculars, that they may be carefully read and studied by the people of India.

* These books can be procured of the publishers of this journal.

The coming of Mr. Ramanáthan arouses a desire to make a special effort to reach in the treatment of other subjects the same high standard of excellence which he is sure to impart to his expositions of the Vedanta, and there is much to encourage us to hope that this desire may be in good measure realized.

There is now in this country, engaged in the execution of an artistic and scientific mission, a very distinguished citizen of Japan, one of the great world-authorities on art and thoroughly versed in the religions and customs of Japan and China, Mr. Okakura-Kakuzo of Tokio. It is a great hope of those interested in the direction of Green Acre that Mr. Okakura may consent to reside with us next Summer and give a course of instruction on Confucianism and Taoism in their relation to life and art, which he is admirably qualified to do in the most perspicuous and thoroughly serviceable manner. These systems of thought are at present not understood in the West, nor is there to be found in Western literature material by the study of which an understanding of them can be gained. By giving us such an exposition, and afterwards putting it in permanently accessible form, Mr. Okakura would be doing a very substantial service to the entire world, in that he would thereby assist the West to understand the East, and thus facilitate the *rapprochement* of these great hemispheres, which present events show to stand sadly in need of more perfect mutual understanding. Mr. Okakura has not yet given us a definite assurance that he will co-operate with us next season, but he has taken the matter under consideration and has given us much reason to hope that his decision will be favorable.

The Persian Revelation (otherwise known by the regrettable appellations of Baháism or Babism, terms which impose a limitation not merited by the broad and inclusive character of the Revelation) will be effectively and ably presented by Mirza Ali Kuli Khan, with regard to whom I have spoken above, and perhaps by another Persian teacher who may be sent from the headquarters of the faith at Akka for this purpose; as well as by Mr. Howard MacNutt, of New York,

whose scholarly, intuitive and earnest expositions of this beautiful Revelation have won the hearts of many hearers in past years.

For the exposition of orthodox Christianity we have had the extreme good fortune to secure the assistance of so able, liberal and at the same time thoroughly representative a man as Charles Cuthbert Hall, President of the Union Theological Seminary of New York City. President Hall, it will be remembered, during the Winter of 1902-1903, delivered in India the Barrows lectures; and the broad and generous spirit which he then evinced, as well as the whole-souled and charming traits of character familiar to all who know him personally, ensure a treatment of this subject thoroughly in line with the ideals of Green Acre.

We are also fortunate in securing the co-operation for next season of Rabbi Charles Fleischer, of Boston, by whom Judaism will be presented. Rabbi Fleischer's great learning, broad sympathies and bright and energetic manner have made him many friends in Green Acre in the past.

It is further proposed to parallel the treatment of these several religious systems with an exposition of Modern Science and its relations to spiritual life. Professor A. G. Dolbear of Tufts College, whose engaging and sympathetic addresses at Green Acre in past years have given such great pleasure and satisfaction to all who have been so fortunate as to hear them, has consented to take part in this exposition. President Stanley Hall of Clark University has expressed to me his warm sympathy with the Green Acre work and the great pleasure it would give him to co-operate in it, if his engagements will permit. He has taken the matter under consideration. It is also hoped that Green Acre's old friends, Professor Brackett of Princeton and Professor Barker of the University of Pennsylvania, may take part in this conference upon Science and its higher relations.

It is proposed to perfect as far as possible the programme which I have outlined above, at an early date, and to lay it before various educational institutions during the coming

Winter, in the hope of thus attracting to Green Acre a body of serious students who are fitting themselves to influence the world precisely with regard to those matters which Green Acre has most at heart.

This paper would not be complete without reference to the camp connected with Green Acre, in which those old Green Acre workers, Dr. and Mrs. Fillmore Moore, are delightfully demonstrating each Summer the principles of living which they synthesize under the term "Simple sane Life." These principles are the working out of the propositions that wisdom requires us to dispense with all the adjuncts of life which are not actually needed for health and comfort, and to live as nearly as possible under simple, natural conditions; since these unnecessary adjuncts encumber rather than assist us, fetter us, in fact, in the pursuit of what should be our real objects. There has been incorporated into this demonstration so much artistic simplicity, genuine beauty of adaptation and careful and skillful attention to real needs, that this camp has become a favorite abiding place of Green Acre people, of whom the numbers seeking its hospitality threaten to far surpass the ability of the genial and universally popular Dr. and Mrs. Moore to entertain.

Nor can I omit to mention the very popular and successful School of Arts and Crafts conducted by Miss Frances H. Lyons; and the singularly attractive and inspiring instruction of Miss Ida C. Heffron in the Pedagogics of Art, accompanied by her admirable lessons in free-hand drawing.

I will conclude by saying that an arrangement has been made with the Editor of this journal for setting apart a certain space in each issue which will be devoted to the interests of Green Acre, and will contain so far as possible all the current Green Acre news, and from time to time the plans for Green Acre work, as these are formulated. If any persons who read this paper desire information regarding Green Acre in addition to that which it contains, any inquiries which they may address to this journal will either receive the desired information direct or in the next following issue.

NANA JIVA VADA KATTALAI:
OR,
THE ORDINANCES RELATING TO THE DOCTRINE
THAT ALL VARIETIES OF LIFE ARE
PHENOMENA IN SPIRITUAL
BEING.
TRANSLATED INTO ENGLISH FROM THE ORIGINAL TAMIL AND
COMMENTED UPON
BY SRI RAMANATHA OF SUKHASTAN.

(Continued.)

TEXT.

2. Pure Spiritual Being is Transcendent Spiritual Being (Atita Brahma), in which Power lies dormant.

COMMENTARY.

When Power lies dormant in Pure Spiritual Being, then is Pure Spiritual Being called transcendent Being.

Pure Being is said to be transcendent because it lies *beyond* all phenomena. It does not transcend Power, since Power is as spiritual as Being, and is not to be separated from it. When all phenomena disappear from the noumenon or substrate, Power lapses into it, gets absorbed in it.

This complete in-volution of Power into Being is witnessed in deep spiritual communion. The natural man thinks that his thoughts are himself; and the proof that he exists is said to be

that he thinks. "*Cogito, ergo sum*" represents this belief. This is no doubt the experience of most people, but the best of human beings, called Sages, or the sanctified in spirit, do not think except at will, except when they wish to think. Those who try to live a moral life know the art of dismissing *bad* thoughts, but very few of them have practiced the art of dismissing *all* thoughts, good as well as bad. The truth is that it is possible by due training and culture to isolate the spirit in man from all sense-impressions and thoughts, so as to cause it to stand alone, unspotted, immaculate, pure. When freed from all bonds of thought, which are fetters of flesh, the spirit is observed to be without bounds, limitless, absolutely pure.

In this great spiritual experience, known as *ātmā darśana*, the fact of phenomena being different from the noumenon is established beyond doubt. This proof is not available to the unqualified man, whose entanglements in worldliness hold him in captivity to the flesh, but it is available to the mature spirit who, being depleted of the sense of "I" and "mine," is broad in love and strong in faith and therefore qualified to profit by the instructions of those who know the art of lifting wholly the veil of thought which hangs before the throne of Infinite Love and Light.

By means of the spiritual experience called *ātmā darśana* or *kaivalya* by Sages of India, and *monogeneia* or *Jahīd* by Western Sages of old,* may be conceived the state of *Atita Brahma* when It exists with all Its Power involved within Itself. Knowledge of the transcendent Being in the deepest spiritual communion is certified by the sanctified, by those who have been cleansed of every trace of worldliness and who are therefore said to have overcome the world.

Having known *in their own inmost being* the Transcendent Lord called *Atita Brahma*, it is needless to seek to know Him *elsewhere*. Just as a man who has lived all his life in a thick jungle, on being led into a house sees the open space bounded

* John 1, 14; Psalms of David xxii, 20.

by walls and roof, and on being told that the space so enclosed is a house, feels no need of seeing other open spaces in other enclosures to feel assured of the existence of space everywhere else, so the spirit which has been admitted into fellowship with God, in the arena of *its own being*, knows also that everywhere He transcends phenomena. All spirits which have been thus sanctified certify to the existence of the transcending Deity, the Atita Brahma. The Veda and Jñāna Sastras are full of records of such cases; and even at the present day, when civilization is so steeped in worldliness, suitable spirits have not been denied a chance of coming into contact with those who are in constant fellowship with the transcendent Deity, and learning from them the truth that within man's body is the spirit called the Knower; that the Knower is different from his ministers, among whom are the thinker (manas), seer, hearer, breather, etc., as will be seen later on in this work; that the Knower may be isolated from all his ministers of knowledge and action and made to stand alone; that standing aloof from all that is made of flesh or earth, he becomes pure or sanctified; and that it is then and then only that he will be granted the unspeakable blessing of knowing the Infinite Immaculate Being who, transcending all phenomena, exists by Himself as peace absolute, with His Power involved in Him.

TEXT.

3. When Power being evolved becomes diffused throughout Pure Spiritual Being, Pure Spiritual Being, so pervaded by Power, which is then called Parāsakti (Supreme Power or Holy Spirit), is the *Supreme* Spiritual Being (Parabrahma).

COMMENTARY.

When Pure Spiritual Being is pervaded by Its own Power, It is said to be plenary enough for Grace, Its highest function. On Power being withdrawn from the centers in which it worked throughout the universe (like what we see in a person in deep sleep, when all his activities are withdrawn from the

faculties of thought and the senses), the Being of the universe becomes as still as the being of man in sleep. A mother's love is in its full tide of good work not when she is asleep or in a revery, but when her mental power stands diffused throughout her being. Even so, the Grace or infinite Love of the Universal Being is capable of flowing all through the mineral, vegetable and animal kingdoms yet to be created, only when He is pleased to make His Power pervade Himself in all directions.

The *source* of everything is the Pure Spiritual Being called the Transcendent Brahma, but as no evolution can take place without the pervasion of Power, the Power-pervaded Spiritual Being is spoken of as *para* or *supreme*, referring to Its matchless and irresistible work of mercy of redeeming souls from the captivity of corruption (*avidyā*).

TEXT.

4. From Power, hitherto unmarked by characteristics, appeared three phases or expressions of Being (*gunas*), called Peace (*sattva* or *śānta*), Domination (*rajas*), and Disintegration (*tamas*).

The pure peace phase (*śuddha sattva guna*) is also called Bliss-form Power (*ānanda rūpa śakti*).

The pure domination phase (*śuddha rajas guna*) is also called Life-form Power (*śīta rūpa śakti*).

The pure disintegration phase (*śuddha tamas guna*) is also called Truth-form Power (*sat rūpa śakti*).

COMMENTARY.

The author now speaks of the *Brahma gunas*, not of the *prakṛiti gunas* or phases of *Nature*, which latter are referred to in sections 6 *et seq.* (p. 12.)

Of the three phases of the Infinite, known as Peace, Domination, and Disintegration, the disintegrating phase is said to be *sat rūpa* or Truth-form, because all phenomena, being a series of changes from second to second, are not real. A cloud,

a tree, or even this body of ours, as each has changed from what it was at ten o'clock to-day, has changed the next second. Phenomena are therefore said to be false. But the substrate or noumenon on which phenomena manifest themselves is unchangeable, everlasting. The Power which causes the false phenomena to fade away, which disintegrates them, and so enables intelligent beings to see the real, is deservedly said to be Truth-form (sat rūpa).

It is called *tamas* (from root *tam*, to cause to fade) because it breaks up or destroys all phenomena. It is *sat rūpa* because by the destruction of the false, the true, (sat)—the eternal unchangeable substrate,—is seen.

Tamas was the first of the *gunas* to come from Spiritual Being. This is expressly declared in the *Maitrāyāni Upanishad* as follows: "In the beginning was *tamas* alone. It was in *Paramātma*, moved by whom, it differentiated itself. Then it became *rajas*. Then *rajas*, being moved, differentiated itself and became *sattva*."*

From *tamas*, or the Power of disintegration, appeared the Power called *rajas*, *rajatva* or domination, even as firmness of the body came from the fluidity of semen.

Another name for domination is Self-luminousness (*ĕit rūpa*), by virtue of which Power the Infinite gives light and power to all things, and thus becomes the Guide, or Life of all life, while It is Itself independent of everything. Neither the senses, nor the faculties of thought and discrimination, nor the vital breaths, functioning in divers ways as digestion, nutrition and the like, nor the faculty of procreation, can carry out their respective functions except for the domination phase, or *rajas guna*, or *rājatva*, of the Infinite. The *Talavakāra Upanishad* declares,—“That which is not expressible by speech, but by which speech is expressed; that which does not think by mind, but by which mind thinks; that which does not hear by the ear, but by which the ear hears; that which does not live by

* *Maitrāyāni Upanishad*, V. 2.

breath, but by which breath draws life; know That alone to be Brahma.*

Then lastly came, like rest from labor, *sattva guna*, or Peace-phase, called also Bliss-form Power, sweet beyond measure. The sweetness of human joy, the sweetness of expression in a face, the sweetness of taste in fruits, are all reflections of the spiritual sweetness called Bliss (*ānanda*).

*Talavakara Upanishad, I, 3-9.

SENATOR HOAR'S GRACE.

The Hon. George F. Hoar, though one of the worthiest of men, was unfortunately not a very good boy. He had been carefully reared by his parents in good old Puritanic style, and often merited pretty stern repressive treatment. On one of these occasions, while the sting was still rankling, it chanced to be his turn to say grace at the table at the next meal. Bowing his head reverently he began:

"Thou preparest a table before us in the presence of our enemies."

SEMPITERNAL BEING.

Everything in the universe, however transitory and varying may be its garb and its changes, has an external seed. Beyond all changes, is that which changeth not, and the vestiges of Nature conceal eternal Nature herself. Behind the qualities of a thing there must be an entity to which the qualities belong: a thing cannot be *all* attributes—there must be a reality somewhere.

PLATO ON EDUCATION.

ALKIBIADES I.

BY ALEXANDER WILDER, M.D.

PART I.

PLATO has paid a tribute to Sokrates by representing him as the principal personage in the Dialogues. We do not, however, see in him the familiar frequenter of the agora whom Xenophon has depicted, but a very different individuality. It seems to have been a practice of many ancient writers to avoid the appearance of speaking dogmatically by representing their peculiar sentiments as uttered by some noted personage. In this way Sokrates as we find him here is little else than a personification employed by Plato in setting forth his doctrine.

Many of the compositions, it will be observed, are distinguished by the name of some individual who is represented as taking part in the discussion, or at least as affording a theme. In the dialogue known as "Alkibiades I," the persons represented are Sokrates and Alkibiades, the philosopher and his favorite pupil, afterward distinguished in Athenian history. The young man was of illustrious descent, and, having lost his father in battle, had become the ward of Perikles, his uncle. He possessed most attractive personal qualities and rare ability, and both he and Sokrates rescued each other from imminent peril on the field of battle. It is not wonderful, therefore, that there was the affection between the two which individuals entertain who have encountered danger together.

Xenophon also declares that while Alkibiades was a follower of Sokrates his conduct was praiseworthy. But he had become likewise familiar with the Sophists, and the influence of their modes of teaching operated to weaken his confidence in moral principle. At this time, the standard in Greece and the East was deplorably low, as indeed the works of Plato indicate, and practices which in modern times are regarded as too abhorrent even to mention were then common, and seem actually to have had many defenders. Despite his profound esteem for the man, Alkibiades failed to imitate Sokrates in virtue and self-denial.

The dialogue begins with an allusion to a general estrangement of his friends. Sokrates remarks it, as though to emphasize his own fidelity, "I was the first of your admirers," says he, "and when all the rest had ceased to be such, I alone did not withdraw myself." He then explains that he had refrained for many years from speaking to him because he had been divinely restrained, "The reason is from a demonian power," says he, "and as it no longer offers opposition, I have come to you now."

It will be remembered that this recognition of a divine voice admonishing him constituted one of the accusations brought against Sokrates before the dikasts of Athens. He explained it in his Defense, as a certain divine and spiritual influence which sometimes held him back from a purpose. When the father of Theages brings his son to him to be instructed, Sokrates names the several branches of learning and recommends him to apply to distinguished teachers, as he himself was not a scholar. The young man protests against being put off in this way. He had observed that others who knew nothing before they associated with Sokrates, had become in a very little time better than those to whom they had before been inferior and he desired to become such as they were.

To this appeal Sokrates responds by telling of his peculiar guidance, "There is by a divine allotment," says he, "a certain

demonian power that has accompanied me from when I was a child. It is a voice which, when it is perceived, always signifies to me that I shall relinquish what I am about to do; but it never at any time prompts me. And if any one of my friends suggests anything to me, and the voice is perceived, it dissuades me from that very thing and will not suffer me to do it."

In this significant statement is found the germ and vital principle of the Platonic teaching. It was the aim and purpose of the philosophic discipline to exalt man to God, and this is effected by the revealing of the divinity in the human soul. There can be no speaking of God perceptible except to a being of kindred nature to apprehend its purport. The first lesson in philosophy and true spiritual experience accordingly inculcates this fact as the initial truth to which all other truths are sequences.

Apuleius tells why Sokrates was never prompted to action by his monitor, but only restrained. He was exceedingly perfect in his nature and moral quality, and did not stand in need of such impelling, although he sometimes required to be forbidden when there was danger in anything which he was contemplating to do. When he was thus admonished, he was enabled to use precaution, and would desist from his purpose, perhaps to resume it at a subsequent period, or to enter upon it in some other way.

It is not to be supposed that such a monitor would exhibit any extraordinary display. There is some analogy presented in the story of the Hebrew prophet, Elijah. When he was at the mystic cave of Horeb, it is recorded that "a great and strong wind rent the mountains and shivered the rocks, but the Lord was not in the wind; and after the wind, an earthquake, but the Lord was not in the earthquake; and after the earthquake, a fire, but the Lord was not in the fire; and after the fire, a still small voice." Then the prophet, covering his face with his robe, went forth to receive the communication.

Very similar to this was this perception of a voice to Sokrates. The writer of the book of *Deuteronomy* appears to

have given the proper explanation. "The word is not in the sky above, nor beyond the sea," he declares, "but it is very near—in thy mouth, in thy heart and in thy hands." It is not speech or desire, but a divine something far superior to both, and nearer than thought itself. It may be asked whether it is subjective or objective, whether it is uttered in the heart or into the heart. To answer this intelligently, it is necessary to know both God and man. From one point of view the divine sign and voice may seem to originate with the individual; from another they are seen to be from above.

In this dialogue the ambitions are described and some of the unworthy actions vaguely suggested, which marked the career of Alkibiades. He was beautiful in person, of noble family, and wealthy. Boasting of these advantages he acted as a lord over his admirers, treating them as his vassals and subordinates. He was not yet twenty years old at the time of this supposed conversation, yet he had proposed to take an active part in public affairs, and even aspired to honors greater than those enjoyed by Perikles, his uncle and guardian. He would be master in the commonwealth, and likewise over the other Greeks, and even thought to rule foreign peoples, like Cyrus and Xerxes of Persia.

Sokrates now interrogates him as to his fitness for what he is contemplating. Alkibiades is obliged to acknowledge that he has only received instruction in the common branches of elementary learning; and that in relation to such arts as house-building, divination, medicine, shipbuilding, he is unable to say anything. Sokrates then asks concerning his conceptions of justice. What master had taught him how to distinguish what was just and what was not? Alkibiades attempts to assert that he could know by other means than that. Sokrates, however, presses the matter closely and he replies that he presumes that he learned it from the people. But he is then asked how those could teach who did not know it themselves. Upon questions of justice and injustice the people differed, Alkibiades admits. Sokrates reminds him that he was contem-

plating to go to a public assembly to advise the Athenians and to counsel them upon a matter of which he himself knew nothing. But, pleads Alkibiades, they seldom deliberate whether things are just or unjust, but look to what will be most promotive of their interests; hence he inferred that justice and interest are not the same. Sokrates challenges him to prove that what is just is sometimes not a person's interest. After being crowded to several crude and contradictory statements, Alkibiades is compelled to give answers which include both views; that some honorable actions are evil and yet that nothing is evil so far as it is honorable. He is then led to the confession that he really does not know that of which he had been so confident, and that ignorance, when it relates to things of the greatest moment, is then most mischievous and disgraceful. If he were to be sailing in a vessel, he would commit the steering of it to an instructed pilot, yet he was now rushing to take part in affairs of State before he had been taught at all.

Those who managed the affairs of the State, Sokrates remarks, were also ignorant, except a few, perhaps Perikles. At this, Alkibiades calls to notice that Perikles was said to have become wise through intercourse with wise men. But he fails to show any one, who became wise by associating with Perikles. Even his own sons were not wise. Sokrates then describes the pains taken to instruct and educate the Kings of Lacedæmon and the royal princes of Persia, against whom Alkibiades proposed to contend. He could not be superior to them except by application and skill. "Be persuaded by me," Sokrates adds, "and by the inscription on the temple at Delphi: 'Know thyself.'"

Alkibiades asking to whom to apply to be his preceptor, Sokrates replies: "My guardian is better and wiser than Perikles, who is yours. He is the deity that did not let me talk with you before to-day. Trusting to him, your epiphany and manifestation will be through none other than myself."

The discourse sets forth the fact that we all must learn, that of ourselves, although we may be confident and think

NOTE. I had a friend, a physician, a man of considerable attainments, as a student of philosophy and in scientific research, as well as in the actual practice of his profession. He was known to all as a man of a decidedly analytic trend of thought, and as singularly practical in his ideas and methods. When he passed away, after a long and useful life, many years of which had been spent in New York, where he was much loved for his goodness and admired for his wisdom, there was sent to me a package containing the manuscript of the following pages. I publish it here as an illustration, not without interest, of a peculiar phase of psychological development; for no one, even among his most intimate friends, ever suspected the matter of fact and eminently practical Doctor Ellis of being a dreamer. The most curiously interesting feature of the development referred to, is the fact that certain other pages tied up with the manuscript furnish proof that the learned Doctor really believed the incidents related by him to have been his own actual experiences in former

B. E. G.

MY FORMER LIVES.

(Continued.)

I WAS very fond of horses. To me those docile creatures with their great, deep, intelligent eyes were not only things to use, but were real friends to be trusted and loved. So I was nothing loth to care for them, but the rather I enjoyed rubbing them down and feeding them and making them ready for my master to ride, and doing all those things for them which others thought themselves too great to do. The horses never grew angry and struck me, nor let me go hungry and without a bed. When my master in his drunken anger kicked me out of his tent because he had stumbled over his saddle, which was in its proper place, I went to where Chinchu was tied to the great wagon and curling up by her warm flank I slept soundly until morning.

I did not spend a happy childhood among the Mongols of Tartary. My earliest remembrance of them was of holding the bridle for a great bearded and rough voiced soldier, while he gave orders for the loading of his fine draperies and wearing apparel, and his women—all his booty from a robber raid into the beautiful mountain country where I was born. I, too, was a part of that booty, but being a boy and fond of horses, I might escape being a slave by becoming a soldier—a butcher.

Now we were moving to new pasture lands, and my master and his men were off on another robber raid against their neighbors.

My fondness for horses led me always to seek that part of the camp where they were kept. In this way I became familiar with all their needs and care, as well as their own habits and dispositions. It soon became known that I could handle and control even the restless and fiery ones that soldiers in their ignorance called "vicious." After I had tamed the black stallion "Tambril," the leader of the wild herd, Genghis Khan himself sent and commanded my presence at the big tent. As he had also ordered that Tambril be brought at the same time, I rode him straight up to the tent and dismounted only when we had come to the very door. The great fierce Genghis Khan would have been angry and severe with any one guilty of such presumption, but when he saw me riding Tambril, he was so astonished that he forgot to be angry. From that day he put me in charge of his own horses, and that was how I first met and knew and loved my Chinchu. What a beautiful creature was Chinchu! She carried me many leagues and shared storm and sunshine, march and camp, and even food with me. She was always faithful, always devoted, always ready. She was more than servant: she was comrade.

We had crossed wide billowy expanses of prairie and had come to the woodland and the river. Here were fertile cultivated fields, with flowers and fruits and grain for Chinchu.

Here were villages, and a few marches farther, on the other side of the great plain, nearer the mountains, was the great city,

and Mohammed's Army. There was to be a great battle, and, as Tambril had become the battle horse of the great Genghis Kahn, I had become a soldier and was to ride Chinchu into battle and so gain a share in the spoils when the Moslems were defeated.

The great battle was fought on the open plain. All day long we fought until, as the sun went down, Mohammed's Army drew slowly away toward the city and at night retired within its walls, leaving us victors of the field. My first care was Chinchu. I examined her closely, jealously searching for the slightest scratch or hurt. I marvelled that I found none. She had borne me with a glad rush in the first charge, and had used the intelligence of a trained soldier in turning this way and that as need arose, to give me the least advantage over my opponent. I let the bridle fall and fought with both hands for she needed no guiding. As I fought so desperately she seemed to know and understand that I was thinking of the spoils and the riches I should win and of the gay caparison and rich trappings I would deck her with, and the grain and the salt for her. She had come through the fight all unhurt. I watered her and fed her and rubbed her until her brown hair was clean and smooth, and then, together, we laid on an old tent flap and slept.

The next day the siege of the city began and was pressed on for three weeks until the town was taken, all but the citadel itself. The defeated soldiers were marched outside of the ruined walls and slaughtered. The women and children were sent back to the camp to become slaves and servants just as I had been twelve years before. The town was given over to the soldiers for pillage, and much rich booty was taken. There were large stores of robes and cloth rugs, of bridles and saddles studded with gold, fine and delicate fabrics for ladies, with rings and jewels and dainty foot gear, for these Mohammedan ladies were very sumptuous in their adornment, and their apparel and trinkets would be very pleasing to our Mongol women folk.

The citadel remained untaken and Genghis Khan offered a

talent of gold and half the booty found therein to him who would first find an entrance. For another week the siege was kept up night and day, until only the brave governor of the town and his wife and twenty soldiers were left, and still we had found no way of entering the citadel. The governor's wife fought as bravely and as fiercely as did he, and, as but one narrow causeway permitted any approach to the high wall, the few held us at bay. One day in riding Chinchá around the base of the great rock on which the citadel was builded, at a certain point she refused to pass a peculiar rock lying near the pathway which, on dismounting and examining, I found had been rolled down upon and nearly concealed a crevice in the rocky hill. A luckless soldier had been caught and crushed between the rock and the wall of the crevice and held there. He was long dead and the putrid odor had stopped Chinchá. I, with the assistance of two soldiers who followed me, rolled away the stone, and finding that we had opened a secret passage way, we entered and climbed a long series of stone steps into the very heart of the citadel where the governor was making his stubborn defense. He was hurling stones down upon our soldiers, his wife and a few soldiers breaking and bringing the rocks to him. We drew our curved swords and forced them over the walls into the very arms of the Mongol host. And so I won the talent of gold and half the store concealed in the citadel, whatever it might be. It was a prince's ransom. Gold and jewels and silver and silks and precious oils and perfumes, which had all been gathered here as in a final place of safety.

After all the booty had been gathered, Genghis Khan ordered me to transport his share and mine, back to the great camp on the Tartar Plain. For this I had a guard of a hundred men well armed and mounted on fleet horses. The priceless jewels I kept on my own person. I rode Chinchá. The beasts were heavily laden and so we traveled slowly. When we were fifteen days journey from the city, I dismissed the guards, sending them back to the army, and continued with

the treasure accompanied only by the slaves who led the camels bearing our precious freight. As I journeyed I said to myself "Why not turn to the southward and sell all this to the merchants, and so escape with riches and return to the mountains where I was born, and whence I have been cruelly dragged by the hordes of this same Genghis Kahn. The bones of my parents were whitening there and as the Mongols have abandoned the land as not worth the holding, I should be safe from their vengeance." This I determined to do.

Genghis Kahn, occupied with the war, would not for months know that I had proved faithless, and if he should, there were numerous bands of robbers on the wide prairies and how could he know but that I had fallen a victim to some of them?

In a year I had disposed of all of the goods, and had received for them gold and jewels, and with two trusty slaves I started for the shores of the Sea of Aral. Our route led us across the great highlands and prairies between the city of Bokhara and the great home camp of Genghis Kahn.

I traveled as rapidly as possible but was impeded by the supplies necessary to so long a journey over so wild a country. I had also to carefully avoid all camps, lest I be apprehended by some of the Tributaries of the Great Mongol chief.

Early one morning I came suddenly upon a small party of horsemen, one of whom rode a black stallion of enormous size. On seeing us they made a sign of parley, but I dared not meet them, for I knew the black horse was Tambril and the rider no less than Genghis Kahn himself on a hunting trip as he was returning from the war. The main body of his army must be within a few leagues. Chinchu was fleet and my only chance for safety lay in flight, and my only hope in her swiftness and endurance. I ordered the slaves to approach the chief and his party, hoping thus to divert them from me while I dashed away from them. But the chief had recognized Chinchu and her rider and gave chase. Chinchu, nimble of foot and quick of eye and firm of muscle, quickly widened the distance between us and the black stallion with his big rider.

All would have gone well but as I turned to look at the pursuer, a long silken scarf into which I had sewn some of the largest gems, to keep for myself, fell, and becoming entangled about Chinchá's feet, threw her violently, breaking her fore-leg, and so leaving me at the mercy of the great swinging scimeter which the next moment crashed through me, cutting off all hope of escape and preventing my restoring to Genghis Khan what my avarice had stolen from his greed.

And so Chinchá and I were not parted even in death.

(To be continued.)

LIGHTING THE LAMP.

"The Spirit of Man is the Candle of the Lord."

Zoroaster was once approached by a well dressed person, who said: "Teach me wisdom."

Asking the man to follow, Zoroaster led him into his hut. There he gave him a lighted lamp and said: "Ignite this other lamp which stands before you." The man tried several times to light it, but in vain. After carefully examining the lamp, he turned to Zoroaster and said: "Why the wick will not light because there is no oil, but only water in the lamp." Zoroaster replied: "Then pour out the water and put in oil." The man did as he was bid, and tried again, but failed for the wick was still soaked with water. "Dry the wick," said Zoroaster. The man did so and then found it easy to ignite the lamp. "Now farewell," said Zoroaster, "I have satisfied your wish that I should teach you wisdom."

At this statement the seeker for wisdom expressed dissatisfaction, whereupon the wise man continued, "You are the lamp which refused to be ignited, but if you produce in yourself the right condition, then the Light of Wisdom will be lighted within you."

THE MIRROR OF THE SOUL.

(Concluded.)

NO stock and bond operator in New York was bigger, fatter or better-natured than Dan Crippen. His large, plump face, always smoothly shaved and smiling, looked innocent and guileless as that of a baby, and the unsophisticated were apt to wonder how he could ever hold his own among the very shrewd persons by whom he was surrounded. But the shrewd persons voiced the experience of years when they declared Dan "a very hard proposition" and affirmed his ample ability to hold not only "his own," but other people's own also. In his oily, slow-going, easy fashion, he generally managed to get things about as he would wish to have them, and those who ran counter to him were apt to find therein matter for reminiscent regret. But he never hurried himself, even to get square with an enemy, nor would he allow either the making or the losing of a fortune to spoil his dinner.

The meal ended and cigars lighted, Mr. Crippen resigned himself to the inevitable and told his guest to "fire away with the story."

"It isn't much of a story in point of length—simply that Joe Semilte is selling us out."

"If you say so, I take it for granted you know. But it's a pretty serious thing to say."

"He has given an order to Scollet, of Scollet & Crimp, to sell fifteen thousand shares of P. X. & Q.; or, at least, if he hasn't given the order yet, he will."

The placid big man looked as if he hardly understood how his friend could speak so positively of another's intentions.

"But," continued Mr. Harding, "isn't it a sickening illustration of what humanity has come to, that three men can't go together into a little pool like this on P. X. & Q. without one of them proving a traitor and trying to sell out his associates?"

"The percentage of unreliability would seem to have risen from 8 1-3 at the commencement of the Christian Era to 33 1-3 now. At that rate, in a few hundred years more, every man will be picking his own pockets."

"Away with your fantastic speculations, Dan. Come down to business. Let us settle now what we will do with that rascal to-morrow; whether we will smash the pool ourselves or set a trap for him."

"Oh! The latter, by all means. We have gathered in about all the P. X. & Q. preferred that is likely to come on the market, excepting perhaps some three or four thousand floating shares. If he sells fifteen thousand, he will have to borrow of our broker to make his deliveries. And if we give the order not to lend a share, Joseph will be in a hole. We will have taken all he offered, and demand the stock."

"It is easy to predict his end."

The Widow Blakely was already entertaining at dinner Mr. Jonas Warder, a rich old bachelor who had been so long teetering on the edge of a proposal that she had almost lost patience with him, when a scared-looking servant whispered to her that "a strange leddy, who wouldn't give no name," had forced her way into the parlor, "and said she'd see you right quick, Ma'am, or know the reason for why not."

How exasperating it was! No doubt some foolish friend with a crude idea of practical joking had come, uninvited, to dine with her, and thought that sort of performance funny. And, of course, her pernicious inspiration must occur just when Mr. Warder looked as if he had made up his mind, at last, to propose. A woman like that ought to be branded. But,

in good society, one learns to take very bitter medicine with a smile, so Mrs. Blakely gracefully begged to be excused for a few moments and went to the parlor, giving no outward sign of her great annoyance.

"Mrs. Harding!" she exclaimed, in surprise, at sight of one she could not imagine intending any joke.

"Since you recognize me so readily," replied the visitor grimly, "you will, no doubt, find it equally easy to understand why I am here."

"I do not. Unless it is that you have come to dine with me."

"I fancy my family is already more than sufficiently represented at your table."

"I certainly do not understand you. Pray to what am I indebted for the honor of this visit?"

"I have come to take my husband away from you."

"Your husband! Take him from me! Why, woman, what is the matter with you? What have I to do with your husband? I have not even seen him on the street in a month."

"You need not try to deceive me. I know him, and I understand you, smart as you think yourself. You cannot pull the wool over my eyes. How dare you stand up before me like that, when I know you are hiding him in this house at this very moment. But I shall have him out, even if I have to call the police to aid me."

The enraged woman's shrill voice had grown louder and louder, as her excitement increased, until Mrs. Blakely—who was at first fairly paralyzed by astonishment—became frightened, and, dreading that her scandalous vociferations might reach the ears of Mr. Warder, in the near-by dining room, begged her to speak more moderately—"Please! Please! Don't shriek so!" she pleaded. "I have company to dinner and cannot spare time now to convince you of your error. Come to-morrow and you will do me the justice you cannot in your present excited state."

"To-morrow! No. You cannot get rid of me in that way. I know who your 'company' is and I mean to take him home with me. Haven't I seen you drinking wine together? Think of it! He is old enough to be your father."

A pale, horrified face, the face of Mr. Jonas Warder, showed itself for an instant between the portières dividing midway the long parlor, then vanished, and the scurrying of hasty feet in the hallway outside, and the cautious closing of the front door, told the story of his flight. Both women had caught sight of him, the elder, with a disquieting consciousness of having made a mistake, at least in her guess at the widow's 'company'; the younger, with a feeling nearly akin to desperation.

"Out of my house!" cried little Mrs. Blakely. "You wicked mendacious old thing. If there is law to punish willful slander I will be revenged for the mischief you have done to me this day."

Mrs. Harding fled. Safely ensconced in her carriage, on her way home, the threatened prosecution for slander terrified her more and more. How could she ever cite, as the only authority for her accusations, the Father of Lies, whose diabolic art had made it so plain to her? And, even if she did tell it, would she be believed? Some satisfaction she could get from what she would say to John, but not much, for, as she knew by experience, he would simply, if he thought it worth while, utter one emphatic, sweeping denial, and care nothing whether she accepted it or not. He had even been capable of going to sleep, many a time, while she was still talking to him.

The evening brought some excitement to poor Libby also, but of a comparatively negative and colorless sort, that only made her unhappy and afforded no compensating assurance of misery to anybody else. Jack Leslie, to whom she was engaged, called, but she refused to see him. The crystal ball, she said to herself, had revealed what a perfidious monster he

was, and she would never see him again. That she had definitely settled with herself before he was announced. If her head had not ached so badly, she would have bundled together his letters, portrait, engagement ring, etc.; and if crying had not reddened her eyes and swollen her nose, she would have given them to him, personally, in scornful silence. No matter; they could just as well go by mail and she would not see him at all. That would be better. But within five minutes after he had gone away, the idea occurred to her that he would go straight to that hateful Madge Howell. However, it was too late to recall him, so all she could do was to cry some more. Then she fell asleep. When she awoke and went out from her room to learn the time, her watch having run down or for some other reason stopped, as women's watches have a habit of doing, there were voices, rather loud ones, too, in the parlor. Both papa and mamma had got home and the latter was freeing her mind. Just what it was that she was exercised about Libby did not hear enough to understand, but it was probably her health, for papa said very clearly, as he opened the parlor door, "I'll have Dr. Goodall come up and see whether your case is some sort of paresis, or merely simple bile."

III.

The three chains of circumstances started on that eventful evening did not lack added links in the next few days. Libby's engagement with Jack was abruptly broken off and all his letters and presents were returned without explanation and accompanied only by a coldly formal note requesting in exchange all she had given, or written, to him. He tried in vain to see her, and then, as ill luck ordained it, besought Madge Howell, as a mutual friend, to intercede for him. That seemed to dispose of any possible last chance he might have had. The two girls quarrelled and each said to the other all the mean things she could think of—and the gentlest maids have active minds in such exercise when another, whom they both like, is the subject of contention.

The Widow Blakely was as good as her word, for her law-

yer promptly served upon Mrs. Harding the preliminary papers in a civil suit for damages. Legal proceedings of any kind were a terror to Mrs. Harding, and as she had sense enough to realize how weak must be her defense against this action, and thought of what John would say when he came to know of it, she almost went into hysterics. Every morning when he took up his daily newspaper at the breakfast table she shuddered with fear that he might see some mention of that dreadful suit; every evening when he came home to dinner, she trembled with apprehension that he might in some way have heard of it during the day. That he must, eventually, know of it and that she should tell him in time for the retaining of a lawyer, she was well aware, but her courage was not sufficient for a confession. Indeed, it sometimes seemed to her that the whole affair was a hideous nightmare, from which she might awake, instead of an unjust infliction upon so good a woman as she knew herself to be; one so sinless, and so indefatigable in noting and reproving the sins of others.

Much of that worry she might have spared herself, had not her thoughts been so wholly selfish, for it was not hard to see that at this time John had troubles of his own to occupy his attention. It is very wearing on the nerves to be constantly on the lookout for an anticipated attack upon one's fortune or life, to maintain an attitude of suspense and expectancy toward somebody who persists in doing nothing. But that was precisely the position of the partners, Crippen and Harding, in that worrying pool on P. X. & Q. R. R. stock (p'f'd). From ten o'clock until three, daily, they held themselves in readiness to meet Joe Semilte's treachery. Then they guessed and debated why his coup had been postponed. The real reason why it had not come off—that no purpose of the sort had ever entered Joe's head—did not once occur to them, for John Harding "believed what he had seen with his own eyes," and Dan Crippen never troubled himself to question what John affirmed. Every afternoon their confab ended with—"Well, we'll see what he does to-morrow"; and that, so far as Crippen

was concerned, disposed of the matter until the morrow, but Harding continued rolling it around in his mind, and, as a rule, took a peep into the crystal ball. What he saw there did not soothe him, for, after visions of Joe Semilte's suspicious conferences with various brokers had become monotonous, his trusted friend, Crippen, took to appearing, with Joe or others, plotting to sell him out. Every man he had ever quarrelled with in Wall Street he saw was in the conspiracy against him. His suspicions became so virulent that after confidence in everybody and everything else about him had melted away, he even began to entertain floating doubts of the absolute good faith of the crystal ball.

The affairs of the Harding family were thus in most vexatious plight and promising of worse to come—except for Libby, who knew her woe complete—when a letter from brother Harry, who was a tea-buyer in Hong-Kong, cast a little light upon the situation. He wrote to his sister :

“I have something serious to tell you about the crystal ball I sent by last steamer. Believe me when I say I am thoroughly in earnest, not treating you to any imaginings of my own, but repeating what I learn from a very wise and good man, for whom I have a great respect, even if he does wear a pig-tail. Crystals, he says, are as a rule simply aids to self-induced trance, in which the mind, free from corporeal limitations, apprehends, as objective manifestations, what are truly but subjective impressions, the illusive products of errant thought and wayward emotion. Trained seers may direct and control their trance perceptions, but other persons cannot. But the crystal that I sent to you possesses exceptional occult properties justifying the title “The Mirror of the Soul,” by which it has been rather famous both in Japan and here. For very many years it was the property of an aged Buddhist monk. Some say he infused into it his personal magnetism; others, that his soul, since his corporeal death, is near it. Believe either, both or neither, as you please, here are demonstrable facts in no degree dependent upon belief.

"If one who gazes into this crystal has a pure soul, clear of offense toward all created things, harboring no suspicion, guile, envy, hatred, or other unworthy feeling towards any one, he will see nothing but light in the pellucid sphere. Even though he should stare into its depths for weeks, no pictures would appear to him. But if there is a stain upon his mind, this mirror will quickly reflect it in visions that encourage and stimulate the evil tendencies in the mind already, inspiring such ideas, and prompting such deeds, as will in their outcome bring inevitable retribution. Whether in the crystal or the mind, the illusive pictures limned are cunningly made up, as if by a demon's art, from just such selections of vague doubts, cowardly fears, mean jealousies, corroding hates, base passions and unconscious memories in the gazer's mind, as will make them convincingly real and betray him to grievous errors. Happy is he, or she, who can see nothing but pure light in 'The Mirror of the Soul.'"

Libby read that letter aloud, in a family council, on the evening of its arrival, and three faces expressive of shame and penitence, cast furtive glances of mute confession at each other.

Mrs. Harding was quickest in recovery of her normal self. "I always knew there was a devil in that thing," she exclaimed bitterly.

"Well; I'll exorcise him with an axe," replied her husband, springing up with destructive intent gleaming in his eyes.

"Mercy! No! John!" cried his wife. "Don't do that. It's worth two thousand dollars. Sell it—devil and all—to somebody else."

"No," interposed Libby firmly. "It is mine. Harry sent it to me. And I protest against its being either destroyed or sold. We need it ourselves. We will keep it until we can see nothing in it but the light. Not a devil, but an angel inhabits it, and he has shown to us only the reflections of our own hearts. The good old Buddhist monk meant it to warn and chasten, not to betray and harm. Its mission is love and peace."

"I believe you are right, Libby," said Mr. Harding, after a few moments of reflection. "The crystal ball shall remain where it is. That our ignorance has enabled it to prompt us to the doing of some foolish and mischievous things it will be useless for us to attempt denying to each other. I own up 'guilty,' frankly; and I know you are also, Eliza, whether you own up or not. Your tears are also a confession of guilt, Libby. I don't ask what you two have been doing. It would do me no good to know. I shall try to straighten out my personal account, and advise you to do the same. Go to whoever you have wronged, in thought or deed, state the facts honestly and right yourselves, as I shall before I sleep to-night."

Ere the week ended, Libby wore her engagement ring again and was happy. Mrs. Harding having confessed to Mr. Warder how wrong she had been, that timid gentleman renewed his allegiance to the Widow Blakely and the dreaded suit was quashed. Mr. Harding made due amends to his partners in the pool and was readily forgiven. Quickly as the evil incitements wrought by the illusive visions had blighted peace and happiness, the melting away of their malefic influence was even more rapid, under the magic of kindness and truth.

Still "The Mirror of the Soul" rests in its gloomy cell, but, so far as the Hardings are concerned, its occult powers seem to have been lost. Great changes have been wrought in the lives of the Harding family—in fact, Eliza Harding seems to be a very different woman. Though they frequently look into the crystal, neither of them is able to see anything but a placid sea lighted up by the moon. And kinder, better, happier folk than they, nobody knows, for the old Buddhist's crystal has carried to their hearts the love and peace that were the essence of his simple faith.

OUR MAGAZINE SHELF.

"A Little Study of the Objective and Subjective Mind." By Abby Jane Taylor. Size $4\frac{1}{4} \times 5\frac{3}{4}$. 31 pages. Justitia Publishing Company, Chicago. 35 cents.

A little treatise written in a spirit of earnestness and modesty. The objective mind, says the author, is the mind which observes the sense impressions and bases thereon its actions of considering, reasoning, inductive and deductive, and of deciding. She claims all this occurs on the objective plane. We think these processes are subjective and on planes at present subjective. Nothing except what the senses perceive in the external world is objective. The subjective mind, the author writes, "is said to be the normal condition during sleep." She says that this subjective mind is influenced by suggestion, is independent of the physical senses, reasons, but never inductively though sometimes deductively, abhors arguments, has many wonderful powers, but without the reasoning power of the objective mind, may go astray. A drawback of the book seems to be that the thoughts expressed do not lean on nor fit into any philosophical system.

ETERNALISM.—A Theory of Infinite Justice, by Orlando J. Smith. Houghton, Mifflin & Co., 12mo. 321 pages. \$1.25.

Eternalism is the author's name for three propositions: "The universe has in space no boundary; in time no beginning and no end." "There is no creation and no annihilation, the essential properties of all things being uncreatable and indestructible. Birth and death, growth and decay are transformations," and bringing his philosophy to bear on man himself: "The soul of the individual, which is the essence of the individual, is uncreatable and indestructible, pre-existent and after-existent, immortal and eternal."

The theories of agnosticism, materialism, fatalism, creationism, of theology and theological fatalism, are carefully and fairly examined, then discarded in favor of the pre-existence and reincarnation of the soul.

Science, with which he seems well and widely acquainted, morality, the instinctive logic and philosophy of man, common sense, the poets—whom he calls our clearest thinkers—and above all—harmony, justice, compensation, balance, furnish the author with facts, thoughts and arguments, which presented in the book in an original and independent manner, incite the reader to think. The Universe is man's heritage, because man is the universe himself, a portion of which has forced itself into a form of flesh and matter, and then looks at its other portion as separate, strange, divine, hostile, as anything and everything but as itself. There are added telling answers to critics, a rich selection of quotations from poets, philosophers, and other thinkers.

Fearlessness, sincerity, assiduity in devotion, generosity, self-restraint, piety, and almsgivings, study, mortification, and rectitude; harmless, veracity, and freedom from anger, resignation, equanimity, and not speaking of the faults of others, universal compassion, modesty, and mildness; patience, power, fortitude, and purity, discretion, dignity, unrevengfulness, and freedom from conceit—these are the marks of him whose virtues are of a godlike character, O son of Bharata.

BHAGAVAD-GITA. Ch. xvi.

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CHRIST.

On the twenty-first day of December, the sun, whose days have been getting shorter since the twenty-first of June, begins the winter solstice, in the sign capricorn, the tenth sign of the zodiac. The three days following were devoted by the ancients to religious rites. At midnight of the twenty-fourth, which is the beginning of the twenty-fifth, as the constellation known as the Celestial Virgin or Virgo, the sixth sign of the zodiac, arose above the horizon, they chanted songs of praise and it was then announced that the God of Day was born; that he would be the Saviour of the world from darkness, misery and death. On the twenty-fifth of December, the Romans held a festival of joy—their solar festival—in honor of the birth of the God of Day, and the games at the circus began amid great rejoicing.

This God of Day, the Saviour of the world, was the child of whom the virgin Isis called herself the mother in that inscription on the Temple of Saïs which said—"The fruit which I have begotten is the Sun." This season (Christmas-tide)

was celebrated not only by the Romans, but by the ancients of all times, when the immaculate Virgin Nature—Isis—Maya—Mare—Mary—was said to have given birth to the Sun of Righteousness, the God of Day, the Saviour of the world.

The birthplace is described differently by different peoples. The Egyptians speak of it as a cave or casket, the Persians said it was a grotto, the Christians claim it was a manger. In all the mysteries, however, the idea of each was preserved, for it was from the sanctuary or sacred cave that the Initiate, the Twice-Born, the Glorified, was born, and it was his duty to go out into the world to preach and to teach and by the light of the truth which was in him to comfort the sorrowing and distressed; to heal the diseased and lame, and to save the people from the darkness of ignorance—death.

Steeped in commercialism, scholasticism, and the materialism of theology the world makes light of these ancient beliefs.

The sun is a symbol of the Christ, the central, spiritual and Invisible Sun, whose presence in the body is to save it from dissolution and death. The planets are the principles which call into existence the appearance of the visible body as the physical universe, and while this physical body or universe shall last the Spiritual Sun will make its presence felt. The solar phenomena were, therefore, indicative of the times and seasons when this Christ principle could best manifest itself to the consciousness of man; and the Christmas season was one of the important times when the sacred rites were performed in the Mysteries.

No one who has given the subject any thought can fail to see the fact that the story of the nativity of either Jesus, Zoroaster, Buddha, Krishna, Horus, Hercules, or any of the Saviours of the world, is the characteristic and descriptive story of the journey of the sun through the twelve signs of the zodiac. As in the journey of the sun, so it is with every Saviour; he is born, persecuted, preaches the gospel of salvation, increases in might and power, comforts, heals, enlivens and enlightens the world, is crucified, dies and is buried, to be reborn

and resurrected in his might and power and glory. To deny this fact is to proclaim our own ignorance or to declare ourselves intolerant and bigoted.

"But," complains the sectarian nervously and fearfully, "should I admit this to be a fact it will do away with my hope and promise of redemption and salvation." "Admit this," says the exultant follower of materialism failing to see into the heart of the one whom he considers to be his opponent, and not thinking of the pain which he is giving and the hope which he is removing from that believer, "admit this and you pronounce the doom of all sects and religions. They will crumble away and disappear as will a snow-field beneath the scorching sun."

To both, sectarian and materialist, we reply: It is more noble to admit the truth even though it should cause the fetishes and idols which we have built up between the light and us to be removed and leave us bare, than to continue to believe in a world of darkness peopled by invisible monsters. But some phase of the truth is stated by the religionist and by the follower of materialism. Each is, however, an extremist; each thinks it his bounden duty to convince the other of his error and to convert him to his own belief. There is a mutual ground for them. If each will put himself in the other's place, he will find that that which he lacks to complete his faith, the other has.

The christian need not fear that he will lose his religion should he accept facts. The materialist need not fear that he will lose his facts if he accepts religion. Nothing that is worth the keeping can be lost by one who really seeks the truth. And if the truth really is the object of the search of the man of religion and the man of facts what then can either take away from the other?

If the religionist will acknowledge the cold hard facts of the materialist, they will destroy his heaven with its pearly gates around the idols which he has there enshrined, dispel the ever-gathering cloud-like fancies of his overheated passions.

and calm the troubled spirits in a hell, the fires of which are burning up those enemies who would not accept his faith and follow the doctrines which he believed. Having removed the unrealities, he will find that after the burning up of the idols and rubbish, there is left a living presence which cannot be described by music chisel or brush.

If the materialist will put himself in the place of the sincere religionist, he will find that there springs up within him a power, a light, a fire, which enables him to assume responsibilities, to perform his duties, to insoul the machinery of nature and to comprehend the principles on which this machinery runs, to burn up the prejudices and pride of his cold, hard facts, and to transform them into the vestures manifestations and witnesses of the truth of the ever-living spirit.

To admit that the life of Christ is a duplicate of the journey of the sun, does not mean that the christian need be a mere astronomer, forswear his Christ and become an apostate. Nor has the christian—or the believer in any other religion—any right to corner the market on the salvation of souls, form a trust and monopoly of his religious scheme and try to dole out salvation to a hungry world by compelling it to buy his wares.

Break down the barriers! Away with all trusts that would shut out the universal light! All earth bathes in the light of one sun, and her children partake of as much of its light as they can. No race or people can monopolize this light. All recognize that the sun is the same for all. But the sun is seen through the physical eyes only. It warms the physical body and infuses life into all animate things.

There is another, an Invisible Sun, of which our sun is but the symbol. No man can look on the Invisible Sun and remain mortal. By this light the consciousness of the material is transmuted into the consciousness of the spiritual. This is the Christ who saves from ignorance and death, him who primarily accepts and finally realizes the Light.

People are now sufficiently enlightened in the science of astronomy to know that the sun performs its offices not by any sacrifices and prayers which a degenerate or ignorant race might offer, but in obedience to cosmic law. According to this law all other bodies in space are working harmoniously. The teachers who appear from time to time in the world are simply the servants of this law which is beyond the comprehension of a finite mind.

The mere fact that we are born in a family of the Christian faith does not give us the right to call ourselves christians. Nor do we have a monopoly or any special right or privilege in Christ. We have the right to speak of ourselves as christians only when the spirit of Christ, which is the principle of Christ, declares itself through us in thought and speech and action. It announces itself, it is not announced. We know it is not of the senses, yet we see it, hear it and touch it, for it penetrates, permeates and sustains all things. It is as near as it is distant. It supports and elevates and when we are in the depths it is there to lift us up. It cannot be described yet it appears in every good thought and deed. It is the faith of the strong, the love of the compassionate, and the silence of the wise. It is the spirit of forgiveness, the prompter in all acts of unselfishness, mercy and justice, and in all beings it is the intelligent, unifying Principle.

As all things in the universe are working harmoniously and according to a common law, so the very lives we lead are shaping to a given end. When we lose sight of the underlying principle, things on the surface seem to all appearances to be in confusion. But on returning to the principle we understand the effects.

We are not, as we fancy, living in a world of reality. We are asleep in a world of shadows. Our slumber is now and then excited or disturbed by some dream or nightmare caused by changing shadows. But the soul cannot always sleep. There must be an awakening in the land of shadows. At times some messenger comes, and with a potent touch, bids us awake and

engage in our real life work. The soul thus roused may arise and perform its duties or, enchanted by the spell of the dreams, it may return to the land of shadows and slumber on. It slumbers on and dreams. Yet its dreams will be disturbed by the memory of its awakening until the shadows will themselves conspire to force it into its own realm, and then, with pain and trembling it will begin its work. Duty drudgingly performed is a work of labor and blinds the soul to the lessons which duties teach. Duty willingly performed is a work of love and reveals to the performer the truth of the lesson which it brings.

Every human being is a messenger, a son of the Invisible Sun, a Saviour of the world through whom the Christ principle is shining, to the extent that he understands and realizes the ever-living consciousness within. From one who is conscious of this Consciousness we may have the true Christmas gift if this is what we seek. The Christmas Presence is the entrance leading to the undying eternal life. This Presence may come while we are still in shadow-land. It will awaken the sleeper from his dreams and enable him to be unafraid of the surrounding shadows. Knowing the shadows to be shadows he is not afraid when they would seem to enfold and overwhelm him.

Is God to be disturbed by the throes of men, O fool?
 Sometimes the image of the sun in water seen
 Is tremulous with the undulations of the pool:
 But not the orb is shaken thus, I ween.

The soul of man placed here amid deluding things,
 Bewildered, knows not what its character may be,
 Until the truth some holy teacher to it brings,
 And then it knows itself the mighty God to be.

The
INITIATIONS OF THE EMPEROR JULIAN
IN THE MYSTERIES.

By

Phiquepal d'Arusmont.

PART I.
EPHESUS.

Act I.

Scene II.

(The Presentation of the Neophytes.)

(Porter locking the Gate. A knock is heard.)

Porter. Another one?

Maximus (from without).

If it be not too late!

Porter. Almost; but I will open once again.

Come in! But wear this mask, the both of ye:

(Enter Julian and Maximus, putting on the mask)

The Mask of Holy Aspirations. Thus

Your former lives, vicissitudes and griefs

Shall all be left behind at this high Gate:—

Here all are Neophytes, or Priests of Truth.

(Jul. and Max. advance among the crowd, who are speaking to each other in small groups. As the Gates close and are locked, knocking is heard, several times; but the Porter answers, "Too late," repeatedly. Faint music is heard, the inner gates open and a procession of Priests advances, with the Father of Mithras among them. They form a double line reaching to the Gate. Those in front spread out into a circle,

leaving only room for one at a time to enter between them. The Father of Mithras stands in the Circle, with two priests at his side. After a solemn chant has died away, the Hierophant addresses the Neophytes, who have grouped themselves in front of the stage, on both sides, profile to audience, facing him.)

Hierophant.

Welcome, ye Neophytes, within this Fane,
This Marvel of the human mind and skill.
But greater marvels are we now to do:
We are to make divinities of you.
But each of you, before he enters, must
Declare what motives did inspire his choice.
Yourselves shall be your judges whether ye
Deserve the struggle for immortal joys.
Ye Initiators, bring your Neophytes;
Conduct them hither, one by one, to me.

(An Initiator, with a blue robe and mask, leads on a youth.)

Hier. Welcome, my Son! Declare thou unto us,
What wouldst thou have from us, thy soul's true
friends?

Neoph. I would have Knowledge of the Gods and men.

Hier. That may'st thou have, if thou have eyes to see.
Who sent thee here?

Neoph. Myself.

Hier. Then take thou heed
That thou forget not Others as the end and aim
Of holy living. Tell us what at first
Aroused thy wish to pass these Mysteries?

Neoph. I always read about them; and I thought
That I would find out for myself their truth.

Hier. What say ye, Priests, shall we admit this man?

(After a silence, the chief priests having consulted with the others.)

Yea, let him enter in the Mysteries.

The Hierophant takes a torch, lights it from a brazier, and gives it to the Neophyte.)
Henceforth thy name among us this shall be:
Go, Stephanas! And victory be thine!

The second Neophyte comes on, a woman.

- Hier.** Welcome, my Daughter! Tell thou unto us
What thou wouldst have from us, thy soul's true
friends?
- Neoph.** I crave from you the pow'r to make my way.
- Heir.** That may'st thou have, if that thy way be right.
Therefore, which is the way of thy desires?
- Neoph.** I would have pow'r to charm and fascinate.
- Hier.** That might'st thou have, if those that thou wouldst
charm
And fascinate, were holy, wise, and good.
Who are they thou wouldst charm and fascinate?
- Neoph.** Him who just now went on. Refuse me not!
I am sincere; make any sacrifice—
Nay, life itself, to gain my weary end.
I will be faithful; do you do with me
Whate'er you please; but let me also go.
- Hier.** My Child, thou knowest not that which thou wish'st.
Hast thou reflected that thy lover will
Have changed in passing through the Mysteries?
- Neoph.** Then I would also change. I will fulfill
The least of stipulations that ye make,
But let me pass, and I will do your will.
- Hier.** Who sent thee here?
- Neoph.** 'Twas him: he said to me
"I go—farewell! Unless thou, too, wilt come."
And then I thought that if he went, I, too,
Would make th' attempt—if me he should forget
I would be also changed, forgetting him.
No doubt I know not what I ask from you.
But can I offer more than all my life?
- Hier.** What say ye, Priests? Shall we admit this child?

Priests. Yea, let her enter in the Mysteries;
 If so her love for him be greater than
 Her love for her own safety and her wealth,
 She shall not see him any more until
 She have become incapable of ill.

Hier. Thou hearest, Daughter; is it so with thee?

Neoph. 'Tis so, and shall be so with me, henceforth.

Hier. (handing her a lighted torch)
 Henceforth thy name among us this shall be:
 Eunike. Go in, and victory be thine!

The third Neophyte comes on, a woman.

Hier. Welcome, my Daughter! Tell thou unto us,
 What thou wouldst have from us, thy soul's true
 friends?

Neoph. I crave from you all that you have to give.

Hier. Thou knowest not, my Daughter, what thou ask'st.
 Who sent thee here?

Neoph. My Mother sent me here.

Hier. Then tell us what at first aroused thy wish
 For Initiation in the Mysteries?

Neoph. To be like Mother—she has entered here.

Hier. What say ye, Priests? Shall we admit this girl?

Priests. Yea, let her enter in the Mysteries.

Hier. (giving her a lighted torch)
 Enter among us for your Mother's sake.
 Henceforth thy name among us this shall be:
 Euboule. Go, and victory be thine!

(Another woman comes forward.)

Hier. Welcome, my Daughter! Tell thou unto us,
 What wouldst thou have from us, thy soul's true
 friends?

Neoph. I would have comfort for my many griefs;
 I am heart broken: all my folks are dead.

Hier. Thou shalt have comfort, if thou love the Lord.

So very precious is our human love,
The Gods reject it not, e'en second-hand,
If thou wilt give to Them thy heart entire.
Wilt thou do that?

Neoph. I will.

Hier. Who sent thee here?

Neoph. The priest who burned the bodies of my dead.

Hier. Then tell us what, at first, aroused thy wish
For Initiation in the Mysteries?

Neoph. My husband had been initiated once;
And lo, he grew so gentle, that I thought
The Gods were good—mayhap, they'll comfort me.

Hier. What say ye, Priests? Shall we admit this child?

Priests. Yea, let her enter in the Mysteries.

Hier. Enter among us then, for love's own sake.
(Giving her a lighted torch.)

Henceforth thy name among us this shall be:
Trene. Go in, and victory be thine!

(The fifth Neophyte comes on, a man.)

Hier. Welcome, my Son! Declare thou unto us
What wouldst thou have from us, thy soul's true
friends?

Neoph. I would have facts—I'm weary of belief.

Hier. My Son, the very facts are in thyself;
Thou hadst them with thee, even in the world.
But we may help thee them to understand.
Who sent thee here?

Neoph. The Sophists really did.
They claimed so much, so very little gave,
That I grew weary of them; and I came.

Hier. Now tell me what, at first, aroused thy wish
For initiation in the Mysteries?

Neoph. I always looked for facts—at first, they were
The Physical; the Mental next; and now,
I seek the facts of Immortality.

Hier. What say ye, Priests? Shall we admit this man?

Priest. Not till he pays the sum to Hiero
He owes to him: nor till he frees the slave
He lamed for life, in anger, when a boy.

Hier. And what have you to say to this, my son?

Neoph. I do not owe it him: we are at law;
And for the slave, I give him all he needs.

Hier. My Son, go back into the outer World.
It may be true that money is thine own.
But settle with him ere thou come again.
Before the Altar leave thy gift until
All claims are settled; even if thou must
Pay that thou owest not, it will pay thee
To purchase peace of soul to enter here.
And that thy slave—supposing thou shouldst die,
What would become of him? Might he be sold?

Neoph. He might—I never thought of that before.

Hier. Give him his liberty, and wealth enough
To be protected from the lash of Chance;
Then, come again, next year.

Neoph. What, not till then?

Hier. But once a year the Gods here come to earth.
Next year, my son, next year—not now! Farewell.

(The Neophyte is put out from a postern gate by
two attendants, his eyes bandaged. The Hierarch
thus instructs the attendants):

Put him to sleep, and let him wake alone
Within the public park, to-morrow noon.

(The sixth Neophyte comes on, a man who has
only one arm, the left.)

Hier. Welcome, my Son! Declare thou unto us,
What wouldst thou have from us, thy soul's true
friends?

Neoph. I would have help—from Gods, or you.

Hier. What kind desirest thou?

- Neoph.** All kinds—whate'er ye give.
Ye who are wise and good, maybe ye know
What help is best for me: I do not know.
Maybe the Gods will tell ye what to give.
- Hier.** Who sent thee here?
- Neoph.** My Master did—for I,
I am a slave; and since my accident
I could not work and earn; and then he thought
I could earn money as philosopher
If I should be initiated here.
I beg your pardon, Masters: 'twas not I
Who prized the Mysteries at so much cash.
I told him ye would kill me for this sin.
He answered, that he would be rid of me.
And so I came, and pray you pity me.
- Hier.** We do: and the whole Brotherhood do too,
And we shall do that which the Gods demand:
Thou never shalt return into the World.
But first, we must find out if thou desire
The Spiritual Truth; for only those
Who seek to it, may enter in our midst.
- Neoph.** What shall I say? What time have slaves for Truth?
I lied as little as I ever could;
And when my master made me lie to men,
Within my soul I prayed, the Gods would see
And judge me for it: for I ever hoped
To do the right, and follow justice out.
No doubt They now will punish me for it;
And oh—he made me steal, by starving me.
There, now you know my sins. Who has not wished
To live an upright, sane, and balanced life?
At times, I prayed the Gods would hear my cries;
But I could never buy a taper e'en
To put upon their altar. Would they hear?
Perhaps they will!—oh, if they would! Will they?
- Hier.** My Son, the best of us are full of faults;

Perhaps had we to fight for honesty
 As thou hast had to fight, we had done worse.
 I did not ask thee this; what I asked was:
 Dost thou desire the Sacred Mysteries?
 The which if thou desire, thou may'st have,
 But may'st not have without this same desire.
 E'en wert thou Cræsus, or an emperor.

Neoph. I do desire them, most earnestly.

Hier. What say ye, Priests? Shall we admit this child?

Priests. Yea, let him enter in the Mysteries;
 He shall behold what many shall not see.

Hier. This is thy torch, my Son: now keep it lit.
 Henceforth thy name among us this shall be:
 Nicanor. Go, and victory be thine.

(The seventh Neophyte, a woman.)

Hier. Welcome, my Daughter! Tell thou unto us,
 What wouldst thou have from us, thy soul's true
 friends?

Neoph. I would have strength to do my duties well.
 I am a wife, have seven children too.
 My husband drinks—yet I have paid our debts.
 I sew and wash, and kept him from the block.
 I try to serve them all: by head grows faint,
 And the physicians told me I must go
 Away from home, if I should not break down.
 And so I came to gain the strength of soul
 To go on fighting poverty, until
 The children grow, and take care of themselves.
 Oh, this I prayed the Gods since I was bride,
 I never should be forced to sell a child
 In slavery; and so far have we come:
 God give me life and strength till all be done.
 I crave to know how best to fight the drink
 My husband falls in, when he is away.

Oh, give me strength and wisdom from on high!
I knew the Gods were good to those who came,
And I seek help from none but from Their hands.

Hier. Who sent thee here?

Neoph. I told it thee, myself.

Hier. Now tell me what at first aroused thy wish
For Initiation in the Mysteries?

Neoph. 'Twas when I was a little girl: I heard
My brother tell us of the Temples here,
And often did I pray the time might come
When I, though woman, might behold the Gods.
Alas, I now am old and worn—too weak
To do aught more than worship, and to pray.
My life is grey with work, and fear, and care;
I would not blame the Gods if they refuse
A votaress so ugly and so mean;
And yet, no doubt, they know a mother's cares.

Hier. What say ye, Priests? Shall she admitted be?

Priests. Yea, let her enter in the Mysteries:
For Mothers the Paternal Deities
Will care.

Hier. Come in, and guard thou well this torch.
Henceforth, amongst us this thy name shall be:
Arete. Go, and victory be thine.

(The eighth Neophyte, an exquisitely dressed man.)

Hier. Welcome, my Son! Declare thou unto us,
What thou wouldst have from us, thy soul's true
friends?

Neoph. Whatever ye may have to give to me.

Hier. I asked thee, Son, what thou desir'dst of us:
Each man receives the special gift he craves.

Neoph. I came for initiation, like the rest.

Hier. Then thou dost not desire some special gift?

Neoph. I think I have all that the World can give;

What more could I receive from obscure priests?

Hier. Who sent thee here?

Neoph. My interest in you.

I've visited the Temples everywhere,
And left rich gifts to keep the worship up.

Hier. In vain, my Son, thou laborest for them,
In vain thou visitest the various Shrines,
And thinkest what thou may'st do for them;
Far rather look for what thou may'st receive.
Now tell me what at first aroused thy wish
For Initiation in the Mysteries?

Neoph. I do not know—if not to visit them,
And all their shattered Temples to rebuild—
To have priests pray for me, so that my name
Might be continued after I am dead.

Hier. Hast thou e'er heard of Truth? Desir'st thou it?

Neoph. Most certainly, or I had not come here.

I would be glad to get what Truth ye have;
But when your Temples shall have been rebuilt. . . .

Hier. Now leave the Temples, and confine thyself
Unto the issues of thy own weak soul.
Art thou of those who talk of it at times,
Of Principle, of Righteousness, of Truth,
As if they were something subsidiary
Unto the glorifying of Thyself?
What think ye, Priests? Shall we admit this man
Unto the worship of our Mysteries?

Priests. Not yet! Probation must he undergo.

Hier. Thou hearest what they say:—Probation first.

Neoph. I did not hear correctly what ye said.

Probation? Me! Who visit all the globe,
The friend of Governors—e'en Emperors?
And ye admit a slave and cripple, too,
And me, the gentleman, ye would "probate"?
Me, who have promised to rebuild your shrine?
Impossible.

- Hier. My Son, refrain thyself.
 Thyself hast ratified the Priests' decree.
 When thou hast learn'd the lesson thou'lt be taught
 Within the Schoolroom of the Neophytes,
 The lesson of Supremacy of Truth,
 The primacy of Principle and Right,
 O'er all Considerations possible,
 Then may'st thou come again into this Hall,
 And may'st receive from me thy lighted torch.
 Next year! till then, farewell, my wayward Son.
- Neoph. This serves me right, for lowering myself
 Unto these priests of questionable fame!
 I will not stay a year—I will go home,
 And never more demean myself to them.
- Hier. My Son, thy bitterness will do thee harm,
 Far more than us. Why not accept defeat
 In the same spirit it is forced on thee,
 The keeping of a worthy standard here,
 That thou may'st learn a noble attitude?
 Be humble! Learn! And come again to us,
 And thou shalt find thy year's delay a gain.
 Among us here there is no rivalry:
 We love the erring most, and honour most
 Those who were great enough to understand
 Their imperfections, and who set to work
 To turn a weakness into source of Strength.
 My Son, I know thee rich in this world's goods,
 And though the Temples moulder in decay,
 Until thou comest humbly for the Truth,
 Not one sesterce will we accept from thee,
 Whose soul is starving in thy worldly cares.
 Behold, my Son, I will be generous,
 And will make use, for thee, of thy best self.
 Dost thou desire to help us?
- Neoph. Certainly.

Hier. Then, not to save thyself, but just for this,
 To give us help, pray alter thine own self,
 Enable us to accept a gift from thee—
 For we receive no gifts but from our own.
 My Son, return not to thy worldly life;
 Stay in the outer Temples for this year,
 And make thee worthy of thy better self.
 Thou wilt remain?

Neoph. I will, O Hierophant,—
 For thou hast conquered me by wisdom's love,
 And I am proud to have been overcome
 By thee. I will remain, and fit myself
 To be of real service unto thee.
 Farewell!

(With tears in his eyes. Priests conduct him out
 by door to Right.)

(The ninth Neophyte, a fifteen-year-old girl.)

Hier. Welcome, my Daughter! Tell thou unto us
 What thou wouldst have from us, thy soul's true
 friends?

Who sent thee here? What first determined thee
 To seek the initiating Mysteries?

Neoph. I cannot tell, nor know who sent me here:
 I dreamed a dream so often, that it seems
 I must have dreamed it first before my birth.
 I see a Star: and then I see a Cross:
 A Pillar in a Temple full of lights;
 And then I hear a Voice that calls to me.
 I told my mother of it, and at first
 She smiled at me: then later wept at it,
 And she, who never has refused me aught,
 She would not let me come; but in the night
 I dreamed again, and lo, the Star remained
 All day above me, and it led me here.
 I am a child; oh, show me what it means,

- For I would never lose that Star from sight.
Hier. Be humble, Daughter! For it is the Gods
 Who sent the Star of Mystery to thee:
 No doubt thou shalt behold what few may see.
 Perchance thou may'st e'en behold in these
 What no one else could see. Go in, my child,
 And if thou seest aught, or hearest aught,
 Do thou instruct us, for we know enough
 To reverence the meek and pure in heart.
 What say ye, Priests, shall we admit her here?
Priests. Yea, let her enter in the Mysteries.
 Henceforth, among us this thy name shall be:
 Sophrosyne! Go, victory be thine.
Hier. Enter amongst us, guard thou well this torch.

(Julian, the tenth Neophyte, comes up.)

- Hier.** Welcome, my Son! Declare thou unto us
 What thou wouldst have from us, thy soul's true
 friends?
Jul. All that a mortal man may have from ye.
Hier. That may'st thou have indeed, provided thou
 Art all that mortal man could ever be.
 Who sent thee here?
Jul. Aidesios first, who said
 That should I ever initiated be
 I should forever blush to recollect
 That I was satisfied to be mere man.
Hier. Now tell me what at first aroused thy wish
 For Initiation in the Mysteries?
Jul. Chrysantheus and Eusebius sent me on
 From Pergamos to come to Ephesus
 That I might learn from noble Maximus
 How to attain unto divinity.
 And he has brought me here to-night to you
 All unexpectedly, to dare th' attempt.
Hier. What say ye, Priests? Shall we admit this man?

Priests. Yea, let him enter in the Mysteries.

Hier. Enter amongst us, guard thou well this torch.
Henceforth, among us this thy name shall be:
Helioboulos! Go, victory be thine.

(All the Neophytes stand around Hierophant in a half-circle, the priests spreading out into an outer half-circle.)

Hier. My Children, ere you enter in the Gates
I caution you to guard your torches well.
Should e'er your flame go out while you are here,
Ye may remain in gloom perpetually,
Nor ever find your way unto the light;
Or long delay may separate you from
Your sev'n companions who are here to-night.
Oh, may you Eight return from those deep shades
From whence there is no possible return
Except ye earn the victor's crown of bays.
May none be missing at the latter day;
Not one of you be mourned as late, or lost!
Your flaring torches here suffice to bring
You through the mazes of the Path ye tread.
Ye need not fear when ye shall feel alone:
The Gods are ever present to the pure.
Behold, you Initiators stand near you:
Them may ye ask for counsel while yet near—
Later each one of you shall stand alone,
To earn in his own right the victor's crown.

(Suddenly a masked Figure steps up and bars the way for the Neophytes toward the Gate at the back and cries out in rough tones):

The Figure.

Beware, ye Neophytes! Consider well!
Beware, I say: the Path is dangerous!

Jul.-Helioboulos.

And is that all? Then stand aside! I go.

Arete. The world we leave is also dangerous.

Fig. Beware, I say! Entrance is not refused,
 But know the risks before ye enter here.
 Ye yet can go back home and be content.
 When you have learnt the Truth, to fail is sin,
 And your own Better Selves your jailors are.
 Never will you permit yourselves again
 To enjoy the blessings that before were yours.
 Physical Sickness will avenge relapse,
 And you yourselves will not permit yourselves
 To leave your Hell until ye have attained.
 Better return, unless your minds are firm.
 Return to home, and wealth, and friends, with health.
 Yet, who is willing may make the attempt.

Fig. Are you?

Steph. I dare. I die without the Truth.

Fig. Are you?

Eun. I've naught to lose: my love is there.

Fig. Are you?

Eub. I'd be ashamed to go back home.

Fig. Are you?

Trene. God was so good as to deprive
 Me of the last attachment to the world.

Fig. Are you?

Nica. I might as well be slave of God.

Fig. Are you?

Arete. I've done my service to the world.

Fig. Are you?

Soph. The Gods suffice for my desires.

Fig. Are you?

Jul.-Hel.

Divinity is destiny!

(The Figure disappears, the Gates open, and the
 priests sing as they all march in.)

Now will I speak and proclaim to all who have come
 to listen

Thy praise, *Ahura-Mazda*, and thine, O *Vohu-mano*.

Asha! I ask that thy grace may appear in the lights
of Heaven.

Hear with your ears what is best, perceive with your
minds what is purest,
So that each man for himself may, before the great
doom cometh,
Choose the Creed he prefers. May the Wise Ones be
on our side.

These two Spirits are twins: they made known in
times that are by-gone
That good and evil, in thought, and word, and action,
Rightly decided between them the good; not so the
evil.

When these two came together, first of all they created
He who was kind and good, whose robe was the
changeless Heaven,
Chose what was right; these, too, whose works
pleased Ahura-Mazda.

They could not rightly discern who erred, and wor-
shipped the Devas;
They the Bad Spirit chose, and, having held counsel
together,
Turned to Rapine, that so they might make man's
life an affliction.

But to the good came Might; and with Might came
Wisdom and Virtue;
Aemaiti herself, the Eternal, gave to their bodies
Vigor; e'en thou wert enriched by the gifts that she
scattered, O Mazda.

Mazda, the time will come when the crimes of the
 bad shall be punished ;
 Then shall thy power be displayed in fitly rewarding
 the righteous—
 Them that have bound and delivered up falsehood to
 Asha the Truth God.

Let us then be of those who advance this world and
 improve it,
 O Ahura-Mazda, O Truth-God bliss-conferring!
 Let our minds be ever there where Wisdom abideth!

Then indeed shall be seen the fall of pernicious false-
 hood ;
 But in the house where dwell Vohu-mano, Mazda
 and Asha,
 Beautiful house!—Shall be gathered forever such as
 are worthy.

O Men, if you but cling to the precepts Mazda has
 given,
 Precepts, which to the Bad are a torment, but joy to
 the righteous,
 Then shall you one day find yourselves victorious
 through them.

NANA JIVA VADA KATTALAI;
OR
THE ORDINANCES RELATING TO THE DOCTRINE
THAT ALL VARIETIES OF LIFE ARE
PHENOMENA IN PURE
SPIRITUAL BEING.
TRANSLATED INTO ENGLISH FROM THE ORIGINAL TAMIL AND
COMMENTED UPON
BY SRI RAMANATHA OF SUKHASTAN.

(Continued.)

TEXT.

5. When the Supreme Spirit (Parabrahma) is merged in the causal Bliss-form Power (ānanda rūpa śakti) in the peaceful condition known as sleep (sushupti), it is called the Supremely Blissful (Paramānanda).

When the Supremely Blissful (Paramānada) moves out of the restful state and becomes united with the Life-form Power (ĥit rūpa śakti), in the partially wakeful state known as dream (svapna), He is the Life of all life, and is then called the Fulfilled (Paripūrana).

When the Fulfilled (Paripūrana) is in union with the Truth-form Power (sat rūpa śakti), and is in the all-pervading condition known as wakefulness (jāgrat), He is called the Supreme (Para).

COMMENTARY.

Having explained the nature of the three ātma gunas, or

pure spiritual Powers, sat, cit and ānanda, (or tamas, rajas and sattva), the author proceeds to describe the three states of the Supreme Spirit arising from Its union with each of the three Powers. He speaks of Its sleep, partial wakefulness, and fully awakened states.

A consideration of the states of the human spirit (the spirit in the human body) as a semblance of God, will solve some of the difficulties of this text.

Man's worldly existence is summed up in three states: the deep sleep state, the partially wakeful state, and the fully awakened state. It is the spirit in the body (not the body, which is the *tabernacle* of the spirit) that experiences these three states. The Brihadaranyaka Upanishad states that "even as a fish moves in water from one bank of a river to the other, so the ātma passes from the first to the second state, and from that to the third state, in the series of three states known as wakefulness, partial wakefulness, and sleep." *

When completely obscured by darkness (avidyā) the spirit is said to be in deep or dreamless sleep.

When it moves out of that state and enters into union with the faculty of thought, but does not resume its connection with the senses and reason, it perceives. In this "partially wakeful" state, are the creations of the faculty of thought. It is then said to be dreaming. In the dream state, it has been well said, there is nothing real; no chariots, horses or roads; no happiness or sorrow; no tanks, rivers or oceans; no ships, market-places or other phenomena. But the mind creates all, and out of mind-stuff, "by means of mātra's or measures of experience had wakeful moments."*

There are other occasions in which mind-stuff, or pure fancy, holds sway over the spirit in a similar state of partial wakefulness, namely, when a person is in a reverie, or is reviving his recollection of a dream, or building up a story that never happened, or otherwise indulging in thoughts which relate to possibilities and impossibilities. Dreams and vain im-

* Brid. Upan'd IV, 3, 10.

* Brihadaranyaka Upanishad, IV, 3, 19.

agings of all kinds are incidents of partial wakefulness of the spirit, for in the third state of complete wakefulness the spirit, guided by the senses and reason, distinguishes facts from fictions and lives in the world of what is called realities.

These three states represent the experiences of the spirit in the worldly plane (*a-jñāna bhūmi*), in the plane of un-godliness, for sense life, or the state of being alive to the play of the senses and all their impressions, is not helpful to spiritual life, which needs introspection as well as withdrawal from objects of sense.

The experiences of the spirit in the plane of Godliness (*jñāna bhūmi*), are very different from its experiences in the plane of un-godliness. When depleted of ungodliness or worldliness, the spirit forsakes thoughts relating to things corporeal and assiduously cultivates belief in things spiritual. By various exercises it harmonizes the differentiations suggested by individual existences, and so by degrees discerns the spiritual substrate upon which all phenomena present themselves. At last it sleeps the Sleep of Light (*jñāna sushupti*), the opposite pole of the sleep of darkness (*a-jñāna sushupti*), in which the natural or sensuous man finds much comfort.

The Sleep of Light, known to the sanctified in spirit as the result of the highest culture of humanity, is the Peace that passeth all thought*—the love that knows no height or depth, length or breadth. The Peacefulness of Love, experienced by the spirit of Luminous Rest (*jñāna sushupti*), is so infinite and full that there is no agitation, or divided knowledge, or individual existence, in it.

The term self-consciousness is not applicable to this state, because "self" necessarily implies a second, if not a third. Neither is it possible to speak of this state as "consciousness" in the ordinary sense of the term, for consciousness also, as commonly used, means a knowledge of oneself or something else. Since in the supremely pacific state neither self nor anything else is predominant, the Sages of India are agreed in

* Philippians, IV, 7.

calling it *sleep*—not sleep in darkness, but sleep in Light—*jnāna sushupti* as opposed to *a-jnāna sushupti*. In this state of Luminous Rest, where one is in indivisible fellowship with the Supremely Blissful, the state of the Pure Infinite Spirit before evolution began, as well as after evolution is rolled up is revealed. Hence the words of the author that when the Supreme Spirit is merged into the Bliss-form Power It is peaceful or *asleep*.

On the Supremely Blissful stirring from His sleep or Luminous Rest, and getting into union with the Life-form Power (*ĥit rūpa śakti*), He is ready to become the author of all activities and is therefore called the Fulfilled (*Paripūrana*), or the Perfect—perfect for creation and maintenance.

When the Perfect passes from the activities of evolution to those of disintegration, He is called the Supreme (*Para*), because everything succumbs to Him.

The author speaks of the sleep or rest in which the Supremely Blissful is, when in union with the Bliss-form Power, as "causal," inasmuch as the creating and maintaining activities of the Fulfilled, and the disintegrating activities of the Supreme Being (5), are produced in succession from the rest of the Supremely Blissful, even as the activities of the dream and wakeful states come naturally after the deep sleep. In Section 3, it was explained that when Pure Spiritual Being is wholly pervaded by Power, Its name is the *Supreme Spiritual Being* (*Parabrahma*). In Section 4, the different kinds of Powers, and the order of pervasion on the part of such powers having been stated, the title "Supreme" is again used by way of emphasis as belonging to the perfect Being when engaged in the work of in-volving what had been e-volved, in the work of "destroying" what had been "built up."

TEXT.

6. Like the lustrous layer in the shell of the pearl oyster there appeared in the Fulfilled, called the True-Illumining-Peace (*Saĥĥidānanda*), a power known as the World-rudiment (*mūla prakṛiti*), in which inhere the three changeful phases

known as light (*sattva guna*), desire (*rajas guna*), and darkness (*tamas guna*).

COMMENTARY.

The Perfect Being, when in union with the powers called truth, life, and bliss, is called *Sačcidānanda Brahma*, or the Infinite Spirit who is as well true (*sat*), and peaceful (*ānanda*), as He is the Life of all life (*śit*). He is wholly unlike the worldly-minded, who are un-true and rest-less, and know nothing of their real selves, nor of others who are brought into relation with them, nor of the world in which they live. Instead of being *sačcidānanda* they are *anrita jada dukkha*. The Supreme Spirit is *sat*, true, unchangeable. He is *śit*, self-luminous, knowing Himself and all things of His own knowledge, without learning of them from any other being as man has to do. He is the teacher, informer and moulding power of the universe. He is also *ānanda*, peaceful, blissful. But the worldly-minded are *anrita*, liable to the changes called birth, growth, and death. Being never the same they are false (*anrita*). They are moreover *jada*, material, corporeal, not intelligent enough to discern of their own power between spirit and the body. All their knowledge is founded on the delusion that the spirit is the body (*jada*), or the body is the spirit, or that there is no such thing as spirit. Consequently, they are given to *dukkha* (sorrow). Knowing not the truths that the spirit is eternal: that it is never born nor ever dies, but that only the body undergoes those changes; that spirit can never be injured by any kind of weapon, or by fire or water; that all spirits are the children of God and are invested with bodies and sent into the world in order that the taint of worldliness in them may be purged out, they entertain grievously mistaken ideas as to "I" and "mine," and as to the relations of family life and citizenship, insult and injury, what must be done and what must not be done, what is worthy of attainment and what is not and the like, and reap the miseries that accrue from falsely founded notions.

(To be Continued.)

PLATO ON EDUCATION.*

ALKIBIADES. I.

PART I.

(*Concluded.*)

To this Alkibiades answers that it often seems easy and often very difficult. Then Sokrates proceeds to indicate what the true knowing is. As the tools of the craftsmen are distinct from himself, so the body is ruled by the soul that animates it. The persons who are discoursing are holding intercourse of soul with soul. "He then, who enjoins a person to know himself, orders us to recognize a soul."

In the matter of discipline, therefore, the person who knows only the things that belong to the body, knows the things belonging to himself but not himself. He also who takes care of his body, takes care of what belongs to him, but not of himself; and he who takes care of property takes care of what is still more remote. So he who admires the body of Alkibiades would not be in love with the individual, and when it ceases to bloom he will go away; but he that admires the soul does not go away, so long as the soul goes on to what is better. Thus now that which belonged to Alkibiades, the body which others admired was ceasing to bloom, but he himself was beginning to be in flower; and therefore, unless he should be spoiled by the Athenian mob, Sokrates would not desert him.

The dialogue proceeds to the analogy of mirrors. A person will see his likeness in a mirror, as the eye of one person sees its own likeness in the eye of another. The soul must in like manner look at soul, and especially at that region of the soul where wisdom is inherent, and to that something to which the soul is like. This something, about which knowledge and intelligence are conversant, resembles Divinity itself. The individual looking at it and recognizing all that is divine, both

* Owing to many engagements, the editor was obliged to leave the city before seeing the final proofs of the last issue of "The Word," and the printer failed to include the following pages to complete the article on "Alkibiades."

We trust that its appearance in the present number may rectify this mistake.—Ed.

of mind and spirit and intelligence, would thus know himself the most. Looking at the Deity, we make use of him as the most perfect mirror, and thus we may see and know our very selves.

Sokrates then applies these conclusions to his disciple. As the young man eagerly desired to be a statesman, he points out that he must know himself and the things which belong to him, and after that the things which belong to others. If he would manage affairs rightly and well, he must impart virtue to the citizens. But in order to be able to do this he must possess it himself. "You must not," says he, "you must not procure for yourself or for the commonwealth, the power and dominion to do what you please, but justice and sagacity. For by acting justly and wisely, both you and the commonwealth will act in a manner pleasing to the Deity, and by looking at and contemplating Divinity, you will behold and know what is good to yourself, and acting thus you will be happy."

In this admirable dialogue is presented what may be denominated a bird's eye view of our relations to Divinity, ourselves, and our fellow-beings. In the personality of Sokrates, man is represented in his higher aspect, as in immediate communion with the superior world, doing spontaneously what is right and knowing what is best, only checked whenever he thought to do what was not best. In Alkibiades we perceive the human character on a lower plane; heedless and inexperienced, yet aspiring to the highest authority, and ready to rush, as indeed the real Alkibiades actually did, into those very courses of action which proved his ruin. In their conversation, Sokrates leads him to a view of his own ignorance of everything that he ought to know, and his absolute unfitness. He then leads him on to a conception of the true remedy for it all, self-knowledge, which includes the Knowing of Divinity and of our duties to others. Every one has his own proper field of activity, and way of regarding facts, and within him is the criterion by which he may test all. The Delphic inscription involves all that we can ever learn.

SOKRATES AND HIS DAEMON.

THEAGES.

BY ALEXANDER WILDER, M.D.

PART II.

"It will yet be proved, at some future time, I know not where or when, that the human soul even in this life, is indissolubly united with all non-material entities in the world of spiritual essences, that the soul alternately acts in the realm of spirit, and receives from that realm influences, of which man however is unaware, as long as everything is right with him."—EMANUEL KANT.

I DO not venture to give an opinion as to the genuineness of the Dialogue known by the title of *Theages*. The authority of Thrasyllus, Diogenes, Plutarch and others has been considered ample, though later writers of eminence are of different opinion, for which they offer plausible reasons. It was frequently a practice anciently for writers through diffidence, or for other reasons, to ascribe their literary productions to some more distinguished person, and this dialogue may possibly be an instance of such a procedure. Nevertheless it is of importance as itself relating to a subject of vital interest.

Demodokos, a distinguished citizen of Athens* is repre-

* Demodokos had served the republic with great credit during the vicissitudes of the Peloponnesian war. After affairs were settled, he, like his ancestors before him, retired from public life and spent the remainder of his years on his estate in the country, where he had leisure to educate his son. Theages, however, was of a restless disposition, and as at that time young men with moderate learning were prone to imagine themselves able to make figures in the commonwealth, he, too, caught the general infection. But unlike Alkibiades he was conscious of his incomplete knowledge, and desired to become fitted for the part which he was ambitious to perform. At this time Sokrates was about sixty years old.

sented as having come with his son Theages to Sokrates for counsel in regard to the young man's education. Theages has been already instructed in the common branches of learning, but like Alkibiades, he is ambitious to take part in public affairs. Unlike that individual, however, he is conscious of his want of preparation for such a career, and he has been eager for instruction which should enable him to become qualified. The father has checked him till his importunity was uncontrollable, and now that Sokrates has become an educator, Theages is brought to him for advice in the matter.

Sokrates begins accordingly by a compliment to his beautiful name which denotes a divine leading. He then interrogates him carefully in regard to the various callings and the peculiar wisdom required for each of them. The young man disclaims all desire in relation to them, but wishes to possess the wisdom which would enable him to govern.

"Ah," exclaims Sokrates, "you desire to tyrannize over us." To this he assents. Sokrates remonstrates with the father for not having sent his son to some accomplished instructor, where by associating with such a person the young man might be fitted to "become a wise tyrant."

In ancient times the terms "despot" and "tyrant" were used to designate a ruler who came from the ranks of the people, and did not belong to a hereditary or sacerdotal family. So far from being a harsh or cruel ruler, any more than a sovereign of the privileged class, he was more frequently a wise and public-spirited manager of affairs.

Theages, however, upon being further questioned protests that he was not wishing to rule everybody, or even a greater number, or to exercise power which should be acquired and sustained by violence, but only to govern by consent of the citizens, as had been done by Themistokles, Perikles, and Kimon.* Upon this Sokrates asks him whether he thought

* Aristophanes has called attention to this ambition as common with young men of that time to hasten to take part in matters of state.

that by resorting to those who had skill and experience in public affairs, he may become wise and fitted for governing, or whether he hoped by associating with others, and not with such as these, to be able to gain the knowledge and ability which he so much desired.

"I have heard," the young man replies, "that you have yourself declared that the sons of the statesmen to whom you refer were in no respect superior to the sons of shoemakers, and you appear to have spoken truly. It would be foolish for me to think that any of these could impart his skill and sagacity to me when he was not able to communicate it to his own son."

Sokrates proposes that Theages shall be placed with any person whom he may choose, who is expert in statecraft and general knowledge of affairs; upon which the young man answers that he himself is such a man, and entreats him to become preceptor. "If you are willing, it is enough," he adds; "and then I will seek no other."

The father joins eagerly in the request. Sokrates pleads that Demodokes himself is better qualified than he, being older, having held many public offices, the greatest in Athens, and being honored and revered by his fellow-citizens. There were likewise other teachers like Prodikos, Gorgias, and Polos of Agrigentum, whom it would be more reasonable to select. "For," says he, "I know none of that blessed and beautiful learning, although I wish I did."

Nevertheless Theages will accept no such denial. There was a peculiar influence with Sokrates, he had observed, which had operated vastly to the benefit of those who had been in his society. "For I know some of the same age with myself, and others a little older," the young man remarks, "who, before they associated with him, were utterly worthless; but when they had been with him, they appeared in a very little time to be superior to everybody to whom they had before been inferior. If you consent to my wish," he adds, "I shall be able to become as they are."

Upon being further questioned Theages protests that he was not ambitious to rule over everybody, or even over a majority, or to exercise power by violence, but only to govern by consent of the citizens, as Themistokles, Perikles, and Kimon had ruled. Sokrates then asks him whether by resorting to those who had ability and experience in public affairs he thought to become wise and fitted for this purpose, or whether by associating with others and not with these, he hoped to gain the knowledge and sagacity which he so much desired.

To this question Theages makes answer: "I have heard that you have declared that the sons of the statesmen whom you have named were in no respect superior to the sons of shoemakers, and you appear to me to have spoken truly. It would be folly for me to think that any of these men could impart his skill and wisdom to me when he was not able to do it to his own son."

Sokrates next proposes that the young man shall be placed with any one whom he choose who should be experienced in statecraft and general knowledge. The young man breaks him off with the entreaty that he should himself become the preceptor. "If you are willing," he declares, "it is enough. I will then seek no one else."

Sokrates no longer remonstrates. "You are not conscious how this is the case," he replies. "By the divine allotment there is a demonian guide that has attended me, beginning from my childhood. This is a Voice, which, when it is perceived, always signifies to me that I shall abandon what I am about to do; but it never impels me to anything. And if any of my friends proposes anything to me and the voice is heard, it is for the purpose of dissuading me from that very thing."

Several examples have been given of this peculiar interposition. It had deterred Sokrates from engaging actively in politics, and thereby preserved him from the dangers which he would surely have incurred during the tumultuous period after the conquest of Athens in the Peloponnesian war. When

Charmides, a kinsman of Plato, told him of a purpose to take part in the foot-race at the Nemean games, Sokrates at once perceived the voice and endeavored to dissuade him from the contest. But he insisted that he would prove the monitor to be untrustworthy, and the result was signally unfortunate. Again, when the Athenians were induced by Alkibiades and others, with the approval of the diviners and their oracles, to send the army into Sicily, the voice warned Sokrates against the fatal expedition. Last of all, when Melitos and his associates brought their accusations against him and demanded that death should be inflicted, he twice attempted to prepare a reply and was restrained.

There are periods in the life of every one of us, nevertheless, when we desire to obtain some suggestion which shall enable or facilitate the forming of a right judgment, or the adopting of a purpose which shall be really wise. That is a superficial judgment which declaims about credulity and superstition, and there is actually no good reason for impugning the mental character of the individual, because he sometimes looks beyond his own limited powers to be guided from a higher source. If we approve of the course of the young and inexperienced when they seek advice from those who are older and more intelligent, the same reasoning will justify us in going further, and asking at the very source of Wisdom itself. We are not precluded from learning anything that it is possible or wholesome for us to know, and it may not be presumed that we shall ever be able to measure our own ability or that which is superior to us. Yet an intelligent conception may be gained of the facts which underlie our being and we may hope to ascertain somewhat of the arcane principles by which our actions are directed. It is to be borne in mind that no faculty is possessed by one individual and withheld from another. The superiority of any one individual is only in degree, and whatever has been attained or accomplished by one can likewise be acquired and achieved by another. It is the right of every person to exercise his mental faculties to

the utmost, and to cast aside whatever restrictions may be placed upon thought. Nay, more; there can be no important progress in a divine life except this freedom shall be exercised. Every individual must make the path for his own feet, and it behooves that this be done intelligently and conscientiously.

It was propounded by Lyell, the geologist, that there have been no catastrophes or marvelous changes in the physical condition of the earth, but simply a steady progress from century to century, and from age to age. By an analogous principle, the human soul undergoes no catastrophes or wonderful transformations, but moves forward in its career toward the Infinite. Being the subject of volition, passion, and moral activity, it may so approximate the Divine as to receive therefrom a certain quickening of its perceptions. As evolution in the realm of Nature is the bringing into phenomenal life of a potency which has been first involved, so the soul may exhibit powers which it has derived from the superior region, and it may be further affirmed with confidence that it is capable of direct inspiration, as well as of the enlarging of its faculties by communion with the source of its existence. Nor is this any abnormal condition, but one which is incident to our spiritual being; it is not the establishing of a special relation with Deity outside of us, but rather the bringing into manifestation of divinity within us.

Sokrates, however, regarded it as a sort of impiety to resort to divination and oracles on common occasions, when we have the means to decide for ourselves. The superior beings, he believed, were ever ready to communicate suggestions and knowledge to those whose desire and care have been to do right. He also regarded all skill and sagacity as emanating from them, and esteemed those who attributed their successes to their own shrewdness as being in a manner insane.

Apuleius has, however, explained this a little more specifically. Sokrates, he remarks, was himself a man exceedingly perfect and prompt to the performing of all requisite duties,

and was not in need of any manifest suggestion to direct him, although he might occasionally require to be forbidden when some danger happened to lurk in any of his undertakings.

At that ancient time the practice of resorting to seers and divination was universal. It is recorded that even when Samuel the prophet was the judge or president of the Israelitish tribes, he was also consulted as a seer about the finding of animals astray. The King of Babylon, when he had set out on a military expedition, made use of augury. He took his position at the parting of the ways, one of which led to the metropolis of the Ammonites in the Peræa, and the other to the Judæan capital. "He shuffled his arrows, he consulted the teraphim, he looked into the liver. In his right hand was the divination of Jerusalem." * The Hebrew Rabbis also made account of the *bath Kôl* or inner voice. This was noted when hearing some casual utterance, or on the occasion of some spectacle or occurrence, by which a peculiar impression was made upon the mind.

The monitor of Sokrates was distinct from all such manifestations. He describes it to Phædros: "When I was about to cross the stream the divine signal was given me, and I seemed to hear a voice from this very spot, which indicated that I had been guilty of some impiety. Now, I am myself a diviner, though not a very good one, but good enough for myself. The soul is itself prophetic, and mine was disturbing me because I was receiving honor from men, but offending the gods."

Apuleius remarks that Sokrates had declared that a sign had been presented, and he was of opinion that Sokrates had perceived the indications of the demon with the eyes as well as with the ears. He supposes accordingly that the form of the demon may have been beheld. He attempts to give plausibility to this conjecture by citing a statement of Aristotle, that the Pythagoreans were in the habit of expressing great sur-

* *Ezekiel XXI, 22, 23.*

prise if any one denied ever having seen a demon. He added to this the remark that if the power to see a divine form was possessed by any one, Sokrates would certainly be such a favored individual.

It is a subject of debate, however, whether the monitor was actually a personality. Professor Butler, who takes the negative view, calls attention to the fact that nowhere in the writings of Plato or Xenophôn is it mentioned as a genius or demon, but always as a "demonian something, a sign or voice." Certainly it was a spiritual manifestation, to which he attributed a source and quality superior to his own reasoning faculty. It was like "the word" described in the book of Deuteronomy as being "in the mouth and in the heart." It was neither speech nor volition, but a manifestation superior to both. Such a voice is subjective as well as objective. Is it spoken in the heart or into the heart?

To answer this question intelligently requires a vivid consciousness and preception of both the divine and the human. From one point of view the sign and the voice will be regarded as proceeding from the individual; from another they are seen to be from above and beyond his common faculties. The Delphic inscription, "Know thyself," is full of significance in this matter; it involves everything that we can learn.

Within the compass of our being are the faculties of intuition or "pure reason," understanding, believing, and judging. Plato describes the human soul as twofold; of which the mortal part, the *epithumetic* or emotional nature, is immersed in the body and allied to the world of sense. The animals have likewise passions and sensations similar in quality, and so far are upon a common plane of existence. They do not seem, however, to be capable of anything like consecutive reasoning, or of apprehending higher idea or motive of action. In those respects in which we differ from them we are human beings, intellectual, spiritual, and divine. We may thus distinguish our higher from our lower nature. The lat-

ter is indicated by the sensations of pleasure and physical suffering, the former by the perception of right and wrong. Our careers in life are distinctly characterized by the influence of one over the other. The superior nature is irked, bruised, and benumbed when it is held under the control of the qualities that are essentially psychic, sensuous, and passional. This condition the philosopher has represented under the analogy of a cave in which the individual stands with his back toward the entrance, and is able to see only the shadows of objects, which he accordingly imagines to be the actual realities. This is the moral condition which Plato and his disciples have designated "ignorance" and denounced as the source of evil.

But the mind, the spirit, the noëtic principle is extolled as immortal and incorruptible, having its abode and subsistence in the eternal region. This, says Plato, the Deity assigned to each individual as a demon. The poet Mænander also declared: "The mind is our demon—a divinity placed with every one to initiate him into the Mysteries of life, and requiring all to be good." This enables us to obtain a completer conception of the problem. The mind or spirit is that principle of our nature which is capable of determining right and wrong. Within it is the standard and criterion. As we live in this world these may be, as it were, inchoate and undeveloped, but the rudimentary principle is there. In the mind are ideals, embryonic and requiring to be brought forth into manifestation and activity, which are present in all processes of thought. By reflection, therefore, and appropriate discipline and experience, we may become truly intelligent, able to apprehend the good and true. As light is perceived by an organism which conveys the impressions to the mental consciousness, so truth has the understanding, the reasoning faculty, to receive and assimilate it to the interior being, making it a part of us, as "bone of our bone and flesh of our flesh."

There is but one perfect, infallible truth, and there can be no various, discordant, rival truths. Yet it is obvious that no two individuals have identical conceptions of the same object

or proposition. Their minds are more or less obscured from the passions of the soul and corporeal nature, and they view truth from a lower moral altitude. Plutarch explains that every soul has some portion of reason or spiritual endowment, and that without this an individual cannot be man; but that so much of every soul as is commingled with flesh and appetite is changed in quality, and through pain and pleasure becomes blunted in spiritual acumen. Some souls are described by him as being utterly mingled and obscured in this manner, while others are only partially affected.

Nevertheless it must be insisted that all who really apprehend the truth, apprehend it alike. That principle within us that perceives it is capable of such perceptions because it is itself of like nature with that which is perceived. Truth is divine, and we know and love it because of the divine principle in us by which it can be perceived and apprehended.

"Held our eyes no sunny sheen,
How could sunshine e'er be seen?
Dwelt no power divine within us,
How could God's divineness win us?"

—Goethe.

Thus we are brought face to face with Divinity, to be in communion together as a man holds discourse with a friend. In the most interior part of our being is the fountain of the superior knowledge, of truth, of all certitude, because there we and the Divine are at one. The Supreme Mind must be ever self-conscious, knowing the right and all that is good. Nature, as proceeding thence, must be good, excellent, beautiful, like the Divine model. The mind in us, the noëtic principle, which is from the Supreme Mind, will, in a peculiar sense, apprehend that which is exterior to it by the light which is within itself, and know all things by their likeness or unlikeness to itself. Thus is imparted from the Divine source the intuition of that which is good, the divine instinct to perceive that which is true.

"With respect to the highest and most leading of our soul," Plato declares that "we should form the conception that the Deity has assigned it to each of us as a demon, or guardian, that it has its seat at the summit of the body and raises us from earth to our cognate place in heaven, for we are not creatures of the earth, but of heaven." Plutarch also explains it in like manner. "The purer part remains outside of the body," says he; "it is not drawn down into it, but floats above and touches the extremest part of the individual's head. Thus it is like a cord to hold up and direct the subsiding part so long as the soul proves obedient and is not overcome by the fleshly appetites."

It is apparent, therefore, that the demonian presence that attended Sokrates was not any spectral manifestation, but rather an impression such as results from a voice, or an apprehending of certain words, which affected him in a peculiar manner. His mental perception being pure and not clouded by passion and external matters was apt and ready for impression. It was not a voice which he heard with the ears, but a signal, the operation of his interior mind, which impressed itself upon his consciousness. He himself nevertheless spoke of it as not common to others. "I think," said he, "that it has not been with but only one other person, if at all."

We may be led to ask if this superior faculty could become conscious of danger so as to be able to warn him to shun it. Evidently, it will seem there must have been some mode of intelligence, some spiritual being, not actually identical with him, but only in vital sympathy capable of communicating admonitions. Olympiodoros explains that there are several demons allotted to the individual; "one leads the soul to the judges; another that is ministrant to the judges, carrying into effect their sentence; and a third to which is committed the guardianship of the present life." This is in harmony with the teachings of the Zoroasters that there are frohars, the ideal or typical forms of all living beings in heaven and earth. They were regarded as psychic essences,

and venerated as ancestral and guardian spirits. This doctrine existed in one form or another in all the ancient nations, but was specially developed in the Zarathustrian system from its earliest beginning. Through the frohars, it was taught, the Divine Being upholds the sky, supports the earth, and keeps pure and vivific the waters of preëxistent life. Every living being has its frohar in which is contained the cause and reason of its existence. The human soul coming into this world of time and sense has always its guardian, its own law or spiritual essence, in the invisible region. In a fragment of the *Khordah-Avesta* of Zoroaster the soul of the upright man is described as being met after death by a human figure, "the life of his being" and attended to the presence of the Supreme Judge. It is apparently more reasonable to suppose the demonian intelligences to represent moral qualities.

Different writers have endeavored to account for the monitor of Sokrates as not a distinct personality from himself, but as being only a divine or demonian entity like a *neumen* to which events beyond our common powers were imputed. Professor Cocker describes it as "a divine and supernatural something, a warning 'voice', a gnomic 'sign,' a 'law of God written in the heart,' which was in all men and which he sought to elicit and obey." Others have insisted, probably because it was a restraining and not a prompting influence, that the "voice" or "sign" was that of conscience. But conscience critically defined implies a joint knowledge with some other. In such case the monitor of the philosopher was the guardian in attendance upon him. This is in harmony with the words of the virgin Lachesis, in the Vision; "The demon will not receive you as his allotment," says she, "but you shall receive the demon."

Some souls are especially entheast, even at times to actual clairvoyance. This condition is in a manner a spontaneous activity of the mind, in which the understanding is held subordinate, ideas coming as by inspiration. It is remote from the ordinary working-day habits of study, but nevertheless

it is by no means abnormal or preternatural. It is, rather, a more perfect evolution of faculties.

The intuitive faculty is the highest of all our powers. In its perfect development it is the divine instinct peculiar to each of us, extended and matured into an unerring consciousness of right and wrong, and a conception equally vivid of the source and sequence of events. We may possess these by the proper discipline and cultivation of ourselves. Justice in our acts and wisdom in our life are therefore of the utmost importance. These will bring us in due time to that higher perception and insight which appears like the simplicity of a child to those who possess it, but as an almost superhuman attainment to others.

In the end we come to the sacred knowledge of our own selfhood, no more an egotism, but an atonement, a becoming at one with the Divine. Birth, however noble, is the merit of parents; wealth is the boon of fortune and industry. The benefits of these are uncertain. Old age will impair all physical endowments. But the possessions of the mind are permanent. Assertions and half-truths, emotions and excitements will not be enough. Disbelieving and blind worship are alike to be discarded. The love of the good is the leader to the perception and intuition of the true and the right. Then although we may not be quite certain whether the inward monitor is our own mind quickened into acuteness of perception by Superior wisdom acting through and upon us, we need not be eager to enquire, for the two are one.

THE GERMAN BOY.

A German youth was once reading a novel. It was one of the sensational kind, and he began to reflect: "This will never do," he said to himself; "I get too much excited; I cannot study so well after it, so here it goes," and he flung the book into the river, near where he was sitting. That boy was FICHTE.

A. W.

MY FORMER LIVES.

By B. E. G.

III.

WHAT a beauty there is in the heather clad hills and the bonnie blue lakes of Scotland! What a land to live for!! What a land to die for!! Could you have seen it and known it as I saw it and knew it six centuries ago, you would not marvel that men fought to the death, sacrificing wife and children and home and life that Scotland's sons might live in Scotland's hills. There was that in the blue of the sky reflected in the blue of the hills and in the lakes set among them like stars peeping through the clouds from the sky that infused freedom and action and love of country with every breath of Highland air. Breathing this air, ranging through these hills, loving fenland and moorland and towering heights, we swore that Carricks Earl should sit on David's throne and Scotland's son should wear her Crown. And so on crag and hill the beacon lights were burned. The Clans were gathered and the long war begun. For many years it was border warfare, rough and nagging and cruel but not deadly. We gathering experience, testing the mettle of our enemies and training our own nerves and muscles. There was some bloodshed and much trouble, but we were slowly and surely making ourselves able to prove our right to be free and to control our own affairs. When the real test came we were not found wanting either in courage or might.

It was a happy life that I lived as a boy in the Highlands, not high enough by birth and station to be bound and dwarfed by conventions and restraints of courtly breeding, nor yet

low enough to be dwarfed and bound by the worse restraints of poverty. A barefoot boy in Summer time free to hunt out Nature's wonders in the beautiful hills and yet with tasks heavy and responsible enough to develop strength of body and confidence of spirit which later stood me well in many a hard-fought fray. I was of the Douglas Clan, and in my veins flowed the same blood that warmed the heart of that Black Douglas who later took our Bruce's heart to Palestine.

While yet a lad I had a cheery, winsome playmate in the blue-eyed Eileen who came from the Lowlands seeking safety in Scotland's hills, bereft of father, brother, and home by Scotland's foes. When her blue eyes looked into mine as she told of the awful night of horror and death, when cruel treachery left her fatherless, I was troubled with a strange wistfulness and a longing desire to recall to clear remembrance a dim picture of blue eyes and snow and ice. And when the tale was told, my dark eyes burned black with a fixed resolve to mete out equal woe in turn for hers.

When the beacons were lighted I was scarce three-and-twenty years of age, short of stature, but strong, calm of poise and quick of eye and hand. My Lowland bride had loved my Highland home and me, and she it was who brought my sword and bade me leave my shield. So it was that love of my wife and love of my country burned in my heart bright and warm and strong, and when my zeal grew fierce and too rash, the picture of those blue eyes and my Highland home calmed my temper and made my hand more sure.

My life was spent in the camp, and the fierce foray and its music was the clank of the battle-axe and sword. 'Twas strange that through all those years of strife my life was spared like one whom God had chosen. I had grown gray in war. Leaders had come and had fallen. We had been beaten on many a hard-fought field. Wallace with whom I had fought for years, betrayed by basest treachery of ignoble foes, had been butchered as a felon and his severed head

gaped at by a howling London mob. We had not yet despaired and we would not yield.

Now Carrick's Earl himself would lead us on to one final effort, one last battle for Scotland and our homes. Forty years of battle, with peace at times which lasted only long enough to heal the wounds and gather up supplies and arms to begin the fight anew, had made me skillful, reliant, determined, and if not brave at least unfeared. My chief was slain, so now *I* must lead our men.

The battle was on early in the morning, and our forces were outnumbered nearly three to one, and yet we fought until the day was old. In the afternoon came a rider from Carrick charging me to hold my position on the hill at the extreme left of the battle at all hazard, while he should make a feint to draw the English from their line, and then, falling upon their flank, cut them to pieces with his heavy horse.

We were a hundred men holding the hill when the order came. The foot soldiers were drawn away from our right and at once the enemy charged. They could not climb the hills behind to left or right, but must carry this one point which we held. This carried, the Highland forces would be helpless before their overpowering numbers. As merrily as if at a wassailrout my men flung themselves into the fierce combat. Three times we sent the enemy back broken and beaten. As we breathed a space after the third onset had rolled back beneath our claymore's gleeful swing. I looked about and but ten were left to hold the hill. Ninety were cut down, a fresh cohort, the flower of Edward's Cavalry, formed for the charge. We closed up our ranks. Our Prince had ordered "Hold the hill!" and a Scot can die, but not desert a trust. Then came the crash of steel. They broke our rank. I was left the last—alone—to hold the hill against a score of English Knights who mauled each other in their greed to slay the gray-haired Scot.

The day was ending. Bleeding from wounds, beset on every side, my axe pole broken, fighting with no hope save

to delay one moment longer the onward rush of the enemy,—my ear caught from my *front* our battle cry: "The Bruce and Victory." I knew the day was won.

We had held the hill. My King had won and Scotland's hills were free. Even as I heard that first shout of triumph, Pembroke's axe crashed through my helmet, and for me the battle and the dream of life were ended.

* * * * *

Why should I thus have peered into the past of one whose living present is full of greater opportunities than all the past afforded? Why should I thus write down the memories of my lives of the past? Because that past made possible the opportunities of the present.

In Arctic snows 'neath grudging skies, the "Good Law" gave room to learn Devotion and sweet patience.

On Tartar plains that same "Good Law" doled out with even hand the wages of my avarice.

In Highland wars through combat fierce and by the last and hopeless stand at Bannockburn, the same "Good Law" bequeathed to future lives the beginnings of Courage, Loyalty, Greedlessness, Bravery.

Patience, Devotion, Courage. When, through these and all the lives I did and yet may live, I shall have fully won them, I shall have become a MAN indeed.

(To be continued.)

O square thyself for use: a stone that may
Fit in the wall is not left in the way.

—A Persian Poet.

THE MAGAZINE SHELF.

BALANCE, THE FUNDAMENTAL VERITY. By Orlando J. Smith. 146 pp. \$1.25.

In further investigating and illustrating some of the principles on which the same author's excellent "Eternalism, Theory of Infinite Justice" is written, he points in "Balance" to a mass of observations, stated persuasively and with brevity, which show that in the physical world the laws of consequences, of equivalence, of compensation, order, regulation, balance, are ever present, in activity unceasing, and as to power, unlimited and resistless.

The aptness of some of his illustrations may be instanced by one. The power of the sea curbs the sea. Long Island extending into the Atlantic Ocean is beaten by waves. They would overwhelm it but for the sandbanks and dunes, which resist their force. These barriers against the sea were formed by the sea itself. Each wave lifts sand and deposits it on shore. The severer the storm the higher does it lift the sand upon the dunes, the more impregnably does the ocean fortify its shores against itself.

From the material plane, the book rises to more abstract realms and points out that justice is incomplete in the present existence, our life a broken part of a greater life, and but as a day in years. Yet the book is not written by a mystic, but is based on facts which the senses may perceive and common sense may and should reason about.

The logic is frequently irresistible. The style is simple, clear, forcible, and incites to thought. Aphorisms, in which the book abounds, insinuate themselves into the memory, so "The Value of a truth is measured by the magnitude of its perversions." "Materialism is the doctrine that wrong rules the world."

This is a good book on the immortality of the soul, on reincarnation and karma. The author has covered a wide field with exact investigation, his thoughts are clear, arranged logically.

Houghton, Mifflin & Company have printed the book in a type and manner which increase the pleasure of lingering over its pages.

AQUARIUS.

None sees the slow and upward sweep
By which the soul from life-depths deep
Ascends,—unless, mayhap, when free,
With each new death we backward see
The long perspective of our race
Our multitudinous past lives trace.

—WILLIAM SHARP.

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CYCLES.

AMONG problems which have vexed the human mind, none have caused more perplexity than that of cycles or the periodical recurrence of events.

The ancients endeavored to know the law of cycles in order to conform their lives to it. In our times men seek to discover cyclic law that they may conduct their business profitably. In all times men have tried to discover the law of cycles because with such knowledge they could follow their agricultural pursuits with certainty, ward off epidemics, pestilences, and provide against famine; foretell wars, storms, seismic disturbances, and guard against affections of the mind; know the cause of birth, life, death, and the after state; and profiting by the experiences of the past, they could outline future events with accuracy.

The word cycle is derived from the Greek "kuklos," which means a ring, wheel, or circle. In a wider sense a cycle is the action and the reaction of motions from a center,

the nature and duration of the cycle being measured by the direction and impulse of the motions as they go from and return to their source. The end of one cycle or circle is the beginning of another, so that the motion is spiral, as in the winding of a string or the unfolding of the petals of a rose.

Cycles can be divided into two broad classes : those which are known and those which are subjects of speculation. Among those with which we are most familiar is the cycle of a day, when the earth has made one complete revolution around its axis in twenty-four hours ; the cycle of a lunar month, when the moon has made one revolution around the earth in 28 days ; the cycle of a year, when the earth has completed one revolution around the sun and the sun has made one revolution through the signs of the zodiac, a period of about 365 days ; and the sidereal year or cycle of the precession of the equinoxes when the pole of the equator has once revolved around the pole of the ecliptic in 25,868 years.

It is a matter of common knowledge that from the apparent journey of the sun through the constellations of the zodiac, we get our four seasons : spring, summer, autumn, and winter, each extending over a period of three months, and that each of these months is divided into four quarters and a fraction, each quarter of the month being a phase of the moon as first quarter, full moon, last quarter, and new moon. The zodiac is the great sidereal clock, the sun and moon its hands which mark off periods of time. After the zodiac we have devised a chronometer which has twelve signs ; these mark the light and dark periods in one day of twice twelve hours.

A subject of interest to the statistician and historian is the cyclical appearance or fevers, plagues, famines, and wars ; the cyclical appearance and disappearance of races, and the periodically recurring rise and fall of civilizations.

Among the individual cycles there is the cycle of the life current which passes from the aura around the body into the air-

chambers of the lungs, where using the blood as its vehicle it flows by the pulmonary veins to the left auricle, then to the left ventricle, thence passing out through the aorta is distributed to all parts of the body as arterial blood. The life current with the life cells returns through the capillaries to the veins, thence through the venae cavae to the right auricle, thence to the right ventricle, and from there through the pulmonary artery to the lungs, where, having been purified, it again becomes the carrier of life to the body, the complete cycle occupying about thirty seconds.

The most important of all cycles to us is that cycle in which is included the pre-natal state, birth, life in this world, death, and the after-death state. From a revelation of this cycle a knowledge of all other cycles will follow. We believe that in the pre-natal development of man the entire history of our planet is epitomized.

The human body is keyed up to run for a certain period, the cycle of its life. In this period, past ages in the life of humanity are lived over again by the individual. Then the wheel of life turns into the cycle of death.

It is with the cycles of birth and life and death that the ancient philosophers were concerned, because by knowledge of them they might pass into and out of that bourne from which, it is said, no traveller returns. The purpose of pre-natal development is to draw the universal elements into one body, mould them into the human form, which offers the greatest opportunity for experience to the intelligent principle, the mind, which is to inhabit the human body. For the mind the purpose of life is to acquire a knowledge of its relation to the universe, through and while in the body, to perform the duties which follow that knowledge, and to build in the future by the experiences of the past.

Death is the closing, reviewing and balancing of life's work, and a means of return to the world of the thoughts which

belong to this world. It is the gateway through which the soul returns to its own sphere.

The after-death state is the period of the rest and gestation of the life's work before the beginning of another life.

Birth and death are the morning and evening of the soul. Life is the period for work, and after death comes rest, recuperation, and assimilation. As the necessary duties of the morning are performed after the night's rest, then the work of the day, the duties of the evening, and return to rest, so the soul puts on its appropriate vestures and they pass through the period of childhood, engage in the real day's work of life, and are laid aside in the evening of old age, when the soul passes into that rest which will prepare it for a new journey.

All the phenomena of nature tell the story of the soul through its cycles, incarnations and reincarnations in life. How shall we regulate these cycles, how accelerate, decrease or change their motions? When the way is really seen, each one finds it in his power to do it. The way is through thought. Through thought in the mind the soul came into the world, through thought the soul became bound to the world, through thought the soul becomes freed.

The nature and direction of ones thought determines his birth, character and destiny. The brain is the workshop of the body, the thoughts which are fashioned from this workshop pass into space to return after a longer or shorter while to their creator. As the thoughts created affect the minds of men of a nature like unto the thought, so they return to their creator to react on him as they had acted on others. Thoughts of hatred, selfishness and the like, compel their creator to go through like experiences and bind him to the world.

Thoughts of unselfishness, compassion, and aspiration, act on the minds of others and, returning to their creator, free him from the bonds of recurring births.

It is these thoughts which man continually projects that meet him after death. He must dwell with these thoughts, digest and assimilate them, each in its own class, and after that has been done, he must return to this world, the school and the educator of the soul. If attention is paid to the fact, it will be found that there are periods in one's life where certain moods recur. Periods of despondency, gloom, despair; periods of joyous exuberance and happiness; periods of ambition or aspiration. Let these periods be noted, combat the evil tendencies, and take advantage of favorable opportunities.

This knowledge can only come to the man who becomes as "wise as a serpent and as harmless as a dove."

MYSTERIES.

By Merlin.

We are all trying to solve the Sphinx's riddle, and when this has been done, lo! it is ourselves. The experience of our life is but the process to know ourselves; and then it seems as though so much time and study could not have been necessary for that.

We exist and are sustained by the Divine potency. We are born into this world by the law of natural generation, and into the interior world by analogous laws of spiritual development. But the higher existence or "eternal life" is not attained through the accepting of dogmas repulsive to the heart and intellect, or by the observance of formalities of worship. These may be well enough for those who find delight in them and we ought not therefore to treat them with disrespect. But I regard them as intrinsically of no vital importance, and as being generally the offshoots and legacies of the religious Mysteries of former periods; some of which still exist in a state of dotage and others have passed away from among men. We cannot innocently destroy the hovel that shelters the poor man's family, unless we can afford a suitable mansion in exchange.

BEYOND.

By Morgan Shepard.

Passive I lie, my eyes upon one spot
 Which is meaningless; for my Mind has not
 The wish nor will, to recognize or be
 Part of substance or near Reality.
 My soul absorbs all substance without sense;
 My life burns out in purpose so intense
 That sound touches me no more, and Time stops.
 Numbness of body like a mantle drops
 Over me.

Balanced breathlessly I stand
 Before gray portals, leading to a land
 Back of the Mind. Fearful I tread lest my
 Steps should wake some Bird of Thought, that might fly
 With aimless wing, untaught nigh unto me,
 An instant blinding eyes that fain would see.

O! Bird of Thought, the fanning of thy wing
 Would shut those doors—my soul would weeping swing
 Back again to Reality, and where
 A multitude of worthless things lie bare
 In the cold light of Life intelligence.

Cease thought and breath! For I shall hasten hence
 To where I see a distant pulsing Light
 That filters through the thickness of the Night.
 A Light that I note with a sleep-lulled fear—
 —Fear not of it—but lest some truant tear
 Slip from the Chambers of my Heart to be
 The falling stroke that echoes Memory.

No life-called tear shall wake this waiting place,
Or sweep the shroud from off the pallid face
Of Time now dead.

A watcher I may be

A flash of time or for Eternity—
It matters not—for here a deep content
Enshrouds the hours—the web of time is rent.
I bend no more to trace on fallen sands
Worthless records, or impress of my hands.
It matters not!—This Realm is mine to hold,
'Tis mine to crush, or vistas to unfold
That pierce the deeps of an unreckoned space,
Or back through Time their labyrinths retrace.
No swinging sweep of my soul's pendulum
Shall reach the limit of existence dumb.
Here consciousness of cold space flows and fades
Into the great abundance of the shades
That cover heavily the Land.

My heart

Now conquered, shall in beating be a part
Of one great Throb that answers yonder glow,
A swelling breath, deep-drawn and filling so
Full this chamber, that were my soul to sigh
With fear or doubt, that moment would I die
On the Threshold.—

—And now the falling breast;

The failing glow; the sinking into rest
And nothingness. Ah, lo! My heart's faint spark
Fades with the fading land into the dark.

Now should the robe, or poised wings of Night
Come nigh to me and fan the little light.
Now should the flame of passionate desire
Flash for an instant into human fire.
That flash would be the stilling of all breath;
The flame but brief, and long the somber death.

Breathe full and deep! And summon back the Land.
 —Light, Light again!—I hold it in my hand.
 No cloud of doubt or feeble fearful voice
 Shall make unsure this Land of Will and Choice.
 No earth discord, or crash of worldly things
 Shall follow here—or smite the golden strings
 Tuned for the touch that strikes in harmony
 So delicate that each low chord shall be
 Like drifting feathers from a white bird's wing—
 Or breeze-caught petals in the waning spring.
 No scented rose plucked 'neath an Earthly wall—
 Fair though it be, and bright with dew,— shall fall
 Into the Pool of Silence, lying still
 Reflecting back the Shadow of my Will.

No silken leaf of this new-garnered rose
 Shall smite the waters of my great Repose.

Thus winning, and won—fearing without fears
 Thus seeing, but blind—weeping without tears,
 The web of Time I gather like a net,
 And weave the Hours with strands of Purpose set.

Sense glows in me; sensation lies behind
 The close-drawn arras of my earthy mind.
 No link of time that forms a binding chain
 'Tween me and Life can hold me or restrain
 My sweeping Mind.

On, on I pass, until
 Almost I hold the Structure of my Will.

Lo! Now I haste through darks and gray-dim'd glades
 Straight by a Path enveloped in the shades
 Of unborn Thought, of Hopes sent forth to be
 The Sender's woe, but guiding wings to me—
 The Sender's Hopes—faintly the sound of tears

Seeking the Earth slips softly through the years
 That backward lie, perspectives fading dim
 Among the mists upon the very rim
 Of Life and Earth.

Fearless I turn my gaze
 Through vistas faint of sad, receding Days,
 Sad, but without the sadness reaching me,
 Whose Soul is past the pain of Memory,
 And passions touch me not, nor dull Regret.
 Past, done are these, aye, as a sun has set
 Beyond the Sea-horizon of a Life
 Tortured and torn by earthly toil and strife.

I—I—am All! I bathe in Living Light.
 I grow, I glow with an untrammel'd Sight.
 I hold, I build, I crush, I Comprehend.
 I seek and find, I summon, bid and send
 The Soul of Me, the All of Me as willed,
 And build the Structure of an End Fulfilled.

The sandal-tree, most sacred tree of all,
 Perfumes the very axe that bids it fall.

God's doors are men: the Pariah kind
 Admits thee to the perfect Mind.

The realms of being to no other bow:
 Not only all are thine, but all are Thou.

—*From the Persian.*

NANA JIVA VADA KATTALAI ;
OR
THE ORDINANCES RELATING TO THE DOCTRINE
THAT ALL VARIETIES OF LIFE ARE
PHENOMENA IN PURE
SPIRITUAL BEING.
TRANSLATED INTO ENGLISH FROM THE ORIGINAL TAMIL
AND COMMENTED UPON
BY SRI RAMANATHA OF SUKHASTAN.

(Continued.)

The ever true, ever spiritual and ever peaceful Infinite Being which rolled the universe into the cosmic germ or World-Rudiment (*mula-prakriti*) when the time for involution came, rolled that germ out when the time for evolution came, and from such germ appeared the three principles called light, desire, and darkness.

The *light* of nature (*prakriti sattva guna*) is not the same as the Light of Pure Spiritual Being (*Brahma sattva guna* or *âtmasattva guna*). This is the Light of God, while that is the light of the world. As tinsel is to gold, so is *prakriti sattva guna* to the *âtma sattva guna*, for worldly light belongs to the order of thought or flesh, whereas God transcends thought, and His *guna* or *śakti* is purely spiritual.

Thought running down to a sweet calm—thought multiplying by desire—and thought clogged by laziness, stupor or sleep—are the manifestations of the *sattva rajas* and *tamas gunas* of *prakriti*. The extreme of *tamas guna* is deep sleep. So long as man has the least trace of thought he is not fully asleep, but sleep is not radically different from its sprout or its

branches or leaves or flowers or fruits. From these conditions of humanity may be seen the truth that the phases of Nature, called light desire and darkness, belong to the order of thought. The light phase is superior to the desire phase and the desire phase to the darkness phase, but all these phases are mental, not spiritual. How superior the light of thought is to sleep, even the natural man knows; but it is only the fully sanctified or spiritual man who knows how desecrating thought is compared with the glory of perfect spiritual rest. Therefore is Nature's light (*prakṛiti sattva guṇa*) tinsel in comparison with the benign radiance of pure spiritual light (*Brahma sattva guṇa*).

None of the phases of Nature is of the essence of *Saċcīdānanda*. When in the fulness of age evolution has to be wound up, all forms are disintegrated into atoms which, telescoping themselves the lower into the higher, pass into the state called Nature's womb,—which is the cosmic germ called *mula-prakṛiti*, which may be likened, in the words of the Sage Vasudeva, to a ball of wax with millions of *jīvas* inhering in it like atoms of gold. This analogy will not mislead if it is understood with the reservation that the "ball" or cell is infinitesimal and indivisible and imperceptible during the time preceding creation—during the time of the great repose called the *maha sushupti* of the Pure Spirit (*Vasudeva Manana*, chapter on *Adhyāropa* and *Apavāta*). *Mula-prakṛiti* or the root-cell of the universe being ingathered into *Saċcīdānanda*, *Saċcīdānanda* in its turn withdraws into the Pure Spiritual Being, called *Suddha Brahma*. Afterward, when the time comes for the evolution of what has been involved, *Suddha Brahma* moves out of Its restful condition and becomes in due course *Saċcīdānanda*. Then *mula-prakṛiti* is put forth, even as an acorn may be brought out of a store room and thrown out to grow under favorable conditions into a lofty and spreading oak. The store room contained the acorn, but it did not *make* it. Similarly, *Saċcīdānanda* did not *make* *mula-prakṛiti*. It only held it in the involved state and pro-

duced it when the time for evolution came, intending that the world-cell should grow into orbs of different kinds, each with its own mineral, vegetable or animal kingdoms, in order that spirits held in bondage by darkness (avidyā) of varying degrees might find suitable bodies and spheres of action, as aids to salvation or freedom. To mark the truth that the Deity did not make mula-prakriti, sages have declared it to be without beginning, aboriginal (anādi).

The appearance of the cosmic stuff in the invisible Infinite was like a silver lining, an iridescent streak, which after aeons of time became the milky way that we see in the heavens and its myriads of stars, including our own day star or sun, and its immense array of constellations planets and meteors with all kinds of organic and inorganic forms, together with every phase of mentality that is not purely spiritual.

The analogy of the pearl oyster is excellent, for mula-prakriti when developed becomes the recipient of the pearls called Isvara and jīva, a divided or partial I.

In the seed-like state, Nature, being inchoate or rudimentary, is called *mula-prakriti*, literally *root-nature*. Just as all the properties of a tree lie involved in its seed or root, so the principles of light desire and darkness and all the differentiations that arise from a mixture of these in varying proportions are latent in it and are ready to burst forth the moment the vivifying power of the Deity is sent into it.

It will be noted that the Brahma gunas or phases of Immaculate Being, called sattva, rajās, and tamās, have been translated Peace, Domination, and Disintegration; while the phases of Nature or maculate being, also called sattva, rajās, and tamās, have been rendered light, desire, and darkness. For want of words in the English language as comprehensive as those of the Sanskrit, it has been found necessary to express the *intended* meaning (lakṣyārtha) rather than the verbal sense (vācārtha) in the two connections. Spiritual experience determines the intended meanings in the respective passages.

It must be obvious that God, who is Life and Love and Truth, cannot have in Him, as part and parcel of His own Being, darkness, hate, mistake, covetousness, lust, and all the other forms of wickedness which emanate from the *tamas* *guna* of nature and breed corruption in the human spirit, not to speak of other spirits in lower forms of body. The root meaning of *tamas*, as we have said above, is that which causes to fade, or that which breaks up a whole or disintegrates it. When sanctified sages use the term *tamas* to denote a *Brahma* *guna*, the meaning *intended* by them is the power of disintegration in the Deity, which is most potent in that later form of His which is known as Rudra, the destroyer of the universe and of every form of corruption in it, including darkness (*avidyā*), hate and the like.

The term *rajas* has been translated desire in the case of the *prakṛiti-guna*, and Domination in the case of the *Brahma-guna*. This difference in translation into English is also in terms of spiritual experience. That Power of the Deity which is called Domination implies knowledge (*jnāna-śakti*), desire for action (*ic̥chā-śakti*) and action itself (*Kriya śakti*);—not the self-seeking knowledge, nor the selfish desire, nor the self-aggrandizing action, which is characteristic of finite intelligence, but the knowledge of what is needed for others, the desire to redeem fallen spirits, and the action that seeks no reward whatever for anything done. The Domination of Infinite Love is the meaning intended by sages when they apply the term *rajas* to the Deity. This Domination or *rājatva* of God necessarily includes the idea of desire as well as of knowledge and action. But when the term *rajas* is applied to human beings and other lives *finite* in knowledge and action, the term points chiefly to desire, as the only thing that is dominant in such finite intelligences. In the *Bhagavad-Gīta* it is said—“That (which urges one to works) is Desire (*kama*), the direct manifestation of the (unmanifest) *rajas-guna*, possessed of voracious appetite for self-indulgence and given to evil deeds” (III, 37). “Its lurking place is the senses and the faculty of thought” (III, 40).

TEXT.

7. Nature's Light-phase (prakriti sattva guna) is called the Illusionist (māyā); or the all-lively material which conditions everything (sarvajna* upādhi); or the causal body (kārana śarīra) of the Almighty (Īśvara).

On this illusive material (māyā) the Infinite Spirit (*Brahma*) cast Its holy being or image as if on lucid water.

To the reflected spirit (vimba caitanya) is given the name of All-Knowing Almighty (Sarvajna Īśvara).

COMMENTARY.

It has been already explained in 6 (page 13) that the light of nature (prakriti sattva guna) is worldly light, is of the order of thought and that therefore it is very different from the Light of God (Brahma sattva guna), which is purely spiritual, transcending all thought. It is now declared in 7 that the light of nature, though sensitive all through itself (sarvajna), is misleading, in that the effects born of māyā appear to be true though they are not really so; and that this illusive, sensitive and excessively subtle material has been utilized by the Infinite spirit for carrying out Its merciful design of giving freedom to jīvas or the souls held in captivity by darkness (avidyā).

The *Sarvasāra Upanishad* states that "Māyā is the root (mula) of those things that are unspiritual (anātma). Like clouds that appear in the sky, she appears in Brahma. Her proper form is un wisdom (a-jnāna) (or worldliness) capable of endless differentiations."

Sankarācārya Swami in his *Bhāshya Hridaya* observes that the name of māyā was given to the sattva guna of mula-prakriti because it produces wonderful effects, including that of making what is not true appear to be true (chapter XVI, on *Avidyā Nirūpana*).

*Maya is not sarvajna like Isvara or Yama or rishis possessed of jñanadrishti (wisdom-sight). Western science declares that an object if once pushed by a force will continue to move to all eternity if not obstructed by another force. The reason of its possibly continuous motion is the sarvajnatva (all-liveliness) of maya.

Notwithstanding this make-believe tendency in *māyā*, it is sufficiently intelligent to recognize the difference between the true and the false, though not sufficiently pure to become the true. The Lord has taught,—“Wherever discrimination between the permanent and impermanent shows itself consciously in all the doorways of knowledge (the senses and the faculty of thought) then know that the light-phase of nature (*sattva*) is on the increase”¹. “It illumines and begets sweetness of temper, owing to its freedom from intentional evil, but it leads the spirit into bondage by entanglement in pleasure and entanglement in knowledge of objects.”²

Māyā, then, is an invisible, sensitive and intelligent substance which, though having a perception of the difference between the true and the false, is yet subject to the fault of causing the false to seem true, and of attaching itself too deeply to knowledge and pleasure. It is, in short, a wide-spread distracting force in the plane of truth, and an enslaving force in the plane of worldly knowledge and pleasure.

This aboriginal excessively subtle and plastic material, intelligent in a way, yet unintentionally misleading and entangling, was infinitesimally small in the state of complete involution. But when the Deity in His wisdom and mercy willed evolution, He breathed His energy and light into *māyā*, when it expanded itself continuously in all directions. “*Māyā*,” said the Lord, in the *Bhagavad-Gītā*, “is great and expansive. In it I place the germ (of my creative power). I am the father who gives the seed (to *māyā*, the mother)”³. This placing of the seed, or the being and light of the Supreme Infinite, is spoken of by the author in 7 as the “casting of the holy being or image of the Supreme Being upon *māyā*.” If a person stands in front of a smooth-faced shining substance, his figure will appear in it, or be cast back from it. The figure so cast back or reflected is said to be *like* the original, but this likeness has no life or power

¹Bhagavad-Gita, xiv, 11.

²Ibid, xiv, 6.

³Ibid, xiv, 3, 4.

at all. The likeness, however, of the Supreme Being in the sensitive and intelligent *māyā* has all the activities of the original. Just as a new set of thoughts may be turned on past experience and from the fusion of the two the compound called reflection appears, so the Boundless Being of the Supreme when cast on *māyā* was reflected as *Íśvara* all through its length and breadth, height and depth. Being now homogeneous, or in affinity, with *māyā*, *Íśvara* is in plenary power for action in *māyā*.

Māyā is said to be like "lucid water," because it is transparently clear, plastic, filling and continuous,—much more tenuous and elastic than ether, which may be identified with *sthūla ākāśa* (gross space) in which the blue of the sky is seen. Rarer, with intelligence added, is the *mana ākāśa* (mind space) called *māyā*, and still more subtle is the Supreme Being called *śīta ākāśa* (spirit-space).

The substance that immediately and invariably underlies all phenomena is *māyā* (mind-space). It is therefore said to be the *upādāna* or proximate and necessary basis of all names, forms and functions (*nāma rūpa karma*). But the proximate and necessary basis of *māyā* is the Supreme Being. In other words, the innermost and all-pervading substance is the Supreme Being. On this purely spiritual substance lives and moves, in a little part of it, the intelligent but illusive and entangling material called *māyā*. When the Supreme Being shed His light and energy on this physical basis there arose the Almighty Being salled *Íśvara* (from root *Íś*, to be powerful, and *vara*, denoting the possessor of the power), ready to create the universe out of that very *māyā* and introduce therein *jīvas* to carry on their work of salvation under His benign guidance. (See 15 et seq. *infra*).

Íśvara is therefore said to be *māyā*-born. His existence in the universe as its ruler will last only so long as *māyā* or mind-space is allowed to be in expansion. When it is rolled up by Parabrahma, who is supreme, unchangeable and eternal, *Íśvara* and everything He rules will disappear. What will remain is Parabrahma and His power called *Parāśakti*.

THE MYSTERIES OF CHRISTIANITY.

By Phiquepal d'Arusmont.

PART I.

EPHESUS.

ACT I.

SCENE I.

Julian, Maximus. Ephesus in Asia Minor.

Night, moonlight. The banks of the Caystros river, opposite the Temple of Diana, in ruins.

Julian, Maximus.

- J. But am I not a Christian, Maximus?
How dar'st thou then suggest that I shall go
Unto the outworn Mithra Mysteries?
- M. My friend, sit down with me a little space,
And let me show thee how the matter stands.
Because thou art a Christian, thou must go,
And not *in spite of* this, as thou might'st think.
Indeed, how canst thou be a Christian true
If thou refuse to follow in the steps
Of Christ Himself, and his apostle Paul?
Thou dost profess that Jesus was the Christ,
And dost profess obedience to His law,
And dost thou scout the Mysteries He preached?
- J. Impossible: thou dost not dare to say

- That Christ and Paul were Mithra Initiates.
- M. Why certainly, my Julian; such they were.
- J. And what authority canst thou advance.
Thou miracle of wisdom, Maximus?
- M. Why, Julian, do you really mean to say
You have forgot the Scriptures of the Lord?
It is the Scriptures which insist on this
In words than which none could be more intense.
- J. Impossible.
- M. Then you do not believe
The Scriptures?
- J. Certainly—whatever they
Assert, that will I e'er believe.
- M. Well then, you must become an Initiate.
- J. Prove your assertion, Maximus, my friend!
- M. With pleasure, Julian. Let us sit down
Beside this Lydian Caystros' shimmering streams.
The night is young—the Moon in splendor soars
Above the Temple of Diana opposite.
None waits for us, us favorites of the Gods,
And we may reason of the deepest truths,
And feel their mystic influent urgency;
The Powers Divine will come and be with us.
- J. So let it be, begin! And show me why
I should attempt the Mithra-Mysteries,
In order to obey my Lord, my Christ.
- * * * * *
- M. I wish to prove to you four things:
First, Jesus was a Mithra Initiate;
Then, that He took the Eleusinian Rite;
Then, third, He clearly preached of Mysteries
Which, fourth, the Revelations clearly show.
- J. Impossible! Almost 'tis blasphemy.
- M. Then let me e'er blaspheme, if it's the Truth.
- J. The Truth! The Truth! Who would not have the Truth.
A word to conjure with! O God of Truth,

- Thee shall I conquer, even if I die!
- M. My Julian, rather say: "E'en if I live."
To live the Truth, is harder than to die.
- J. Alas!
- M. Now listen, Julian, while I speak.
First, Jesus was a Mithra-Initiate.
Have you not read how when the Blessed Lord
Was ready to begin His public work
He first went into th' wilderness to fast
For forty days, and then for forty nights,
As Matthew says; which makes the eighty days
Of Mithra-trials; how when hunger came,
The Persian Devil, the Accuser, took
Him up onto the Mount from which He saw
All kingdoms of the Land, and all their wealth?
Why, that was plainly there at Pergamos,
Upon whose mountain Aesculapius
Has Temple where the Initiations
Are carried on, and have been ever since,
Long ere the period Gospels do assert
That Jesus lived. From here alone are seen
All fifteen kingdoms of the Asian Land,
The Churches mentioned in Revelations.
Here did Diabolos the Tempter dare
To offer Him all that He saw if he
Would kneel, and worship him: which had He done
The Roman soldiers would have ended Him.
And when He chose the right, the Tempter left,
The tortures o'er, as even now is done,
The Hierophant led Him unto a throne
And offered Him a crown, which He refused
"My crown is Mithras-Truth, not of this world."
He had been with wild beasts in Wilderness,
Which beasts still typify the Mithra grades
Called after them—the lion, bull, and more.
Strangest of all, the Beasts Ezekiel names,

And which the Revelations mentions too
 As guardians of the very Throne of God,
 And which have since been held to typify
 The Gospel-writers—Matthew, Mark, Luke, John—
 The Man, the Bull, the Lion, Eagle too—
 As you well know, they are the symbols of
 The Mithra grades, in proper order, too.
 Does not this hint th' Evangelists describe
 The self-same Christ in each of these degrees?
 And when He conquered, Angels (Messengers!)
 Did minister to Him: and then partook
 Of Eucharist, of Holiest Repast,
 Of bread and water, later carried on
 With bread and wine, in public Christian Church.

* * * * *

Second: Jesus knew th' Eleusinian Rite.
 For note: the Holy Scriptures clearly state
 His first great work was done in Galilee
 (A land of strangers) at a marriage feast.
 What is this story but the Mystic Rite,
 The Marriage rite of th' new Initiate
 To whom two jars of water and of wine
 Are offered by the sacred Hierophant.
 Nay—that strange story that St. Peter tells
 Of how the Lord descended into Hell
 And on the third day rose again to life,
 Refreshed in strength, and wisdom and in pow'r,
 Does it not parallel the Hades-trips
 Of Homer's Odysseus, and later yet
 Of Virgil's Aeneas? In both these men
 Resulting in a clearer view of life.
 Nor, Julian, art thou ignorant that these
 Two stories are regarded parallels
 Of Eleusinian rites of Demeter.
 Thus Jesus was initiate of both
 The Mithraic and Eleusinian rites.

* * * * *

Not only Jesus taught the Mystic Rites,
 Perpetually he taught of Mysteries.
 Do not the Scriptures say in plainest words
 That Jesus always taught in parables,
 Unto his own Apostle-band alone
 Revealing all his kingdom's "Mysteries"?
 The very word, used in a technic sense:
 And yet the Christians never realize
 The plain, unvarnished meaning of the word,
 And make of it a trope—figure of speech—
 As Paul well said, having the form of truth
 But then denying all the pow'r thereof.

* * * * *

These Mysteries that Jesus plainly taught,
 The Revelations give in full detail;
 For in the Revelations all those gifts
 That there are promised to the Asian Churches
 (The Asian Churches seen from Pergamos)
 Detail at length the sev'ral Mithra gifts.
 The Morning Star, the New, White, Nameless Stone.
 Why, e'en Tertullian saw the real facts.
 And tried to misinterpret them, and said
 The Mithra-Soldiers had derived their rites
 From Christian liturgy (Audacity!
 The daughter call the mother plagiarist!)
 And Christians persecute Mithraic rite
 As witchcraft, magic, such as Simon used,
 And would destroy the purer rites, that keep
 From Judaism untainted, Ancient Truth.
 Come, Julian, and let thy inner Conscience speak:
 Have I not proved the Scriptures plainly show
 That Jesus was a real Initiate,
 And thus, that those who'd follow in His steps
 Must also walk the Mystic Way He walked?
 J. I cannot speak. What you have said is true.

But if all this is so, how comes it then
That none of the Apostles mentions it,
Nor seems to know of Secret Mysteries?

M. They did, my Julian. Yea, hast thou forgot
How Paul, the zealous persecutor, saw
A vision as he went Damascus-ward;
And when he had received the Christian faith,
Now tell me where he went for three long years.

J. Unto Arabia?

M. Yea, but say for what?

J. How should I know, except to meditate?

J. But why into Arabia, specially?

J. Well, tell me then.

M. Because it was the home
Of the Essenean communities,
From whom the teachings of the Lord had come
(I mean the Sermon on the Mount, at least,
Which none denies, describes Essenean life)
There Paul desir'd to ferret out the Truth
More fully than he had just then received,
At fountain-head, the desert-oracle,
The City of Pabara, where the Rites
Were celebrated in the cavern'd rocks
Called "Petrae"—and wherefrom the Hierophant
(By usual method of th' Initiates)
Was called Christ's "Peter," and apostles' chief
(Chaldaic term that meant "interpreter"),
On whom Christ said that he would found His Church,
'Gainst whom the Gates of Hades (darkness's chiefs)
Should not prevail: and unto him he gave
The Keys of Heaven and His kingdom here.
As in the other, Eleusinian Rite
The Tables twain on which the Law is writ
(Has this connection with Mosaic tale?)
Are called "Petroma," as if made of rock.
So John the Baptist preached in Wilderness,

Elijah and Elisha did the same.

There, earlier, Moses saw the Burning Bush,
The Major Prophets, and the Minor too.

- J. You certainly explain that famous text
About the Rock in reasonable way.
But, coming back to Paul, that would explain
His later statement that he had received
His doctrine not from Man, but Christ Himself.
Yet I had ever thought him militant,
And narrow, rather than an Initiate.

- M. You never grasped the purpose of his life,
My Julian! Let me show you first of all
What of himself he thought: that will explain
In second place his struggle with the Church.
First, let me show you he was Initiate.
He plainly tells to the Corinthians
That fourteen years ago he'd been caught up
Into the third of heavens, and Paradise.
What meant he, but degrees of mysteries?
Concerning Resurrection, says he not,
"Behold, I shew to you a Mystery?"
And to th' Ephesians also, about Christ.
And this, "Yet in my flesh shall I see God,"
What reasonable meaning could this bear
But that in Initiation he should see
Th' epoptic vision of the Gods themselves?
But openly Paul tells the secret out:
"We spoke to you in deeds and power of God,
Not in the human wisdom of the World.
Howbeit, we speak Wisdom when we are
Among the perfect." Unto them he speaks
"God's hidden wisdom in a Mystery,
Of which the Archons of the Grecian Rites
Knew nothing, inasmuch as it had been
Till then from the foundation of the World
Kept secret." And his fellow-labourers

He calls the "Stewards of the Mysteries."
This then is the Significance of Paul:
He tried to vulgarize these Mysteries,
And to disclose them unto all the world.
He plainly says the tale of Abraham
And his two Sons was but a parable;
So also of the "Spiritual Rock;"
The tale of Moses and the Israelites
"Was written for the admonition
Of them on whom the World's last end had come."
And so it comes that Luke who wrote Paul's Acts
Wrote also out a Gospel of the Lord,
To vulgarize the Christ whom Paul did preach;
And in that Gospel Christ is made to say
"Ye took away the Key of arcane lore;
Ye go not in yourselves, and ye keep back
Those who would enter in." And Paul himself
Declares, "We use great openness of speech."
"Viewing God's Glory, with our face unveiled,
Into that likeness we become transformed:
Which ministry of Justice we received,
But we renounced its secret rites of shame,
And since have sought to make Truth manifest."
But, Julian, all I've told to you of Paul
Is nothing, when compared to what he says
To the Ephesians, Thessalonians,
Where he details the Ritual of the First
Mithraic Grade: "We wrestle not against
Mere flesh and blood, but rather against Sin.
Wherefore, O Christian Warrior, take to you
God's Armor, Shield of Faith, and Spirit's Sword."
And this Paul closes with the plainest words:
"And pray for me, that God may give to me
Such utterance to boldly open mouth,
And to make known to all the Gospel's Mystery,
For which I am ambassador in bonds,

That boldly, as I ought, I may speak out."

And this to the Colossians Paul repeats.

Could words be plainer, Julian? Answer me.

J. No words could be more strong, nor more exact.

M. And this explains the rupture in the Church.

Paul's efforts to disclose the Mysteries

Roused all the old Apostles to withstand

The new Apostle who divulged the Rites,

And who, indeed, the Eucharist first preached.

They wrote unto the Asian Churches sev'n

'Gainst Paul, who had made visits unto them,

And warned them from him, promising to those

Who would withstand, or overcome Paul's work,

A Mithraistic prize—some new degree.

And Peter speaks so plain, the wonder is

That anybody could misunderstand:

"And even as our own beloved Paul

According to the Wisdom given him

In all of his Epistles tells these things,

Things 'dysnoetic,' hardly understood,

Which the unlearned and the unstable wrest

Unto their own, and our destruction."

And this explains why Peter, and why Jude

Write many chapters to declaim against

Those who before had crept in unawares,

And then went out denying e'en the Lord—

Who in the Mysteries was shown to be

But Principle, but Parable of Truth.

And this explains why Paul, who preaches Christ

"Christ Crucified"—he says—Paul, ne'er betrays

The least regret or sorrow for the Lord,

And calls it "crucifying Christ anew"

To scout the Truth, which Christ but typified.

J. Stop—Maximus: I cannot follow you:

Then you do not believe in Christ at all?

M. I beg your pardon, Julian. I should not

Have touched on Mysteries which are too deep
For such a conversation cursory.

Do you, like Paul and Jesus go into
The Mysteries, and learn what is the Truth.
Then may you understand that which I meant.
At least I proved my point that if you would
Be follower of Jesus, you should too
Be initiated in the Secret rites?

J. I cannot tell—my heart belies my head.
To find one's friends become the enemies,
And find one's enemies his real friends:
To find that Jesus was a Pagan—and
To find the Pagans were the Christians true,
Disturbs my universe:—but this I know—
I want the Truth—all Truth, whate'er it be.
If Christ is Truth, then all the Truth is Christ.
I will attempt these Mithra-Mysteries:
And seek in them the truth about the Christ
Upon this principle:—if they are true,
The sooner this is known, the better so;
It will be vindicated by my search.
If they are false—the sooner this is known,
And they be shamed fore'er, the better too;
I'm not afraid of Truth, whate'er it be.

M. Then come with me right now; do you not see
Within the Temple of Diana, there,
Strange lights? Nor hear from far strange murmurings?
This is the yearly ceremonial's night,
On which alone the Neophytes go in.
Come with me now.

J. But I must first go home,
And say goodbye, and straighten out my things.

M. Nay, Julian! Dead may bury their own dead!
The living God demands the living Soul.
'Tis not your body that needs to be cleansed,
The only all-important question is:

Your soul, is it prepared to enter in?
 Just now it is prepared by holy thoughts;
 If you went home—you would prepare by feasts,
 And all the tender sensualities
 That would prepare you best to stay at home.
 When Gods walk into this our human life
 They come unheralded—and death asks not
 Your leave, nor greets you ceremoniously.
 Let others put your books and clothes to rights!
 A chambermaid will do! No need for that,
 Of one who has beheld Heav'n's glimmerings.
 God will attend to all that is of need,
 Do you attend to what your soul demands!
 This is the night, and this the very hour.
 Just as in marriage there should be but one,
 One only question: do you love this girl?
 Not: is she rich? Is all her dress prepared?
 This Initiation is your marriage too;
 There is but one thing to be thought of now:
 Have you a real love for Truth? Then come.
 If you go home, you were a hypocrite,
 If e'er again you wore the *student's* gown.
 J. I come, O Truth, I win thee as my bride!
 (They enter in a boat, leaving Julian's ornaments,
 books, and staff.)

He is the wisest man to act or understand
 Who seizes opportunity when near his hand.

THE UNFORGOTTEN KNOWLEDGE.

MENO.

BY ALEXANDER WILDER, M.D.

PART III.

All ideas of truth dwell in every soul, but in every soul they are at first wrapped in deep sleep, in an infinite depth of sleep; while the base incense of brutish lives is like chloroform, or the fumes of some benumbing drug, to steep them ever more and more in oblivion. But to awaken truth thus sleeping in the soul is the highest use of discipline—the noblest aim of culture, and the most eminent service which man can render to man. The scheme of our life is providentially arranged with reference to that end: and the thousand shocks, agitations, and moving influences of our experience, the supreme invitations of love, the venom of calumny and all toll, trial, sudden bereavement, doubt, danger, vicissitude, joy, are hands that shake and voices that assail the lethargy of our deepest powers.—DAVID A. WASSON.

IN the Dialogue which Plato has distinguished by his name, Meno* the Thessalian is represented as asking of Sokrates to tell him of moral excellence, whether such virtue is acquired by teaching or discipline, or whether, not being thus acquired, it comes by nature or in some other manner. The philosopher praises the Thessalians for their skill in horsemanship, their wealth and superiority in wisdom. But in Athens there was a dearth of wisdom, and so far from knowing whether virtue is to be acquired by teaching, he himself did not happen to

*Meno was a Thessalian prince, and as the Thessalians were allies of the Persians, he took part in their military service. When Cyrus the younger endeavored to wrest the throne from Artaxerxes Mnemôn, Meno was engaged in the enterprise. He enjoyed the confidence of that prince, who entrusted him with important commissions and placed him in command of the left wing of his forces. After the battle of Kunaxa he was entrapped with other Grecian commanders by the treachery of Tissaphernes, the Persian satrap; but while the others were put to death on the spot, he was spared for a year, and then executed with tortures like a common criminal. He seems to have resembled Alkibiades in character and ambition, and Xenophon has described him as unprincipled, rapacious and deceitful. Yet Xenophon does not appear to have been incapable of misrepresenting, and Ammianus Marcellinus declares his description to be a calumny. As Meno was a friend of Plato, whom Xenophon regarded with unfriendly sentiments, this may be the case.

know what virtue really was. "But this further," he adds, "I never met with any other person who as I think, did know." Meno asks whether he did not meet with Gorgias, so well known as an instructor. Sokrates pleads in reply that not having a good memory he did not well remember: but as Meno and Gorgias thought much alike, Meno might tell him. Meno full of assurance, defines the virtue of a man to consist in sagacity to administer public affairs, to benefit his friends, damage his enemies and suffer no damage himself. The virtue of a woman was to manage her household, preserving safe what was in the house, and being obedient to her husband. There were also other kinds of virtue: as that of a child, both male and female, an old person, a freeman and a servant. There were likewise others: for virtue relates to every transaction, and according to the action and age of individuals respectively.

Sokrates immediately speaks after his peculiar manner of his own good fortune, that when he was seeking to know about one virtue he was introduced to a swarm of virtues, all of them in the possession of Meno. Comparing them to a swarm of bees, he draws from Meno the statement that bees do not differ as bees but only in certain other respects. He then applies the analogy to the several virtues which have been enumerated and asks for the one quality in which they are alike as virtue. "Will virtue differ in any respect with regard to being virtue, whether in youth, or adult years, or whether in a woman or a man?" And as virtue of a man consists in ability to manage a state, and that of a woman in being capable of conducting a household, it must mean that all must be good by having the same qualities. Such being the case he asks to be told what Gorgias, and of course Meno also, declared virtue to be.

Meno replies that it is "to be able to govern." But now Sokrates enquires whether this definition includes all virtue. "Ought the child to govern his father, or the servant his master: and would he who governs be any longer a servant?"

Meno having answered in the negative, he asks whether in explaining virtue to be ability to govern it is not implied to govern justly. Also, whether justice is virtue absolutely, or simply a virtue. To this Meno answers that there are many virtues, as for example, courage, discretion, wisdom, munificence, besides many others. "Again," remarks Sokrates, "we meet the same thing as before. We find many virtues, but the *one virtue which pervades all these we are not able to find.*"

He remarks that a similar difficulty prevails in regard to other problems, and mentions figure and color. Meno prompts him to define them, promising that he will then tell what virtue is. Sokrates proposes the explanation that figure is the only thing of all that accomplishes color. This does not satisfy Meno, but he heartily concurs when Sokrates gives the solution that figure is the boundary of a solid body, and color an aura or outflow from a figure commensurate with the sight, and perceivable by it. But this answer he insists is only tragical,* pertaining to the literary and other observances which were celebrated before the Mystic rites themselves: but that the other was better, as Meno himself would acknowledge if he would stay and be initiated, instead of going away as he did the day before, when the Perfective Rites had not begun. He then again demands to be told what is virtue. "Stop mak-

*The philosopher evidently means by "tragical," showy and impressive, like the writings of the tragic poets at the Dionysia. He carries out the analogy by speaking of the Bacchic rites themselves, which were attended at first by the dithyrambic poetry, but afterward by tragedies. The Mystic Rites were dramatic, representing heroic human life in its emotions and experiences, and so both comedy and tragedy were included in the performances. The Drama was part of the worship, and the Theatre was the temple of the divinity. Hence the declaration of Plato in the *Laws*, Part VII.: "We are ourselves poets of a tragedy the most beautiful and best; for our entire political system is a copying of the best and most beautiful, and this is the best tragedy."

In the Dialogue, Sokrates speaks of the answer to Meno as pertaining to the tragedy or "goat-song" and alludes to the Perfection Rites or Initiations which it preceded to illustrate what he was saying.

ing many things out of one," says he, "and leave virtue undivided, a whole."

Meno accordingly declares that virtue is the love of things that are good and the ability to acquire them. Sokrates then interrogates him in respect to such things, and he acknowledges that health and strength, the possessing of gold and silver, and of office and power in the State, are what he means. "Then," Sokrates explains, "Meno, the hereditary friend of the Great King,* says that virtue is to obtain silver and gold. Would you add that this shall be done piously and justly or is this of no consequence?"

Thus the question has come again and Meno protests. He compares Sokrates jokingly to that broad sea-fish, "the torpedo," as he himself is now so benumbed that he knows not what to answer. Sokrates, however, will not admit this. He may have perplexed others, but it is only, he insists, because he is likewise himself perplexed. Now, however, that Meno also seems not to be certain what virtue is, he proposes that they make the enquiry together.

Suppose he should chance to fall in with the knowledge which he is seeking. Meno asks how he would know that it was the genuine object, when he has said that he did not know what it is. Sokrates protests against this mode of reasoning as tiresome and captious. Meno is virtually urging, he says, that a man cannot seek for what he does not know anything about. This he does not regard as sound, and objects to it accordingly. But he had heard from certain wise men and women that were inspired, an account which he considered to be true and beautiful. They tell us, he explains, that the human soul is immortal, and though at one time there is a

*The Thessalians were allies of Persia from the time of Dareios Hystaspis. Before Xerxes had determined upon an expedition into Greece, he was invited and urged to the undertaking not only by Demoratus, the expelled King of Sparta, and Hippias, the dethroned tyrant of Attika, but also by the Aleuidæ, the royal princes of Thessaly. Hence the hereditary friendship to which this allusion is made.

period which is called dying, it comes forth again into manifest existence, and is never totally destroyed. For these reasons we ought to live a most holy life. "For to those of whom Persephone shall receive compensations for old offending she will give again their life in sunlit world above in the ninth year, and from such grow up kings illustrious and mighty in the race, and likewise men superior in wisdom; and for future time they are called by mankind holy heroes."

Seeing therefore that the soul is immortal and has often come into the realm of generated existence and has perceived both the things here, the things in the unseen region (hades) and everything that is worthy of note, there is nothing which it has not learned. It is no wonder, therefore, that it is able to recollect what it knew in the beforetime in regard to virtue and other things. For as all things in the realm of nature are akin and the soul has learned them all, when an individual comes to the recollection of a single thing—or learns it, as people say—there is nothing to hinder him from finding out everything himself if he is courageous, and does not get tired of the searchings. For the seeking and the learning are wholly recollecting.

Meno asks him to give some proof of this, and calls forward a young attendant for the demonstration. Sokrates accordingly puts questions to the boy which relate to the elementary principles of geometric figures. These are answered correctly, and he follows obtaining from the youth the theorem the discovery of which is said to have elated Pythagoras himself with rapture, namely: that the square of the diagonal is double the square of the base. But when Sokrates goes beyond and asks a question which requires a solution by the rules of arithmetic, and also includes the use of decimal numbers to an indefinite extent, the boy is likewise "benumbed" and unable to tell. Sokrates then reminds Meno that during this examination he had told nothing to the boy. Yet there had never been any teacher to instruct him, and his answers had been made entirely from recollection. He possessed this knowledge be-

cause the soul had "learned" it in eternity. Sokrates then remarks further to Meno: "If the truth of things that have being exists always in the soul, then the soul is immortal, and what you do not know, or rather, what you do not recollect, you may with confidence endeavor to recall to mind."

Upon this foundation, the concept of immortal being, Plato based his philosophy. It had been the aim of his research to find out what is true and right, and a criterion by which to determine its genuineness. The sages before him had sought to accomplish this by contemplating the various phenomena of the realm of nature. He, however, had learned from Sokrates that the enquiry could be met satisfactorily, if at all, in the "intelligible world," in that arena of our being which is above the mortal soul and its sensibilities that the real knowledge is to be found. Within and supreme over all are to be cognised the Absolute Goodness and Intelligence, and likewise the Eternal Order, the knowing of which is essential to man, to his perfection and happiness. This is the knowledge which solves the problem of existence, which answers the world-question of "who, whence, and whither?" Nor is it an exclusive property of favored individuals, but a universal possession, belonging to every one and unalienable. All minds are parts and outcomes of the Universal Mind and participate in its treasures.

James Russell Lowell has termed Reverence "the master-key of knowledge." The veneration for the good and the true opens the perception to the source of all, and hence every form of worship has enabled man to grasp it and unlock the chamber of imagery. With reverence the Imagination is closely allied, and enabled to do its work. An eloquent tribute has been rendered to it in his description by a recent author:

"Imagination—constructive ideality—is the highest gift of the Deity to man, and the only faculty that can reason from the Known to the unknown and comprehend the wonders and operations of the universe."

But by no means does the imagination create the wonders

and operations which it comprehends, nor even originate the conception which it moulds and brings into actual experience. These are a heritage from the primeval source in the eternal world. The mental laws which determine all our modes of thought, are fundamental, and every thing is formed from them. Hence Plato has denominated them *ideas* or forms which the mind contemplates. They are not mere concepts or notions such as individuals entertain incidentally, but essential things, exemplars, having their origin in the Divine Mind itself. Hence the expression sometimes heard from persons in the ecstatic condition, that "creatures are the thoughts of God."

What we denominate moral principle is of this nature. It is the ideal or concept of right which has a seat in every soul. In no particular sense is it based on arbitrary regulations or social custom, except so far as these are deduced from the transcendent principle which has its subsistence in all minds. We recognize it not from being told what it is, but from the fact that it tallies with our own innate conception. "It was found," says the late Professor Tyndall, "that the mind of man is capable of penetrating the boundary of his full senses: that the things which are seen in the material world depend for their action upon things unseen:—in short, that besides the phenomena which address sense, there are laws and principles and processes which do not address the senses at all, but which need be and can be spiritually discerned." In like purport the unknown writer in the New Testament treating of faith and its operations, declares: "By faith we cognise that the ages are arranged by the ordering of God, in regard to the producing of the things which are visible from those which are not manifest to the sense." (Epistle to the Hebrews XI, 3—amended version.) For things which are perfect do not originate from those which are less complete.

In this view of the matter we can understand how the untutored young servant of Meno became able to answer the questions put to him. They related to facts dormant in the

mind which come forth into the consciousness by study and enquiry. There are also in the human soul the recollections from other experiences which have fallen into a lethean desuetude, but which new vicissitudes and experiences may call forth to be modified and in a moment removed away. As the soul is older than the body and does not age with it, none of these things are lost or cease to have being.

Sometimes such recollections seem to be awakened in us. We pass through scenes, we see or hear of occurrences, we even behold objects which we feel certain almost is a repetition, a calling up anew of spectacles or occurrences that we have encountered in some manner at a former period: yet which we know was not during the present term of life. Pythagoras declared that he remembered individuals whom he had known in a former life. Plato himself in the *Phædrus* appears to be specific in regard to such recollections. Every soul, he affirms, has from its very nature beheld real being, or else it would never have entered into this human form; but all men do not easily recall to mind the things of the other world. They may have seen them for only a brief period or through evil and corrupting associations, they may have lost the remembrance of them. Few, indeed, retain any sufficient memory of them, and when they happen to behold any resemblance of these things they are amazed. "The Absolute Beauty was then glorious to the view," he affirms, "when with the endæmonian chorus, we ourselves following after Zeus, and others after another of the gods, beheld the blessed Vision and spectacle, and likewise both saw and were initiated into the perfective rites which it is right to call most blessed. We celebrated these orgies while we were in the state of integrity and not affected by evil conditions which await us in later time. Having been initiated and also become Beholders (epoptal) we contemplated in a pure bright light, perfect, genuine, motionless and endæmonian figures, being ourselves pure (from contamination of the life on earth) and not entombed in this which we call body carrying it around and bound to it after the manner of an oyster

shell. "Let me linger this long," he adds, "over the recollection of scenes which have passed away."

In the Vision of Eros, in *The Republic* (book X) a poetic description is given suggesting how the soul comes to lose its consciousness of the past. Eros having been taken up as slain in battle recovers before being placed on the pyre, and tells what he saw in the region of souls. He beheld them making choice of a new career on the earth always unlike the previous one which they had accomplished. They then proceeded to the plain of Lethe and drank water of the river Amaletê which "no vessel is capable of containing, and he who drinks from time to time forgets everything," as the result of his excess. The later Platonists further explain this apparent loss of recollection, "The human soul is held fast by a solitary ideal," says Iamblichus, "and is kept in the dark by the body on every side." Whether this condition is termed the river Amaletê, or water of Lethê, or ignorance and insanity, or bondage through passive conditions, or deficiency of vital force or some other evil thing, it will not be a name sufficient by expression for its baseness.*

From these figurative descriptions it will be perceived that the reason of the apparent ignorance and forgetfulness is moral, and that there may be instances in which individuals do remember somewhat of that antecedent past. It may be pleaded also that with every entrance into physical life, there is a new body and nervous structure, so that where the higher reason has not been properly cultivated, there will be both an oblivion of the former knowing, and a different mode of action. Many even forget scenes and experiences of the life which they are now living. Others of us have some consciousness and perception of this career and experience of the aforesaid, but are at a loss what to think of it. There may also be those who were diligent in the former periods in what-

*"Amaletê" signifies carelessness, negligence; Lethê denotes an extinguishing of remembrance; ignorance and inability for real knowing.

ever they were doing, who were also so exemplary as to have lived lives which they felt no wish to forget. Such might reasonably like Jesus, address the Father of all, with the invocation: "And now glorify me with the glory, which before the world had being, I had with thee." That there may be such, and that there have been such, we may not doubt. And it is very certain that they recollect.

The problem of the Thessalian chieftain whether virtue is a matter of instruction or an element in our nature, is solved by every individual from his own point of view. Education is not an engrafting of knowledge upon the mind or an introducing of it into the thought, but a bringing out into the open what has been in abeyance, whether innate ideas or dormant former experience. For what we have known and undergone can never be totally forgotten. They have become constituents of our being: as "bone of our bone and flesh of our flesh," never to be rooted out or enveloped in absolute forgetting.

It is a great thing to stand forth the champion of our own life and thought, relying upon God and our own hearts alone. This is real divinity. God as manifested demiurgically is kaleidoscopic, so are we. Hence, so often we are enigmas to ourselves. But we are to be etherialised by our affections, made pure by the fire of our hearts rather than by external influences and restraints. When we lose hold of the external world, and are awake and clairvoyant by the life of the world within, we are truly regenerate, the heart its own code.

"Our own soul the goblet round whose rim
The enrapturing secrets of creation swim."

If we look into it and lose hold of the outside world we will hear whispers of our future, our true life and what we may be and do.—A. W.

MADAM BLAVATSKY.

BY BELLE OLCOTT MITCHELL.

The following article on the late Head of the Theosophical Society was written by Mrs Belle Olcott Mitchell many years ago. Mrs. Mitchell was the only sister of Col. Henry S. Olcott, and was at the time of her death, the widow of a Presbyterian Minister. She had many opportunities to study Madame Blavatsky, and her judgment is especially valuable as Mrs. Mitchell was not herself a Theosophist.

FOR one who has faith in Occultism, in Psychic Power, in Magic, it seems to me quite easy to believe in the wonderful powers of this wonderful woman; but to trust to even what the eye and ear dictate to the brain is not always easy for one who has been educated into an utter disbelief in the supernatural. For nine months I occupied an apartment in the same house with Madam Blavatsky—the veritable “*lamsary*” of which so much has been said—and by daily contact and association am perhaps as well fitted as any one to express some slight opinion as to the woman.

Woman is hardly a good term by which to call her, for she was most *unwomanly*; in fact, she prided herself upon being so: swearing, smoking and writing as a man would. The first time that I saw her was in an apartment on Thirty-fourth Street, and late in the morning. It was her habit to write, talk, entertain until the early morning hours, and if one retires at three, it is not easy to be fresh and bright at ten or eleven o'clock. So, she gave me a very poor impression of what she was as to mind. Her appearance was not neat, a rent in the skirt of her dress being caught together with a brooch; she was tall, stout, very Russian as to face, with tawny, crinkly hair (indeed each hair crinkled for itself), with a loose pajama sort of a dress not held in place by any corset, she was a very uninviting looking woman.

The morning was not a good time to judge of her capabilities: her eyes were heavy and unrested, her temper not of the best, and she was at variance with every one. But in daily



SUBBHA RAO.

DAWALJIRI NATH.

MME. BLAVATSKY.

contact with her I found her graciously kind, thoughtful, considerate, and supremely intellectual. When one finds it impossible to give a reason for any given belief, wisdom suggests the golden silence: and so my discretion comes in as to the why and wherefore belonging to anything that she was pleased to let me see.

Of the many exhibitions of her powers that came to my notice during my nine months of intimacy with her it is somewhat difficult to select the items of most interest. One day she showed me a string of perfumed beads, made of brown clay that was stamped with figures. Admiring them very much she asked, "Dear! would you like to have some, also?" My reply brought them to me: they were strung upon a sort of soft twine, but as I could not wear them so, she afterward purchased a gold clasp for them: attached to the beads was a piece of metal accompanying them. When she gave them to me she charged me not to allow them to be fastened about any other neck than my own, assuring me that they would melt. Days and weeks passed, and the caution was forgotten, or, if not forgotten, unheeded. A child being sick they were clasped around his throat to amuse him. That evening a noted medium being present from St. Louis, to gratify me a seance was held. To my amazement an Indian voice said: "Better not put beads around papoose's neck, they'll melt away." The medium did not know anything about the beads. Madam Blavatsky did not know that the child was wearing them—but I *did* know when I examined them that several had melted on one side.

Madam wore sometimes a peculiar handkerchief, not unlike *crêpe*, that had satin stripes around the edge. One day a visitor admired it, and upon expressing a desire to possess one that was similar, she took it by the corner, and, as it were, peeled another from its face. Before handing it to her guest she exacted a promise that it should never be given to anyone. The handkerchief is still in existence, not having been presented to anyone, nor having disappeared.

Tricks upon which prestidigitators pride themselves and

count so much, such as planting a seed in a pot of sandy earth and causing to grow therefrom a plant—as, for instance, a rosebush in full bloom—was quite as easy to her as to them. But as they cannot, she could place her hand on the casement of a door, upon the back of one's shoulders, or on any given table or chair, and draw from thence the sweetest music. Lest any one might think that she held an instrument in her hand, she moved from place to place, the music following.

Her apartment was far from being a place of luxury, as would have been possible. Two windows on the avenue and one on a cross street lighted the room, but the lower half of each sash was of blue glass. The floor was covered by cheap matting, but over it she had laid several fur rugs. Her place in the room was behind an ordinary office desk, in a revolving arm chair; behind that no one was allowed to step, but around the room were plenty of easy chairs for her constant visitors. These consisted of some who came from curiosity, professors, teachers, lawyers, merchants, clergymen; but many of them who came for knowledge—knowledge that she well knew how to impart if it pleased her. Palm leaves, stuffed animals, mirrors, large and small, were fastened everywhere; but there was not an iota for anything to awe or disturb the most unbelieving of her guests.

From early morning until sleep closed her eyes her lips held a cigarette, not as has been said, of mysteriously obtained tobacco, but such as may be procured at any time; the grace with which her very beautiful hand could roll these cigarettes showed that they were well used to the task.

Children were to her an annoyance, but she had a kind way of gratifying them. So, when on a visit to Albany she learned for the first time that there was a child in the family, she was disposed to give it pleasure. Her baggage consisted of a small hand satchel containing only articles of toilet. Yet from back of a folding door she produced a woolly lamb that was fourteen or fifteen inches high, and which she drew forward by a string.

For another child she made a whistle from some keys. With unbelieving eyes I saw her take them between her fingers, holding the ring that held them together, and manipulating them, and at the end of a few minutes producing the whistle. Counting the keys as I did before she handled them, I found that several were missing. For the same child she made a duck and, the wood of which it was formed was of walnut, the end was horn. Because it was peculiar in make and sound a member of the family visited many shops in search of something similar, but failed to find it.

She always said that it required a previous preparation of mind and body to peer into the secrets of the adepts, and warned those who desired to investigate them that it was far better to refrain from so doing. But a venturesome pupil, being fully persuaded of his ability to endure anything teased her to make him an exception. "Very well," she said, "upon your own head let fall the shock, if shock there be! Throw your handkerchief carelessly upon the table—now, take it up, carefully." He did so, and behold there was a small snake, coiled ready to spring. Her laugh was as merry as that of a child when she related how the would-be adept was so astonished that he fell backward to the floor, carrying the chair with him.

One day she said she would show me some pretty things; and going to a small chest of drawers that stood beneath one of the windows, she took from them many pieces of superb jewelry: brooches, locketts, bracelets and rings, that were ablaze with all kinds of precious stones, diamonds, rubies, sapphires, etc. I held and examined them, but on asking to see them the next day I found only empty drawers.

One other day I was sitting by her dinner table when the door bell rang, and immediately there passed up the private hall a figure that seemed to glide rather than walk. She turned to me and said, "You have desired to see one of the Brothers, and you are to be gratified. As you pass the room on your

left look in." So I did. I saw a figure of a woman sitting beside a table. A straw bonnet fastened by a pink ribbon that was tied under her chin, her shoulders wrapped in a plaid blanket shawl, were all that I gathered in a hasty glance. For all my attention was claimed by a pair of coal-black eyes that held in their depths such a weird, unearthly expression that the eight years which have since passed have not had power to efface, and that leaves with the memory no desire to see just such another pair.

A family was about to move to a neighboring city, and to a house that they refused to hire until the landlord assured them of its perfect dryness. But she told me that if they were not very careful fatal illness would follow the removal, as the ground under the house was very wet. Illness did come that almost caused death; and the ground beneath the lower floor was so wet that a man's cane at its entire length could not touch hard earth.

The intellectual attainments of Madam Blavatsky were beyond and above any ordinary human being; for instance, when writing her "Isis Unveiled" she would quote and record matter from books that were not to be had in New York (where she was writing), and from others that she did not possess, which were found to contain at page, chapter and verse just the words that she quoted, *verbatim*.

Not having seen her during the past eight years there has been ample time to forget the impression made upon my mind at the time by her magical powers, and to offer an opinion based on calm judgment, not then possible, of the many strange things which I saw and heard. The unvarying impression remains that although selfish she would perform the most unselfish, self-denying action; that her rough voice could be toned down to a gentleness that was most marvellous; that while to further the interests of her Society she would sacrifice any other interests. If the mood pleased her, she could be as good and kind as the womanly sex would wish for, and that, although unwomanly herself she yet admired all womanly virtues.

Brought up from babyhood in camp where her father was a general, carried upon the shoulders of his men, petted and indulged to the utmost, fighting in a man's uniform in her girlhood's days, unwillingly elevated to the title of a Countess, poor in her years of middle age, tossed here and there, homeless and without the ties that make a woman's life what it ought to be, persecuted and traduced in later years, it is small wonder that she is even endurable. But whatever any one may say, those who know her most intimately, consider her to be a most interesting, intellectual, brilliant woman.

When any fact of that great day of eternity is impressed or photographed on the mind of a person who is moving, so to say, in the atmosphere of that world it is "prophetic." When the interior perceptivity is aroused, then the past and future become at one; we feel that things will happen, that things are facts, that things should be done. Often the perception is ahead of the reasoning faculty. Then the thing is a fact and a law to us, although we may not be able to prove and demonstrate it. But all comes in its time, and wisdom is justified by her children.—A. W.

Justice in the end is triumphant, but in detail seems to be fearfully slow and blind. So likewise are the operations around us, and yet they are right; what looks to our eyes as evil and wicked, is to the Infinite the way to good and perfection. If we are ever "saved,"—raised from our neophyte condition—we must boldly tread a path which we have not known. Like the maid in the story of the Sultana, who went for the talking Bird, we must tread the road with a firm heart. Lot's wife it is recorded, looked back and so became a pillar of salt. Fearful men, the story tells us become stones. But of the heroic maid, we are told, that she put cotton in her ears and disregarded all endeavors to overpower her with alarm. She gained the prize and then set free numbers who had fallen victims to their fears.—AN OBSERVER.

WHAT IS OCCULTISM ?

By T. SUBBA ROW, F.T.S., B.A., B.L.

Subba Row was one of the most brilliant lawyers in India, and as all Theosophists know, was an Occultist of renown. Some years before his death he was asked by an American pupil to define Modern Occultism, and in reply wrote the following interesting article on the subject:—L. L.

THERE is no difference between ancient and modern occultism. So far as I know all real "occultism" is founded on the same principles though the terms in which they have been expressed have varied in different ages.

By occultism I understand that science, or rather wisdom, that gives a true and accurate explanation of the workings of the laws of nature, together with their application, throughout the universe.

Since all truth is one, its teachings must necessarily accord with all the proved facts of science whether ancient or modern. It must further explain all the facts of history, or the laws that govern the relation of men to each other; all mythologists, and the relation in which man stands to the rest of the universe.

It is, in fact, the science of the origin, destiny and powers of the universe, and all things therein.

The salient point of difference between occult and modern science is that the former works by using the forces and materials of Nature in their natural condition, while the latter makes use of them in a limited and separated condition on the lowest plane of their manifestation.

For instance, the occultist uses the invisible forces of Nature themselves when he wishes to produce currents of heat, electricity, and the like, as *elements* in their higher and more spiritual forms, while the scientist is obliged to have recourse to materials as light, water, etc., and must first split these up, as they exist on the lowest material plane, into what are called primary substances before carrying out his experiments.

The occultist looks upon all Nature as a unity, and at-

tributes all diversity to the fact that this unity is composed of manifestations on different planes, the perception of which planes depends on the development of the perceiver.

He believes that the one law pervading all things is development by evolution, to an almost infinite degree, up to the original source of all Evolution—The Divine Logos: hence that man, as we know him, is capable of almost infinite development.

He also believes in the absolute original unity of all forms and modes of existence, and that all forms of matter are interchangeable just as ice may be converted into water and *vice versa*.

While scouting the idea of miracle, he believes that the developed man may attain additional faculties of perception and action, and thus be able to control the elements—in fact become possessed of almost all the powers attributed to a personal God.

Believing that Nature and its laws are one, the occultist knows that all action contrary to those laws will be met by opposing forces and destroyed, hence the developed man must, if he would attain divinity, become a co-worker with Nature. This, he must do by training himself into conformity with Nature. This conformity with Nature will lead him to act invariably with benevolence to pursue unswervingly the highest good, for what is called good is but action in conformity with the one law. Hence "Occultism" gives a rational sanction for right conduct such as is offered by no other system, for it erects morality into a cosmic law, instead of basing it on superstition. Moreover, the realization of the unity of Nature leads the occultist to recognize that the same one life that pervades all, is working within himself also and he is thus led to find in "conscience" not merely a criterion of right and wrong, but the germ of a higher faculty of perception, a light to guide him on his way, while in the Will he recognizes a force capable of indefinite increase and extension.

All mythologies are pictorial representatives of the laws

and forces of Nature, as creeds are but partial expressions of the universal truth, and, by intuitive study of the oldest of these, occult knowledge can be attained. This knowledge in its purity has been handed down from time immemorial from teacher to pupil and carefully guarded from abuse by a refusal to impart it until the candidate has actually proved himself incapable of misusing and misunderstanding it, for it is obvious that in the hands of an evilly-disposed or ignorant person, infinite harm might result from its use.

The current account of experiments in thought-reading, psychometry, clairvoyance, mesmerism, spiritualism, etc., will show that there are reasons for believing that unsuspected powers and faculties are latent in man.

The "marvels" of the occultist are the result of scientific cultivation, and the attainment of perfect control over such powers.

If it be asked what is the practical good to be obtained from the development of these powers in man, it should first be settled whether freedom from the ordinary cares of life, and immunity from anxiety are good. If the reply be in the affirmative it must then be conceded that there is good in occultism, because it tends to raise the mind above the plane on which material things affect one's equanimity; in fact, without the attainment of such equanimity the pursuit of occultism is impossible.

This secret wisdom is the foundation of all ancient philosophies and religions, whether Indian, Egyptian, Chaldean, Zoroastrian, Grecian, etc. Its traces are to be found in every age and country; there can be no greater mistake than to suppose that its reality is dependent on any single authority. Its initiates and adepts form an unbroken succession from the earliest appearance of man on this planet; their organization is to-day practically what it was thousands of years ago, and what it will be thousands of years hence. At the present time it is creating more stir in the public mind than it has done for some centuries, and many are fancying that it is some new

thing. This is not so. As at some portions of the year the daylight lasts longer than at others, so the divine light of wisdom is more broadly diffused in some cycles than in others.

To those who have eyes to see, a brighter light has arisen; but the light will not cease to shine because few heed and many even scorn it, while others again misrepresent and try to persuade themselves and others that it is but darkness upon all.

All religions are diversities of the one true faith, as all colors are modifications of the one white light.

OUR MAGAZINE SHELF.

THE THREEFOLD PATH TO PEACE, written down by Xena, and dedicated to Disciples. 16 mo. 60 pages. The Grafton Press. New York. \$0.75

The author claims that these lessons were given to "one who, as Disciple, had been trained to listen for the 'Inner Voice.'" The title suggests its having been taken from two titles of Annie Besant's works. The style is careless and too frequently reminds the reader of *Light on the Path*, and *The Voice of the Silence*, which is called the "Silent Voice," a quotation from it being equally incorrect. The lessons are a misapplied rendition of theosophical teachings, with a wrong use of theosophical terms. So man is divided into a physical body, a spiritual body—in which resides "spiritual consciousness," found by the reader to be life in the astral—and the soul; or body, mind and soul, respectively arising from atmospheric etheric and super-etheric vibrations, existing on the material, immaterial and spiritual planes and finding expression in desire, thought and aspiration, all of which are said to be energy or love. Books of this kind, though written like this one with sincerity, not only confuse the student, but its irrational notions give cause for argument to all who may be hostile to Theosophy or any other system of Thought which the book might appear to set forth.

NARADA SŪTRA, AN INQUIRY INTO LOVE. Translated from the **SAN-
SKRIT**, with an independent commentary by E. T. Sturdy. John M.
Watt:ins, London. 64 pages, 16 mo. 1 sh.

Eastern teachings on love are a delicate subject. As presented by not a few they are apt to mislead the western hearer, and leave him in the toils of maudling sentimentality, false asceticism, sensuality, and of ignorance. For the west has not a nicely developed vocabulary to distinguish between the different kinds of devotion. Love means to the west one thing. Further, the teachers of the bhakti or love-path (bhakti-marga), urge the pursuit of this system at the expense of the path of Wisdom (jnana-marga). Mr. Sturdy's translation and his valuable introduction and commentaries, characterized by knowledge and common sense, are free from these objections. A study of the book is recommended.

Love means three conditions, first a selfish desire to receive pleasure, to take all and give nothing; then an interchange of affections, "I love thee because thou lovest me," and lastly, unconditional devotion. Different conditions exist also by reason of the object of love: as a woman, power, the Universal Self.

The love of the Nārada Sūtra is unconditional, unceasing devotion to the Universal, Eternal Self, manifesting in all creatures, and is not only far distant but essentially different from what we understand by love. It is selflessness. It has nothing of its own. Wealth, strength, abilities, are held only as trust for the world. The bhakta has given all and asks for nothing in return. So the Sūtra teaches: "Love cannot be made to fulfill desires, for its nature is renunciation." The teachers thus sing the means of reaching Love: by giving up sense objects and worldly company, and by unbroken devotion.

Until the high state of emancipation is reached, worldly usages are to be recognized. Care of the body must not be ignored, yet the mental attitude can be at once taken of looking upon it as merely "*this body*" not "*my body*." Commenting, the author truly says: "Perfect chastity and the intensely positive state which is produced by constant control of all angry, ambitious, or sensuous thoughts, reacts upon the physical frame. There is no loss of *force*. The *will* turned back from dissipating itself upon these external states, reasserts itself in a superior manifestation as ojas—power, vigor, fire, splendor, applied to everything that is undertaken."

But wisdom, theosophy, jnana-marga, is necessary to act as check and to explain, for the West at least, the propositions of the Sūtra.

AQUARIUS.

Before the Soul can see, the harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

This earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy Ego by the delusion called "Great Heresy (Separatism.)"

—VOICE OF THE SILENCE.

THE WORD

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GLAMOUR.

THE soul is an eternal pilgrim, from the eternal past, and beyond, into the immortal future. In its highest consciousness the soul is permanent, changeless, eternal.

Desiring to detain the soul in her domains, nature has provided for her immortal guest many varied vestures which she has cleverly woven together into one body. It is through this body that nature is enabled to throw her glamour over the soul and to dull the understanding. The senses are the magic wands which nature wields.

Glamour is the magic spell which nature casts about the soul. Glamour causes beguiling many-colored phantoms to attract, bewildering tones of melody to charm, the fragrant breath of perfumes to allure, causes sweet pleasures which gratify the appetites and stimulate the taste, and the soft yielding touch that starts the blood tingling through the body and entertains the mind.

How naturally the soul is beguiled. How readily ensnared. How innocently it is enchanted. How easily a web of unrealities is spun about it. Nature well knows how to hold her guest. When one toy ceases to amuse, another is cunningly proposed by which the soul is led ever deeper into the meshes of life. It continues to be amused, occupied and entertained in a continual round of change, and forgets the dignity and power of its presence and the simplicity of its being.

While imprisoned in the body the soul gradually awakens to the consciousness of itself. Realizing that it has been under the spell of the enchantress, appreciating the power of her wands and understanding her design and methods, the soul is enabled to prepare against and frustrate her devices. It tempers itself and becomes immune against the magic of the wands.

The talisman of the soul which will break the spell of the enchantress is the realization that wherever or under whatever condition, It is permanent, changeless, immortal, hence that It can neither be bound, be injured, nor destroyed.

The glamour of the wand of touch is feeling. It is the first and last which must be overcome. It brings the soul under the sway of all sensations. The openings through which nature works are the skin and all the organs of the body. This sense has its roots deeply seated in the mystery of sex. In the wonderful statue of Laocoon, Phidias has portrayed the soul struggling in the coils of the serpent which has been thrown up by the spell of the wand. By looking steadily at the talisman the serpent begins to uncoil.

Another of the ways by which the enchantress enslaves is the tongue, the palate and the appetites of the body, which come under the spell of the wand of taste. By looking at the talisman the soul makes the body immune against the intoxication of taste, and allows only what will keep the body in health and be sufficient for its needs. The wand of taste then loses its

glamour and the body receives that nourishment which the inner taste only supplies.

By the use of the magic of odors nature affects the soul through the organ of smell, and so bewilders the brain as to allow the other senses to steal away the mind. But by looking at the talisman the influence of the spell is broken and instead of man being affected by the fragrance of nature, the breath of life is drawn.

Through the ear the soul is affected by the sense of sound. When nature wields this wand the soul is charmed and enraptured until the talisman is seen. Then the music of the world loses its charm. When the soul hears the harmony of its own motion all other sound becomes noise and this magic wand of nature is forever broken.

Over the eyes nature throws a glamour by the touch of her wand of sight. But with a steady gaze at the talisman the glamour disappears, and color and forms become the background on which the soul's own reflection is perceived. When the soul perceives its reflection on the face and in the depths of nature it contemplates real beauty and is invigorated with new strength.

The wresting of the wands from nature brings to the soul two other wands: the knowledge of the relation of all things, and the knowledge that all things are One. With these wands the soul completes its journey.

It is not pessimism to look at the illusions of life if done for the purpose of understanding its deceptions and the glamour of the world. Were this all that could be seen the vapors and darkness would be impenetrable indeed. It is necessary for one who is searching for the real to first be dissatisfied with all that is not real, for when the soul would perceive the real in life it must be able to distinguish the unreal.

When the mind is wedded to and controlled by the action of the senses, glamour is produced and the faculties of the soul are aborted. Thus come into existence the vices: the brood of anger, hatred, envy, vanity, pride, greed, and lust: the serpents in the coils of which the soul writhes.

The ordinary human life is a series of shocks from infancy to old age. By each shock the veil of glamour is pierced and riven. For a moment the truth is seen. But it cannot be endured. The mist again closes in. And strange, these shocks are at the same time made bearable by the very pains and delights that produce them. The mortal continues to float along on the stream of time, carried hither and thither, whirled into an eddy of thought, dashed against the rocks of misfortune or submerged in sorrow and despair, to rise again and be borne through the chasm of death to the unknown ocean, the Beyond, whither go all things that are born. Thus again and again the soul is whirled through life.

The body in days of old was accepted as the revealer of the mysteries of this enchanted world. The object of life was to understand and realize each revelation in turn: to dissipate the glamour of the enchantress by the consciousness of the soul: to do the work of the moment, that the soul might continue on its journey. With this knowledge the soul has the consciousness of tranquillity and peace amidst a world of glamour.

OMNISCIENCE.

BY MERLIN.

We begin with instinct; the end is omniscience. The soul is all sight in its every part, all feeling, all hearing. In the brain is a winged globe, a flying disk of celestial fire, in which the entity, man, dwells. The principal faculty is intuition.

"The enrapturing secrets of creation swim." If we look interiorly and lose hold of the outside world, so to speak, we will then hear whispers of our future, of our true life, and what we may be and do.

METAPHYSICAL SCIENCE IN MEDICINE.

By

DR. FRANZ HARTMANN.

THE FIVE CAUSES OF DISEASE.

IT is an eternal truth, which was also recognised and proclaimed by Gautama Buddha, that all suffering is caused by ignorance (*avidya*); which means, by our non-recognition and non-realization of our own higher and spiritual nature. All the great world religions teach, and the "Secret Doctrine" explains, that aboriginal, paradisiacal man before his descent into matter and long before his arrival upon this globe was an ethereal, spiritual being, not subject to disease or suffering. He desired "to eat the fruit of the tree of knowledge of good and evil," that is to say, he wanted to know by experience the laws of material nature, so as to become their master and employ them for his own benefit, and therefore his descent took place and he assumed himself a material body. Thus we become subject to the laws of material nature, the same as all other beings incarnated in an animal form; but in our innermost essence we are still spiritual and if we would realise our true spiritual state, overcome the resistance of our material forms, and have them spiritualized and penetrated by our spiritual power, our physical bodies would no longer be subject to disharmony, disease and suffering. Pure spirit does not suffer; but now, as we have a physical organism, composed of different principles and elements, and liable to be affected by disease, we have to seek in the elements of its composition the causes of its disharmonies.

These elements in their original state are all invisible. Substance of whatever kind consists of vibrating forces, which become perceptible to our physical senses only when they swing at a certain rate, or in other words, when that substance enters into a certain state of density, in which it becomes for us visible and tangible "matter." Physical science deals with such materialized visible forms; metaphysical science with the invisible

substance from which these forms originate and with the natural laws which govern these states. All visible products of nature have an invisible origin; we see only the vehicles in which the forces of nature act; but not the forces themselves. We see the acorn out of which an oak tree grows, but not the organizing power which causes the acorn to select its nutriment and become an oak. A medical science which is ignorant of the invisible elements from which man's visible body grows, and ignorant of the organizing power which governs the formation of the elements into a harmonious whole can know only a very small portion of the causes of the diseases which affect the human body, and is almost helpless when called to cure any other troubles except such as arise from obstructions or other purely mechanical causes. The link which connects the spirit and soul with the visible body is the "astral," or ethereal body of man. It is this body to which the research of the scientist and physician of the future ought to be directed above all, for the purpose of detecting the invisible causes of visible phenomena.

There is only one spirit and one substance, but a great variety of gradations and forms. Man is made up of a scale of such gradations, from the lowest state of matter rising upwards towards the highest spiritual state. The higher states of substance penetrate the lower ones; spirit penetrates thought, thought penetrates the ether, ether penetrates the air, air penetrates water, water the earth. The higher or more refined elements in man's constitution penetrate into the lower ones, seek to transform them and to raise them up to a higher state. The divine power within the sanctuary in the heart of man sends out a ray called intuition and thereby guides and elevates his intellect; his intellectual power protects and guides his psychic states and emotions, and these again with the co-operation of will and the instrumentality of the ethereal body guide the functions of the physical body, be they voluntary or involuntary. Each scale of forces may be regarded as being positive to the next lower one, and negative to the next higher one. If

the lower ones would offer no great resistance to the influence of the higher ones the progress towards health, happiness, spiritualization and perfection, would be easier.

Each of the principles or elements in the constitution of man has its own origin and belongs to its own region, from whence it was born and to which it will return at the end of its journey; but as long as they are connected with each other, an interaction and correlation of forces takes place, from which a great variety of states may arise.

Theophrastus Paracelsus, the great reformer of the science of medicine, recognised and taught five original causes of disease. They are as follows:

1. *Astral conditions.* (Pre-natal and such as exist during life).
2. *Impurities and poisons.* (Physical, psychical, and intellectual).
3. *Inherited diseases.* (Physical, moral, and mental).
4. *Spiritual influences.* (Hypnotism, suggestion, telepathy, witchcraft, etc.).
5. *The law of divine justice.* (Karma, or as Paracelsus calls it, "the will of God;" i. e., the result of causes created in previous existences).

We now propose to examine in a short way these separate causes.

I. *Astral Causes.*

This subject will not be fully understood, unless we know the laws of reincarnation. Metaphysical science teaches that the astral elements composing the astral body of man are combined and formed before the physical body is formed; in fact the former is the ethereal prototype of the latter, the physical body the visible image of the invisible ethereal form. These elements, going to form the astral body of anything, be it a mineral, a plant, an animal, a human being, or a whole planet, cannot come from anything else but from the same elements existing in the universal storehouse of nature, and as the whole universe consists of a collection of celestial bodies or

stars (*astra*) and their ethereal emanations and influences, of which the suns and stars and planets are the visible, materialized centres; everything that exists in nature is necessarily built up of these astral influences. Thus, for instance, our visible sun is such a star and visible centre of power, whose heat and light, electricity, magnetism, etc., give life to everything and builds up all forms on our globe.

The influences represented by the visible Moon and emanating from her are also known, owing to the observation of the action of the moon's rays upon the earth, sea, plants, and animals. Less known, because less prominent are the other forces represented by the visible planets of our solar system. Nevertheless they have a great influence upon the formation of our astral body and this is proved by the fact that every good astrologer can predict from the horoscope of a person, by what diseases, and at what periods of his life, that person is liable to be affected; or he may by observing the character and state of health of a person know under what planetary influence the same was born. Everything, even our physical bodies, are built up of such influences, which may be called "spiritual;" but pure spirit cannot act directly upon gross matter, it needs an ethereal medium for that purpose, and this constitutes the astral bodies of things. Not the planet Jupiter, visible in the sky, but the "Jupiter" in the constitution of man makes him powerful; the power called "Mars," which his soul has breathed from the spiritual atmosphere of our globe makes him daring and strong; Venus in him makes him affectionate; Mercury intelligent; etc. These "planets" are the external representatives of universal spiritual powers, called by those names.

Not only is everybody subject to the astral influences ruling before and at the time of the birth of his physical body, but all his life long he is more or less dependent on planetary influences of various kinds. His body is affected by heat and cold, sunshine and rain, by the state of the atmosphere, electrical and magnetic currents, miasms and infections, states

of the earth and water, psychic surroundings, mental and moral influences, etc., etc. Each principal power and element in the organism of man, is intimately correlated with its corresponding principle power or element in the universe, in which he is born and whose product he is. Thus the ancient philosophers were right in saying, that man, according to his divine nature, is a son of the gods, his soul is a child of the stars, and his physical body formed of the physical elements of this Earth.

II. Impurities and Poisons.

Everything is pure, when free of any foreign admixture; if so, there exists in it no cause for disharmony. If two or more things are united in harmony, that union is also pure. Purity produces harmony, impurity disharmony, and disharmony is disease. Everything that hinders the establishment of harmony or causes disharmony is a cause of disease. We may regard everything in nature, from a stone up to a thought, as a compound of vibrations, representing a note in the grand musical scale of nature. Some tunes produce an harmonious accord, others a disharmony. The law of harmony is the law of nature; all evolution and progress strive to produce harmony, and the higher by its contact with the lower is to raise the latter up to its own level. All things are relatively good and also relatively bad. That which is conducive to man's higher evolution is good for him; that which prevents his progress or causes him to sink lower, is evil for him.

Owing to man's organism being a compound of many elements and being subject to receive different influences, impurities of various kinds may enter his system, causing disease. Many impure states are caused by improper food; but the most dangerous poisons are Alcohol, Morphine, Cocaine and similar poisons, as well as the endless number of so-called "nervous tonics," all of which have a paralyzing effect upon the vital currents which form the link between the astral body and the brain, causing a partial exteriorization of the astral body, which ultimately result in degeneration of the substance

of the brain or in any of the various forms of insanity, obsession, etc.

But not only the physical body is subject to the detrimental action of impure matter, microbes, and other things; the world's psychic and mental atmosphere is also full of impurities, poisoning the soul and mind of mankind, producing all sorts of states of immorality, perverted thoughts and opinions, such as may even throw whole nations into war and bloodshed, especially if the impure thoughts take possession of crowned heads or other influential persons. An unlawful desire or an erroneous thought or prejudice may be compared to a physical obstruction in the body, preventing a free circulation. The presence of such impure thoughts prevents the perfect action of reason, and hinders the light of truth to enter the mind. There is no remedy against such obstructions except their removal, and this can be done only by the light of knowledge, a remedy which such patients are often unwilling to take.

Occult science, aided and corroborated by clairvoyance, teaches that the bad states of men's minds poison the spiritual ether surrounding our globe, and this state of the ether again influences men's minds. Thoughts are not airy nothings, but substantial, although the stuff of which they are made is invisible to our physical eyes. There are thoughts which lift the mind upwards and others that rest upon the soul as heavy as lead. Like attracts like and any psychic germ, any immoral aspiration or prejudice in the mind, may attract corresponding elements from the psychic region or the mental plane and open the door for deleterious influence, causing even epidemics of moral or mental diseases.

Perhaps the most widespread injurious effects are caused by the psychic and mental quackery of our times. Stuffing the minds with all sorts of dogmas and theories which constitute only a burden for memory, goes to paralyze the self-thinking faculties of the brain and hinder the self-perception of truth. Still more detrimental and quick in action are the now fashionable experiments with hypnotism, spiritism, and

so-called Yoga practices, made for the purposes of obtaining occult powers. They poison the soul, injure the mind, ruin the astral body, cause diseases of the physical organs, produce weakness of will and character, cause mediumship, obsession, moral and intellectual insanity, and not rarely suicide. Beware of such quacks.

III. Inheritance.

There are three modes of inheriting. The soul of the newborn child inherits from the preceding incarnation the qualities which it has acquired in former existences; the physical body inherits certain qualities from its parents; and finally people inherit during their lives things from others with which they are in some way connected.

Everyone, when he enters this world, brings with him certain talents and inclinations which often greatly differ from those of his parents or grandparents, and the conclusion lies near that he must have acquired them in some previous incarnation, and even if these qualities resemble those of his parents, it is no proof of his having inherited them from the same; the probability is that a similarity of aspirations attracted his spirit to that family where his talents could be developed, no other action of the law of Karma directing it otherwise. But with the physical body it is somewhat different. Spiritually every one is his own father or the son of his "father in heaven;" the physical body is the house that was built for the spirit to dwell therein; and of this the parents are the builders. The material of which that body is built comes from their substance and consequently diseased states may be transmitted to the child. In this way syphilis, scrofula, cancer, tuberculosis, etc., may be inherited. If the parents were of feeble health the child's constitution may be weak; if they were drunkards, the child's brain may be diseased and the result be a congenital idiot.

Mental and moral diseases point to a more distant origin. The children of great scientists or speculative philosophers are

frequently very stupid and narrow-minded, while on the other hand people of high moral standing often have their "black sheep" in the family. Children are often born with criminal tendencies or moral perversities whose origin cannot be traced to any other cause except acquisitions made in a previous incarnation, or impressions received during the foetal state.

Man's nature however is a whole and in his Microcosm the whole of the Macrocosm is represented. Therefore everybody has within himself all the seeds of good and of evil; difference exists only in the degree of their development. Some seeds may be as dormant as the seed of a wheat, which was found in an Egyptian mummy and made to germinate after some thousand years, others may have germinated in a previous incarnation, others be developed, bearing flowers and fruits. It is a generally observable law that like attracts like. Therefore the presence of the wise acts beneficially upon those who are inclined to wisdom, and the present example and conduct of the foolish or wicked may easily produce fools or knaves. In this way moral diseases (drunkenness, profligacy, etc.) or intellectual diseases (orthodoxy, superstition, intolerance, insanity, etc.) may be transmitted from parents to child, or developed by a false education; but these inheritances belong rather to the chapter of psychic impurities engrafted upon the mind.

In all cases of congenital inheritance the cause of the disease will be found in the astral body; because the physical body is the ultimate expression of the condition of the astral, and therefore inherited diseases may remain latent for years before they become manifested in the physical form. Generally speaking, all contagious diseases have their origin on the supersensual plane, although when once developed they may be engrafted upon another body or transmitted by contact. Disease is caused by a state of disharmony among the fever molecules of the ethereal body. Syphilis for instance is not caused by the carnal intercourse of two persons in harmony with each other, but by a promiscuous intercourse of one with

many it may be generated even if each of these persons was not afflicted with any disease. If modern science wishes to know the real cause of diseases, it will have to look somewhat deeper than to the external shell and to study the nature of the astral body and the laws which govern it.

IV. Spiritual Causes.

Paracelsus says: "The wisdom of the civilization of one century will often be laughed at by the generation of the next, and things which appear absurd and foolish to-day may be admired to-morrow as the apex of all human science." His saying has proved true; a science which is based only upon external appearances continually changes its dress. Hypnotism, Suggestion, Telepathy, Mediumship, Obsession, the powers of will and imagination, etc., were all known 300 years ago, and perhaps better known than now, although they were called by other names. These powers were laughed at by the scientists of the last century and are ignored or ridiculed even now by many of the representatives of modern learning; nevertheless the majority of thinking people have their attention called to it and regard them as something new. Even one of the most prominent German university professors of psychology (Professor Wundt of Leipzig) says in his handbook of psychology: "The theory that there is a soul (psyche), is, as a hypothesis for the study of psychology, not to be entirely rejected."

At the present day it seems hardly necessary to proclaim on the public market the doctrine of the soul and its hidden powers; on the contrary, it seems that it would be better if less had been said, for everything that can be used can also be misused. The practice of dealing with spooks is widely spreading, mediumship, hysteria, insanity, crime and suicide are on the increase, schools which claim to teach, for a money consideration, how celestial powers may be acquired are springing up like mushrooms after a rainy night, and there are thousands of persons greedy to obtain such powers for the purpose of employing them for low or devilish purposes. It seems as if

a new era of witchcraft and sorcery were near at hand and the whole world turning into an insane asylum in which few only are able to retain their true self-consciousness.

Leo Tolstoy rightly says that our present generation does not deserve to possess the great inventions of which we are so proud, such as gunpowder, dynamite, electric batteries, etc., as they are only used for their mutual destruction in war, and fighting their petty quarrels. Now if these forces of nature are already misused to such an extent as to deprive many thousands of soldiers of their physical life in one battle, how much more dangerous will be the knowledge which teaches how to develop and employ spiritual powers, which if universally known, will undoubtedly be universally misused for the destruction of souls. The psychic plague and immorality spreading to-day and the disappearance of true religious sentiment (not to be confounded with religious credulity) are the forerunners of a period of black magic and its terrors, which may call for the destruction of the civilized world.

We know that thoughts are substantial and that they receive living force through the influence of the will and intelligence. A mature thought made alive by the will causes a corresponding substantial thought-form to come into existence, endowed with the intelligence of its creator. Good thoughts will produce beautiful, and devilish thoughts horrid, forms; which are guided by the will of the one whose products they are. Thus we may send a blessing or a curse to another in the shape of an angel or of a devil, and the more a person is weak of mind or "mediumistic" and unaccustomed to use self-control, the easier will he be influenced and possessed and become a victim of such influences. Our jails, penitentiaries and insane asylums are full of such victims, while so-called spiritism and a pseudo-occultism are hard at work to increase the number of such unfortunates. There are perhaps many more bodily diseases caused by deranged minds and consequently disordered brains than such as are caused by purely physical conditions.

Of course, divine man has the right to investigate all the

laws of nature, be they occult or non-occult; but for the purpose of obtaining these prerogatives, in regard to divine powers, he ought to become divine himself. At the present time, when selfishness is everywhere on the increase the world's atmosphere is filled with the creations of evil, and those who call them to their aid will work their own destruction.

V. *The Law of Karma.*

The law of *Karma*, or retribution, is the law of divine justice, the law of exact correspondence and harmony between cause and effect. Paracelsus calls it "the Will of God" and rightly so; for the will of God is the law which rules the order in the universe and it is not an artificial law made by any "law-maker;" the will of God is not anything separate from God; God, being the highest state of everything, the highest wisdom, the highest justice, the highest love, etc., is also himself the highest law of harmony in the universe, whose power is manifest everywhere in nature, provided it is not resisted.

This law acts upon all planes, in the intellectual and moral kingdom as well as in the physical world. According to it everything returns to the source from which it is born. As sure as a stone thrown up in the air falls back upon the ground, equally certain the consequence of an act, be it good or evil, falls back upon the one who caused it.

Man's descent into matter was easy, his ascent towards spiritualization is difficult and consists of a school of many classes and grades. In each incarnation he gathers experience and suffers or enjoys the consequences of his acts; his errors and sins are the steps which guide him to wisdom. There are many diseases which are of purely Karmic origin; that is to say, caused by errors committed in previous incarnations, and they are incurable as long as the effects of such causes last; but when the evil Karma which thus has been created has become exhausted, the disease will disappear or the right remedy will be found.

It ought not to be supposed, that these five causes of disease stand separate, or that this or that disease is produced by only one of such causes; in fact they all co-operate together, although one or the other of these causes may be prominently active. Thus, for instance, a man may be born an idiot, owing to his father having generated him while in a state of intoxication; but the son's own evil *Karma*, created in a previous incarnation was the cause that attracted him to the family of a drunkard to become reincarnated therein. The workings of *Karma* are as intricate as the thoughts and motives and actions of man are complicated, and it is impossible to trace every consequence to its source; neither is this necessary and may even be injurious; because we ought to avoid doing evil not for fear of the punishment which it will bring, but we ought to do good because it is wise to do good, and we ought to abandon evil because it is wise to abandon it. Gautama Buddha says: "To purify the heart, to avoid doing evil, and to strive for goodness, this is the religion of the Enlightened;" and the Bible says: "Seek ye above all the Kingdom of God, and all the rest will be given to you." The Kingdom of God is the Kingdom of eternal truth. The self-realisation of truth is divine wisdom, or what is called "Theosophy," in the true sense of the word.

Abstruse as it may appear, recondite as long human experience may cause it to seem, the truth is simple enough for a child's understanding; the kingdom of heaven is comprehended in a single human bosom. But it is not a system of arbitrary laws that hamper the external action; it is the pure, spontaneous outflowing of the affection. It wants no spiritual dietetic regimen, no array of so-called wholesome instructions, but only the actinism and ozone of its own sun and atmosphere. With these it will live and fructify; without them it will pine, and be despondent, feeble and drooping.—A. W.

A PARABLE.

THE MAN WHO LEARNED, IN MANY LIVES, WHEREIN LOVE CONSISTS.

BY FLORENCE WENDEROTH SAUNDERS.

THERE was once a ruler so powerful and so cruel that at the very mention of his name his subjects trembled.

In the fullness of time he died and stood face to face with his Creator.

"I am come," said he, "to enjoy the rest that now awaits me. I am the King, so do not detain me."

"What of thy lesson; hast thou learned it?"

"What have I to do with lessons? I am the King. I have lived as befitted one. I have builded cities and I have razed them to their foundation stones. I have made war upon mine enemies, and have gathered unto myself great wealth and vast possessions. Now I have come for my rest. Let me go hence, for I am weary."

But his God said: "Rest is not for thee. Thou hast failed to learn life's lesson."

"What, pray, is life's lesson?"

"The lesson of life is love. Go back yet a little while: perchance, when thou comest here again, thou may'st have learned it."

He took up his life once more; but this time as a poet.

When, in the fullness of time he again stood before his God, he said: "Show me now to my rest, for this time I have learned my lesson. Listen, is it not so?"

"My life has been beautiful; it has been a dream of love. The dark and dismal side of life have I shunned. I have basked in the sunlight and in the light of woman's love. My heart has been filled with love, and my lips have proclaimed it."

"Nay," said his God, sorrowfully. "Thy love is naught but passion. Thy lesson thou hast not learned."

Again he took his place among men, as a merchant; and none could say one word against his life. Prosperous he was, and of his wealth gave freely. He builded hospitals and churches, and when he died, monuments bore his name.

"Surely," said he, "I have learned my lesson. Thou canst not say I have done no good, and is not charity love? Bid me enter now, for my life has been a busy one and I crave rest."

"Thou hast done good; but thy love hath been a selfish love. Thou hast given that thine own name might be glorified. Thy lesson thou hast failed to learn."

Once more he entered life, but this time he was poor and needy and the path was rough to his feet. He toiled early and late, and if he gave, none knew it but his God.

When at last he stood where he had stood so many times before, with trembling lips he cried: "Let me go back again, my God, for there is so much to be done. Perchance the next time my pathway may be easier, and I may do a little good. This time I had naught to give but a loving word or a helping hand. Let me go back, I beseech thee! I have failed in my lesson, for in the misery of the world I had forgotten it."

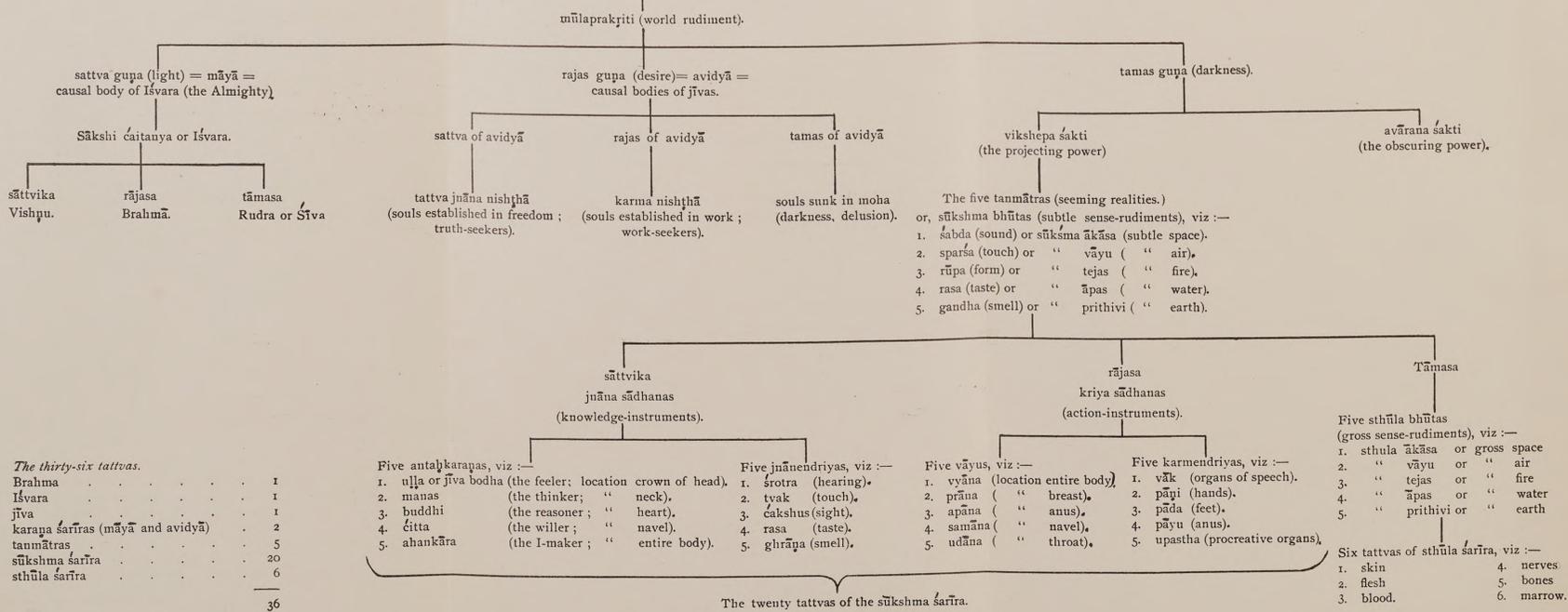
"Thy lesson thou hast learned, oh, my son; enter thou into thy rest, for in the love of all, thy love hath become infinite."

The true idea for us to act upon subjectively is that of being our own director—what the Apostle Paul describes as being a law to ourselves.

Faith is the groundwork and essence of the things for which we hope, the conviction that the things which we do not see with our eyes are nevertheless real. Every desire which we have is the outgoing of our affection. Hence the desires implanted in our being are the pledge of God that it shall have its fruition. There is the fact upon which we are to exercise our faith; but the times and seasons we cannot measure or prescribe.—A.W.

DIAGRAM of the Principles, Powers, and Qualities, of Nānā Jīva Vāda Kattalai, or Phenomena in Pure Spiritual Being.

1. Śuddha Brahma (Pure Spiritual Being); wherein Paraśakti arises, and there results
2. Parabrahma (Supreme Spiritual Being); wherein the Three Phases (brahma guṇas) arise, and there results
3. Paramānanda (The Supremely Blissful), in whom sattva brahma guṇa or ānanda rūpa śakti predominates; thence comes forth
4. Paripūrṇa (The Fulfilled or Perfect), in whom rajas brahma guṇa or cid rūpa śakti predominates, and who is also called Saccidānanda (True-Illumining-Peace).
5. Para (The Supreme), in whom tamas brahma guṇa or sad rūpa śakti predominates.



The thirty-six tattvas.

| | |
|--|----|
| Brahma | 1 |
| Īśvara | 1 |
| jīva | 1 |
| karaya śarīras (māyā and avidyā) | 2 |
| tanmātras | 5 |
| sūkṣma śarīra | 20 |
| sthūla śarīra | 6 |

NANA JIVA VADA KATTALAI ;

OR

THE ORDINANCES RELATING TO THE DOCTRINE
THAT ALL VARIETIES OF LIFE ARE
PHENOMENA IN PURE
SPIRITUAL BEING.

TRANSLATED INTO ENGLISH FROM THE ORIGINAL TAMIL
AND COMMENTED UPON

BY SRI RAMANATHA OF SUKHASTAN.

(Continued.)

The appearance, continuance, and disappearance of *Iśvara* is due, in the language of the sages of India, to the circumstance of *māyā* being His *upādhi*. This is one of the pivotal terms of *Tattva Sāstra* (Spiritual Science), and the truths comprised in it represent a far-reaching view of life which, if adopted by western savants, would settle some of their greatest controversies.

Upādhi literally means that which, being placed (*ādhi*) nearest or next (*upa*) to another thing, conditions it. In other words, whatever is a concomitant of another thing and subjects it to a limitation of some kind is the *upādhi* of that thing. Let us now take a few instances of the operation of such *upādhis* or concomitant qualifying bonds.

First, as regards the discriminating faculty or *Buddhi*. The *upādhis* of *Buddhi* are said to be *samashti* and *vyashti*. That is, all-ness (*samashti*) and several-ness or separateness (*vyashti*) are the *upādhis* of the faculty of discrimination (*Buddhi*). The meaning is that the faculty of discrimination is subject to the bonds called all-ness and several-ness (separateness). Wherever this faculty functions, it will be ruled

by either the mode of thought called collective perception (*samashti*) or the mode of thought called plural perception (*vyashti*). In the family circle, for example, a child though having a clear perception of its own individual wants, may have no perception of the needs of the other members of the family. His discernment is therefore said to be ruled by *vyashti* or severalness. His father's discernment must, however, perceive the wants of all his dependants, wife, children, relations, friends, servants and even domestic animals, and is therefore said to be ruled by *samashti* or allness, of a kind; that is, so far as he and his family are concerned. Similarly, a good municipal member, a good politician, a great philanthropist, have each a kind of allness or collective perception in regard to the aggregate of his own circle of interests. There are different kinds of allness, but the highest form of it is the collective perception of *Iśvara*, who never moves for His own good or for the good of only one set of persons, but solely in reference to the just deserts and real needs of each being, consistently with those of others, in the universe.

It is possible to conceive the state of *Iśvara's* *Buddhi* or faculty of discrimination by considering that of a man in regard to the multifarious entities which are at work in his body. A number of invisible instruments of knowledge, action, digestion and nutrition, intelligently functioning in the nerve channels of the tangible body make up the "tribes of the earth"⁴ over which his *buddhi* or faculty of discrimination is keeping watch and ward. If anything is to be done for the benefit of any one of the limbs of the tangible body, or any one of the sentient powers of the subtle body, would it proceed to the conclusion that some of the other members might be injured or their interests disregarded? No, because it is the ruler of the aggregate, the whole body. Even so, the *buddhi*, or discernment, of *Iśvara*, permeating the whole universe, may be easily conceived as regarding every member in the mineral,

⁴Matt. xxiv, 30.

vegetable and animal kingdoms, as part of a whole. It is therefore said to be ruled by samashti or allness of the most comprehensive kind.

Another instance of upādhi may be seen in reference to ākāśa or space. Petty mind, living in the midst of differentiations, knows no better than to find pleasure in multiplying such differentiations, which process however carries the mind only worldwards and minimizes its chances of discerning the substrate spirit. The system of bifurcation in tree life leads at last to the stems of leaves farthest removed from the trunk and the ground, from which the whole tree draws vitality. There is less of vitality in twigs and leaves than in the trunk and root. Similarly, the more knowledge is differentiated in the plane of the senses, the more difficult does it become for one to discover spiritual being, the abode of all love and light. Worldly necessities no doubt demand, for instance, that a hut, cottage, mansion, palace, temple, hall and the like, should be distinguished from each other, but it will not help the growth of spiritual perception to be told that all these differentiations may be included under the term "house," and that "house" means a building designed to be used as a place of human occupation for any purpose. This is only proceeding from the particular to the general in the plane of the world. It gives no clue to, nor establishes any relation with, the spirit which pervades the universe. The sages of India therefore reject such definitions as totally valueless to those who hunger for truth. *Their* definition of "house" is not in reference to brick and mortar or other material employed in constructing it, but in reference to space or ākāśa. House, according to them, is space bounded by walls, floor and roof. This definition is at once suggestive of unbounded space and its affinity with spiritual being.

Their comprehensive proposition, fraught with spirituality, is that ākāśa is subject to the upādhis of *ghata* and *matha*, that is, space is liable to the bonds of the pot (*ghata*) and the hut (*matha*). The meaning is that space, which is continuous

in all directions and indivisible, may be made to have the appearance of being partitioned by raising therein structures like the pot and the hut, in which cases the space held within them will be called *ghatākāśa* (pot-space) and *mathākāśa* (hut-space) respectively. Break the hut and pot and then the fictitious hut-space and pot-space will vanish, leaving the original infinite space or *mahākāśa* to reign as of old. The result is that the different objects of knowledge, called cottage, mansion, palace, temple and the like, with all their distracting gradations of inferiority and superiority, in point of beauty, comfort, usefulness and the like, have disappeared in a trice, and the seeker after God is brought by leaps and bounds nearer the plane of His Being.

Another example of the operation of *upādhi* is in reference to *Brahma-ĉaitanya* or the All-pervading Intelligence of the Supreme Spirit. The *upādhis* of *Brahma-ĉaitanya* are said to be *māyā* and *avidyā*; that is, limitless intelligence is fictitiously conditioned, firstly, by the less intelligent and illusive substance called *māyā* or mind-stuff, which is productive of forms, thought-modes and names; and secondly, by the negative principle called *avidyā* or unwisdom, whose actual operation in humanity is manifest in wrong concepts, worldly desires and works for the benefit of the body. In regard to things spiritual it expresses itself by the formula "I don't know," meaning, "I know nothing of the spirit, though I know a great deal about the flesh." If one can free oneself by due abstraction and culture from the captivity of *māyā* and *avidyā*, one will forthwith see the underlying eternal substrate called the spirit. The experience of sages is that *māyā* and *avidyā*, are impositions or piles (*ā-dheya*) on the up-bearing Substance (*ādhāra*) called the Immaculate and Boundless Spirit. Therefore they speak of the Immaculate and Boundless Spirit as the *upadāna* or immediate sustainer of *prakṛiti*, including its three phases called *māyā* (or *sattva* *guna*), *avidyā* (or *rajas* *guna*) and *tamas* *guna*.

Thus it is that the adoption of the terms *upādhi* and *upa-*

dāna with regard to the phenomena of the universe will enable one easily to understand the nature of the fundamental spiritual plane on which the innumerable and distracting differentiations of worldly being are raised.

It is now time to describe Ísvara, who, in Text No. 7, is said to have been born when the Being and Power of the Immaculate Spirit were cast on the illusive mind-expansion called māyā.

The Immaculate Spirit (Parabrahma) and māyā alike are invisible. The offspring of these called Ísvara or the Almighty is also invisible. He is the Inner Ruler (Antaryāmi) of all the worlds and everything in them. Standing within (antar) every phenomena, He controls it (yāmi).

The *Bṛihadāraṇyaka Upanishad* declares that He pulls about and rules all creatures by their very breaths, He Himself passing through their breath and every other part of them and so keeping them together and in relation with each other, like a thread through the pearls of a necklace. It explains that He dwells in the earth, water, fire, wind, space and its different sides (diśā) called north, south, east, and west; in the sun, moon, and stars; in heaven and hell; in light and darkness; in the senses and mind and every other rudiment; without any of these powers (devatās and bhūtas) knowing His indwelling in and domination over them¹. He drives all those who have the worldly conceits "I" and "mine,"—who believe themselves to be doers of deeds for themselves and for those whom they call their own—He drives them all through different experiences of pain and pleasure, so as to wean them gradually from the follies of worldliness, and to cause them to assume in due time the unselfish form of Love and Light.

The author describes the three avasthas and śarīras of Ísvara in *infra*.

¹Bṛihadaranyaka Upanishad, iii, 7, 1-4.

THE FORMER ETERNITY.
PHAEDROS.

BY ALEXANDER WILDER, M.D.

PART IV.

The Soul is an essence without magnitude, non-material, indestructible,—with life which has living from itself, possessing being. It is, therefore, truly and essentially immortal. Its immortality does not date from its connection with the body. In other words, to use scholastic language, it is immortal both *a parte ante* and *a parte post*. We emphasize this point, as the eternal nature of the soul is one of the cardinal dogmas of the Platonic Philosophy.

—Thomas M. Johnson in "The Platonist."

RALPH WALDO EMERSON remarks of Plato that he has not a system. One man thinks that he means this; another, that; he has said one thing in one place, and the reverse of it in another place. But with this the sage of New England assures us that this "great-eyed Plato has proportioned the lights and shades after the genius of our life."

In the multiplicity of facets to his gems of character, every observer perceives the reflections, the peculiar thoughts and sentiments which he himself has the capability of seeing, and the faculty of apprehending. These may be vague and even unmeaning, gross and below our modern standards, or lofty and even transcending the common power of vision, according to each individual's point of view. It is like the Cataract of Niagara, where the commonplace spectator will merely regard its peculiar facilities for purposes of business and personal profit, and the lover of higher things will at the same view contemplate with awe and admiration the impressions made by it of the sublimer facts of being.

Xenophon has represented Sokrates as often beginning his talks with his gay entertainers by some gross or absurd suggestion, and after their laughter and surprise were over, then

turning the whole matter into a serious channel. In his own characteristic style Plato appears to have in some degree imitated him in the *Phædros*. The dialogue presents to view some of the grossest manifestations of a debased humanity, and then leads up to the sublimest concepts of our being as allied to Divinity itself and participant of its eternity and blessedness. He has thus delineated our human nature from the lowest to the highest, without the sensual gaze of the voluptuary, the frenzy of the prophet, or even the disposition for drawing a moral as he proceeds. It is simply a description, as one relates incidents which have taken place within his personal observation.

In order to read the *Phædros* intelligently it is to be borne in mind that it begins by taking as its point of view the moral condition of Athenian society as it then existed. After a brief discourse relating to matters with which all at that period were conversant, Plato represents Sokrates as skillfully leading the discourse to higher subjects, in which our vital interests are most intimately involved. The attention is thus conducted away to the spiritual and divine. This was the art of Sokrates which his great Disciple has here adopted.

Phædros, a citizen of Myrrhinè, a district in Attika, is introduced to the reader as being on his way from hearing a discourse on Love by Lysias, his admirer, and a teacher of oratory. Meeting Sokrates the two go together to a delightful place outside the city and sit down under a plane-tree* beside

* Veneration for trees has been a prominent feature in the different worships. They were sacred to divinities, and spiritual beings were believed to be present in their branches. The peepal and banyan are still objects of reverence in India and there are sacred trees in Africa. The patriarch Abraham is recorded to have planted a tree by his residence, and Joshua to have set up a "great stone" or pillar under the oak by the Sanctuary at Shechem. The Platanos or plane-tree was venerated alike by the Greeks, Asians and Persians (Xerxes on his grand march, made offerings to one in Lydia and set a guard about it.) In accordance with this general veneration, Sokrates recognized the plane-tree on the Ilissos, as an abode of divinities. This will explain his invocation at the end of this dialogue. "Loving Pan and ye other divine beings present here, grant to me to become beautiful (gerd) from within, and that whatever I possess externally shall be in accord with what I possess interiorly. May I hold the wise man in honor as rich, and may I have only such an amount of gold as the sober-minded man can properly acquire and use."

the little river Ilissos. Sokrates remarks that judging from the ornaments and statues, this must be a spot sacred to Achelôos and the Nymphs. Phædroos speaks to him of this apparent ignorance of the country so near Athens, to which Sokrates replies that he is a lover of knowledge, and that men dwelling in the city, and not the trees in the country, are his teachers. The spell which had now drawn him out was the bait of discourse, which was sufficient to lead him not only all around Attika but over the whole world.

Phædroos then proceeds at his request to read the discourse of Lysias which had so greatly interested him. It treats of Love, with relation to peculiar personal attachments. Setting forth the nature of such attachments, the jealousies and later unfriendliness that generally follow at their conclusion, it counsels a preference for the individual that has no special affection for the object. Having finished the reading, Phædroos asks whether Sokrates does not think the discourse excellent.

Plato, though imitating the method of Sokrates, is too serious to copy the sportiveness with which the latter often began his conversations. He represents Sokrates in this dialogue as warmly expressing his admiration of the salacious essay. "The discourse was admirable," the latter replies, "I observed you to be ecstatic while reading, and I, supposing you to understand such matters better than I, became inspired by like enthusiasm." He then, however, after his usual habit, suggests the criticism, that the author repeated himself as though he was making a display of his ability to say the same thing over in different ways and elegantly every time.

Phædroos vehemently defends the discourse as complete and exhaustive of its subject, but Sokrates replies that he has heard better things from other writers, like Anakreon and Sappho, and adds: "Somehow or other, my bosom is full and I feel that I can say other things as good as these, but different. I do not understand them myself, for I am conscious of my ignorance, but like a vessel I have been filled by what I have heard from some other source." Nevertheless, he is eager not to continue

the discussion, but Phædrod insists. He declares that Sokrates must unbosom himself before they go, and remarks that he himself can compel him to do so, as he is the stronger of the two.

"I shall speak with my face covered, and hurry through with what I have to say," Sokrates remarks, "so that I may not look at you and falter through being ashamed." Then invoking the Muses, he relates a story illustrating the subject. He first proposes the setting forth of a definition of Love, what it is, what power it has, and after that, whether it brings advantage or ill fortune. It is clear to everybody, he remarks, that love is a kind of desire, but then, he adds, that those who are not in love also desire what is beautiful, excellent and good. The point therefore is to distinguish justly between the one in love and the other. There are in us two ruling and leading principles: the one a desire of pleasure, the other an acquired opinion aiming at what is most excellent. Sometimes the two are in harmony, and sometimes they are at war, and one or the other gets the upper hand. When opinion by the help of reason leads to that which is excellent and gets the upper hand, we call the conquering principle temperance; but when desire compels us to disregard reason, rules us and drags us down to pleasure, it is called excess. What is called the mighty force of love is irrational desire which has overcome the tendency toward right and so is led toward the pleasures of beauty, and impelled by kindred attractions toward physical and corporeal excellence. At this point, Sokrates changes the topic and speaks of the divine character of the place where he and Phædrod are sitting.

"If I am entranced by the divine guardian of this spot," he remarks, "do not be surprised, for I am going into dithyrambics."

He then describes the peculiar manifestations of this selfish form of love, such as jealousy lest the beloved object should excel the lover, or be admired by others. There will be, he declares, a selfish depriving the beloved one of the most sacred

qualities and possessions, both of mind and body. Hence a lover is in no respect a profitable guardian and companion. besides, when he ceases to love, as will be the case when the other attains the maturity of adult age he is very certain to become a perfidious enemy. It is common among people to find fault because of a mistress or some such person, but this is far worse. Sokrates then draws a disgusting picture of the conditions which ensue when the change of relations finally takes place. Far better, therefore, he declares, for the boy to associate with one who is not in love; for in these attachments there is no real good will, but only an appetite requiring to be filled. "Wolves love a lamb as lovers do a boy."

Here he stops, declaring that the Nymphs have enraptured him, so that he was now "uttering epics and not dithyrambs any longer." He insists accordingly that he will leave the place, cross the river and go home, before Phædros shall involve him in some new discussion of a worse character. But Phædros holds him back. Thus he becomes, Sokrates remarks, the occasion of a new discourse. But the tone is now changed.

"As I was about to cross the stream just now," says he, "the demonian signal came to me, which forbids me from doing what I am about to do. I seemed to hear a voice from this very spot which, as though I had been guilty of some offence against the divinity, will not let me go until I shall have made due expiation. Now I am a diviner, though not very expert, but like poor authors, enough of one for my own needs. The soul is also itself after a manner oracular, and mine disturbed me while I was talking. I was 'cast down' as Ibykos describes it, for fear that I was offending the gods and receiving honor from men as a compensation for the wrong doing, and I now perceive it. Dreadful, Phædros, dreadful was the discourse which you brought here, and you compelled me to utter another as bad."

He hastens accordingly to his recantation. Both the discourses, that of Lysias and the one which he had made himself, he declares, were shameful. A man well bred and of

correct habits who should have chanced to overhear them, would have been likely to think that he was listening to men who had been brought up in some low place of resort for sailors, where decency was not known. "I am anxious now," he adds, "to wash the nauseous taste out of my mouth."

Accordingly he disavows absolutely what he had said before, when he was professing to regard with favor the sentiments which Lysias had expressed, and those to which he had permitted utterance through his own mouth while he was obsessed by Phædros. For Love, he declares, Love being a god or divine principle, cannot be bad in any respect, and yet both he and Phædros had both set it forth in that character. He will therefore now cleanse himself of the wrong that he has been committing. Adopting for the purpose the peculiar expressions of Stesichoros of Himera in Sicily, he now asserts that it is not true that one who is not in love, being in sound condition while the other is mentally disordered, ought therefore, in preference to the latter, to receive favor from the object of the attachment. It might be right, he admits, if mania or rapture was generally an evil. But there is a kind of rapture which is inspired by the gods, which is a source of the greatest benefits. Thus, too, vaticination is a form of mania or entheasm, and the prophetess at the oracle of Delphi, the priestesses at Dodona, the Sibyl and others may be named as illustrations.

Again, also when as the result of crime or evil conduct, there have dire plagues and fearful calamities fallen upon a people, the prophetic mania has come to the rescue of those in need. The individual who is affected by it, making use of purifications and expiatory rites, is made whole and set free from the baleful conditions. There is likewise, a third form of mania or entheasm, that coming from the Muses. It affects a sensitive and uncontaminated soul, arousing it and inspiring it to the composing of lyric and other literary compositions for the instruction of those living in later times. But in conclusion, Sokrates affirms that the mania of enthusiasm of love is su-

rior to all these, and that it is brought about by the gods on purpose for the communicating of the highest happiness. Of this the proof, he declares, is plain to the wise but incredible to others.

In order to comprehend this aright and intelligently, Sokrates remarks that it is necessary to know the profounder truth in respect to the being of the soul itself, in both its divine and human aspects, and in relation to its affections and actions. He thus introduces the theme for which the previous conversation has served as the poem.

Taliesin, the British bard, refers to certain teachers of his period, as failing to set forth properly their doctrine. "I marvel," says he, "that in their books they do not seem to know the properties of the Soul, its form, the region to which it belongs, and what is the energy by which it is sustained." But in this dialogue our philosopher solves the question. "All soul is immortal," he declares, "for whatever is always in action is immortal, but that which moves differently and is moved by something else ceasing to move also ceases to live. That only which moves itself never leaves off moving; it is itself a fountain and beginning of activity in other things, and is uncreated and indestructible. For every body which is set in motion from without itself is destitute of soul, but that which is moved from within of itself is possessed of soul, for there is nothing that moves and actuates itself except soul."

The philosopher now discourses of the soul in its three-fold character, likening it to the driver of a vehicle, with a pair of winged horses. In this comparison we may understand by the driver the mind or noëtic faculty, the highest element of our being, which is set forth in the *Timæos* as having its seat in the head; and by the two horses the heart or moral nature, and the passional element. The former of these horses is white, noble and easily driven by word of command and the voice only; the other is black in color and scarcely obedient to whip and spur together. While, therefore, the cars of the gods are furnished with horses that are noble, those of

the soul are diverse from each other and often pulling in opposite directions, so that there is often trouble with them. In respect to the distinction of mortal and immortal Sokrates explains, that that which is all soul traverses the whole heaven, appearing in different forms at different times. When perfect and fledged it is occupied with matters of high character, and likewise exercises authority in all the cosmic world. But when it has lost its plumage, it is swept irresistibly away, till it takes fast hold of something compact and solid. Then fixing itself in a resting-place, and receiving an earthly body, it aspires to move itself by its own force. The whole together, soul and body conjoined, is termed a living being and has the surname, "mortal."

The descent of the soul to the realm of nature is now illustrated by a description of the Procession of the Olympian Gods, the analogy to which is presented in the Bacchic Mysteries. The whole celestial chorus proceeds in Grand March around the circle of the sky.* Zeus, the Supreme Lord goes first in his car drawn by winged horses, and is followed by the array of gods and demons. They, however, are arranged in only eleven divisions, for the twelfth divinity, Hestia, who presides over firesides and altars, remains alone in the dwelling of the gods. Many are the delightful spectacles and pathways along which the blessed divinities go to and fro, every one performing his own allotted part. Always whoever desires and is able may follow in the company, for there is no ill-will or jealous feeling in the Divine Chorus.

But when they go to the Banquet and Feast they proceed directly all together to the height above the vault of the sky. The vehicles of the gods being drawn by animals that are well-matched and obedient to the rein, make their way upward easily; but the others get along with difficulty. For the horse

This circle anciently was supposed by some theologians to be the track marked the orbit of the planet Kronos or Saturn; by others as constituted by the twelve signs of the zodiac. The region within the circle was the cosmos or universe; beyond was the superior region of the Absolute.

that has an ill disposition is weighed down, and not having been well fed and trained by the driver, sinks and is carried down to the earth. It is then that distress and conflict come upon the soul. For those souls that are called immortal—when they come to the summit of the sky go beyond and stand upon the surface outside; and as they stand there the revolving carries them around the entire circle and they behold the glorious spectacles beyond.* Never has any poet in this world been able, Sokrates here declares, to praise in adequate terms the region beyond the sky, nor will it ever be possible. Nevertheless, he attempts an explanation. For essence—real being—colorless, without figure and unperceivable to the touch, is cognizable to the individual contemplating it only by the mind, the pilot of the soul, around which this family of the true superior knowledge is placed. The understanding of a god is taken up with mind and unadulterated superior knowledge, and in like manner so also is that of every soul that is ready to receive that which is suitable for it. And when, after a long interval of time, the soul beholds real being it is aglow with delight and affection. By contemplating the essential truth it becomes strong and happy while the revolution is bringing it around to the same point in the circle. During this period it beholds absolute righteousness itself, it beholds temperance, it beholds the superior knowledge—not that which relates to physical things nor to the differences in different things, which we call real, but the superior knowledge which includes that which really is. And having in like manner looked upon as beholders at their initiation all things else that really are and been entertained as guests, it makes its way again into the interior of the sky and goes to its home.

Such, Sokrates declares, is the life of gods and of unspotted souls that accompany them. But in regard to the other less fortunate souls, the one that follows the gods best and is

The *thea* or spectacle beheld in the hall of Initiation was considered to represent such a view.

most like them thereby exalts the head of the driver into the region beyond and goes the round with the revolving of the sky, but is distracted by the horses and hardly beholds the real essences. Another rises and then sinks again; but owing to the unruliness of the horses, obtains a bare sight and then fails of seeing more. The others likewise follow, eager to reach the region above, but they are not able. They are swept onward, crowding on one another, and each striving to be first. Presently they sink and are carried beneath to ruin; and through the faulty driving many of the horses are lamed and their feathers are broken. Finally they all go away uninitiated, not having beheld the spectacle of real being, and so afterward they are left to make use of the food of conjectural science. The food of the soul is to be procured in the field of Truth and the wing on which the soul soars above is nourished by it. For Sokrates explains, it is the law of Adrastia, fixed and unchangeable, that a soul that has accompanied a god in the Grand Procession, and beheld some of these true essences, will be free from deadly peril till the next revolution; and if it is able to do this always, it will be always exempt. But in regard to those that fail the conditions are given according to the degree of failure. When a soul has not been able to keep up with the company of gods, it does not behold any of these sublime essences, and so becoming entrapped in some chance undertaking it is overcome by lethean forgetfulness of its celestial conditions, and is weighed down. Being thus weighed down, it sheds its plumage and falls to the earth and into the life of earth. It is the regulation in such case that on the occasion of the first engendering into physical conditions, the delinquent soul shall not be implanted in a bestial nature. On the contrary, the soul that has beheld most when with the divine chorus, will pass into the rudiment of a man who will become a philosopher, or a lover of the beautiful and excellent, or of a person devoted to some of the liberal arts and who is of loving temper. One of the second degree will find a place in that of a law-regarding King, or of an individ-

ual skilled in the art of war or in affairs of civil government; one of the third will go into that of a person accomplished in statecraft, or in the managing of an establishment, or in the conducting of a financial business; one of the fourth into that of an individual fond of athletic exercises, or in some employment relating to the healing of the body; the fifth, into some person who will have the career of a diviner, or who will have to do with initiatory procedures; the sixth, into a poet, or a person capable of inventing; the seventh, into a geometrician or handicraftsman; the eighth into a sophist, or a demagogue eager to be popular; the ninth, into a tyrant.

All these are stages of probation, and Sokrates gives the assurance that the individual who lives uprightly will obtain a happier allotment in his next career in life on the earth; but that whoever does unrighteously will receive a worse one.

We are now treated to some of the lore of archaic Egypt in which Plato had been thoroughly indoctrinated. It is an astral problem, referring at the same time to the revolutions of the sky, and to the Progress of the Soul. Sokrates states that the period when a soul is to return to the place in the supernal world from which it originally came as described as ten thousand years, except it be the soul of one that loves wisdom sincerely or who loves philosophy with glowing passion. For a soul does not become fledged for so long a time. These souls, however, in the third period of a thousand years, if they have chosen this manner of life three times successively, become furnished with wings in the three-thousandth year, and go away from the earth.

But the others are brought to judgment when they have completed the first term of life in the earth. When they have been judged, some of them go to places of punishment under the earth and expiate the penalty; but the others pass to a happier condition and go to some region in the sky where they employ the time in a manner worthy of the life which they lived in the form of a human being.

In the thousandth year, both these classes return in order

to choose the second term of life, and every one takes what it desires. In one case a human soul passes into the life of a beast, and another who was formerly a man, but now in the life of a beast, passes again into the life of a man.

The wing of the soul is that element or quality which partakes in the highest degree of the divine nature. In this is all excellence, wisdom, goodness, and virtue, and by these the wing is nourished. But when the wing is affected by what is opposite to all these, it wastes and falls off. When, therefore, the soul is in integrity, the mind or spiritual and noëtic quality being ascendent and the other qualities in subjection, it soars on high and appearing in various forms, traverses the sky with the gods. But when it loses its plumage, it sinks downward to the earth, where it becomes joined with an earthly body which appears to be moved by powers of its own. The soul that has never beheld the sublime reality will not come into this form, for it is necessary that a man should have a distinct understanding and idea, by bringing together in a conclusion many perceptions of the senses into one. "This, however," Sokrates adds, "this is a recollection of those things which our soul formerly saw when, holding in low esteem the things which in this life we say are actual, but looking upward to that which really is, we sojourned with the Deity. Hence, therefore, the understanding of the philosopher alone, the one who loves and seeks after wisdom, is deservedly furnished with wings, for he constantly, to the best that he is able, clings to these things in memory, with which a God abides, and so he is divine."

Sokrates speaks of this condition as the fourth form of mania, and as the best of all enthusiasms. It is the love which transcends all, which contemplates in the personality of its object the ideal of beauty and excellence which it is supposed to embody and represent. He who is pervaded by it, he declares to be a lover of the beautiful, of justice, wisdom and temperance. It is this love which restores to the soul its wings, and establishes anew its communion with the heavenly divinities.

He again carefully includes philosophers, the seekers after what is excellent, with the subjects of this "mania." Few are left, however, he remarks, who remember sufficiently these things of the other life, and even they are amazed when they see any resemblance of it, so that they are no longer masters of themselves. Indeed, what is seen of these things is seen with difficulty.

It may need to be explained here, that the Greek term for beauty included primarily the concept of moral excellence and fitness for place and duty. "This beauty was then splendid to behold," says Sokrates, "when together with the blessed chorus, we ourselves accompanying in the band with Zeus, but the others with some other one of the gods, beheld the sacred view and spectacle, and likewise were inducted into Mysteries which it is right to call most sacred. These observances we celebrated while we were ourselves in perfect integrity of being and were not affected by the evil conditions which awaited us in the later time. As we became initiates and likewise beholders, we beheld in the pure light figures that were complete, single, unmoving, and significant of good, being ourselves pure (of earthly contamination) and not entombed in this receptacle which we now call 'body,' bound to it after the manner of the oyster."

We are not, however, precluded from such recollections, in our somewhat less susceptible modern conditions. There is a dim semblance of recollection which some of us retain that where we are and what we are, we have been somewhere for ages. Remembrances sometimes awaken in us with the vividness of reality. The eternal region is not apart from us or separated by an inaccessible wall and impenetrable darkness. "The pure in heart can see there; and the love of goodness, enthusiasm for the Right, unselfish motive and conduct, exceed the limitations of Time."

Our individuality as manifested in this sublunary region does not include the whole of our being. Here we are incomplete in many respects. There is much that is dormant, and even

inchoate. We each of us are rather a grouping of characteristics than a perfect whole. In this life many of the traits peculiar to us are inherited from ancestors, and we are bound as by an unsevered umbilical cord to those who preceded us. Only a part of the soul is ever developed in the corporeal nature, but it has its real habitation, "not made with hands, eternal in the heavens." It extends into the body, as though with antennæ and organs of sense, and we live and act as though this was our sole place of abiding. Yet we are able to perceive the real truth by the mind or spirit which is superior to the reasoning faculty; and we may divine, and even receive into the external consciousness, perceptions from the Foreworld. Jacobi remarks that "in the moral feeling there is a presentiment of eternity." And in the intimate attachments between individuals, each contemplates in the other that ideal of beauty and worth which seems to recognize a previous familiarity and loving knowledge in a former state of being. Such reminiscences sometimes are as vivid as matters of everyday occurring.

In the *Hadokh-Nask*, a fragment of the Parsi Sacred Writings is an account of the righteous soul after its separation from the corporeal structure. Setting out for the celestial home it meets at the Bridge of Judgment a figure like a beautiful maiden elegant in form, vigorous in youth, and with wings. To his salutation the shape replies:

"I am thy very life which thou hast lived—thy pure thought, thy holy speech, thy worthy action, thy merit embodied in myself. Every one loves thee for thy greatness, thy goodness, thy excellence, thy resistance to evil and thy triumph. Thou art truly like me who am thy pure thought, thy holy speech and worthy acts. I was beloved already and thou hast made me more beloved; I was beautiful before, and thou hast made me more beautiful still. Thou makest the pleasant more pleasant, the fair yet fairer, the desirable yet more desirable; and me the one sitting on high, thou seatest still higher by thy pure thought, thy holy speech, and righteous action."

These narrations of Plato and the Zoroaster are representa-

tions more or less in figurative language, but they are easily understood. They assure us of an eternity where we have part with Divinity itself in all its glories, and instruct us in a life superior to the conditions of mortal existence—a life which may be lived “while in, above the world.” It has no relation to time as apart from it, but only as included within itself. “As the heavens are beyond the earth and yet include it, so Divinity is above and beyond and yet contains within its grasp all the spirits of man.”

What we note of the period designated *The Past* continues still true. That which has been is truly that which shall be. That which is without beginning, will be endless likewise.

The faith, the hope and expectation of an unending life have been cherished by mankind through all the uncounted centuries. The eager desire for immortality is strong and unconquerable. It is the instinct, the intuitive conception, that characterizes us as human and apart from the altogether bestial. The most ancient peoples, even when they had not sages and philosophers to teach them, were zealous in their belief respecting the existence beyond the present life. It was an earnest and passionate faith, and took form as accorded with their genius and mental development. The interior being generated in eternity, continues its being. We may have forgotten, but the conception of being imperishable, assures us, nevertheless, of a future as still a part of the eternal now.

Thus we are emancipated from the apprehensions that our existence here is a journey without purpose from Nowhence to Nowhither. We are in a world of limits and conditions, but the *ego*, that which we are, is of and from the Beyond. Like children forgetting the scenes of their early infancy, we lose sight of our life and being in that arena of mind, but it is none the less real; and in the same sense, also we may not foresee the to-morrow that awaits us but it is certain to come. The interior soul that had its being in Eternity is certain to find it again; and the treasure laid up there will remain safe, unchanged and unstolen, and enrich us abundantly.

BELIEF.

By E. B. GUILD, A.M., M.D.

LET us now consider "Belief." Men have fallen into a very loose and inconsistent use of the word "belief." It is used without the slightest distinction between the most casual mental assent and the deeper convictions flowing from careful and painstaking investigations. A careful discrimination in the use of the word will avoid unnecessary confusion.

Even a superficial consideration of mind reveals its double aspects, its "two foldedness." It is, on the one hand, most vacillating not only in mood and method, but also in position and persistence. It may in the one case flit from subject to object as a bird flits from rock to tree top: in another it may hold an object of inquiry firmly, surely, carefully for hours without relaxing its steady grasp.

The one, the mobile mind, of impermanent form, flows easily and quickly about its object and as easily releases it: the other, becoming fixed and immobile fastens upon its object and encrusts about it.

The first is the mind of the learner, the other the mind of the fanatic.

The mind is the instrument of the soul for fashioning and transforming experience into knowledge. While inquiring the mind conforms itself to the object. In the attainment to knowledge the mind conforms itself to facts.

It is the higher mind, that is to say, the higher aspect of the mind, that deals with knowledge, the lower mind dealing with experiences and emotions. The emotions are the contacts of the mind, through its lower aspect, with the most delicate and responsive structure of the body and through that finding expression through the grosser body.

We may now define "belief" as, "the assent of the mind."

The mobile mind has many beliefs. It easily gives consent. It does not readily nor accurately discriminate between illusion and realness. Its assents are, as it were, passed up to the higher mind which draws conclusions and, in its higher operations, passes judgment.

The immediate user of the mind is the Soul, which is, in turn, itself the instrument of the Thinker. If the soul were to know by any means other than through the mind, it would know by direct cognition.

Wisdom—the knowing how to use knowledge, the awareness of the relation of facts and movements to results, is of the Thinker.

Faith is of the soul, and, when intelligently understood is wisdom. The term faith should mean, underlying truth. It is that of Wisdom of which one has become aware.

Credulity is the assent of the mind without inquiry or knowledge. It is a sort of mental habit of "yes."

Now there can be no such thing as "blind faith." There may be blind belief, that is to say credulity.

Belief is a matter of the mind, an easily changed and shifting mental attitude. It is the posture of the mind looking out into the world of facts.

Again, the mind gathers up beliefs as its experiences, pondering upon and assimilating the true and rejecting those whose relations have been imperfectly seen or not seen at all. When the relations have been correctly seen and accurately reported the belief may be held as knowledge and may be ultimately found to be *faith*, a verity.

It is the proper work of a Thinker to transform experience into knowledge and knowledge into wisdom. It is another part of that same work to transform observation into belief and belief into faith.

In the spiritual realm, those who *know*, those who are wise, are kings; they who love, are sacred, they are priests.—
A. W.

THE TEMPTATIONS IN THE WILDERNESS.

BY PHIQUEPAL D'ARUSMONT.

PART I.

ACT I. EPHEBUS. SCENE III.

The peak of the Mountain-Temple of Aesculapius near Pergamos. On a lower peak is seen the Temple itself, with visiting throngs; snatches of music are heard. It is high noon, and the heat is sultry on the top, in spite of occasional breezes. The eight Neophytes, in dust-stained white robes are scattered about in small groups, taking advantage of every small shade. Julian is at the summit, under the shadow of the top stone. The noon-trumpets from below are heard, and he awakes from a reverie, and looks down first at the Temple, and then turns westward to the ocean, whose line can be seen.

Not here but there—thither my heart now turns,
To worship, at this solemn hour, the Lord.
O Christ! Thou Sun of Heaven and of Souls,
I worship thee, here on this lonely peak,
And join my prayers with my dear ones at home
Where now the choric hymn to thee ascends.
O Christ, as ever, now be thou with me.
And give me strength of will to persevere.
O tempted Christ, be near me, tempted here.
The pangs of hunger were as keen down there,
In far Judea, ancient wilderness,
As here upon this lofty mountain top.
Fainter, my spirit looks upon this scene,
Dizzily glancing at this broad expanse.
Christ, send me help, and then I will be brave—
O Thou who, like me, fastedst forty days,
Thou knowest what it means to undergo
These tortures of the body, till it faints.
Therefore to Thee I cry for help divine.
Send help—since help comes after all from Thee.

(Eschem, a dev (demon) appears in the guise of a priestess of the Temple of Aesculapius. She climbs up the rock in time to hear the last cries of Julian. She seems kind and motherly).

Eschem. I come in time, I see, to bring thee help.
 I have in Ephesus a boy like thee,
 And when each day I saw thee suffering here,
 From down below, the Temple, while at my prayers,
 I thought my soul was calling me to thee.
 Thy time is over—on the fortieth day.
 Here is refreshment for the heart and mind,
 It is not food,—thou didst not ask for it,
 Although hadst thou come to the Temple gates,
 We'd gladly given thee a little bite
 To help thee fast unto the very end.
 Only a fig or two, a little cake,
 And if thou take it, it will seem to me
 My boy at Ephesus will look more bright.
 Here, sit thee down near me, my darling child,
 And take this temporary stimulant.

(Julian has betrayed by his features and actions how nearly the food has attracted him; but at the last moment he draws away and says reverently):

O Sacred Priestess, blessings on thy head,
 That thou hast brought this touching charity
 To me, the helpless sufferer, up here.
 Forgive me, if I seem irreverent,
 Refusing these thy gifts of figs and cakes.
 The promise that we Neophytes did make
 For forty days t'abstain from every food
 Will not elapse until yon Sun has set.
 'Tis not a matter just of choice for me;
 My promise was a law unto myself.
 We grow diviner by conforming flesh
 Unto the principles our Soul has made.
 Successful will-tasks discipline the Soul
 So that we live, not by mere bread alone
 But by each word the Lord speaks forth through us.

And while no doubt the priests would not object
 My taking comfort from thy reverent hands,
 I would be shamed because the law I made
 Whereby to show the flesh I was its lord
 I had not carried out unto the end.

Eschem. Forgive thou my presumption, Blessed one.
 (Laying aside the food brought up).
 Do as thou wish'st, O faithful neophyte.
 I'll lay it here so that at any time
 Thou change thy mind thou mayest have it near.
 But since thy mind is firm in victory
 Come down unto the Temple with me for
 An hour, that I show thee all its halls,
 And thou may'st mingle with the sacred song
 At Sacrifice and worship and at prayer.
 Only by such a test canst thou show forth
 Endurance perfect, gaining great renown
 For thee and for the God thou worshippest.
 'Tis not much virtue to be continent
 Up here, where no temptations touch the sense.
 But perfect is the victor who descends
 Among temptations and remains untouched,
 To be among the world, yet, not of it.
 'Tis written that God's Angel messengers
 Will guard thy way from every accident.
 Come down, and make thy victory complete.
 I see in thee my son, and for his sake,
 I'd have thee make thyself the perfect man.
 (Julian has shown by his gestures that he has
 become anxious and uncertain).

Jul. Forgive me, Lady dear and reverend,
 If I again refuse thy proffered help.
 I would not tempt the Lord, considering
 I have been fortunate in standing firm
 Until the present moment, though up here.
 And I will pray for grace to stand yet firm
 Unto the end, without unneeded tests.

Forgive me, rev'rend priestess, who must know
 More than I do about these trials here.
 But I've suffered here sufficiently,
 To be too grateful to have held out till
 The present moment, to attempt to dare
 Temptations greater than I have stood here.
 From more temptation, Lord, deliver us.

Eschem.

O faithful child! How happy must not be
 Thy mother, of a son as wise as thou.
 Now that thy forty days of fasting end
 Thou dar'st look around thee: for behold
 From hence, as from no other mountain top
 May one behold the whole enlightened world:
 The fifteen kingdoms of the Asian Land,
 And towards the west beyond the shining sea,
 The Land of Greece, the home of truth and art.
 And more: those crowds within the Temple gates
 Contain the very glory of the world—
 There is now present Apollonius
 The youth who claims Tyana as his home.
 The chief of Asia is at present there.
 And all the noblest from a thousand states.
 A glorious spectacle; and blessed thou
 Who having conquered Saintship by this fast
 Shalt be enabled to assume the best
 Of offices thou mayest care to take.
 The neophyte who passes thro' the third degree
 May have the choice of what he cares to do.
 Immortal victors! Happy youth are you
 To have discovered how to reach success.
 All this fair world beneath thy feet is thine,
 As soon as thou hast carried out thy vows.
 Faint not! Support the temporary pain
 Of hunger, thirst, of water, cold, and heat,
 So shalt thou be enabled to possess
 All this brave world that waits for thee, its lord.

Jul.

Stop, priestess, stop, before I make thee stop.

Art making light of these my sufferings?
 I know full well that many pass thro' them
 To gain the reputation that will give
 Them choice of any office they may wish
 When they have conquered lions in the cave.
 But not for that came I. It was to find
 The Truth, to follow in the steps of Christ.
 And if thou hast no holier speech for me
 Descend again unto the Temple there
 And leave me struggle with my hunger here,
 For Heaven's sake, without the added grief,
 Of struggling with the wish to be thought great.
 I swear by heaven that I came for Truth.
 I turn my gaze from these sublimest lands
 Unto the untroubled skies, where hidden stars
 Remind me of the Angels all around.
 The throne of God whose Glory like the moon's
 Is shed upon the earth when all is still.
 Leave me alone, depart, or I will flee.

(Eschem departs, with gestures of motherly grief—calling).

Eschem. Farewell, my Son, I grieve to leave thee so.

Jul. How skilfully she probed my troubled heart,
 All that she said had found an echo there—
 All that she said a thousand times I've fought,
 And then to hear her say it lovingly,
 Made all those voices seem so sane and wise,
 I nearly doubted my own sanity.
 No doubt our best, our Conscience must be sane
 Although at present worldliness seems so.
 Prayer must be sane; I'll find my refuge there
 And look nowhere but at the setting Christ.

(The same trumpet used in the Reception of the Neophytes is heard approaching. Julian hears it, recognizes it, but closes his ears, and prays. Finally the Archimage appears, and taps him on the shoulder. Julian looks up, recognizes him, springs up, with joy, and reverently addresses him).

Jul. How cam'st thou here, O Reverent Archimage?

Arch. We came to end your fast of forty days,
To give you food and drink, and take you all
To where you may begin the forty nights
Of perfecting, up here so well begun.
I see the Demon Eschem has been here:
Th' untasted food!

Jul. The demon Eschem? What?

Arch. A temple-priestess said she that she was.
Of course he said so; had he shown himself
In all his lurid trappings, you had fled
At his approach, and nothing he could say
Had been temptation unto any one.
But you have conquered; come unto the band
Of Neophytes who also have withstood
His bitter wiles. Unto the Saviour Lord
To Mithras, and his Amashspentas, too,
We'll raise the hymn of heartfelt gratitude
That none is missing from our little flock.

(The Archimage stamps on the basket of food, which disappears, leaving a small cloud of smoke).

Jul. (bitterly).

That leaves no doubt of what she really was.
Thank God I did not get that smoke in me!

(He crosses himself. The Archimage smiles indulgently).
Julian goes on:

Where are the others? Shall we go to them?

Arch. Stay here they all will come. Thy instinct chose
The gathering place, nearest to heaven here.

(The Neophytes, Initiators and Initiatresses enter, leading in the faint and dusty neophytes. Temple servants bring food and drink, wash their feet, put on new sandals, new robes and after a considerable time they all gather around the Archimage, who stands where Julian formerly stood, and who speaks as follows

Arch. Thanks unto Mithras, Saviour of the world.

And to his saving Amashspentas too,
 That not e'en one of you dear Neophytes
 Is absent now; that all of you withstood
 The Temple-demon's terrible attack
 Most terrible, because unheralded.
 Each one was tempted by his weakest point.
 His own desires found outer utterance
 But each I see withstood them thoroughly.
 Let us in silence utter thanks to God.

(A long silence.)

My children, ye have fasted forty days,
 Where sunlight cheered you, and the outer world
 Lay open to you both by day and night
 Had ye desired to return to it.
 Ye have stood fast; wherefore we now proceed
 To where this opportunity is not—
 The Cave Telestic of the Mystic Rites.
 There must ye suffer now for forty nights.
 Then shall ye crucify yourselves upon
 The cross of water, fire, air and snow,
 Until ye stand within your realms Supreme
 And fit to enter the baptismal waves
 Into the lustral land of Mysteries.
 Where with your eyes Ye shall behold the Truth.
 Wherefore be strong, for ye shall need your
 strength.

Do not despair when suff'ring on the cross.
 For many have before you passed this way—
 Lord Mithra, too. How else, do you suppose,
 Did he attain to be Redeemer of the Race
 But that he won his rank the First of all
 But by obedience to the lustral law.
 Twice forty days the Chrestos suffered thus
 And when ye too have gained the victory
 You may then look for Immortality.

(Silence, they all go out, each Neophyte accompanied by an Initiator or Initiatress of the opposite sex).

OUR MAGAZINE SHELF.

NOTICE.—Books, coming under the subjects to which this Magazine is devoted, will be received, and as space permits, impartially reviewed, irrespective of author and publisher. The duty of the reviewer is to present to our readers a true and unbiased account of his charge. There will be no deviation from this principle.—Ed.

PREMATURE BURIAL AND HOW IT MAY BE PREVENTED. With Special Reference to Trance, Catalepsy, and Other Forms of Suspended Animation. By William Tebb, F.R.G.S., and Col. Edward Vullum, M.D. Second Edition by Walter R Hadwen, M.D. London: Swan, Sonnenschein & Co.

This book, the product of the labor of an eminent philanthropist, a surgeon of the United States Army and an English physician of rare merit, embraces a subject of thrilling interest to every one. The thought of possibly awakening to consciousness inside a coffin is terrible, and the fact that individuals here and in Europe have been consigned to the grave while yet alive strikes all with horror. Judge Daniels of Buffalo, in his fear of such an experience, left a declaration at his death, that he had no confidence in a physician's certificate. Such men as Bishop Berkeley, Daniel O'Connell, Lord Bulwer-Lytton, and Wilkie Collins all suffered from fear of premature interment. This book ought to be widely circulated; its facts, its demonstrations, its reasonings, are all beyond controverting, and no one can safely be ignorant of them. We can imagine nothing more horrible.—A. W.

THE SCROLL OF THE DISEMBODIED MAN. Written down by Mabel Collins and Helen Bouchier. John M. Watkins. London. 16 mo. 38 pages. 1sh.

It is almost incredible, and is a matter of regret, that the scrivener of "Light on the Path," should have co-operated in this book. The proem called "Death, or the Porch and the Temple," are nine pages of disconnected, accidental statements about after-death conditions. Some of the statements would appear illogical, discouraging, and opposed to the fact that man must become immortal while in the body.

Inconsistent for instance is the statement that there is, after death, no way or abiding place for slow or indifferent pilgrim souls: nothing for man but the path to adeptship or an irremediable "descent into an abyss of shame and horror."

The scroll itself, of the disembodied man is a mass of fortuitous nonsense. It would be painful to analyze it. The two redeeming passages in the book are: "The burning" (of the psychic fire) "only exists as a result of resistance; welcome suffering and it disappears or changes its character."

"The neophyte does not rid himself of the earth ties by burning them out; but, as he becomes more and more completely absorbed in the things, which are not of the earth, the earth attractions wither and fall away of themselves."—AQUARIUS.

Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. Know that action comes from the Supreme Spirit who is one; therefore the all pervading Spirit is at all times present in the sacrifice.

—BHAGAVAD GITA.

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FOOD.

FOOD should not be too common-place to be the subject of philosophical inquiry. Some spend the greater portion of the twenty-four hours in labor that they may earn money enough to buy the food necessary to keep body and soul together. Others more favorably circumstanced spend quite as much time in planning what they will eat, how it shall be prepared, and how it will please them and the palates of their friends. After a life-time spent in feeding their bodies, they all meet the same fate, they die, they are laid aside. Grimy laborer and man of culture, sweat-shop worker and woman of fashion, butcher and soldier, servant and master, priest and pauper, all must die. After feeding their own bodies on simple herbs and roots, on wholesome food and rich viands, their own bodies in turn serve as food for the beasts and vermin of the earth, the fish of the sea, the birds of the air, the flame of the fire.

Nature is conscious in all her kingdoms. She progresses through forms and bodies. Each kingdom builds up bodies to sum up the evolution below, to reflect the kingdom above, and to be conscious of it. The entire universe is thus made up of

interdependent parts. Each part has a double function, to be an informing principle to that below, and to be food for the body of that above it.

Food is the nourishment or material which is necessary to the formation, function, and continuance, of every kind of body, from the lowest mineral to the highest intelligence. This nourishment or material is forever circulating from the elemental forces into concrete forms, thence into structure and organic bodies, until these are resolved into bodies of intelligence and power. Thus the universe as a whole is continually feeding on itself.

Through food beings receive bodies and come into the world. Through food they live in the world. Through food they leave the world. None can escape the law of restoration and compensation by which nature keeps up a continuous circulation through her kingdoms, returning to each what was taken from it and but held in trust.

By the proper use of food bodies are formed and continue their cyclic evolution of growth. By the improper use of food the healthy body will become diseased and end in the reactionary cycle of death.

Fire, air, water, and earth, are the elements, the occult elements, which combine and condense into the solid concrete rock and mineral of the earth. The earth is the food of the vegetable. The plant strikes its roots through the rock and by the principle of life bursts it open and selects therefrom the food needed to build up new structure for itself. The life causes the plant to expand, unfold, and grow into the form most expressive of itself. Guided by instinct and desire the animal takes as its food the earth, vegetable, and other animals. From the earth and the simple structure of the plant, the animal builds up its complex body of organs. Animal, plant, earth and elements, all serve as food for man, the Thinker.

Food is of two kinds. Physical food is of the earth, plants, and animals. Spiritual food comes from the universal intelli-

gent source upon which the physical depends for its existence.

Man is the focus, mediator, between the spiritual and the physical. Through man a continuous circulation between the spiritual and the physical is kept up. Elements, rocks, plants, reptiles, fishes, birds, beasts, men, powers, and gods, all contribute to the support of one another.

After the manner of a lemniscate man keeps in circulation physical and spiritual food. Through his thoughts man receives spiritual food and passes it into the physical world. Into his body man receives physical food, extracts therefrom the essence, and through his thought he may transform it and raise it into the spiritual world.

Food is one of the best teachers of man. Want of food teaches the ignorant and slothful the first lesson of work. Food demonstrates to the epicure and glutton that over-feeding will result in pain and disease of the body; and so he learns self-control. Food is an occult essence. It may not appear so to the men of our times, but in the future man will see and appreciate this fact and discover a food which will change his body into one of a higher order. The reason why he fails to do it now is because he does not control his appetites, does not serve his fellow-men, and does not see the deity reflected in himself.

Food teaches the sober-minded man the lesson of cycles and of justice. He sees that he may take from nature certain of her products, but that she demands and compels in her cyclic changes an equivalent for them. When the law of justice is complied with man becomes wise and the raising of the lower into higher forms gains him entrance into the spiritual world from which he takes his inspiration.

The universe is food. The whole universe feeds upon itself. Man builds into his body the food of all of the kingdoms below, and draws from above his spiritual food during meditation. If the order of evolution is to be continued, he must in his turn furnish a body for the entity higher than himself. This entity has its roots in his own animal body and is

the indwelling intelligent spiritual part of the human being. It is his God. The food which man can furnish his god is made up of the noble thoughts and deeds, the aspirations, and the meditations of his life. This is the food of which the god-like body of the soul is formed. The soul in its turn is that power or spiritual body through which the one divine and intelligent principle may operate.

LOVE AND THE UNDERSTANDING.

BY MERLIN.

Bring the interior to the surface like a glow to your cheek or bosom, and you feel that you live in the world where angels are, aye, and devils, sometimes. Your soul is what you think, your life and spirit, and what you love. You cannot make yourself love or hate; your interior nature by virtue of its own sympathies and antipathies determines the matter by its own instincts. Hence the words of *Festus*—"Love hath its own laws." A well-cultivated affectional nature is its own best guide; such a one is "not far from the kingdom of God." It is superior to conventional rules as God is superior to law, and may even transcend them with innocence and truth. It is full of immortality; for within it is the all of Deity—the love itself. Such is the quiet. It is not stagnation, hastening decomposition, but rest of the spirit from the hurryings, the agitations and storms of the external. The heart reposes in an atmosphere of love and is at rest. It exhales love.

The understanding is a poor reasoner without the heart, and its proper function is to show that the heart is right. The heart is the seat of the life in which life is enthroned and the life instinctively solicits that which is of itself, like itself or assimilable to itself, so that it may be added to, fed, invigorated. So, we should argue less and breathe in more. Too much calculating obscures the understanding, as a humdrum life enfeebles the will.—A. W.

PLAIN THEOSOPHY.

BY BURCHAM HARDING.

PREFACE.

IN this treatise, the author will attempt to give an outline of the operations of nature, more especially the origin, history, and destiny of this world and its humanity, and its course and method of evolution.

Advanced modern thinkers recognize that all forces are but varied aspects of the One Force, which dwells in every atom, and may be termed God or the One Life. The activity of this Force produces growth, development, evolution, which are synonymous terms to explain progress.

Nature's laws are simple in operation, acting uniformly in the formation of a world, and in everything it contains. This regularity of method will enable the reader to satisfy his mind as to the reasonableness of the system here propounded, without appeal to authorities. Faith is knowledge, based on observation and experience, and can be acquired by study and comparison of nature's operations.

No authority or originality is claimed for the statements in these articles; they are gleaned from the cumulative testimony of ancient teachings, which during recent years have found their way into Western literature. The writer has aimed at producing a preliminary treatise, to show that a complete system of evolution exists, and trusts that the articles may be found helpful to those who are searching for the true meaning of life.

The "Life" or Being more immediately engaged in the production of this world is spiritual humanity, the aggregate of the souls of mankind, which are inseparably bound together. The world is evolved from and by spiritual man, it is his offspring, made in his likeness, it is himself. When the man's true position is realized, the law of Brotherhood, which rules in

the spiritual realm, will find universal application in our material surroundings.

Man brings about the growth of all things in the world, and has produced our present surroundings of suffering and misery: his future mission is to remove adverse conditions, for in no other way can they be ameliorated.

For many centuries man's true position in life, his spiritual nature, had been forgotten; but a new era is opened and rapid strides are being made in spiritual knowledge which discloses to man his true nature. This advance presages a time when the great law of nature, "Universal Brotherhood," will be recognized as paramount, and with its application to worldly affairs, suffering and misery will be abolished and humanity will enter upon a state of happiness.

ONE INTELLIGENT CAUSE.

THE study of Nature impresses upon the mind the absolute unchangeableness and reliability of her laws, for their operations can be traced equally in the humble mineral and plant, as in planets, worlds and the solar system. Nature is free from vanity and ambition, rendering her aid in equal measure to small and great. Every object is a mirror of the whole universe, hence the law of analogy can be accepted as a sure guide in following the ramifications of terrestrial activities; and we are led to comprehend her vast and secret operations by observing the smaller and familiar things of life.

The key to the evolution of the world is man. As a spiritual being, man brought the world into existence, and is the force which guides, controls and directs every part, either consciously or unconsciously. As soon as its purpose is fulfilled, collective spiritual humanity will depart, and the world will disintegrate. The meaning of this will become apparent as we proceed.

The world, as everything in Nature, evolves from within

outwards. The rocks, water and other objects, are the outer coverings of an inner and invisible world. The energizing principle in matter is distinct from the matter: as water is the result of a combination of invisible gases, which are distinct from the water.

Let us dismiss at once all thought of "creation" as the origin of things. Creation out of nothing is unknown in nature, and contradicts the fact of law working in all departments. It forms in the mind an erroneous idea of a "creator" who at his caprice might introduce chaos into orderly relations, and whose actions may be grossly unjust.

Man and everything around us is a witness to the eternal law of evolution worked and guided from within by an infinitude of powers and forces. The idea of an edifice is first conceived in the mind of an architect, and takes form in the plan of the building: also every act and gesture is the result of an internal feeling or thought: and each plant and tree is produced by growth from within. "The whole of nature evinces a progressive march towards a higher life, in which can be clearly traced the working of immutable laws, by whose action the weak and feeble species make room for the strong, ensuring the 'survival of the fittest.'" We can perceive design in every action, and that all nature's forces are working towards the grand end of progress. Let us begin by tracing the inner and invisible, the cause of the outer world.

The one eternal imperishable essence in the universe is the One Life. It is the great energy, the unseen cause of all that is. It may be regarded as space, duration, matter, or motion; it is all these eternally. From the One Life all things proceed by involution and evolution, and periodically return, for its operations are governed by law in every particular, in the spiritual as well as in the material realm. It remains hidden and undiscoverable to the gross physical senses, but guides and moulds its emanations, producing material forms which having accomplished their purpose, return to their source in the One Life. The law of continuity tells us that "Dissolution is

only the cause of reproduction, nothing perishes which has once existed, but things which appear to be destroyed only change their forms and pass into other forms."

The One Life animates man, beast, plant, and even minerals, and is an indestructible force. All material things constitute the differently organized forms in which the One Life manifests itself; they constantly change, but the life essence is hidden and indestructible. We may compare the One Life to the vitality in a tree, which supports roots, trunk, branches, twigs, leaves and fruit. Then imagine that the various parts of the tree represent separate worlds and planets, with all the multitudinous things they contain. We perceive, that, as the same life supports all parts of the tree, so the One Life maintains in existence various worlds and all that they include, however much the parts may vary in shape, form, and appearance.

The One Life is divided into many "lives," parts of itself and identical in essence with it. Each of these "lives" is an independent force or soul pursuing its own course of evolution but always in association with other "lives." Some of the more progressed "lives" are aggregations of myriads of less evolved "lives." The basis of a world is an aggregation of a vast host of "lives" in various stages of progression. We find an illustration of this in the human body, which is a miniature world containing innumerable centers of life and force, multitudes coursing through the rivers of its blood, and each organ marshalling millions of them to perform its functions, yet together constituting an individual man.

The foundation of our world is a "life," one Being, part of the One Life, containing a vast congeries of less evolved forces and energies, which in due time found their expression in the varied objects around us. In the beginning of this world these lesser forces were latent, awaiting the proper time and conditions to become active. A parallel is found in the acorn, from which proceeds the future mighty oak, with its broad roots, sturdy trunk and widely spreading branches.

Until growth commences the oak is hidden; yet blended with the acorn there is an astral type which moulds the development of the varied parts of the future tree.

As the world begins to grow, proceeding from the invisible to put on an outer covering, suitable conditions were furnished to enable the lesser "lives," which in former cycles had attained various stages of advancement, to clothe themselves in the matter of this world, forming the mineral, vegetable and animal kingdoms.

Each "life" follows its own line of evolution, changing from form to form, dying out of one to be reborn into another. This is the cause of the continual growth and decay in everything visible, and is nature's method of providing means of progress and experience for the "lives." Re-embodiment is of universal application, applying to every kingdom, not excepting human beings. The law of action, or Karma, guides evolution; for it provides that every cause shall bring its effect, and that "lives" shall embody themselves in such conditions as their past history and affinities fit them to assume. There could be no orderly system of evolution without the laws of Reincarnation and Karma, as together they form an unchangeable basis of regularity and justice, moulding the many existences through which the "lives" pass.

The "life" or Being, as the fountain of our world, never had a beginning, and will have no end, being a part of the indestructible One Life; but the material world formed out of the elements, has both beginning and end, and is ever changing. The "life" of a seed produces a plant which soon withers, leaving another seed. The soul assumes a human body for a short span of life in this world, and at death the body disintegrates and the soul lives on. In every case the "life" is eternal, and the outer form but transitory and perishable. A very high authority has said, "Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material."

There is no such thing as *dead* matter, for the life energy is all-pervading,—as well in inorganic as in organic matter. When life energy is active in the atom, it is organic; when dormant or latent, then the atom is inorganic. If the life force were absent for one moment from a stone, the particles of the stone would instantly lose their cohesive property and disintegrate, though the atomic force would still remain in its particles, but in a dormant state.

The "lives" gain experience while inhabiting temporary outer forms, and store the results in their eternal essence, the indestructible element in matter. Thus no progress is lost, but by a continual change of form the "lives" acquire every experience. This process is universal, applying to worlds as well as to a blade of grass. Ancient writings say that "Nature is ever becoming," for the "lives" advance in evolution by this eternal process of becoming every thing in their sphere of operation.

Lead crystals may be dissolved in water, but upon the evaporation of the water, resume their original forms. Also the "life" or Being at the basis of this world brought it into existence in accordance with the design which had been formed when it existed as a world prior to this one. As a human body disintegrates at death, and the soul survives and after a period of rest builds a new body, so by the law of analogy we see that long ago our world must have thrown off its old body, leaving it to be dissolved; but the "life," the eternal part, has now constructed another world in the physical nature surrounding us. This is a necessary sequence from the law of continuity.

The law of action is invariable, result follows cause with unchanging regularity. Without a previous existence, this world could not have come into being. As Professor Tyndall said: "The law of conservation rigidly excludes both creation and annihilation, the flux of power is eternally the same." When the purpose of this outer world is accomplished, it will disintegrate and disappear; but the Being at its root will have acquired new experience, and in due time will produce another

covering for itself. Thus is progress ever onward and upward.

Everything proceeds from the One Life, for it is the container of the Universe, and similarly the "life" or Being, the invisible cause of this outer world, produces everything in Nature, the plan, the working force and the material: everything proceeds from it, and will return to it in due season. Some speak of this "life" or Being under the names of God, and the "Creator," but our thought is liable to be misled thereby, unless we perceive that the God and creative forces are within Nature herself, and not the attributes of some separate personality. The One Life is the manifested Deity, containing all the attributes of divinity within man's conception; but superior to it is the Unmanifested Cause of all, whose attributes are beyond our present finite powers of comprehension.

The purpose of evolution is to give progress to the "lives," and we propose in the succeeding chapters to trace the course and method of this progression as outlined in the ancient teaching, and as evidenced in man and in the kingdoms of nature. We shall treat of the one "life" or Being dividing into "lives," each class of them coming upon the scene in regular order as suitable conditions are produced. They will be found in the earlier kingdoms existing as forces in such ethereal matter as to be imperceptible to our senses; thence they pass through the mineral, vegetable, and animal kingdoms, until the human state is reached.

The One Life may be termed a pilgrim which becomes imprisoned in the matter of the successive spheres, and at length is enwrapped so closely that it identifies itself with the outer form, worn for a time, forgetful of its inherent divinity. Gradually it wins its freedom from each prison house, by mastery over every condition of matter, advancing from kingdom to kingdom, and thus learns to use and control all as it wills, and acquires the power to assist other less progressed "lives" to reach higher levels.

The One Life may be compared to a great light shining

equally on all sides like the sun. As it passes into matter, this light is refracted and divided into separate rays. Eventually the coverings of matter become so dense that the rays cannot pierce them, and they are obscured. After long struggles the rays win their freedom, emerging once more, each one having individually fought and won, and become a self-existent light. Having acquired self-dependence, they are able to assist other rays to break their prison bars by lending the light they have acquired.

The object of evolution, the purpose of the pilgrimage, sometimes termed the "cycle of necessity," is to enable "lives" or souls to become self-shining centers which may grow in brightness, and emit help to other pilgrims less progressed.

If the rays of the sun are focussed through a lens, the light that passes through is seen as a shining center, a little image of the sun. So the light of the One Life by passing through material existence, produces self-shining independent souls, each a miniature of its source.

Evolution is the history of the "lives," which in their aggregate are the Being, the collective spiritual humanity at the basis of Nature. That this history be complete, we must trace whence this Being came, and deal with its sub-division into "lives," following their passage as forces from the invisible until they assume material forms, producing the outer world and physical humanity. Thence they emerge once more and commence a re-ascent from matter back to the condition of forces, and re-become harmonious parts of the One Life. As the result of evolution, the various classes of "lives" are advanced step by step upon the path which leads to their becoming individualized human beings, knowing both good and evil, and having learned by their own efforts and merit to choose the good, which is to practice the great law of the One Life, that of coöperation or Brotherhood.

THE TWO ETERNITIES.

PHAEDO.

BY ALEXANDER WILDER, M.D.

PART IV.

The soul is of an eternal nature, and exists in cycles, going out and returning to itself, being in the image of God. Hence I do not believe it to be limited to one sphere in the universal sphere of time and space. Human history is merely the record of souls as they pass through nature. The soul has always existed; it has other cycles than this. Christ said: "I know whence I come and whither I go," implying that his listeners did not know whence they came, but that they had existed before this life. When we see more than the little side-show of this life we shall see the soul in its true universality and personality.—HIRAM K. JONES.

THE great majority of the admirers of Plato regard the **P**haedo as his masterpiece. This is natural, as some solution of the problem of immortality is eagerly desired by every one; and no other writer has so clearly elucidated it, not to say conclusively demonstrated, its absolute certainty. The instinct of life is inherent in every soul and prompts the enquiry: "Where, whence and whither?" Such is the question which man puts to the Infinite. Is there a consummation as Hamlet suggests, by which to end every heart-ache, untoward fortune or calamity—a sleep when "we have put off this mortal coil," or are there "dreams"? Whether by prayer or magic endeavor, by evocation of the dead or interrogation of the living, by discourse of a messenger from the beyond, or by self-explanation, he will persist in asking for a reply.

Whatever knowledge is attained of the human soul, its faculties and career is essentially subjective, and to be apprehended by the individual's own consciousness; and the conception thus attained is hardly capable of being rendered sufficiently objective to be told by one to another. Those who pos-

sess the actual knowledge find it hard if not impossible outright, to convince others, who may not be thus conscious. The Mystics say that what is a revelation to one may not be to another.

In this dialogue, Plato has endeavored to clear away the dust which obstructs clear vision. Leading us to the prison of his great master he represents Sokrates as full of confidence, cheerful and even gay, and eager to give his listeners a view of the grand future upon which he was about to enter. We are not half smothered by burdensome argument, but led step by step as infants just beginning to walk.

For more than a quarter of a century Sokrates had been conspicuous in Athens as a teacher of ethics and a censor of the manners of the people. It may well be supposed that he had made himself irksome to many whom he had entangled by his peculiar questioning, which he seems to have applied indiscriminately. Xenophon berates the Athenians for having condemned him, but Mr. Grote pleads in extenuation that Athens was the only city in the ancient world where he would have been permitted to follow such a course for so long a time, "A dissenting and free-spoken teacher, such as Sokrates was at Athens," he declares, "would not have been permitted to pursue his vocation for a week, in the Platonic Republic." He had been protected by the broader freedom in his country, and by the blamelessness of his life, till a meager majority could be finally found in the dikastery of Athens willing to condemn him.

It was a feature in the administration of affairs in ancient Judea, that the penalty of death should not be inflicted on any convicted person during the week of passover. A similar provision in Athenian law forbade the execution of any person while the ship was absent which was sent annually to Delos in commemoration of the deliverance of Athens from the atrocious Kretan tribute. So for thirty days, Sokrates abode in prison bound with fetters, and permitted to enjoy the society of his friends. The time was spent in literary work and social

discourse and he is described as being always cheerful, and even humorous. "For," says he, "I neither wronged any one nor corrupted any one by my discourse; but on the contrary, I have striven to the utmost of my power through my whole life to make all those who conversed or had to do with me, happy."

Finally the ship returns, and the Eleven Police Commissioners of Athens repaired to the prison to warn him that the fatal day had come. His chains were removed and his friends, twenty or more were admitted to a last interview. There were Krito his life-long friend, Antisthenes the Cynic, Euklides of Megara and others, who became luminaries in the intellectual firmament after their Central Sun had disappeared. They found Xanthippe, the faithful and devoted wife already there. At their coming she burst into an agony of grief, and at the request of her husband, an attendant of Krito conducted her home. Her grief broke through restraint and she left, weeping bitterly.

Phædo, who was one of the company, describes the interview, "The man appeared to me to be in a most happy mind," says he, "and all who were present were affected alike, laughing at one time and in tears at another."

Sokrates is described as beginning conversation by remarking the agreeable sensation experienced at the removing of the fetter from his leg. "There is a near relation between pleasure and pain," he remarks, "They will not both be present at the same time, and yet if one of them shall be pursued and attained, we must receive the other likewise, showing that the two belong together."*

He then tells of a dream which had visited him often during his life, coming in different forms at different times, yet always with the command that he should cultivate and practice a liberal art. In obedience to it he had devoted himself heretofore to philosophy, the pursuit of wisdom, as being the art superior to

*An analogy can be perceived to the twin half-gods, Castor and Pollox, one who lived and died reciprocally, one and then the other.

all others. But as the dream might possibly have relation to some art of a popular character, he had, during his confinement in prison composed a hymn to Apollo, and set several of the fables of Aesop to verse. "Tell this to Evenos," he says, addressing himself to Kebes, a Theban who was present, "Bid him farewell for me, and tell him also if he has come to the attainment of wisdom, to follow me; for I am to go to-day it seems, for so the Athenians command."

This arouses Simmias, who does not perceive the true sense of this message, and who indeed is nothing if not argumentative, and he protests: "I am very certain that he will not comply."

Sokrates asks, as though astonished, was not Evenos a philosopher? If so, he would certainly be willing, as every one will be who follows in this pursuit worthily. He will indeed not do violence to himself, for that, the sages say, is not right.

Kebes, however, is not able to understand the meaning of suggestions which are apparently so contradictory. Sokrates refers him to what he may have heard from Philolaos the Pythagorean, but Kebes declares that he has never heard anything very clear upon this subject from him or anybody else.

Sokrates remarks that the propositions may appear absurd, that although for certain individuals it is better to die than to live, nevertheless, that they may not produce this good on themselves without being guilty of impiety, but must await some other benefactor. Yet, he adds, there is argument for it. It is insisted upon in the Mystic Teachings: "That we human beings are in prison and that it is forbidden to deliver one's self from it and make our escape. This, Sokrates admits is too large a matter to define, and it is a problem that is not easy to see through. Nevertheless, he adds, it seems to be said truly the gods are charged with our welfare and that we human beings are one of their possessions. Certainly, then, a man has no right to take his own life before the divinity shall make it necessary.

Kebes now interposes with the objection that in such case it would not be reasonable that the men most prudent and considerate should not grieve at thus learning the service of the gods, the best of guardians, for no one though he were free, could take better care of himself. An unintelligent person may think otherwise, but a man of mind desires eagerly to be with the one superior to himself.

Simmias then remarks that this reasoning applies to Sokrates himself to whom it seems to be a light matter thus to abandon not only his friends, but likewise the gods whom he confesses to be good rulers.

Sokrates acknowledges promptly that he would be in the wrong in being so complacent about dying, if he did not believe that he would go first, to be with other gods, who are both wise and good, and afterward to the society of men better than those here, who have fully completed their several terms of life. "I can positively assert if I can assert anything," he declares, "that I am about to go among the gods who are good masters, and I expect also, though not so certain of it, that I shall be with good men. There is something, I am sure, awaiting those who die, and it will be much better for the good and for the bad."

Simmias now protests that as Sokrates seems to have a distinct understanding in relation to this matter he ought not to go from them, and not impart it to them. They have an interest in this matter as well as all mankind.

At this moment a message is brought to Sokrates warning him that he should refrain from talking as the excitement might suspend the violence of the poison that he was about to drink, and require a second or perhaps a third draught. But Sokrates does not regard the caution. He is about to deliver a most important discourse, and will not be deterred by risk of any personal inconvenience.

After a little bantering with Simmias, he shows the character of the death which the philosopher, the true lover of wisdom, contemplates and desires. Dying is the separating of

the soul from the body. It is not for the philosopher to be eager for the various gratifications as of eating and drinking, sex, or other corporeal delights, like costly garments and other adornings beyond what may be necessary. He will hold them as of minor regard and thus endeavor to separate the soul from a life in common with the body. To the greater number of human beings this little regard for corporeal pleasures will seem to be virtually equivalent to being dead.

Nevertheless, in the endeavor to acquire intelligence, he who takes the body with him in the pursuit finds it actually in the way. Its senses do not enable one to perceive anything with accuracy. The soul is thus led astray. It reasons best when not disturbed by the corporeal senses; and when it retires within itself as far as possible, and take no cognizance of the body so far as this may be done, it reaches out to real being and perceives truth—that which actually is.*

Thus Sokrates remarks, right is a something; moral excellence and goodness are real things, yet they were never perceived with the eyes. So, likewise, are other things, like magnitude, health, strength, and indeed the essential principle of everything, what it chances to be. Yet the exact truth in relation to these things is not ascertained by the faculties of the body, but by reflecting deeply and accurately. Then, he remarks, so long as we are with the body and our soul is kneaded together with evil of such kind, we are never at all able to know the truth for which we may be aspiring. For the body holds us on account of its necessary support; it has ten thousand hinderances always in readiness; and then if diseases befall, they also hinder our eager pursuit of real being, that which really is, filling us with eager loves, passionate longings, fears, all kinds of shadowy images, and such foolery. Hence, it is never at all possible for us to become proficient in the real knowledge. For the body and its passionate longings,

*This term, "real being," "that which really is," is the exact meaning also of the Sanskrit word "satya," so often translated, "truth."

and nothing else besides, cause wars, factions and quarrels; for we are compelled to acquire wealth because we are enslaved to the service of the body, and are hindered in respect to philosophy. Worst of all, if there happens to be spare time for us from this incessant exaction, and we betake ourselves to the considering of some matter of thought, it comes constantly in the way of our explorations, causes distraction of the attention, and disturbance, and confuses us so that we are not able to perceive what is really true. It is plain, therefore, that if we are going to perceive anything clearly, one must be rid of the body, and contemplate the things themselves with the soul by itself. Accordingly, then we shall come to the possession of the true insight when we are dead, but not while we are alive. Nevertheless while we are living we shall be nearest to actual possessing if we do not consort or have intimate communion with the body except wherein it is necessary, and so do not become tainted with its condition, but keep pure from it till the God shall set it free. And being thus pure and freed from the stupidity incident to the body, we shall, it is likely, be with such as are pure, and shall by our own faculties, know every thing without alloy or modification. This, probably, is the truth of the matter; for it is not permitted by the divine law that that which is not pure should extend to any mingling with the pure. "Hence," says Sokrates, "the departure which is now appointed for me is made with good hope, and it is to be undertaken in like temper by any other man who leads the life by which the understanding is made pure."

This purity of mind and soul, Sokrates explains as a living aloof from the body as far as may be possible, the soul dwelling by itself unshackled and virtually out of the body. As death is the separation of the soul from the body this condition corresponds to such separation. Those, therefore who engage rightly in the life and discipline of philosophy are least likely to fear dying. They are longing for wisdom, and are glad to go where they may hope to find it. The individual

who is grieved about dying is not a lover of wisdom but only a lover of the body, and probably a lover of riches or worldly honor, or both. Those who keep certain of the passions in restraint through dread of greater evils are only bartering one form of pleasure for another, or one kind of pain for another. The only right coin to be paid for such foregoing of pleasure or advantage is intelligence, the comprehending of things as they are. Mental worth, sober-mindedness, personal righteousness, and other superior qualities,—and taking these all together, true virtue or moral worth subsists with this; but when separated from it there remains only a servile outline of them. The real truth is an actual purification from all such things, and then virtue, sober-mindedness, moral worth, personal righteousness, and intelligence itself constitute a kind of preliminary purifying sacrifice. The men who established the Perfective Rites intimated this when they taught in former times, that the individual who came into Hades, the region of departed souls, uninitiated and unperfected, remained in filth, but that whoever came hither having observed the initiatory purifying rite and been made perfect* will dwell with the gods. "For," it is said in respect to those Rites: "The wand-bearers are many, but the inspired ones few." † Sokrates explains that those who pursued aright the philosophic life and discipline. "I have endeavored to do so," he says, "and whether I have succeeded I shall soon find out."

Kebes now mentions the apprehension which many entertain, that the soul exists no longer at all when it separates from the body, but is dissipated like breath or smoke. "It will

*The individual who had been admitted only to the preliminary purifications at the Mysteries was said to be "initiated," as being a beginner. But the one who completed the entire course and had been admitted to the *theama* or vision of the gods, was an *epoptes* or beholder, and "perfect."

†The wand, *narthex* or *thyrsos*, was a rod or pole bound with ivy and surmounted with a pine cone. It was borne by those who took part in the procession at the Bacchic Mysteries. They generally neglected to pursue further the required ascetic discipline, and hence the "*Bacchoi*," those inspired by the sacred enthusiasm, were but a limited number.

require no little encouragement and confidence," says he, "to assure them that the soul of a dead person actually exists, and possesses intelligence and ability to act."

Accordingly at his request, Sokrates takes up this subject. "This is an old saying which we now recall to mind," he says in reply, "that those who go to Hades from this region abide there for a season, and then return from among the dead to be born here again. And if it be the case that those who are living came into existence from among the dead, what other conclusion can there be than that our souls are there? They could not come again into existence here if they were not in being already." Sokrates illustrates this further by remarking that all things that have their contrary derive their existence from that contrary; as the better from the worse and the worse from the better, waking from sleep and sleep from waking. In such analogy life comes into existence from death and death from life. But for this reciprocal action, he demands, what can prevent all things from being finally annihilated by death?

Kebes then reminds him of his doctrine of reminiscence, that we must have learned at some previous period what we now recollect. This would not be possible, he acknowledges, except that the soul has had being somewhere before coming into the present human form. Here Simmias interrupts by asking for proof of all this. He professes to be himself already persuaded of its truth and even to have such recollection, but he now wishes to have the explanation from Sokrates.

"If a person is reminded of a thing," Sokrates replies, "he must have known that thing before." Hence, he further remarks that when the individual perceives some particular thing he not only takes cognisance of it, but he likewise thinks of some thing else of which he had obtained knowledge in some other way. The sight of a musical instrument or a garment will remind us of a friend, who possessed it. In like manner objects which are manifest to the corporeal sense remind us of such things as beauty, uprightness, goodness. These are real

things which the mind comprehends, but have no tangible existence like natural objects. The mind does not acquire the perception of them in this present life, but must have possessed it before, "Hence," he insists, "the soul had a being prior to coming into this life."

"What you require has been demonstrated already." Sokrates further remarks. "You and Simmias appear to be afraid like boys that when the soul departs from the body, the winds will blow it away and scatter it, especially if the individual should happen to die when there was a violent gale."

This recurrence to his accustomed pleasantry is met by Kebes in a similar way, and he asks Sokrates to teach them better and to persuade the boy in them not to be afraid of death or of hobgoblins. After this play of humor Sokrates proceeds to point out the distinction between essence or real being itself and bodies that are compounded of various elements, which consists in the fact that essence is always the same while the bodies are constantly undergoing change. These bodies thus composed of different elements are perceived by the physical senses, but essence can be apprehended only by the exercise of thought. For the body belongs in the category of visible objects and the soul to the invisible. Hence the soul is plainly allied and similar to essence. It is therefore itself indissoluble, and being so, it will never be, as many assert, ultimately dissipated and destroyed.

Sokrates then speaks of the existence after death. If the individual has pursued philosophy in the right way, and thus his soul has become pure, then the soul will go to the society which is like itself in the region beyond, the invisible, divine, immortal and wise, and will remain with the gods as one of them. But when a soul has companied with the body and through desires and pleasures has been in intimate communion with it, and thinks that there is nothing real except it is corporeal and can be felt and seen, drank and eaten, and employed sensuously, and thus when it holds in low esteem whatever is invisible and of the mind alone, then it is certain to be con-

taminated and weighed down. Such a soul is attracted again through its dread of the unseen and of Hades, and wanders, it is said, among monuments and tombs. Hence shadow-like phantoms of souls are visible, such unsubstantial figures as souls will present that have not been released entirely from the body, but that still partake of material elements that are visible. They wander about, till through the sensuous desire incident in the corporeal nature, that remains with them, they become again incarnated and fastened to a body such as by according to their previous habits, is adapted to them.

The lover of wisdom holds aloof from surrendering to bodily desires, and does not fear what are esteemed the calamities of life, such as loss of property, and poverty, deprivation of rank and power, and what the generality of human-kind seek after. For every pleasure and pain rivets the soul to the body, causing it to view everything as it sees it through the bars of its prison. Thus it is ignorant of truth, that which really is, and becomes corporeal in its quality. Passing thence in this contaminated condition, it quickly becomes reincarnated, fixed in another body, deprived of all association with what is divine, pure and unchanging. Hence the lovers of wisdom seek to free their soul from this condition by showing it that what it has taken cognisance of through the senses, or through the medium of others, is full of deception, and thus they seek to impel it to become collected and concentrated within itself; bringing the passions into calm, and contemplating what is real, true and divine. The soul thus guided by reason is confident that at its separation from the body it will be set free from human evils and will always remain with essence akin and like itself. It has no occasion to apprehend that it will be dissipated by the winds and cease to exist.

But Simmias and Kebes appear still unsatisfied, and are invited to renew their questions. Accordingly Simmias takes up again the comparison of a musical instrument. The harmony is invisible and incorporeal, he remarks, but the instrument itself and its chords are corporeal. When these are

broken the harmony ceases to exist. In analogy to this, the soul is a kind of harmony. When our body is unduly strained, or relaxed or affected by disease it itself immediately perishes. Suppose then it be maintained by some one that the soul, being a harmony and combination of the several qualities in the body, perishes likewise in that change which is called death. Here Kebes also adds the comparison of a weaver who has woven and worn out many garments. In like manner, the soul animates and survives many bodies. But it may be that the souls of some may cease to exist; that a soul may exhaust itself in its many incarnations and finally perish altogether.

Sokrates, true to his love of interspersing grave speech with lighter talk, now suggests to Phædo that he may perhaps cut off his hair to-morrow, according to the custom in mourning. Both of them however, ought to do it now he remarks, if they failed in this discussion. Returning to the subject he resumes, beginning with the reasoning of Simmias.

The soul, he declares, is not like a musical instrument. As it existed before it came into a human form and body it was constituted from things which did not yet exist. But harmony is not like that; for the instrument must be constructed first from its several parts, and harmony is the last thing to be produced and the first to perish. But in the case of the human being while the body is perishing the soul remains entire. Again, we often find the soul opposing the desires of the body; yet if it was a harmony it would never utter a sound contrary to the impulses to which the component parts of the body are subject, whereas it rules them all.

"Then," says Sokrates, "having now duly propitiated the Harmonia of Thebes, as it seems, how and with what discourse shall we address the Kadmos?"* Then after describing his own futile search after knowledge in regard to the causes of things,

* In the Theban Theogony, Kadmos, (the Ancient One from the East,) was the eponymous founder of Thebes, and her tutelary guardian. Harmonia, the goddess of music and fabricative art, was his reputed consort. They were represented in Illyria as serpent-gods, but in Thebes they were patrons of art and learning.

why they come into existence and why they perish, he turns back and lays down the hypothesis that there is a certain principle which is absolutely Beauty itself, and Goodness, and Magnitude and other qualities. If then there is anything else beautiful it shares in that principle of beauty, and we may reason of everything else. By means of beauty all things that are beautiful become so, and by magnitude great things become large and through littleness little things are little. But a thing cannot become what is contrary to itself; but must continue what it is or go away or perish as snow perishes in the presence of heat, and heat from the invasion of cold. The soul brings life to the body and does not itself become death, because it is immortal; never perishable, never destructible, because it is itself immortal. That which cometh down from heaven is that which also ascendeth above. "Because of these things," says Sokrates to Simmias, "we should put forth every endeavor to accomplish things, so as to participate in this life in virtue and understanding; for the prize is glorious and the hope great."

The discourse was now concluded. Krito, his oldest and most devoted friend, now asked Sokrates for directions in regard to his family and personal affairs, and then concerning his last rites how they should bury him.

"Just as you please," says Sokrates, "if you get hold of me and I do not escape from you." Then addressing the others present, and laughing softly at the same time, he added: "I have not yet convinced Krito that I am this Sokrates who has been holding a discourse, and arranging everything in proper order that has been said. On the other hand, he supposes me to be an individual whom he will in a little while see lying dead, and so he asks me how he must pay me the last rites. It seems that I have spoken to no purpose when I made the statement a while ago, that when I have drank the poison I shall remain with you no longer, but shall go to some happy condition of the blessed, far away. I meant to encourage you and

myself. Be of good heart and say only that you are burying my body, and do what may be best."

His young children, his wife, and the women of the family then came for the last interview. Giving them counsel and commending them to the care of the faithful Krito, he bade them farewell.

He then sat silent for some time. The apparitor of the Eleven presently came to announce that the final time had come. He, too, wept as he did his errand. Krito protested that the sun had not yet set and there was no need for haste. Sokrates replied that others might delay the moment, because as lovers of the corporeal life they thought that they would gain something by it, but for him this would be ridiculous. The fatal cup was brought, and Sokrates invoking the gods for a happy journey hence, calmly drank the potion. Krito, heart-broken, burst into tears and moved away; and others wept aloud. Sokrates rebuked them saying, "For this reason I sent the women away, for I have heard that we ought to meet death in a reverent silence."

When he laid down on the couch he presently uncovered his face, and spoke: "Krito," said he, "we owe the cock to Aesculapius: pay it and do not neglect it." Krito promised this and a moment later all was over.

On the seventh day of the Eleusinia, the rites of Aesculapius were held and those then present who had been behind-hand now received a special initiation. The cock was given as the fee for the occasion. Sokrates who had not been initiated before recognized in this last moment that he was now receiving his own acceptance into what initiation prefigured, admission to the society of the Gods.

THE FIRST DEGREE OF MITHRAISM.

BY PHIQUEPAL D'ARUSMONT.

PART I.

EPHESUS.

ACT II.

SCENE I.

(A dark grotto: entrances from all directions. Later, a light is faintly visible from one direction, from which are heard faint sounds of approaching Neophytes, followed by their Initiators, who are of the opposite sex to the Neophytes. They wear conical caps, their mantles ruffled, in three panels, one above the other. All of dark blue color.)

Julian-Helioboulos.

Since we are lost, we might as well go on.
Somewhere this path must lead: if we proceed,
We will at least discover all the cave.

(Entering.) Ah, here we have a hall, with many
paths.

The very hall from which we started hours ago!
This must have been designed as Central place,
Where other paths shall meet. Here will we wait
Until we've rested us a little while,

And strength return. Pray, Initiatrix, sit.

Oh, thou who knowest if this is the way,
Why wilt thou never speak a single word
To check me, or direct me on the path?

But lo! I hear a sound. Hallo! Hallo!

There is a light! Hallo!

(A voice answers.) Is that a voice?

Hallo! (clambering up the rocks.) At least
If we must die, we'll die together here.

(Julian embraces the Neophyte, Stephanas.)

But no, we'll rest, and help each other out.
 We cannot die: for our Initiators here—
 These Silent presences—assure us that
 Wisdom and Knowledge stand here by our side;
 And since they will not talk, it is for us
 To guess from their appearance what to do.
 Hallo! Hallo! (Listening.)
 The other Neophytes!

Arete. I faint!—here!

Neophs. Succor for this girl,
 Who slipped and hurt herself upon a stone.

(Julian and Stephanas run in their direction, and bring them in. In the meanwhile others have come in, and they talk to each other, congratulating each other. Silent Initiators follow each, and sit on rough thrones of rocks between each opening. The Neophytes, after much talking listen to Julian-Helioboulos:)

Jul.-H. Are we all here, and no one strayed or lost?

Voices. Where is the girl? Here, here! she's better now.

Jul.-H. One, two, three, four, five, six, seven, eight—all here.

Sit down, my brethren, I would like to speak.
 Since each has had to find a separate road,
 And all desire to find some exit hence,
 Let each in turn from his experiences
 Deduce some counsel how we may get hence
 Unto the light of day, and food, and rest.
 Then may we find and carry out some plan
 With more success than until now was ours.
 Who first will speak? (Silence.)

Since all await to hear

The other speak, let him begin who first
 Received the torch and entered in these caves,
 And then in order, until me, the last.

Stepha. I wish that some one else would first speak out.
 I know not what to say. I've tried all means,

And all have failed. At first I tried
 To keep direction, but I stumbled hard,
 And when I gained my footing in the stream
 I could not tell which way I had come there.
 It seems to me all methods are in vain:
 Here must we fight with other weapons than
 The arm of flesh will yield us. What these are
 I know not: All that I can say is this:
 We can accomplish nothing by such means
 As hitherto we used. Let us sit still
 And find and use some mental clue by which
 We may discover how to leave this Maze.
 Have I well spoken, Initiator mine?

(His Initiatrix silently rises and places a crown on his forehead. Pleasure of the Neophyte: gratitude. The Second Neophyte speaks out.)

Eunike. It being true that Truth, and not Success
 Is that at which our efforts must be aimed,
 This means there is Significance in all
 That we experience in this Nether World.
 Of course, since these are Initiation-acts,
 Their very purpose is Significance.
 But more: they show that every act of life
 Bears also meaning for our inner growth.
 'Tis not enough, therefore, as now was said,
 Success in deeds and efforts to resign:
 The Truth, towards which our efforts now must
 turn
 Will never be discovered if we fail
 To guess the meaning, purpose, and Significance
 Of every life-experience that we meet.
 To find an egress from this Nether Maze
 We must inquire what it really means:
 Thus may we hope for real liberty.

(Her Initiator comes down from his throne and crowns her too: the Neophyte kneels down and kisses his robe: they resume their places.)

Euboule. Success resigned, Significance commands,
 We seek an exit from the World of acts.
 The sunny mountains, and the moonlit vales,
 With all the urgent missions of the world
 Are darkness to the Spiritual eye.
 Vain are its labours, and its pleasures, dreams;
 Of which a fitting symbol are these caves.
 We might have stumbled on until we fell,
 Unless we met, and thought the problem out.
 Indeed, some of us had already reached
 The limit of their forces, and despaired.
 Therefore let us consider as the end,
 The aim and purpose of our earthly life
 (Here symbolized by our struggles in the dark)
 To seek an exit to the realms of light,
 Th' interior light, th' eternal lucidity,
 Well symbolized by the sunny fields of home.
 The Exit Seek: this seems to me our Work.

(Her Initiator crowns her. Same play.)

Irene. So much we know of what we have to do.
 But need we not, besides much steadfastness?
 The Grace of Perseverance crowns the Saint.
 What Sinner has not had his times of tears,
 Repentance, aspiration, righteousness?
 But only he who can in these persist,
 Accomplishes sincerity and truth.
 The Saint retains what Sinners oft attain.
 And as for us, no Resignation sole,
 No Symbolism, no fitful Exit-Search
 Will aught avail, unless effectually
 We persevere in Wisdom to the end.
 Therefore I bid you gird you up your loins,
 Each furnishing to all his special gift:
 The men their Wisdom, and the women, Love,
 Until we reach the much desired goal.

(Her Initiator crowns her. Same play.)

(Fifth Neophyte. Keeps silence. After a while Irene nudges him gently. He remains with his eyes cast on the ground. Impatience from the others. Finally Julian-Helioboulos says:)

Jul.-H. Nicanor, speak, and tell us what you think.

(Nicanor brushes away a tear. Signs of sympathy. Finally his Initiatrix touches him, and he hesitatingly says:)

Nicanor. My brethren, all unworthy do I speak.

Your sev'ral counsel is infallible:

Your Initiators have approved of it.

Nothing have I to say—nor would I speak

But that my Initiatrix urged me on.

I have no wise advice to add to yours.

I am too weak and foolish e'en to apply

It to my actions. All I see is this:

Each one must on himself, at last, depend.

I'll do the best I can, endeavoring

To practise Thinking, Meaning, Steadfastness,

While Seeking Exit from these mystic shades:

Yet, it is within myself I seek the Light.

(His Initiatrix crowns him, and the first four offer him their crowns, which he refuses, with tears in his eyes. Julian-Helioboulos does reverence before him. These demonstrations are stopped by Arete's Initiator, who motions them to their places, and nods to her to go on.)

Arete. Just to obey my Initiator's word (making a reverent bow to him)

Will I speak forth—no counsel for you all,

But what has sudden fastened on my Soul.

Lowly I bend before Nicanor here (doing so)

To show my rev'ence for the Holy Truth.

Nor he, nor we expected much from him,

One-armed, a slave, brought in by charity.

Yet was he wiser than the best of us.

Be not deceived by mere appearances,

My friends—there is a healthy scepticism
 That holds us back from superficial thoughts,
 And bids us look in all for the divine.
 From lips of babes and sucklings came much
 Truth—

To me at least—perhaps this thought may be
 Of use to us in finding egress hence.
 May be these rocky walls are not as hard
 As in our blindness and stupidity.

(Her Initiator crowns her. Same play.)

(Sophrosyne, being touched by Arete.)

Sophro. I, too, would kiss Nicanor's garment's hem (doing
 so.)

He is my conqueror—or rather, he
 Is conqueror of prejudice in me.
 A slave—was wiser than the rest of us,
 Including me, a daughter of a race
 Of lordly Rome. Perhaps the Truth we seek
 That shall set free the whole of us from here,
 May also seem unwelcome unto us:
 We will let down the bars of Prejudice,
 Of our opinions and our theories.
 Whatever frees us—that shall be my Truth,
 My Goal, my Worship, and my only Love.

(All are touched by her girlish voice, her Initiator tenderly places a crown on her head, and same play.)

Jul.-H. 'Twas I who first called all of you to speak,
 But now that 'tis my turn—I've naught to say.
 I am ashamed: I see that Liberty
 Shall never come to any one of us
 Until we shall true liberty deserve,
 Not merely finding egress by some chance.
 We must be worthy to be freed
 Before the Gates of Darkness' hinge will turn.
 False lights a-plenty are there in the world,
 And e'en down here. While wandering around,

I saw bright forms. Instinctively I used
 My childhood's amulet, the Christian cross,
 And suddenly the sacred lights went out.
 Then boastfully I turned unto my Guide
 Proud of the magic power of the Cross,
 But eyes of lightning showed to me the Truth:
 'Twas I unworthy of the Vision's ray.
 I have naught else to offer you than this:
 Let us in prayerful silence meditate
 How we may make us worthy of release,
 And how enlightenment we may deserve.

(His Initiatrix crowns him. All approve and the gestures of despair and grief give way to hopefulness. They all sit up, close their eyes, place their hands on their knees, and seem engaged in prayer, tears streaming down the face of Eunike; Sophrosyne has a rapt look; Nicanor's face shows deep purpose. Stephanas seems radiant, Euboule gently swaying, and Julian-Helioboulos the meekest and humblest of all, extending his arms in prayer occasionally. Suddenly Nicanor stands up, and cries:)

Nicanor. Hark! I am certain of it. I have heard
 A whisper coming from behind that rock (pointing
 to the back.)

Listen with me:—or am I self-deceived?

(Intense silence. Agitation possesses the Neophytes. One by one they look at the Initiators who remain motionless. The Neophytes speak hurriedly, in whispers to each other:)

What did you hear?

Did you understand anything?

Keep still—let me listen.

(Suddenly Sophrosyne smiles, and quietly motions to the others to keep still. They do so, and she says:)

Sophro. I think I understand those whispering sounds.

(She goes to a certain rock and seeks around for something; finally pressing on something, an explosion occurs, smoke; and when the frightened Neophytes go to investigate

she is not there, but wild knocking from inside the rock. They hear a far-away voice.)

Sophro. "I have attained to Freedom: follow me."

Jul.-H. To follow her, we must do what she did.

Listen, and understand. Keep silence all.

Nicanor. This is what seems to me the whisper said:

'Behind the furthest round flat rock there is

A knob which pressed releases guarding locks.'

I'll make the attempt, and all can follow me.

(He tries: same explosion, cloud, and disappearance. Distant voice:)

"I have attained to Freedom, follow me."

(Stephanas goes to try, but Julian-Helioboulos stops him, saying:)

Jul.-H. The women first shall go, my Stephanas.

Go on, Irene, thou shalt have precedence.

For grief shall go 'fore love, or even pain.

(She makes the attempt. She beckons to other women, who likewise fail. The two men try, but also fail. Then says:)

Jul.-H. Apparently, although we too must go,

'Tis by some other way we shall get out.

Each by his own, let each now listen! Still!

(They listen long and carefully. Arete says:)

Arete. I hear: 'The seventh rock beneath the arch.'

(She goes and tries. Disappears. Knocks from within.)

All successively disappear in same manner, from different places. After the last explosion, the rocks all fall down, are shown to be mere shells, each standing near where he or she pressed the spring.)

NANA JIVA VADA KATTALAI;
OR
PHENOMENA IN PURE SPIRITUAL BEING.

TRANSLATED FROM THE TAMIL AND COMMENTED UPON
BY SRI RAMANATHAN OF SUKHASTAN.

(Continued.)

TEXT.

8. In nature's light-phase or *māyā* are included the three principles called light-in-light (*sattva* in *sattva*), desire-in-light (*rajas* in *sattva*), and darkness-in-light (*tamas* in *sattva*).

When light in light predominates and the almighty (who pervades it as the inner ruler) manifests himself in it, the reflection is called *Vishnu*, because he protects the universe.

When desire in light predominates and the almighty manifests himself in it, the reflection is called *Brahma*, because he creates the universe.

When darkness in light predominates and the almighty manifests himself in it, the reflection is called *Rudra*, because He destroys the universe.

Such are the formations (*kalpana*) in nature's light-phase.

COMMENTARY.

In this section the author has brought down the history of spiritual evolution from *Suddha Brahma* to *Rudra*, *Vishnu*, and *Brahmā*.

From *Suddha Brahma* came *Parabrahma*, from whom came *Parāśakti*, from whom came in succession the *Brahma gunas*, namely, *tamas* (*sat śakti*), *rajas* (*śit śakti*), and *sattva* (*ānanda śakti*). Then from *Parabrahma* in balanced union with these three *śaktis* came *Saccidānanda*.

It was at this stage of spiritual evolution that the world rudiment called mula-prakriti, lying involved in Saćcidānanda, first appeared, like an iridescent film of ancre in a pearl oyster shell, containing within itself all the possibilities of worldly expansion (*praṇāśā*, from *pro*, much, and *pañā*, that which stands unrolled, from root *paś* to make evident).

From this world-rudiment or cosmic germ burst forth three phases or prevalent modes—light, desire, and darkness—all invisible, plastic and tenuous, in essence mental, varying from the quasi-spiritual to the very material.

On the light-phase of this highly sensitive mundane substance Parabrahma cast its likeness or energy, when the being called *Iśhvara*, quick with intelligence and power, stood forth invisibly throughout that substance as *Iśvara* the invincible, as the almighty.

The almighty, continuing in the light phase, evolved from it its highest developments, namely, the fullest light ("light in light," *sattva* in *sattva*), light graced with the desire of doing good ("desire in light," *rajas* in *sattva*), and light obscured by changeful movement ("darkness in light," *tamas* in *sattva*).

When he reflected himself on the first species of light, there arose *Vishnu*; on the second species, *Brahmā*; on the third species, *Rudra*.

It is explained (*infra*) that *Rudra* is the all-wise spirit (*ĉaitanya*) on which *Antaryāmi* and *māyā* (the casual body of *Antaryāmi*) rest; that *Vishnu* is the all-wise being (*ĉaitanya*) on which the *Sūtrātmā* with all his *sūkśma śārīra*'s rest: and that *Brahmā* is the all-wise being (*ĉaitanya*) on which *Vaisvānara* with all his *sthūla śārīras* and *sthūla bhūtas* rests. The meaning of this statement will appear in its proper place. The term *Rudra* is applicable to *Antaryāmi Iśvara* also. For instance it is declared that "Rudra having projected the worlds and maintained them, gathered them back at the end of time."¹

1. Svetasvatara Upanishad, iii, 3.

"That possessor of all forms of power (Bhagavān) is all-pervading. He is the omnipresent Siva."² "That indweller (puruṣa), separate from all the senses yet reflecting the qualities of all the senses, is the lord and ruler of all and is their great refuge. Without hands he takes; without feet he moves; without eyes he sees; without ears he hears. He knows what can be known, but no one knows him. They call him the First, the Great Puruṣa."³ "When *non-darkness* (a-tamas) reigns, there is neither day nor night, neither sat nor a-sat, but Siva alone, whence came ancient wisdom."⁴ "In the field of māyā, in which that deva spreads out the nets of saṃsāra or migratory life one after another, and draws them again together, the lord carries his dominion over all."⁵

By Rudra or Siva is meant (1) Parabrahma (Pure Spiritual Being), from whom the Antaryāmi Íśvara came; and (2) the causer of all change in māyā, who came of the Antaryāmi Íśvara when he shed his light in "darkness in light." Just as the term Siva is applied by Saivás or worshippers of Siva to Antaryāmi Íśvara and even to Saććidānanda, so the term Vishnu is applied by Vaishnavas or worshippers of Vishnu to those Deities.

When the author enunciates the doctrine that Antaryāmi Íśvara and Rudra, Vishnu and Brahmā are "formations" (kalpana) in nature's light-phase, he means the spiritual student to understand that they are liable to change and disappear and do not therefore belong to the category of the unchangeable, or the real, or the true. Being likenesses of the supreme cast on māyā, they will all vanish one after the other when the upādānas (sustaining material) called darkness in light (tamas in sattva), desire in light (rajas in sattva), and light in light (sattva in sattva), and the light of nature (māyā), whereon those likenesses respectively functioned, are rolled up, by the unchangeable and everlasting Supreme Being. In

2. Ibid., iii, 11.

4. Ibid., iv., 18.

3. Ibid., iii, 17-19.

5. Ibid., v. 3.

reference to this unchangeable Being, all its likenesses (çaitanya prativimbas) are "formations" or constitutions (kalpana) raised on mâyâ.

The period between the commencement of an evolution and the end of its evolution is called *pra-laya kâla* (evolution-involution time). Particulars about this period and of the different stages of the visible growth of the universe form part of the science called *anda śâstra*, which is itself a part of the *Purânas* (Old Lore).

The *Purânas* are eighteen in number, falling under the three divisions of *tamas*, *sattva* and *rajas*.

The *Tâmasa Purânas*, which relate to Rudra or Siva are, 1. Siva. 2. Linga. 3. Skanda. 4. Agni. 5. Natsya. 6. Kûrma.

The *Sâttvika Purânas*, which relate to Vishnu, are, 1. Vishnu. 2. Bhâgavata. 3. Nâradiya. 4. Garuda. 5. Padma. 6. Vârâha.

The *Râjasa Purânas*, which relate to Brahmâ, are, 1. Brahma. 2. Brahmânda. 3. Brahma-vaivarta. 4. Mârkandeya. 5. Bhavishya. 6. Vâmana.

The *Jnâna Sastras* relate to things invisible (imperceptible to the senses), or spiritual; but the *Purânas* relate to things visible (perceptible to the senses), or worldly—not to everything relating to the world, but to that part of worldly things which lies in association with spiritual things.

It is said in *Bhâgavata Purâna* that Vyâsa, the Preceptor of sages, "Having compassion on souls tossed on the waves of worldliness, unfolded the mighty mystery of the *Purânas*, the cream of the Vedas, a spiritual beacon-fire illumining the path of souls longing to escape from the darkness of worldly life;" and he calls them "books of triumph," the triumph over death.

Heaven (*svarga*) is likened unto a cross-beam from which the sky (*antarikṣa*) hangs as a hive; the sun is said to be the honey of the devas, and the reading of the *Itihâsa*, the flowers of worship.*

* 6. Chandogya Upanishad, iii, 1-5.

Vyāsa was the arranger of the Vedas in their four-fold form of Rik, Yajur, Sāma, and Atharva, each being divided into karma kānda (book of works), upāsana kānda (book of worship), and jñāna kānda (book of spiritual knowledge). The jñāna kānda of the *Vedas* is *Vedānta*, of which tattva lore is a part.

The same Vyāsa communicated to different Rishis the Purānas as most helpful to the karma mārga (way of works), and upāsana mārga (way of worship), set forth in the karma kānda and upāsana kānda of the Vedas. In this sense it is the "cream" of those portions of the Vedas.

The Purānas, being characterized by five subjects, are called pañca-lakṣanas. These subjects are: (1) The evolution of andas (ovular forms) of every description, from the universe with all its heavenly orbs down to the minutest cell; (2) the involution and re-evolution of the andas; (3) the history of the devas, asuras and ancient rulers of the earth; (4) the reigns of the Manus; (5) the ancient rulers of the earth sprung from Surya Deva and Candra Deva.

These five topics are respectively called sarga, pratisarga, vanśa, manvantara, and vanśānućarita.

In the Skanda Purāna, which relates to the birth of Kartikeya or Subrahmanya, which occurred thousands of yugas before the present yuga, in order that a powerful asura might be destroyed, it is stated that, in the course of yugas, that Purāna was lost to the world several times but as often rewritten; and that though discrepancies may exist in matters of detail in the reproduction, the main story in the present version is accurate. Some of the differences between the eighteen Purānas in matters of detail are also due to similar causes and to faults of memory, if not also to the corruptions of copyists. The Itihāsas (so-they-say legends) are traditional stories of great personages born to suppress wickedness and restore righteousness. The Itihāsas now in existence are the *Ramāyana* and *Mahābhārata*. The Itihāsas and Purānas declare that, in addition to the infinitely pervading intelligence and

form of Rudra, Vishnu, and Brahmā, as described in section 8 of the text, those deities have each a corporeal form also. The Veda-Mantras and artha-vādas also refer to it. The *Cāndogya Upanishad* speaks of Brahma Loka and its great lakes of Ara, Nya, and Airammadiya, and the Banian tree (Aśvattha) dripping soma, as also of the golden hall called Aparājita, attainable by Brahmaçāriya or heartfelt service to a true teacher of Veda and Vedānta.⁷ This Satyaloka of Brahma is far above the sun, whose rays do not reach it, but it is lit up by the effulgence of its own atmosphere.

Rudra or Siva with a corporeal form is also described in the Vedamantras, Itihāsas and Purānas. His special seat is in Kailāsa, invisible to unqualified human beings, but reachable by devotees even in the body. Sankarāçarya swami, a prolific expounder of Vedānta, whose original works and commentaries are held in the highest esteem, has described Kailāsa in Mahameru (in his work entitled *Bhāshya Hridaya*) as continuous from Bhu-loka (in latitudes north of the Himalaya Mountains) upwards through Bhuvan-loka and Svar-loka. Following other sages, he speaks of Svarga-loka, where the devas live presided over by Indra, as lying between Surya-mandala and Dhruva-mandala.

Vishnu with a corporeal form is in his loka or world called Vaikuntha, near the earth, girt by what is called the "Sea of Milk," or region predisposed to extreme mildness.

7. *Ibid.*, viii, 5, 3.

The spiritual selfhood cognises immortality by intuition, as being true, good and beautiful. It is developed from the present personality after the analogy of an onion, by throwing off the enveloping coats. The Must rules us, and when we change it to Will, we solve the problem. The folds drop off and we emerge into the true life.—A. W.

THE CITY BEAUTIFUL.

By E. B. GUILD, A.M., M.D.

THE human body is like a city. Its citizens, the molecules, are of various kinds and serve various purposes in the economy of the body, and yet all serve the same purpose as vehicles of life. Like citizens they associate themselves according to the business in which they are engaged and form their organizations for furthering their particular interests. Their duties are also varied. Some carry food from door to door for those in need. Some appear to be idle, mere dilettanti, but on occasion they prove to be extremely useful, and in fact necessary, to the "body politic." The body has its highways, its "great arteries of commerce," for transporting goods which are to be or have been exchanged.

The body is in health when all its citizens work in harmony and for the general good. Bodily health, like civic well being, is dependent upon the condition of its citizens, the molecules. Sometimes a set of molecules refuses to work in harmony with their fellows for the general good, and a part of the body becomes ill. If the molecules act independently or for themselves, harmony is destroyed and disease or even death of the body ensues.

A city is the expression of the desires, hopes and efforts of its citizens. The body is an instrument for the expression of the soul.

Man is a composite. His body is a vortex of force. He himself is a center of consciousness with a complicated vehicle of expression. His most important work is, to so perfect this vehicle that it shall be an instrument by means of which he can completely express himself. That is to say, each man is in the world for the purpose of attaining to that condition of which the Master spoke when he said, "I and my Father are

one." The personal man is to be evolved, improved, purified, perfected, until it coalesces with the real man. The perfect man is an immortal spirit in an immortal body.

There were twelve disciples of that Master, Jesus of Nazareth, who brought the message of the Wisdom Religion to the peoples of the western world. An interesting correspondence is that there are twelve signs in the Zodiac which is the cosmic record of the purpose and progress of Evolution through the manifestation of spirit in matter.

According to the legends and records of the twelve disciples, John was the gentlest and most intimate friend of the Master. He had in a very high degree those qualities which made him most responsive to the inner thoughts and motives of the Great Teacher. It was therefore fitting and in keeping with the spirit and the purpose of Jesus, the Kristus, that John should be chosen as the one to whom should be revealed the hidden mysteries of the Kingdom of the Christ.

John was "in the spirit on the Lord's day," that is to say, he was in meditation, withdrawn into the silence, apart from the distractions of the senses and the material world. While in this state he heard a voice and relates that, "being turned, I saw seven golden candle sticks, and in the midst of the seven golden candle sticks, one like unto the Son of Man, clothed with a garment down to the foot and girt about the breasts with a golden girdle; his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice like the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shining in his strength. And when I saw him I fell at his feet as dead; and he laid his right hand upon me saying unto me, 'fear not, I am the first and the last; I am he that liveth and was dead, and behold I am alive forevermore; and have the keys of hell (the under world, the grave) and of death.' The seven stars are the angels of the seven churches and the seven candle sticks which thou sawest are the seven churches."

the 7 stars are the reflection of the seven
candles in the mirror of the night
Christ holds these in his hand because
he is King of the night
also notice he speaks with forked tongue

This is a beautiful, poetic, and true description of the perfect man. "Girt about the breasts with a golden girdle." The great organs of the emotions, the breasts and heart, protected by a girdle of the royal metal; the human emotions protected and controlled by the higher will.

he is the
robot

"And his head and his hairs were white like wool;" the whiteness of purity. As the perfect combination of all the colors is white, so the perfect combination of all the powers of the perfected man is purity.

white is
the absence
of color

"His eyes were as a flame of fire." Fire is the highest element in the manifested world. The eyes are the most highly developed, and most nearly perfect organs of the physical body for the expression of the real man, the soul. If one would fathom the deepest motives, the sincerity, the soul of one's friend, he looks searchingly into the eyes.

eyes are the
robot

"And his feet were like unto fine brass as if they burned in a furnace." The eyes, his highest organs of expression, looking out into the infinite depths of space, the feet, his lowliest in contact with the world of matter, the zenith and nadir of physical man. Refined brass is the symbol of the beauty of strength. The physical body is an instrument of wonderful beauty and strength, through which, and by which, man accomplishes the purpose of his existence.

"And his voice as the sound of many waters." Water is the symbol of the universal solvent. It is the one necessary vehicle for the expression of all the higher forms of life. It is the most plastic form of matter.

Sound is the creative power of the universe; sound is God in action; sound is the fashioner of form; sound is creation. "And God *said*, let there be light" and light was.

"His countenance was like the sun shining in his strength," for his body was the body of Living Light.

"And he said I am the First and the Last—He that is living and was among the dead, and is living into the ages of the ages." This is he that was, and is, and ever shall be, the "only begotten Son of God." This is not the personality

known as Jesus, but Jesus become the Christ. Jesus attained to that high evolution wherein he truly says, "I and my Father are one," a state to which every human being is enjoined to attain in obedience to the Master's command, "be ye therefore perfect even as your Father in heaven is perfect."

The one great fact of the universe, of the Cosmos, is progression, development, *evolution*. The great mystery of these first chapters of the Book of Revelation, is overcoming. Overcoming is evolution. "The seven stars are the angels of the seven churches, and the seven candle sticks which thou sawest, are the seven churches." The symbolism is this: The angels of the churches are the *principles* which, emanating from the Supreme, form man and act through the body.

The seven churches or assemblages are the organisms of the human body through which the force or principles act; these principles or vehicles are seven in number, corresponding to the seven notes in music, the seven colors of the spectrum, and also to the seven signs of the Zodiac, which represent the manifesting and manifested world.

The Master who is giving this instruction, in each case, describes himself in a manner corresponding to the "angel" or principle to whom he is addressing himself. His instruction is, in each case, for the guidance of the disciple in developing and directing that principle of his nature.

The result of the development and wise control or direction of that principle, is clearly shown at the end of each message. The whole is the deepest occultism, the profoundest wisdom, and the plainest possible guide for conscious evolution.

All that follows in the wonderful Book of the Revelation is but explanatory, and shows the application of these seven messages to the life of man and nations.

The key to the mysteries of these "messages" is the "seven-fold constitution of Man." That is to say, if man is analyzed as a seven-fold being, it will be found that the messages correspond to the seven principles of his nature, and the instructions and admonitions, and the results to be attained by perfect-

ing the vehicles and directing the powers, exactly fit the requirements and necessities of the case.

For the purposes of this analysis let us first consider man as the Higher man, and the Lower man. In this aspect he is sometimes spoken of, even by theologians, as the Divine man and the Animal man. This is the man, that "would do good but evil is present with him," and his higher principles impelling him to rise, while the more material side of his nature, tends, by its inertia, to remain "of the earth, earthy."

To speak more technically, the Divine man is the "Higher Triad," and the animal man is the "Lower Quarternary." The ancient symbolism represented the idea with a triangle above a square,

The equilateral triangle is a symbol of the three aspects of the Supreme Being coming into manifestation. Mind is that principle in man which is the bridge between his higher and his lower nature, between the Divine Man and the mere animal man. It is therefore represented by the base line of the triangle, touching on each extremity the converging lines which symbolize Spirit and Soul as the emanations from the Infinite. This Triad, Spirit, Soul and Mind, and its symbol, is the origin of the many and varied conceptions of theology known as the Trinity. The endless confusion and sometimes absurd contradictions arising in theological controversies regarding the Trinity are due to ignorance of this fundamental idea of the Triad. Perhaps a plainer symbol of the idea is the solid triangle whose three faces represent the three aspects under which the Supreme comes into manifestation. God manifests as Spirit, Soul and Mind.

The man himself, the Thinker, may be considered as a co-ordination of these three aspects of the Divine and as an entity, an individualized consciousness, he expresses himself through his body. The four vehicles of his expression are Desire, Life, Astral or substantial matter, Physical matter.

Beginning with the lowest principle or aspect of man we have the physical body which is an aggregation of molecules

adapted to various purposes connected with the preservation of the body itself, and also to receiving and transmitting certain forces whose modification or expression is effected through it. The whole is held together and given form by a substantial body of finer and more tenuous matter into which, so to speak, the molecules of the physical body are builded. This is the "astral body." Of still finer substance, if substance it can be called, is the Life, that universal force which permeates the entire Cosmos, finding expression imperfectly through the grosser forms of matter and more fully through the refined material of highly developed organisms. The "Body of Desire" is that sublimated matter which is intimately responsive to the play of those lower mental faculties which we call the emotions.

With this very brief preliminary sketch let us proceed to the consideration of the messages to the "Angels of the seven Churches." We shall examine each message separately, the message to the Church at Ephesus claiming our first attention.

(To be Continued.)

OUR MAGAZINE SHELF.

NOTICE.—Books, coming under the subjects to which this Magazine is devoted, will be received, and as space permits, impartially reviewed, irrespective of author and publisher.

The duty of the reviewer is to present to our readers a true and unbiased account of his charge. There will be no deviation from this principle.—Ed.

WU WEI. A Phantasy based on the Philosophy of Lao-Tse. From the Dutch of *Henri Borel*. Authorized version by Meredith Janson. Luzac & Co., London. 69 pages. Price, 3s.

Not since the appearance of H. P. Blavatsky's "Voice of the Silence," and M. C.'s "Light on the Path" has the English reading world been blessed with a book that so excelled in wisdom, philosophy and truth, and combined therewith poetry and the noble beauty of a simple style, as this astonishing prose poem of Henri Borel, translated by Meredith Janson.

This is great praise to bestow upon any book, but "Wu Wei" deserves all praise that is given it. "Wu Wei" is the more remarkable because it stands out from the number of so-called mystical and occult books now offered in the market and which, in most cases, are twaddle and fortuitous nonsense for which authors claim attention, because they say they receive the teaching from the spiritual plane, or as the whispers of a divine voice.

"Wu Wei" embodies portions of the philosophy of the great Lao-Tse, but is not a translation of Lao-Tse's "Tao-Teh-King." Henri Borel writes modestly in the preface, that his work is but an outpouring of the thought and feeling called up in him by the words of Lao-Tse. The book is divided into three essays, headed, Tao; Art; Love. The Chinese sign for Tao means a great many different things, and different translators render the supposed meaning or meanings differently. In "Wu Wei" no definition is attempted, but through poetical statements the idea of Tao is brought nearer to us.

"In that which thou seest is Tao, but Tao is not what thou seest. Thou must not think that Tao is visible to thine eyes. Tao will waken neither joy in thy heart nor draw thy tears. Tao is present in everything. . . . Thou liest as safe in the arms of Tao as a child in the arms of its mother. . . . And it is so simple that Tao, which pervadeth thy life, should also after death continually surround thee! . . . In every man there is an impulse towards the Movement which, proceeding from Tao, would urge him back to Tao again. Tao is rest. In us is Tao. Only by renunciation of desire can we attain rest. Oh! all this craving to know what Tao is. . . . Those who know it (what Tao is) tell it not; those who tell it know it not. Thyself must discover it, in that thou freest thyself from all passions and cravings, and livest in utter spontaneity, void of unnatural striving, . . . Thus wilt thou also return to Tao, and when thou art returned thou wilt know it not. For thou thyself will be Tao."

"Wu Wei" is the path. "Wu Wei" is the same as the inaction taught in the Bhagavad-Gita as leading to the supreme. The author makes the Chinese adept say to the enquirer "By strifelessness, 'Wu Wei,' Lao-Tse did not mean common inaction, not mere idling with closed eyes. He meant relaxation from earthly activity, from desire—the craving for unreal things. But he *did* exact activity in *real* things. He implied a powerful movement of the soul, which must be freed from its gloomy body like a bird from its cage. He meant a yielding to the inner motive force which we derive from Tao and which leads to Tao again."

In the essay on Art, the hermit exemplifies the "Wu Wei" philosophy of Lao-Tse in poetry and sculpture. By art is meant art, as art, and not as a means for securing vague earthly enjoyment. "A poet looks upon men and things—in their simplest nature and relationship—so simply, that he himself approaches very nearly to the nature of Tao. There is but one way in art and that is spontaneity, in simple continuance to infinity.

One evening the inquirer approached the little stone hut on the mountain side to again meet and question the hermit "dignified as a tree in the midst of nature, and awe inspiring as the evening itself." The enquirer seems to have fallen under the sway of the memories of the past and his love for a woman, and says that without love Tao appears to him but a gloomy lie. He thinks that the great flame flaring out from his soul, so fearful, so lovely, was greater than Tao. The old man smiled gently, and showed him that "love is none other than the rhythm of Tao." That he might have experienced the same at the sight of a tree, a flower, but being human, living by desire, it could only be revealed to him through another human being, a woman, and because, also, in that form it is more easily understood by him. "But the true love of the soul is Tao, with whom the soul once was one, and with whom she desires reunion." These extracts are set down because space did not permit more lengthy quotations. It seemed difficult to abstain from quoting whole pages. Just a few lines to illustrate the nobility of views, simplicity of style, profound mysticism, and true philosophy of the author.

"My life is full of sins," I answered, "I am heavily burdened with darkening desires, and so are my benighted fellow-men. How can our life ever—thus luminous, in its purest essence—float towards Tao? It is so heavy with evil, it must surely sink back into the mire."

"Do not believe it, do not believe it!" exclaimed the sage, smiling in gracious kindness. "No man can annihilate Tao, and there shines in each one of us the inextinguishable light of the soul. Do not believe that the evilness of humanity is so great and so mighty. The eternal Tao dwells in all. . . You cannot love the one in preference to the other; you cannot bless the one and damn the other. They are as alike in essence as the grains of sand on this rock. And not one will be banished out of Tao eternally, for all bear Tao within them. Their sins are illusive, having the vagueness of vapors. Irresistibly they are drawn to Tao, as yonder waterdrop to the great sea. . . Poor friend! Has thy sin made thee so fearful? Hast thou held thy sin to be mightier than Tao? Thou hast striven to be good overmuch, and so hast seen with a false clearness thine own badness. . . Tao is neither good nor bad. For Tao is real. Tao alone is: and the life of all unreal things is a life of false contrasts and relations, which have an independent existence, and do greatly mislead. Wu Wei—unstriving self-impelled—that must thou be."

The peace which a Master gives to His disciple shines through the pages of this noble book, and reaches even those whose eye falls on "Wu-Wei."

AQUARIUS.

There is no place for sorrow or fear in the mind of him who seeks Consciousness above all else.—THE ZODIAC.

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CONSCIOUSNESS.

CONSCIOUSNESS is the subject of all subjects which is to be studied, and which it is necessary to become acquainted with, if man is to make real progress. Therefore consciousness is now the subject of our consideration.

Consciousness is the origin, the aim, and the end of every great system of philosophy, science, or religion. All things have their being in consciousness, and the end of all beings is consciousness.

The question of consciousness will always be the despair of the materialist. Some have tried to dispose of the subject by saying that consciousness is the result of the action of force and matter. Others have held that consciousness transcends both force and matter, and further claim that although it is necessary to both, yet it is quite independent of either. Others have said it was not a subject about which one could speculate with any degree of profit.

Of all subjects, consciousness is the most sublime and important. Its study yields the most practical results. Through it our highest ideals are attained. By virtue of it all things are possible. On consciousness alone depends the

very existence of our life and being. Without it we would not know anything of the world in which we live nor would it be possible to know who and what we are.

What we have to concern ourselves with at present is not the word consciousness itself, but with that for which the word consciousness stands. Consciousness is not the thing which is conscious. That which is conscious is only so by virtue of consciousness, of which it is an expression.

Consciousness is the one reality on which all things depend, but we too often attach less importance to it than to some glittering bauble or passing event. Perhaps it is because of its being so constantly with us that we slight it and treat it as secondary or dependent. Instead of offering the respect, the reverence, the worship due to It, and It alone; we ignorantly sacrifice to our ever changing gods.

The mystery of mysteries, the Great Unknown, is symbolized to us by the inexpressible which we attempt to express by the word consciousness. Though some meaning of this word may be apprehended by the simplest mind yet, there has lived no one however great who has solved the final mystery of consciousness. On the contrary, as the mind continues to search, the subject becomes broader, deeper, more comprehensive and infinite, until the searcher, transcending his bodies, stands in rapt attention: for a brief moment, beyond the domain of time, on the threshold of the Unknown, in reverence and silence, he who seemed finite worships infinite consciousness. Transfixed in the indivisible, immeasurable, indescribable, he stands within yet outside the boundaries of time, until a feeling of awe, a desire to know, to comprehend, to put into thoughts that which is beyond the range of thought, to put into words that which cannot be spoken, causes the mind to waver and the vision to fail. Returning to the state where perception is bounded by limitations, he finds himself again in the present, remembering the past and anticipating the future. But he

cannot again be entirely ignorant; he worships consciousness as expressed through an infinite number of forms and states.

Consciousness is at once the most evident, the most simple, the greatest and the most mysterious truth. The universe is embodied consciousness. Consciousness is neither matter, space, nor substance; but consciousness is throughout substance, is in every point of space, and is within and around every atom of matter. Consciousness never changes. It always remains the same. Consciousness is the same in a translucent crystal, a creeping vine, a huge animal, a noble man, or a god. It is matter that is continually changing in its qualities, attributes, and degrees of development. Consciousness reflected and expressed through matter appears in each form to be different, whereas the difference exists only in the quality of matter, not in consciousness.

Through all states and conditions of matter, consciousness is always one. It never changes in any manner, nor under any circumstance is it anything else than consciousness. All matter, however, is conscious and is graded in seven states or degrees which are usually called states of consciousness, but which in reality are states of matter, and not of consciousness.

From the lowest to the highest state, the purpose of the formation and transformations of matter is to build up forms and bodies and improve them as vehicles for the expression of consciousness. The states of matter are distinct classes or degrees of the development of matter. These states make up the entire universe, from the most simple elementary matter to that refined sublimated matter of which the highest god is formed.

The purpose of evolution is the transformation of matter until it finally becomes consciousness. From its primary unformed state, matter proceeds in its development towards

consciousness, through form, growth, instinct, knowledge, unselfishness, divinity.

The first state of matter is the elementary or atomic. In this state matter is without form and is conscious in the simplest degree only.

The second state of matter is mineral or molecular. In the first state the atom whirls, and by virtue of previous development, draws other less developed atoms about it. With these it combines, condenses, crystallizes, into the concrete solid form of the mineral, and so becomes conscious of a state different from the atomic. As an atom it was conscious of its own state only, which afforded no opportunity for the expression of consciousness except in its unrelated state. As soon as the atom combines with other atoms, it increases in its development toward consciousness, guides the atoms of which it is the center, and passes from the formless atomic state of force into the molecular state of the mineral, where it develops through form. The mineral or molecular state of matter has a strong affinity for elementary matter and shows a powerful influence over all elementary forces. This power is exhibited in the magnet.

The third state of matter is vegetable or cellular. The atom which guided other atoms and became the molecule, attracts less developed molecules and guides them from the molecular state of matter, which forms the mineral kingdom, into the conscious cellular state of matter, distinguished as the vegetable kingdom, and becomes a cell. Cell matter is conscious in a different degree than molecular matter. Whereas the function of the molecule was static form, the function of the cell is growth in a body. Here matter is developed through life.

The fourth state of matter is animal or organic. The atom which guided other atoms into the molecular state, and thence into the cellular state throughout the entire vegetable kingdom, passes as a cell into the body of the animal, and

being there influenced by consciousness as expressed through the animal, functions in an organ in the animal, then controls the organ and eventually develops to the conscious organic animal state of matter, which is desire. It then takes charge of and progresses, from a simple animal organism to the most complex and highly developed animal.

The fifth state of matter is the human mind or I-am-I. In the course of innumerable ages, the indestructible atom which guided other atoms into the mineral, through the vegetable, and up to the animal, at last attains the high state of matter in which is reflected the one consciousness. Being an individual entity and having the reflection of consciousness within, it thinks and speaks of itself as I, because I is the symbol of the One. The human entity has under its guidance an organized animal body. The animal entity impels each of its organs to perform a particular function. The entity of each organ directs each of its cells to do a certain work. The life of each cell guides each of its molecules to growth. The design of each molecule confines each of its atoms into an orderly form, and consciousness impresses each atom with the purpose of becoming self-conscious. Atoms, molecules, cells, organs, and animal, are all under the direction of mind—the self-conscious state of matter—the function of which is thought. But the mind does not attain self-consciousness, which is its complete development, until it has subdued and controlled all desires and impressions received through the senses, and centered all thought on consciousness as reflected in itself. Then only is it fully conscious of itself; and to its own question: who am I? It can with knowledge, answer: I am I. This is conscious immortality.

The sixth state of matter is the humanity soul or I-am-Thou-and-Thou-art-I. The mind having overcome all impurity in its own matter and attained self-knowledge, it may remain immortal in this state; but if it seeks to become con-

sciousness it will become conscious of consciousness as reflected in all the individual minds of humanity. It enters the state of being in the minds of all humanity.

In this state the I-am-Thou-and-Thou-art-I pervades all human beings and feels itself to be humanity.

The seventh state of matter is divinity or divine. The humanity soul or I-am-Thou-and-Thou-art-I, giving up itself for the good of all, it becomes the divine. The divine unites into one, god-like humanity, men, animals, plants, minerals, and elements.

We are self-conscious human beings in the sense that the one consciousness is reflected in our minds. But our minds also reflect different states of matter which manifest as innumerable emotions, impulses, and desires. Mistaking the impermanent, evanescent, for changeless eternal consciousness, each identifies himself with the body instead of with consciousness. This is the cause of all our sorrow and misery. Through consciousness within the mind knows of the eternal and longs to unite with it, but the mind cannot as yet discriminate between the true and the false, and in its efforts to thus discriminate it suffers. Through continued effort each of us will at last reach the golgotha of suffering and be crucified between the matter of the turbulent underworld and the glories of the over-world. From this crucifixion he will arise a new being, resurrected in consciousness from the individual self-conscious mind, to the I-am-Thou-and-Thou-art-I soul of collective humanity. Thus resurrected he is the inspirer to renewed effort to help others, and the guide in all human beings who put their faith in the One Consciousness.

One hour of secret worship and silent love is worth thousands of years of outward devotion.—A. W.

THE SYMPOSIUM OR BANQUET.

LOVE IN ANCIENT GREECE.

BY ALEXANDER WILDER, M.D.

MUST we part without saying a word of the attributes of that Great Demon or Power, who is present here, and equals the immortal gods in age, though to look at, he resembles a child? That demon, who by his mighty power is master over all things, and yet is engrafted into the very essence and soul of man—I mean Eros the genius of Love. We may indeed with reason, extol his empire, as having more experience of it than the common multitude who are not initiated into the mysteries of that great god as we are. * * *

In this dialogue, the *Symposium* or *Banquet*, we have one of the completest productions of the distinguished author. Its structural beauty, its perfect diction and merit have been the theme of admiration with the thoughtful in every phase of belief, and others like Xenophon, Plutarch and Dante have been incited to attempt its imitation. The subject is itself the profoundest in the category of human qualities, relating as it does to the innermost principle of being. It is presented accordingly in different phases, the lowest and most abnormal, as well as the higher, the erotic eagerness for the excellent and absolutely good, which seems too frequently to exist as an ideal rather than in actual manifestation. In this dialogue, the philosopher has introduced an exponent to represent the various phases of love as displayed in Athenian and oriental society, taking up the grossly sensual and also the physical attractions existing with plants and animals, and contrasting them all with the superior entheasm which choice souls realize. The ethical standards of that period were at variance in many respects with those of our own modern civilization, and the dialogue was written necessarily from the former point of view. Ac-

cordingly the persons of the drama set forth different notions with no apparent disapproval which we have been accustomed to regard in a different light. Nevertheless, the philosopher has ingeniously followed them all by an endeavor to display Love in its essential nature, as truly divine. In this sentence is pointed out distinctly that notwithstanding all that may be pleaded or thought in regard to attraction and affection between individuals, love in its essence belongs to a broader field above and beyond personal and lesser aspirations.

The mode of the discourse is aptly explained by Plutarch. He declares that Plato in his *Symposium*, where he discourses of the chief end, the chief good, and is treading altogether on theologic subjects, does not lay down strong and close demonstrations or prepare himself for contest like a wrestler, in order that he may get the advantage of an adversary, but draws men on by more soft and pliable attacks, by pleasant fictions and past examples.

At the festival of the Lenaia the poet Agatho won the prize for his first tragedy.¹ The event was of course celebrated by a sacrifice to Dionysos, and a carousal with his young friends. A supper is here described as having been given by him the next day to a select number of guests, young men of distinction in Athens, and Sokrates is also included. Aristodemos meets him on his way to the entertainment, in holiday dress, washed and sandalled.² The philosopher asks him to come likewise, as he would be certain of welcome, though not invited. When Aristodemos reaches the house of Agatho he perceives

¹ Agatho became celebrated afterward for his literary efforts. Aristotle, however, criticised him severely, but Aristophanes names him several times approvingly. He was warmly attached to Euripides, and when the latter was invited to become a resident at the court of Archelaus of Macedonia he accompanied him, remaining there till his death.

² Sokrates is generally described as going coarsely dressed and barefoot. He, however, does not seem to have been neglectful of personal cleanliness and the common decencies of life. Other sages often "wore a rough garment to deceive," and made themselves conspicuous by going unwashed. Such negligence seems to have been regarded as incident to sanctity of life. The saints of India and earlier Christendom discarded bathing and clean clothing to a degree that was actually disgusting.

that he is alone. While they were going along together Sokrates had become entranced, and stopped at a porch near by where he was standing immovable, absorbed in contemplation. Although Agatho sends a servant to call him it is impossible to arouse him. Presently, however, he comes again to a normal condition, goes on to the house, and silently takes a place with the guests at the very foot of the table. The host, however, does not suffer this, but invited him to the couch by himself.³ He asks chaffingly that Sokrates will tell what he learned while standing in the porch. Sokrates evades this by remarking that he will now by reclining so near Agatho, acquire a wisdom far more abundant and excellent, as this has been attested by thirty thousand Greeks, his witnesses.

After all have finished eating, a pæan is chanted, and libations are poured out. The guests, however, are suffering from the carousal of the day before, and it is agreed accordingly that no one shall be required to drink, on this occasion, except as he may choose do so voluntarily. At the further suggestion of Eryximachos, who is a physician, the flute-girl is also dismissed,⁴ and the time set apart to conversation. He says further that Phædros, who is reclining near him, has often complained of the neglect to honor Eros, the divinity of Love.⁵ Hérakles and other divine personages, he remarks, are abundantly praised, but of the born poets not one has composed an encomium upon Love, the divinity always young. He himself agrees with Phædros in this matter, and proposes that every one shall now speak in praise of Love, beginning with the guests at the right side of the table, and taking the others afterward. The discourse is thus begun by Phædros.

³ Couches, instead of chairs and benches, were anciently placed at the tables for the guests to recline upon.

⁴ It was the custom at entertainments, that flute-girls and dancers, "singing-men and singing-women," should attend to amuse the guests. The daughter of Herodias in the Gospel "danced and pleased Herod."

⁵ The name "Eros" is used in this dialogue with little distinction, whether as Love personified as a divinity or as an attachment between individuals. It has, however, been generally translated uniformly in this paper. The term "*agape*" seems to have been adopted at a later period, to denote love and probably is from the Semitic term *ahab*.

"Love is a mighty god," he declares, "and is greatly to be admired both among men and among gods, not for a host of reasons simply, but especially because of his nativity. For it is high honor to be, as he is one among the oldest gods. For no one assigns a parentage to Eros. Being among the most ancient of divinities, he is the source of the greatest good to human beings. I cannot speak of greater benefit to a person while yet young, than to have a worthy lover and to a lover than a beloved individual. Such affection," Phædros goes on to say, "inspires manly excellence in those who entertain it, makes them ashamed of actions that are base, but ambitious of such as are honorable. There is no one so bad but that Love will make him entheast in regard to what is excellent. Men who are in love, and women likewise, are ready to die on account of the loved person, like Alkestis for her husband, and Achilles for Patroklos. Thus do I affirm," remarks Phædros in conclusion, "that Eros is the oldest of the gods, the most to be honored, and the more powerful for the attaining of moral excellence and felicity both for the living and for the dead."

Pausanias, the next speaker, takes exception to these declarations, as being too general and sweeping. They would be well enough, he remarks, if there was but one Eros, one kind of love, but now—well, love is not a single unity, or sole essence. Not being one simply, it is necessary to make distinction beforehand which of the two loves we are to praise. We all know, he goes on to say, that without love, without Eros, there is no Aphroditê.⁶ There being two Aphroditês, there is of necessity also a twofold Eros. The older Aphroditê who never had a mother but is the daughter of Uranos⁷ solely is named Urania, or the heavenly. But the younger one is the daughter of Zeus

⁶ The name of this goddess is formed from *Aphros* the foam of the sea, and *didômi*, to give. The goddess was, originally, the Astartê or Great Mother of Phœnicia, and received the name Aphroditê or gift of the foam, from having come beyond the Great Sea. The Latin name Venus, by which she is more generally known, is from the Semitic term *benwath* or mother.

⁷ Uranos, or Heaven personified. Heaven was regarded as a living divinity in all ancient worships.

and Dioné, and is called Pandemos, or common to all. Hence, Pausanias insists, it is necessary that we make our distinctions accordingly. Every action takes its character from the conditions under which it is performed. No act is right and proper of itself, but it may turn out so in the doing of it. The act which is performed after a worthy and proper manner becomes itself right and honorable; but if the case is otherwise, the same action will be dishonorable. So likewise in regard to loving. All love is not to be praised indiscriminately, but only that which impels to worthy attachments. When the attachment has its origin from the pandemian Aphrodité it is itself pandemian and of an inferior quality and it results according to whatever chance to come. This is the form of love which individuals entertain who are of the inferior sort. Such first of all, love women not less than boys; then in regard to these they love the corporeal forms rather than the souls, and then likewise, those without intelligence rather than those that possess rational judgment. For they look to the gaining of their end, and do not care whether it is proper or not. Hence it is the course taken by such persons to do whatever happens in their way, regardless alike whether it is good or bad. But the love which is inspired from the heavenly Aphrodité who first of all had no mother but only a father, and is also the older, that love is without wantonness or salacity. Hence those who are actuated by it bestow regard to male objects, loving that which is of stronger nature and possessed of mind. In this peculiar relation with boys; those may be discerned who are sincerely actuated by this superior affection. For they do not form these relations with young boys, but only with those who are beginning to show mental power, which occurs as they become bearded. When such persons form this relation, they are fully prepared for whatever may be the event, as being with them through life, living in common as comrades, but in no case as taking advantage of opportunity in their inexperience, leading them astray, deriding them for their artlessness, and planning to desert them for some one else. But there ought

to be a statute against forming such a relation with boys in order that much care may not be expended on individuals where the result is uncertain; for it is by no means certain what result may take place in relation to them whether of viciousness or excellence of soul or body. Good men, therefore, lay down this law for themselves of their own accord, and Pausanias insists accordingly that lovers of another sort should be compelled to the same thing, so far as practicable, just as they are prohibited from alliances with women of free birth. They are the ones, he further declares, who have given rise to the reproachful maxim, that to indulge a lover is a disgrace. But they say so when regarding persons of this character. They observe a disregard of fitness of times and their unrighteous conduct; whereas no act which is done modestly and legitimately is just reason for censure. In most cities, as in Elis and Sparta, he adds, this matter is simply permitted by law; but in Ionia and countries under foreign rule it is held to be disreputable. This view, Pausanias attributes to the fact that close friendship between individuals, the love of philosophic study, and fondness for gymnastic attainments are distasteful to tyrannic rulers. He cites the love of Aristogeiton and the friendship of Harmodius as having begun the overthrow of tyranny at Athens.

Pausanias argues further in behalf of his view of the subject. Loving, he declares, is by no means a simple matter. It is not of itself either meritorious or dishonorable, but is worthy when carried on properly, and dishonorable only when this is not the case. But evil and worthless is that person, the pandemian lover, who loves the corporeal form rather than the soul. He is never constant, seeing that he loves a thing which is not enduring, for with the falling away of the flower of the body which was charming him, he flies away putting to shame all his pledges and protestations. But the one who is enamored of worthy character remains a lover through life as if melted indissolubly together with one that is permanent. In view of these facts Pausanias insists upon a similar law for such worthy

lovers and those who love philosophy ought to be similar. The servitude which the lover undergoes for the one who is beloved is not regarded senseless adulation, or contemptible and worthy of reproach. The same thing is so likewise in case of the sextitude which is rendered in the pursuit of virtue. Whoever renders service to a person expecting through him to become better as regards wisdom or other excellence, is not considered as unduly humiliating himself. The two ought to be esteemed alike.

Pausanias accordingly insists that this shows the genuine merit of the relations of lovers. The one is ready to confer any favor on the other that he rightly can, and the other to yield any compliance that he is rightly able to yield to one who is qualified to communicate wisdom and goodness. Love of this disinterested character is good and honorable. When in any case, the loved one is duped by a worthless person it is still an honorable disappointment, for there was sincerity, because for the sake of virtue and to be made better there was readiness to bestow every thing. This is of all things the most worthy; so entirely worthy to please for the sake of what is excellent. This is that Love—the divine Eros, offspring of Urania, who is both himself heavenly and invaluable to commonwealths and to individual persons, inducing both the one in love and the object of love to give much attention to moral excellence. All other loves are of the other Aphrodité, the Pandemos.

(To be continued.)

The imperative "Must" is our master. Our work should be to make it "I will."—A. W.

DIAGRAM I. UNIVERSAL PRINCIPLES.

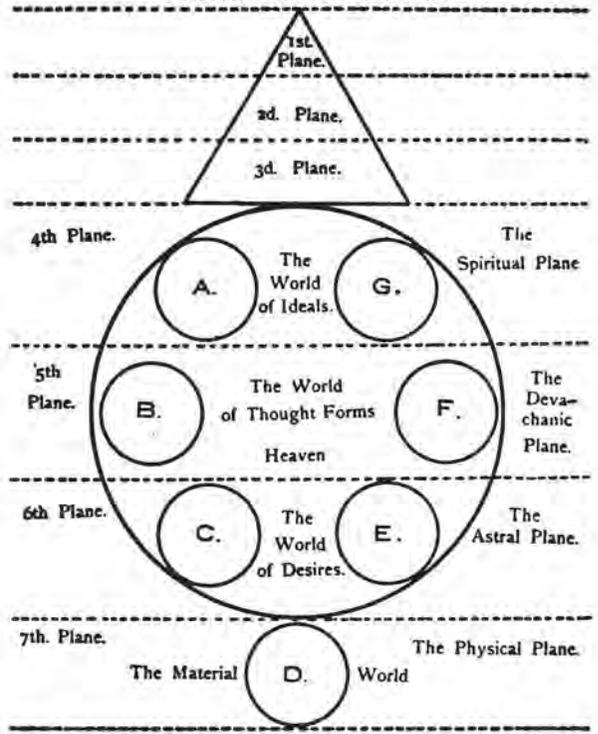
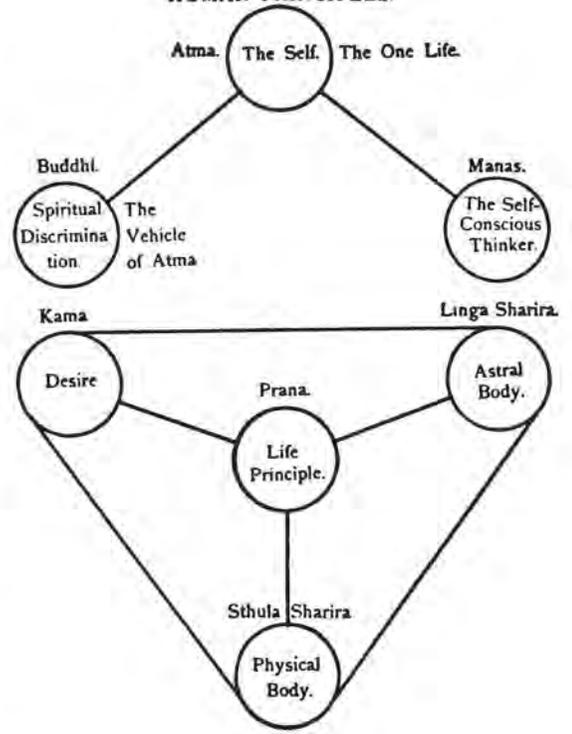


DIAGRAM II. HUMAN PRINCIPLES.



PLAIN THEOSOPHY.

BY BURCHAM HARDING.

(Continued.)

II.

THE SEVEN PRINCIPLES.

THE uniformity of Nature's designs is the best guide in studying evolution. An alternating succession of activity and repose is observable at every step from the small to the great. A seed shoots forth roots, trunk, branches, leaves, culminating in a blossom, and then dies, leaving other seeds in its inmost recesses. Similarly a world passes through its early phases of growth, the mineral, vegetable and animal states, culminating in man. The duty of man is to carry progression to a higher point and complete it by spiritualizing the forms in the lower kingdoms, elevating them by means of the infusion of his own divine nature, until they are drawn into his spiritual Self. Then, as the seed bears the astral type of the whole future plant, so the collective humanity of a dying world carries the kingdoms of nature to a world of a higher order, where they will be reproduced one by one, as the growth of the new world unfolds.

Noah in the Ark is the Biblical symbol of this great law of nature. Before the destruction by drowning, Noah, representing collective humanity, gathered into the Ark some of every species of living creatures, preserving them until the world should once more be ready.

Among the Greeks the same idea was allegorized by Orpheus, the son of Apollo, who received a lyre from his father, and by the aid of its harmony caused men, beasts, birds, fishes, trees and rocks, all the objects of nature to follow him. His wife Eurydice is bitten by a serpent (matter), and Orpheus follows her to the infernal regions, this world, and becomes the

founder of the Mysteries. He is the first musician, the inventor of letters and of the heroic meter, and the inaugurator of all that contributes to civilization and the spiritualizing of men.

The ancient Eastern teachings tell of fourteen Manus existing during the life of a world. A Manu represents collective humanity, or the World Soul, for each cycle or race, of which there are seven on each globe. At the beginning of existence on a globe there is a Root-Manu, symbolized by the large circle in the accompanying diagram. From the Root-Manu are produced six races of mankind (seven in all). At the conclusion of existence on the globe, the seven races are once more unified, and are termed the Seed-Manu, and this, after a period of rest, becomes the Root-Manu for a succeeding cycle.

As our world is now in its fourth cycle, the Seed-Manu, the progenitor of our humanity, is the seventh of the fourteen, and is known in the East as Vaivasvata Manu. He is said to have saved mankind from destruction by water, and is identified with Deucalion and Noah of the more recent records of the Greeks and the Hebrews.

Mankind is not derived from a single pair, as a too literal interpretation of the Bible allegory has led some to suppose, for there were seven primitive Adams, or races in the world; a fact clearly taught in the Kabala, from which the Bible account was derived. The "single pair" theory is untenable in face of the fact that Cain took a wife from the land of Nod, and founded a city, showing that there were other inhabitants besides Adam's progeny.

The humanity of which we are a part existed previously on another planet, and when our present world has run its course, man will proceed to a new one and beget a higher evolutionary system. The Being at the root of our world is a "unit Life;" it is the inseparable link which binds together all humanity, and cannot be dissolved. It is the force behind the whole mass of seen and unseen matter, which will cause the world to endure until this force has reached its limit of duration under cyclic law. Man himself determines the duration of the world. When

he has finished using the globe, he leaves it, taking with him the force holding all together.

The cause of evolution of the world is the Spiritual Self of all humanity which, growing from within, produces the lower kingdoms and provides conditions for progress in the various departments. It abides as the energy behind nature, propelling it forward. In its involutory course it becomes enveloped in various forms of matter, and then evolves, climbing back step by step, breaking up the solid forms, until its spiritual condition is once more attained, in which it re-becomes one Being, the purified humanity of its world. That matter can be made to lose its seeming density has been demonstrated by the X-ray, which is a premonition of the future development of human faculties.

Evolution being the work of collective spiritual mankind, in order to obtain an orderly statement of nature's processes, we have first to understand man's constitution, which is closely connected with nature in every part of its complex organism.

The older philosophers viewed man, as well as everything in nature, as possessing seven "principles," or seven different aspects. These represent the seven successive vehicles or states of matter which the One Life evolves from itself. Each principle as evolved becomes a vehicle for the higher principles to operate through. Each has an active and passive aspect, forming one of the seven successive links which connect the One Life with its outer forms. The seven principles are present in every being and object, either in a latent or an active state. The degree of advancement of anything is relative to the number of principles that it has developed into activity. For instance, life becomes active in the vegetable kingdom, and on that account is in advance of the mineral, whose dominant principle is the astral form. Again, in the animal, desire is active, which places it a step higher than the vegetable. Man is developing individual mind, and is at the head of evolution.

The higher principles which constitute the perfect human being are still latent, but man's mission is to evolve them into

activity. The division of nature and man into seven aspects is found as a fundamental teaching in the ancient philosophies; in the Hindu, Egyptian, Greek, Hebrew, as well as in early Christianity.

The seven principles (see diagram No. II), are divided into the four lower, or mortal parts of man, and the three higher, or immortal. At death, the mortal disintegrate, but the immortal continue on and through many lives on earth, assuming a new body upon each appearance. The four mortal principles are:

1. The Physical Body.
2. The Astral or Design Body.
3. The Life Principle.
4. The Principle of Desire.

These four principles are the instruments with which man is endowed while on earth. The physical body is the outermost principle through which the other principles act.

The immortal principles are:

5. The Mind, the Self-Conscious Thinker.
6. Spiritual Discernment.
7. Atma, the Self.

These three are immortal, and do not die when the four lower principles are thrown off.

A short description of these seven principles will make their respective functions clearer.

1. *The Physical Body* in itself is devoid of sense and acts solely by reflex action as may be perceived during sleep. It is made up of innumerable "lives." These lives are not the cells of the body, but are the lives of which the cells are built up. It is the most transitory and impermanent of the principles of man. Physiology shows that a constant change is taking place in the constituents of the body, even the most solid parts are changed within seven years, while other parts change within four weeks. Through the senses and the organs of action the Thinker comes into touch with, and gains experience in the world.

2. *The Astral Model* is of ethereal matter, an exact duplicate of the physical body: the latter is visible by reason of particles of matter being built into the astral model. In normal persons the astral body does not leave the physical during life, and at death remains near the corpse, but outside it, and disintegrates with the dead body. This principle contains the plan or type of the outer form, and is elastic, capable of expansion and contraction. The Capitol at Washington might be photographed to the size of a postage stamp, and yet contain in miniature every detail of the structure, from which an enlargement could be produced; similarly the astral model may be contracted, so that an acorn may possess the plan or model of the whole mighty oak. It is the astral model inherent in the seeds, which causes them to reproduce plants of their own kind. The foetus becoming the body of man is likewise moulded according to its own astral pattern, which grows with the body.

3. *The Physical Life, Vitality*, is the force which animates the body, finding its vehicle for circulation in the astral form. When death separates the astral from the physical body, the life principle, no longer unified, becomes inherent in the separate particles of the physical body, and brings about decomposition and finds its way back to Nature.

4. *Desire* has been termed the "animal soul," the highest developed principle in the animal kingdom, but susceptible of higher evolution by union with the mind of man. It is essentially the force engendered by desire. In the animal this takes the form of instinct as shown in the satisfaction of eating, drinking and self-preservation. It is a potent force in man, when united to mind, leading him either to debase himself consciously by the gratification of greed and passions, or urging him upward to the realization of his spiritual aspirations.

The next three principles are immortal and permanent.

5. *The Self-Conscious Thinker*, is the individual soul in each human being, constituting him an independent entity. It is a separate "life," yet part of the "One Life." When man

has prepared a fitting vehicle or body, through which the soul can work freely, it will raise him to a divine state of knowledge and being. Our present bodies are not adapted as instruments for this fifth principle, and therefore it sends a ray of its own essence into the Desire principle which manifests as the brain-mind. It must gradually conquer the animal nature and prepare a proper vehicle for itself, the Self-Conscious Thinker.

This principle is the seat of memory of past lives, but as few have made much progress in controlling desire, the fifth is mainly latent, but its development into activity will restore memory of past lives. At birth, the lower aspect or ray of the fifth principle enters the child, and as the brain develops, gives it power to reason and think. During life we are subject to two influences, or appear to be two distinct selves; the one we seem to ourselves to be, (the lower thinker,) and the other (the Self-Conscious Thinker,) who is trying to guide us, through the voice of conscience. This principle is our immortal Self, doomed to suffer through its connection with the animal body, but which is crucified upon this cross of matter to be the Saviour of the lower principles, and to raise them to its own spiritual state.

6. *Spiritual discernment* is the direct vehicle of the One Life, which is omniscient and embodies all knowledge. As the fifth principle possesses the memory of the whole series of lives of an individual, so the sixth embodies universal knowledge. Its possession as an active force would endow us with the faculty of knowing all things, without thinking or reasoning. It is the faculty of spiritual intuition.

7. *Atma the Self* is represented in the diagram No. II by the upper circle. It is the spiritual basis of them all, the seed from which all spring. It is of the One Life, the cause and foundation of the Universe. This is the God within us; but it remains for each person to call it into activity by doing the work of the One Life, in helping on the operations of Nature and working in harmony with her great law of helpfulness to all beings.

The Brain-mind, or faculty of reasoning, is not a separate principle, but is the lower aspect or ray of the fifth principle, the Self-Conscious Thinker, which is not able to function directly in the brain of man in its present state of development. The majority of mankind are mainly under the influence of desire coupled with a greater or less control by the ray of the Self-Conscious Thinker. This principle varies greatly in individuals and according to its degree indicates man's advance above the animal kingdom, and his responsibility. The animal acts according to its natural desires, but the reasoning faculty enables man by thought to control or accentuate his desires. Desire constitutes the "will" in animals, the mind performs the like office in man. Desire acts as a universal force, but the reasoning mind gives power to control desires; hence a man possesses personal free will. The One Life operates in the lower kingdoms as an individual force, affecting everything in a similar manner, but when the human mind is evolved, the One Life subdivides and separate God-centers begin to be produced. At death, the higher mental impulses and aspirations adhere to the next higher principle, Mind, and become immortal; the lower impulses, those pertaining to things sensual and material, adhere to the next lower principle—Desire. For further information respecting this part of man's nature, read "The Connecting Ray," in "Brotherhood, Nature's Law."

The three higher principles, are the basis of the Trinity which is common to all religions. The seventh principle is the Father, the Cause of all; the sixth is the Mother, the embodiment of the spiritual ray; and the fifth, the Son, an individualized "life" or Soul, an emanation from the universal Soul, the sixth principle, yet a part of it. The two higher principles pervade everything in nature from the mineral upwards, but only in man is the fifth principle found in an active state. He is the flower of evolution, a specialized soul, an individualized God, if he will claim his birth-right and carry out his destiny. The four lower principles are the instruments used by the Soul to come into contact with this lower world. The Soul is always

with us, but until we provide a body through which it can freely act, its usefulness is impaired. At death the lower principles disintegrate, each leaving a seed, which seeds are brought together at re-birth to produce a new body. That which is true of man, applies equally to worlds.

Comparison of Diagrams I and II shows the close similarity which exists between man and a world; in fact man is a miniature world.

The principles in man are part of the corresponding globes or planes of the world-chain, enabling the soul to be conscious on each plane, although our brain-mind may not necessarily participate in the knowledge. The soul operates through the different principles on their corresponding planes in a definite consecutive manner. It acts through the body while we are awake, and through one of the other principles during sleep. Could we consciously follow ourselves during sleep, we should become acquainted with doings on another plane. Some dreams are faint recollections of scraps of real acts which we have been engaged in, that have become impressed upon the brain and are recollected upon awakening.

It is no uncommon thing, for one who possesses the power to concentrate his thought, to ponder deeply over some abstruse problem of philosophy or mathematics, which becomes impressed upon the brain before going to sleep. The solution of the problem which had eluded him previously, will come as a flash in the morning; for during sleep the soul was released from the imprisonment of the body and could "go home" and bring back knowledge, if the brain be fitted to receive it. In a similar manner after death, the soul having discarded the lower principles, acts through the higher, and is conscious upon the corresponding globes or planes.

CAPITAL PUNISHMENT.

BY DR. FRANZ HARTMANN.

“Thou shalt not Kill!”

ONE of the greatest defects in the public morals of the United States (leaving the less progressed countries out of consideration) is the non-recognition of the sacredness of life and the tolerance of that antiquated custom of capital punishment, a remnant of the dark ages, during which vengeance was regarded as justice, and where it was supposed that God was so helpless and impotent that fallible mortals and sinners had to administer his justice, he himself being incapable to punish the transgressors of his laws. Especially detestable is the mode in which executions take place in New York, for there the universal life-giving power of electricity is prostituted to the vile purpose of destroying the life of fellow-beings, to say nothing about the frequently occurring cases when the death-dealing machinery is out of gear and the criminal or perhaps insane person, is put to an unjust torture, not provided by the “law,” and burnt alive before the electric current kills him. And all this is still more horrible and objectionable, if the victim is afterwards found to be innocent, as was the case with the supposed murderer William Bloch, which was a legal murder caused by mistaken identity.

The worshippers of capital punishment and legal revenge bring forth three excuses for continuing this barbarous custom; namely:

1. The necessity of complying with the demands of justice.
2. The convenience of rendering the culprit incapable of doing future harm and thus protect the public.
3. To frighten evilly inclined persons from committing similar deeds.

All these three pretexts are illusive and based upon false conceptions and ignorance of natural laws, as will be clear to every metaphysician.

I. Legal enactments and divine justice are two different things and not always in harmony with each other. God makes no legal enactments, his justice is unfailing and the result of the action of eternal law; legal enactments are made by short-sighted human beings and the result of the real or imaginary requirements of the times. Those who know how elections are made, will realize that our legislators are not all sages and saints and not in possession of divine prerogatives. If a man or a body of persons arrogate to themselves the power to decide about the question whether a human being is to live or to die; they commit the crime of blasphemy and take upon themselves a correspondingly heavy responsibility.

Seen from a true religious point of view capital punishment is nonsensical; because a murder cannot be remedied by committing another murder, be it legal or not. Moreover the Christian Religion teaches that we should not kill, and it makes no exceptions in regard to criminal or insane persons. It says that God does not wish the death of the sinner; but his conversion, and by executing a criminal we act contrary to this command and commit the greatest act of injustice, depriving the culprit of his life and of the opportunity to change his character and become a wiser and better man. Moreover the law of Christianity is love and charity, and how can those who believe in eternal hell and damnation be called "Christians," if they act so contrary to the law of charity that they advocate the system of sending criminals to a place of torture from which no redemption is possible? "Mine is the retribution, says the Lord." So teaches the Bible, and a Christian has no right to usurp the prerogative which God claims as his own.

Seen from the point of view of the materialist who believes neither in a life after the death of the physical body nor in purgatory or hell, the idea of "capital punishment" being a punishment must necessarily appear nonsensical. To him it will be merely a cessation of suffering and more preferable than a life of misery in a dungeon. The only thing that might be considered a punishment in such a case would be the fear of death

before the execution. But, supposing that the condemned criminal has no fear of death; capital punishment will be to him nothing to be dreaded. If one is a disbeliever in a state after death, any idea of *post mortem* punishment does not enter into consideration.

II. There is no doubt that the public has a right to protect itself against criminals and maniacs; but our modern civilization is sufficiently provided with fortresses, dungeons, workhouses and prisons of all kinds, to take good care of dangerous persons and prevent their escape, without the necessity of killing them.

But now the question arises, whether the killing of an evil-inclined person does actually render him harmless, and this the metaphysician denies. If a murder is committed, it is not the body of the murderer that instigated the killing. The body is merely the instrument of the real culprit, the inner man or the "soul" and the soul cannot be executed. The legal executioner or sheriff, together with the attending physicians, etc., appear in such a case to be playing the role of a dog which furiously snaps at the stick with which he has been beaten, imagining thereby to destroy the beater himself. Even a superficial acquaintance with the constitution of man in his aspect as an ensouled being goes to show that the power which lifted the arm of the murderer and caused the killing, namely his will and thought, cannot be destroyed. Ideas cannot be killed and the instincts or will-force which executes these ideas or seeks to execute them survives after the death of the physical form. Not only does an evil thought not die when the body dies; but it becomes more free in its action after such an event and is then no longer restricted or guided by reason. It becomes a blind force, a current of thought capable to enter any sensitive organism and thus to obsess and induce other persons to commit a similar crime. In this way instead of only one instrument, it may now find several instruments for carrying out its purpose, as has often enough been observed, when after some criminal had been executed for some peculiar crime,

numerous other crimes of a similar nature occurred. There have been in fact whole epidemics of crimes, caused in this manner by psychic infection.

III. This argument hardly deserves any notice; because it is well known that neither public executions nor the accounts which are published thereof ever prevented other criminals or insane persons from committing similar crimes. On the contrary, such scenes harden the heart, and descriptions of them are liable to demoralize the people. They make them familiar with bloodshed and on the whole, criminal stories often serve as practical instructions to evil-inclined persons how to evade the law. Moreover everybody knows that no criminal has ever been punished unless he has been caught. The punishment may therefore be considered as a consequence of having been so stupid as to allow oneself to be caught, and it is reasonable to suppose that everyone committing a crime does so in the hope of not being detected.

Concerning the disadvantages resulting from capital punishment; they are of two kinds, namely such as are suffered by the soul of the executed person and such as concern the people.

The consequences resulting to the soul of the criminal will differ according to the conditions in which he enters the astral world. If he was innocent or insane, his condition will differ very much from that of one who leaves this world full of passion or fear and filled with thoughts of revenge for the injustice done to him. To examine these different *post mortem* states would take us too deep into the mysteries of occult science.

The consequences to the public are also more or less deplorable, according to the nature of the case. Cold blooded killing, even if legalized by law, is a worse crime than a murder committed in the heat of passion, and as according to the law of divine justice the consequences of every evil deed fall upon its originator; these consequences consist in creating impurities in the spiritual atmosphere of the country, which produce moral and even physical diseases, to say nothing about the

horrid elementals, vampires and ghouls which are attracted by the emanations of human blood and which feeding thereon grow in strength to the detriment of sensitive persons, causing hysterics, epilepsy, obsession, etc., etc.

Furthermore it is proved by experience that cases in which innocent persons are convicted and executed are by no means very rare and if such a person has been legally murdered he cannot be brought back to life again. In certain countries, for instance Persia, castration or the loss of some member, often takes the place of capital punishment and this procedure appears more reasonable than the other method.

To imprison criminals in solitary dungeons, where they are left to their own imagination until they become insane, is equally nonsensical. It would be better for them and perhaps for all, if they were killed immediately; for the criminal in his solitary den, having nothing to divert his mind from his thoughts of revenge, evolves evil thoughts which attract corresponding evil influences from the astral plane, and they gaining in power thereby, again exert an injurious influence upon others.

A great deal might also be said about the demoralizing influence of prisons where persons of all classes and kinds are put together and compelled to perform some soul-killing labor.

Crime is a disease closely related to insanity, and ought to be treated as such. Even for the worse criminals a properly conducted insane asylum, guarded against possible escape, would be the proper place for effecting a cure; but for the purpose of introducing such reforms all thoughts of revenge or "punishment" would have to be abandoned and we would have to realize that the object in treating with criminals is not retribution and retaliation, but education and improvement of character. The greatest obstacles in the way of these useful reforms are the ignorance of the constitution of human nature, old inherited prejudices, bigotry, the vain glorification of self and the want of a truly christian or theosophical spirit.

THE FIRST DEGREE OF MITHRAISM.

BY PHIQUEPAL D'ARUSMONT.

PART I.

EPHESUS.

ACT II.

SCENE I.

(Continued.)

(Stage Directions.)

(Full daylight. The scene represents a Babylonian tower of six superimposed stories, and from the summit of it a light flying bridge reaches off to the right into shining clouds. For purposes of the stage this may be painted on a curtain which could, for the succeeding scenes be dropped one story each time, so as to give the impression that the action takes place each time on the next higher story.)

On the ground floor (at the back of the stage) are two doors into it, left and right. On the left one is sculptured a Lion, on the right one, a Scarabeus. In the centre between them stands a bull, chained to the wall by a heavy chain around his neck. During the remainder of the Scene he occasionally paws and snorts. It is shining bright daylight. The Archimagus and the Archimaga stand L and R, each before one of the doors; both are covered with an ample deep blue robe hiding the arms, which are seen later when, at the right time, they drop their robes. Each of them has two large wings. On the summit of their helmet-like conical caps are emblems (if possible lighted by electricity) of moon (Archimagus), and sun (Archimaga.) The conical caps of the Initiators are seen to be surmounted by stars, one each. An altar stands before Archimagus, and one before Archimaga. On a suitable stand in the centre between the altars, is a basket or vase containing neatly cut pieces of bread. On each altar is a vase containing pieces of a semi-solid paste of a light-brown color. Behind

the altars, in the centre (therefore in front of the chained bull, and just out of his reach) is a shrub of silver-gray leaves, in a suitable pot, on a small stand. The Initiators stand in a line, facing the audience, from the Archimagus and Archimaga respectively, to the respective sides of stage, men to left, women to right. The Neophytes face the altars, and also separate, the men before the right (or Archimaga's) altar, the women before the left (or Archimagus') altar, being so directed by the nods and gestures of the Initiators. When all have taken their proper positions Archimagus speaks as follows.)

A.-magus. Welcome, my children, to the light of day!
 Ye have discovered how to leave the gloom;
 Each one of you announced a serious truth:
 For, Thinking, Meaning, Exit, Steadfastness,
 And Self-dependence, helped by Scepticism
 And Death-of-Prejudice:—all these are steps
 To meriting release from Ignorance,
 Which all of you shall even now attain.
 Therefore you learnt, by listening right still,
 To hear your Initiators whispering.
 In vain ye wandered through the Caves of gloom!
 When first ye entered, had you listened well,
 Your Initiator's whisper would have saved
 The agony, the pain and the despair
 Of those dark hours. Ye would immediately
 Have found your way unto this Liberty.
 But on you stumbled thro' the endless gloom
 As if ye loved to suffer and to err.
 Listen unto the Inner Guiding Voice!
 This is the way to Freedom and to Truth!
 This have ye learnt, and never shall forget!
 So even now shall you invested be
 With you success's well deserved reward.

(Each of the Initiators produces from beneath his or her robes a sword, with which each removes the crown from the head of his or her respective Neophyte, and then again offers

the crown to him or her on the sword's point, with these words:)

Accept, O Neophyte, thy well-won crown,
Upon the sword that marks thy warrior's rank,
That thou may'st royally support thy crown.

Neophytes; (each individually).

Rather than take the sword, I'll lose the crown.
My crown is Mithras, Truth, and needs no sword.

A.-maga. Well said, children. Yet shall ye have the crown,
The only crown a man may rightly wear,
If not right now, yet when the vict'ry is won.
All earthly crowns are only such because
They are the shadow-symbols of some Truth.
Had ye accepted it upon that sword
It had been torn from ye by other swords.

(Attendants with drawn swords feign to spring on the Neophytes, who do not flinch. The Attendants then throw the sword down before each Neophyte, who tramples on it, as suggested by the following line.)

Which now ye may tread beneath your feet.
Warriors of Mithras! Do ye ne'er forget
Your only enemies henceforth are Lies,
Not men and women, who your brethren are;
In them a Lie you may well fight—not them.
And since not yet ye may receive a crown,
Now take this sacred Sphere as Symbol of
The higher fruitfulness by whose desert
The crown by you at last shall be deserved.

(Archimaga gives to each Neophyte an egg-shaped golden ball.

At a sign from both Archimagus and Archimaga respectively, attendants of the same sex as the Neophytes on each side lead them off into the wings, and immediately lead them back, having removed their outer garments, so that they re-enter with bare arms, legs and feet, the hair done up close to the head, and the male Neophytes having their beards cut.

They are led up to the altars, on their respective sides, Archimagus and Archimaga step forward, and from holy water in a vase on the altars sprinkle the Neophytes. The attendants robe the Neophytes each in a tunic of a white horse's skin. They are motioned to kneel, which they do; they are motioned to raise their arms, which they do. They then all together repeat the lines of the Oath, line by line, after the Archimagus and Archimaga.)

A.-magus. I swear the Mysteries never to reveal.

A.-maga I swear to use their Knowledge but for Good.

A.-magus. I swear t' abjure the Sword in all its forms,
I swear to fight Hypocrisy and Lies,

A.-maga. I swear to Educate and Cultivate,
I swear to preach the Ministry of Truth.

(The Archimagi heat red wax in a brazier and seal them on the forehead, with seals bearing the letters C. M.)

A.-magi. We seal you unto Mithras—that is, Truth;
We seal you unto Chrestos—Best of Truths;
We seal you unto Scientific Search;
We seal you unto Learning, Knowledge, Art;
To show that all your faculties and life
Shall be devoted unto speaking Truth.
Arise, O Centaurs: Horsemen, Warriors.

(Archimagus says "Amazons," where Archimaga says "Centaurs." On a motion, the Neophytes arise, and stand around their respective altars, men to right, women to left.)

A.-magus. Now that ye Neophytes are sworn and sealed,
And no more Neophytes, but Initiates,
It is your duty and your privilege
For each to offer on the altar bread,
The strengthening bread of Immortality,

A.-maga. And to receive it back parturient with
The sacred, spiritual, deathless drink
Of mingled figs, and gall, and curdled milk.

(Reverently the Initiates each takes his piece of bread from the vase in the middle, and, after re-aligning before the altar

on his side with his fellows, kneels, and offers his piece of bread. The Initiates come up behind the altars, take it from each, dip it into the Sacred Vase, and return it to his or her Initiate, who consumes it silently. The stillness is suddenly interrupted by blasts of trumpets blown by the Attendants. Startled, the Initiates look up, and see that Archimagus and Archimaga have both of them dropped their blue robes, and stand forth fully armed, in sandals, girdle, bows and arrows hanging behind their back, club-like sword, lance, and as a breastplate, the symbolic Mithraistic "Ear of reddish brass" called "harp," hung by a cord around the neck. They come forward and stand between the altars where the bread vase stood, which is removed by attendants.)

A.-magus. Now strengthened by the bread of life eterne
 O Initiates, who're now incapable
 Of wrongly using all these arms of flesh,
 Behold: ye must make ready for a fight.
 Which fight? Th' eternal fight of life.
 For be ye sure that when ye left brute force,
 Ye did not enter on a life of ease.
 Behold, before ye came, ye were at peace,
 Your sluggard Conscience not rebuking you.
 But now that wakened Conscience in each one
 Demands from each of you divinity
 You need this girdle here of Chastity.

(The Initiators, coming around the outer sides of the Altars endue their respective charges with the arms mentioned.)

Ye need the sandals of Decision firm,
 The sword of wise Discrimination,
 The bows and arrows of the tireless Prayer.
 The breast-plate harp of full Sincerity,
 The Star-crowned helmet of your Destiny.
 So shall ye, wrestling, conquer, in yourselves
 Yon fearsome bull who stands before you there
 (pointing to the chained bull.)
 Whom ye must conquer ere ye can progress.

Well might you tremble, doubting the result
 But that before you Mithras fought the Bull.
 His chariot sped on wheels of Holiness
 And drawn by horses white, whose skins ye wear.
 Holy Sraosha on his right hand drove
 Strong Rashnu (Justice) on his left hand fared,
 Wherefore I wear the Moon, and she the Sun.

(Pointing to Archimaga.)

Your Initiators are the Fravashis
 Whose kindly ministrations stand round you.
 And on the Altar ye behold the fire
 And there the bull betokens Victory
 And Wisdom's Power, beckoning you on.
 Wherefore the "M" stands on your forehead sealed.

(Archimagus gives place to Archimaga, who continues.)

A.-maga. But on your foreheads too appears the "C"
 For Mithras is the Chrestos, Best of Truths.
 The fool said in his heart, "There is no God";
 But Chrestos-Mithra has a thousand eyes,
 And sees and hears whoever tells a Lie.
 None can from his own Conscience run away;
 Hearing, and eyesight, wisdom, swiftness, strength
 He takes from him who has denied its Voice.
 Chrestos is Guardian of all Covenants,
 For here we worship all the human souls
 Of men or women, early born or late
 Whose Consciences have struggled for the good
 Or who have sworn to struggle evermore.

A.-magus. My children, now ye fully understand
 Why ye were sealed with letter "C" and "M."
 The first who took his oath was Mithra, too.
 Like you, He consecrated all his life
 To do Ahura-Mazda's will of Truth,
 And like a warrior fought to Save the World.
 Wherefore Ahura took him for a Son,
 As ye have now adopted been by us:

O Amazons, your Father will I be,
 Like you, O Centaurs, by Archimaga
 Have been admitted to the higher life,
 Just as your fleshly mothers brought you forth
 And initiated you into the World.
 Wherefore we both wear wings to show to you
 We would initiate you to the Sky.
 Behold, I stood before that left hand door,
 Before the right one stood Archimaga.
 My door is sculptured with a lion's form,
 Which symbols the ascent of men to God,
 Guarded by me, who wear the shining moon.
 Unseen above doth Mithra hold the Scales,
 And sends down Helpers by the other door
 Whose Scarabeus symbols heavenly Light,
 Guarded by Archimaga with the Sun.
 This six-winged tower shows you six degrees
 Ascending which ye may go on that Bridge
 Into the realms of air, as yet unseen.

(Archimaga, breaking the shrub into sufficient twigs to give each Initiate one.)

A.-maga. This is the month of April, when the Spring
 Afresh begins to wake all Nature's life
 Which shal! support men in winter months
 If garnered safely by hard human work.
 Wherefore I give you branches to denote
 The Tree of Life which flourishes on high,
 Of which, we hope, you all shall yet partake.
 When, entering by that Door, ye climb the Sacred
 Mount
 Where Mithra dwells, so that there is no night,
 Nor any tears, for Chrest himself gives light.
 Mithra means Friend, whose body is the sky
 Whose star-embroidered robe ye represent,
 Since stars are soldiers of the heavenly host.
 Turn therefore North-wards to your Heavenly
 Friend,

The Polar Star, and hourly make this prayer :
 "O Lord of Hosts, give Knowledge unto us,
 Quickness of tongue, and wise Sagacity ;
 Give holiness of soul, good memory ;
 Give understanding that will ever grow,
 The simple understanding of the wise."

A.-magus. Your Girdle, *Kosti*, stands for chastity,
 An ancient Symbol—for the worldly bridegroom
 e'er

Loosens the zone of her he made his wife.
 Here is this zone regirded round your loins
 Because the search for Truth needs chastity,
 That you abstain from all entanglements
 Of nature personal, and live henceforth
 For Principle, and Reason, and for Truth.
 Of course, if you refuse to fight with men,
 And turn the other cheek to those who smite,
 Ye cannot hope to gain this world's success.
 Ye will be poor, and fortunate indeed
 (The Gods will see to that) if ye remain
 Free and untroubled : but ye will be free
 To put your whole attention on soul-growth.
 The Gods will fight for you, if you will fight
 Your lower nature, and the Pow'rs of Air.

A.-maga. But once a year these Rites begin : because
 It takes a neophyte a month to pass
 Each one of the twelve grades before he comes
 Unto the "Apotheosis" Golden Throne.
 This month, my children, shall ye spend near us.
 You Sacred Centaurs, and dear Amazons.
 Preparing gently body, soul and mind
 To enter in the further mystic Gate.
 And every morning you should watch the dawn
 And learn to know the constellation
 Through which the Sun is passing on its way
 Around the ecliptic's noble twelvefold path.

Those stars, oh treasure in your hearts of hearts,
The Sign of the Horse shows forth the Brain
Divine,

Wherefore live much in watching and in prayer
To learn the meaning of the heavenly host.
And now we part. Wherefore we'll raise the Hymn
Unto Ahura Mazda, the God of Truth.
This is the password of the First Degree:
The God of Truth, Centaurs and Amazons.

(The Archimagi make a signal, when the priests chant the following, singing it again after each line the Archimagi utter.)

Priests. With all good thoughts,
With all good works,
We draw nigh to Thee
O God of Truth.

(The Archimagi sing the following ancient hymn.)

A.-magus. Of the good thoughts and words and works which
here and elsewhere,

A.-maga. Have been done or will yet be done,
The praises and propagators are we,
That we may belong to the Good,

A.-magus. That which we believe, Ahura Mazda, to be pure
and fair,

- That will we think and say and do:

A.-maga. This course sincere and without parable,
Is the best among the works of men for both
worlds.

(To be continued.)

HEALTH CONTAGIONS.

If physical and mental disease is contagious, so is physical
or mental health.

NANA JIVA VADA KATTALAI:

OR

PHENOMENA IN PURE SPIRITUAL BEING.

TRANSLATED FROM THE TAMIL, AND COMMENTED UPON

BY SRI RAMANATHAN OF SUKHASTAN.

(Continued.)

TEXT.

9. The desire-phase of primeval Nature divided itself into innumerable forms of unspirituality (*avidyā*), of varying degrees of intensity.

(Like a seed which is the cause of a tree), these unspiritual entities (*avidyā*) are the causal bodies (*karana śarīras*) of bewildered spirits (*jīvas*).

Avidyā literally means non-knowledge; that is, want of knowledge of the *spirit*. One may have a vast amount of knowledge of the world helpful to the development of bodily comfort or sensuous happiness, which is as fleeting as it is un-elevating, but as such knowledge does not lead to a knowledge of the spirit or to the attainment of spiritual happiness which is permanent and uplifting, it is said to be *avidyā*. The *Vājasaneyā Samhita Upanishad* declares that "those who worship *avidyā* (those who think that sensuous life or the gratification of the senses is happiness) enter into blind darkness, and those who are devoted to *vidyā* (those who think that worldly learning or the knowledge which rests on the reports of the senses is the grandest possession in life) enter into greater darkness (lose themselves by the pride of learning)."

What will save man from the captivity of desire and its spasms of sorrow and carnal joy is knowledge of things spiritual.

"There are two vidyās worth knowing," says the *Amṛita Bhindu Upanishad*, "the pranava (the Om sound or first vibration in the Supreme Spirit) called sound-form spirit (Sabda Brahma) and the Supreme Spirit (Parabrahma) Itself. He who understands Sabda Brahma or Om attains Parabrahma."

Avidyā is that unspirituality or worldliness which causes spirit to be in a muddle, whereby the conditions, qualities or functions of one thing are attributed to another thing. To mistake a rope for a snake, the glitter of the mother-of-pearl for silver, the stump of a tree for a man, or to think that the colors in a crystal drop are its own, instead of reflections from surrounding objects, are due to this muddle or confusion (brahma) of the spirit. Even so, to fancy that the body, which is unspiritual (anātma), is oneself—is "I"—and that the instruments of knowledge and action, such as the senses, the faculties or thought and discrimination, and the breaths of life that carry on the work of digestion, nutrition, and the like, are the self or "I," is confusion (brahma) or muddle perception (bhrānti). Such expressions as "I am stout," "I am thin," "I am young," "I am old," "I am an Englishman," "I am an American," "I am a citizen," "I am a male," "I am a female," "I am John," "I am white," and the like, are all wrong attributions (āropa) of the conditions of the *tangible body* (sthūla deha) to the spirit.

The following expressions illustrate attribution of the conditions of the *senses* to the spirit—"I am deaf," "I am dumb," "I am blind," and the like.

The following expressions illustrate wrong attribution of the condition of the *vital breaths* to the spirit—"I am hungry," "I am thirsty," and the like.

The following expressions illustrate wrong attribution of the condition of the mind or faculty of thought to the spirit—"I am angry," "I am miserly," "I want," "I am engaged," "I am the doer," and the like.

All these forms of foolishness or muddled perception (avidyā) must be removed by vidyā in the highest sense of that

term, namely, knowledge of the spirit. Sankarācārya Swami says—"Vidyā is the knowledge of the true properties of things —(yathārtha jñāna)."

To know the true properties of each thing and to avoid confusion in the assigning of their respective properties or qualities to things in us or about us, is vidyā.

One who knows the qualities of a man and of a stump, and who therefore will not assign the qualities of the one to the other, is said to have yathārtha jñāna or true perception. Even so, whosoever knows the nature of the spirit and its bodies, will not mistake the properties of the bodies for himself.

"Of all classes of knowledge (vidyās) that knowledge alone is worthy of study which is a means to attaining freedom from confusion. All other vidyās except ātmā-vidyā (spiritual knowledge) should be abandoned by one who is ripe for it. That alone will cleanse his spirit."¹

The spirit in avidyā (worldliness, foolishness) is attached to sensuous enjoyments (vashaya sukha), that is, enjoyments resulting from each of the senses perceiving its own objects. The perceptions of the senses, classified and stored in the mind, constitute "worldly knowledge"; and sensuous or "worldly" enjoyment means the pleasure that arises in the mind when each of the senses meets, and has its fill of its own object. When the foolishness (avidyā) of the spirit is replaced by true knowledge (ātmā-vidyā or yathārtha jñāna), it will be found that sensuous enjoyment is essentially different from spiritual enjoyment. Those who have awakened to the spirit bear testimony to this fact. They declare that the so-called enjoyments of the senses are in the nature of pain when compared with spiritual enjoyment. It is indeed true that the vast majority of mankind are stalking phantoms, mistaking the unreal for the real, and that this condition of things is due to the spirit being in avidyā.

The author speaks of avidyā as the rajas guna of prakriti—

1. *Bhashya Hrīdaya*, 1.

the desire phase of primeval nature. Sankarācārya Swami defines avidyā to be the prakṛiti which is *mainly* of rajas guna, and says in another connection that avidyā is the malinā śakti or impure part of sattva guna. Our author, having in section 7 spoken of the birth of Íśvara from māyā as a likeness of the Supreme reflection in it as if in "lucid water," speaks in section 10 of the birth of jivas from avidyās as likenesses of the Supreme reflected in them as if in "muddy waters." The fact is that the sattva, rajas, and tamas gunas, are allied to each other and that none of them is without an admixture of the others.

Māyā is continuous, indivisible and uniform all through its height and depth, length and breadth. It is uniform. When the Supreme shed His Being and Power on it, there was reflected throughout māyā only one Íśvara, the Antaryāmi. But avidyā or desire is of many kinds. It is therefore multiform. When the light of the Supreme fell upon atoms of desire as upon millions of clouded mirrors, each of them dimly reflected a likeness of Him, which the author speaks of as reflections in "muddy water." Hence muddles perception, and all the *bhrānti* or confusion which mistakes sorrows for joys, bodies for spirits, the transient for the permanent, and the impure for the pure. These mistakes or fancies (*mūdhā buddhi*) are the effects of avidyā (*avidyā-kāryas*).

Unspirituality, or foolishness, or desire (*avidyā*), says the author in the language of the sages of India, is the *karana śarīra* of jivas, the causal body of worldly spirits. This means that the subtle and gross bodies, called respectively *sūkśma*, and *sthūla śarīras*, are *necessary* consequences of unspirituality (*avidyā*). The connection as cause and effect arose out of the circumstances that nature manifested itself as worldliness or desire-particles at the time it pleased the Supreme Being to shed His light in them.

The atoms of unspirituality (*avidyā*) or worldliness, upon which the light of God fell, were quickened with intelligence of a very partial description. Mixed up with desire, such intelligences fancied that the desires which were glowing within

them as want of, or craving for, something sensuous or worldly, were themselves. This sense of worldly want (*āsa*) is spoken of by sages as a "body" which necessitated the formation of two other bodies called the subtle body and the tangible body. Hence *avidyā* is the *karana śarīra* of the *jīva*.

The necessity for these two bodies arose from the interposition of the Deity to dissipate the fleshly or earthy element from His children—His own likenesses embodied in the unspiritual base called *avidyā*. In His supreme wisdom, He willed that whenever and wherever beings with a sense of worldly want exist, they should have the help of other intelligences to bring home to them the degradation of that state of unspirituality, and in execution of such decree, He established a necessary connection between the aided and the aiding intelligences as cause and effect (*karana-kārya-sambhanda*.) The body of worldly want (*avidyā*) thus became the cause or "causal body" (*karana śarīra*) of not only the marvelous system of twenty intelligences known as the "subtle body," but also the not less wonderful organization of nerve centers and thousands of nerve channels in which those intelligences function, for the common purpose of bringing the fallen spirit—the spirit in *avidyā*—into contact with the objective universe in different spheres of knowledge and action, and giving it the opportunity of gently abandoning its association with the corruption of *avidyā*. The necessary and immediate relation between *avidyā* and the subtle body, and that between the subtle body and the gross body, and that between the gross body and the objective universe, form together an immense net-work of causes and effects, which nothing that is unspiritual can ever escape. This net-work is the "Law of Causation" impressed by the Lord of all mercies on the expansion or *prapañca* called *jīveśvara-jagat* by the sages of India—that is, the aggregate of partial intelligences, the ruler of them, and the universe in which they live and move.

(To be continued.)

THE CITY BEAUTIFUL.

By E. B. GUILD, A.M., M.D.

PART II.

THE MESSAGE TO THE CHURCH AT EPHESUS.

EPHESUS was a city in Asia Minor, at which was located one of the Christian assemblies, which were later known as churches. The theologians and church historians and writers have been wont to consider this name simply in its historical aspect, and so have found nothing in it other than the mere historical allusion. There is much more in the word itself, and especially in the symbolical use of it in this chapter. The word Ephesus, is derived from the Greek root *pha*, "light," *phao* "to shine," *phaino*, "to come to light," and we have our anglicized form phe-nomena, things which have come to light or manifested. The generic sense of the root is *light*. Ephesia is literally "light from"; and the spirit in man is a light from the Supreme. In the Sanscrit is the root *bha*, whose generic sense is "being." The Greek and the Sanscrit roots are probably closely related, if not identical. The root or essence of being is Light. Light in manifestation is existence. Ephesus corresponds to Spirit incarnated.

In the gospel according to St. John, the Apostle says, "that was the true light which lighteth every man that cometh into the world." This Light, coming into manifestation, is in the human being, the Spirit incarnate. It is the essential or real man; the enduring Self. This it is that changeth not but standeth ever as "he that was, and is, and is to be." It is That. It transcends all qualities, for qualities belong only to the vehicle of it's manifestations; the instrument through which it expresses itself. It is consciousness; it is the Divine spark in every human breast; it is spoken of by the ancient mystics as the Divine Ray. It is that of the Supreme, which, as yet, but

faintly illumines the soul. The body in which the spirit incarnates stands forth separate, apart from other bodies. The purpose of living is to evolve and perfect an instrument through which spirit finds expression. The later messages explain how this is accomplished.

The church is "ekklesia," an assembly, a calling together. The organs of the human body are assemblages of molecules, as the molecules are assemblages of atoms. The body is itself an assemblage or organs. The "angel of the church," is the messenger, the one sent, the annunciator. As we have already seen, the "Divine Ray" is the messenger—the emanation of the Supreme. It is the angel. It is this which is the unchanging identity, and is incarnate or embodied in matter, for the purpose of attaining unto individual self-consciousness. Referring to this attainment by Jesus, the Christ, the great apostle speaks of him as "God manifest in the flesh."

The Angel of the Church at Ephesus, is then, the Divine Principle; the messenger from the Most High; the one emanation of the Supreme. It is the fundamental identity of every human being, remaining ever the unchanging and unchanged observer of all the vicissitudes of life, and the events whose onward rush gives rise to the fiction of time. Time is not in itself a reality. What we call time is only the reviewing by the unchanging and eternal consciousness of the transformation of forms and their successive re-arrangement.

That Consciousness is ever unmanifest because it transcends all manifestation. Its vestures are sevenfold, and grow less and less subtle, less and less ethereal, until the material plane, the world of manifestation, when matter and form become the vehicle of its expression. It is the Spirit in the triune division of man into "body, soul and spirit." Spirit is the one ultimate principle which pervades man in his entirety, permeating its vestures, which are his bodies, in a degree varying according to the fitness of each to express it. Spirit expresses itself more fully through the soul, less completely through the intellect, or higher aspect of the mind, and less and less per-

fectly through the grosser vestures, down to the physical body, which is the grossest of all.

In order to reach a clearer appreciation of the truth and great wisdom in this and the succeeding messages, let us draw the distinction between the individuality and the personality. The individuality is that of the human being comprised in the triad, spirit, soul and mind. Here lies the identity. The person is *persona*, the mask, the make up of the actor, while the individual, the Self, is the actor. He remains the same actor, though he play many parts.

The word "existence" is from the Latin words *ex* meaning "from," and *sto* "to stand," and existence is, standing out from. Existence affords the opportunity and means for the self to evolve so perfect a personality, that it finally becomes at one with the Self, which thus makes for itself a perfect instrument for its own expression. Time even as a relative term is only for the accomplishment of this one great purpose. Spirit is in no way affected by, or subject to, time. Time is only the "x" in the equation whose ultimate is the perfect manhood.

The perfect manhood is the spirit which has completed for itself a perfect vehicle.

What are ages, and æons, and eternities to the infinite Consciousness. They bear no relation to it, but only to the changing forms and their duration in the great evolution.

Consciousness is indefinable. It is without qualities, but it is a factor in the production of qualities. We can only consider the results, which manifest on the plane of our senses, and relate them to the awareness, which enables the observer to recognize and to relate. We may learn to discriminate between the planes upon which those phenomena occur, which to our minds indicate the presence of consciousness. Yet consciousness itself is an ultimate, and therefore so truly an underlying principle that its definition is impossible. Phenomena are observed which seem to start from a given point and tend to a given end. We immediately infer a purpose, and by that

inference ascribe consciousness to the cause or causes of the phenomena.

Phenomena of a general class, as the growing of plants and the power of digestion exercised by animals, may be referred to the universal Consciousness. In all the varied and manifold operations of Nature there is another element than force and matter. We may ascribe the growth of the plant to the action of force upon matter, very true, but why does that particular force act in that particular way? Because of the presence of a third element, consciousness. May it not be that consciousness is the cause of the action of force upon matter? If so, is not consciousness the source from which force proceeds?

Let us consider this hypothesis. Consciousness is the rootless root from which force proceeds. The retarding of that proceeding force produces, or rather results, in matter. Substance and matter are but modifications of force and therefore phases of consciousness. Force, substance, matter, form, are all vehicles of consciousness. Awareness of identity is self-consciousness. There could be no awareness of identity without a vehicle for expression, therefore, force emanates from consciousness, and substance and matter are produced, that through them may be formed vehicles for the expression of consciousness. In this hypothesis, consciousness is not a resultant, but is that which was before the beginning.

What is usually referred to as consciousness is in fact only attention, which is the focussing of the powers of the vehicle expressing consciousness.

The consciousness expressing itself through a vehicle is self-consciousness. The purpose of all existence is the attainment of individual self-consciousness which is only another way of saying the perfecting of an instrument for self-expression. All the forms of matter in the mineral, vegetable and animal kingdom alike, are but expressions of consciousness. All of intelligence and knowledge and wisdom are but a better, that is to say, more complete expression of consciousness. In all the wonderful variety of forms, in all the intricate com-

plexities of nature, there is no change in consciousness. All the forms and complexities are but vehicles, more or less perfectly expressing the one consciousness. Difference lies not in consciousness, but in the degree of its expression.

Spirit is a vortex, a center in consciousness. That center is the essence of individuality. The purpose of spirit, the very reason for its being, is the development of an individualized vehicle for expressing consciousness. The expression of such a vehicle is individual self-consciousness.

The vehicle for the expression of consciousness on the plane next below that of spirit is the soul. The purpose and work of spirit is to evolve a soul. (Read Rev., chap. 2, ver. 3 to 7 inclusive.)

The slight changes in the following rendering of the Greek text are fully within the meaning of the original, and are made simply in an effort to throw a clearer light upon the inner meaning of the message.

"To the messenger of the spirit incarnated write! Thus said the one holding the seven messengers of the seven churches in his right hand! and who walketh in the midst of the seven churches."

The one speaking is the perfected man. He who through attainment, through overcoming, has become the Christ, the "Anointed One," the Divine. He holds the angels of the seven churches, the seven principles of his being, in his right hand, that is to say, he controls all the powers of his being! He walks in the midst of the seven golden candlesticks, expresses himself at will through the organs for the manifestation of those powers. He is master of himself.

"I know thy works and thy toil and thy endurance, and that thou canst not bear evil! and thou hast tried those declaring themselves to be apostles and are not and hast proved them to be liars! and hast borne and endured and hast labored for my names sake and hast not fainted. Nevertheless I hold against thee that thou hast departed from thy first love. With all thy endurance and toil and persistence thou dost not give

all *now* to that singleness of purpose as in the beginning."

"Therefore remember from whence thou hast come and think again and do the first works."

In the beginning of the incarnation, the ego, the Self, holding steadily and fixedly to the one purpose, relaxes no iota of vigilance, and holds the evolving personality very near to itself. Later the bonds of activity are strengthened, the allurements of sense grow more seductive and the personality grows less attentive to the Holy One, less responsive to the "still small voice." The progress of the "son of man" upon the path to glory becomes slower. The early enthusiasm wanes. "Take thought again and remember whence thou hast come, and redouble thy watchful care; return to thy first earnestness, do the first works. If not, I will remove thy candlestick out of its place." If not used rightly, that which is for attainment, the perfecting of the instrument will cease and then that power cannot manifest more perfectly or toward a higher plane. Perversion of a power from its proper purpose which is the evolution of the soul, will impair the instrument of its expression and in the end destroy it. The candlestick removed, its light no longer shines.

"But this thou hast that thou hatest the deeds of the Nicolaitanes which I also hate."

I suggest that from the construction of the word, Nicolaitanes refers to the conqueror or oppressors of the people. The motive condemned is that of ambition, lordship, domination. To seek to dominate one's fellows whether on the physical, mental or spiritual plane, is a perversion of power. The power that gives control should be exercised over one's lower nature. All that one has a right to control, as to his fellow men, is his own passions and propensities and powers. The only lordship one has a right to seek is to become "Lord" of himself. He has a right, and it is his highest duty to strive to attain to that development which will give him control of the powers of Nature, but only that he may use and direct them for the good of all, never that he may obtain his personal desire or gain the

mastery over his fellows. It is worthy of special note that the Master does not hate the Nicolaitanes, but their deeds. It is an epoch in the evolution of the soul when the personality has attained to that power of discrimination which enables it to distinguish between the *deed* and the *doer*. Then it may condemn the deed and yet hold in tender love the doer.

Let him who hath the spiritual hearing, hear the spiritual voice. "To him that overcometh" there shall be the realization of spiritual attainment. He is to eat of the tree of life. No longer is he to strive for the fruits of living. Those fruits grow from the blossoms of sorrow and endurance and toil. All that has passed away. He is now nourished by the trees of life and in the Paradise of God. He no longer obtains sustenance from matter and form. The "paradise of God" is the unmanifested. It is the spiritual plane. He who comes into that paradise, arrives only by overcoming. All the obstacles of the material world have been surmounted. All the seductive delusions of sense have been understood. All the allurements of time and space have been met and learned and mastered. The powers of the body have been made to minister to the mind, which has in turn become the conscious and willing servant of the soul. The soul has merged itself into the spirit. The "Son of Man" has climbed the hill of Calvary and become the "Son of God."

(*To be continued.*)

A wooden rosary he never needs
Who tells in love and thought the spirit's needs.

—*Saadis.*

Says God: "Who comes to me an inch through doubtings dim
In blazing light I approach a yard toward him."

—*Saadis.*

Motion is independent of form, but forms cannot exist independent of motion.—T.

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MOTION.

MOTION is the expression of consciousness.

The purpose of motion is to raise substance to consciousness.

Motion causes matter to be conscious.

Without motion there could be no change.

Motion is never perceived by the physical senses.

Motion is the law which controls the movement of all bodies.

The movement of a body is the objective result of motion.

All motions have their origin in the one causeless, eternal motion.

Deity is revealed through motion, and man lives and moves and is kept alive in Deity—which is motion—both physically and spiritually. It is motion which thrills through the physical body, keeps all matter moving, and inspires each atom to perform its work in the carrying out of the ideal plan of manifestation.

There is a motion which prompts the atoms to move. There is a motion which causes them to group together into

form as molecules. There is a motion which starts the life germ within, breaks down the molecular form and expands and builds it up into the vegetable cell structure. There is a motion which collects the cells, gives them another direction and transforms them into animal tissue and organs. There is a motion which analyzes, identifies, and individualizes matter. There is a motion which rearranges, synthesizes, and harmonizes matter. There is a motion which unifies and resolves all matter into its primal state—substance.

Through seven motions the history of the universe, of worlds, and of humanity, is again and again repeated by the human soul during the cycle of its incarnations. These motions manifest themselves: in the awakening from its period of rest in the heaven-world of the parent soul; in the changes of the states of matter while coming in contact with the waves of the emotions of humanity and with the parents who are to furnish its physical body; in its transmigrations through the processes required for the building of its physical body; in the birth of the physical body into this world and the incarnation therein; in the hopes, fears, loves, hates, ambitions, aspirations, and the battle with matter while in the physical world and before the death of the physical body; in the quitting of the physical body at death and passage through the astral world; and in the return to rest in the vestures of the parent soul—unless it had freed itself from the motions by fulfilling their laws and by placing, at all times, full and complete trust in consciousness above all things.

Seven motions in the one homogeneous basic root-substance cause the appearance and disappearance of universes, worlds, and men. Through the seven motions all manifestation has its beginning and end, from the most spiritual essences on the downward arc of the cycle to the grossest material forms, then returning on the upward arc of its cycle to the highest spiritual intelligences. These seven motions are: self motion, universal motion, synthetic motion, centrifugal motion, static motion, centripetal motion, analytic motion. As these motions operate

in and through man, so also, on a larger scale, do they operate in and through the universe. But we cannot understand their universal application until we first perceive and appreciate their action and relation to the complex being called man.

SELF MOTION is the ever-presence of consciousness throughout substance. It is the abstract, eternal, underlying, subjective cause of all manifestation. Self motion is the motion which moves itself and gives the impetus to the other motions. It is the center of all other motions, holds them in balance, and is the highest expression of consciousness through matter and substance. As to man, the center of the self motion is at the top of the head. Its field of action is above and in the upper half of the body.

UNIVERSAL MOTION is the motion through which the unmanifested comes into manifestation. It is the motion which translates substance into spirit-matter and spirit-matter into substance. As to man, its center is outside and above the body, but the motion touches the top of the head.

SYNTHETIC MOTION is the archetypal or ideal motion by which all things are harmoniously related. This motion impresses design and gives direction to matter in its concretions, and also arranges matter in the process of its sublimations. The center of synthetic motion is not in the body, but the motion acts through the right side of the upper part of the head and on the right hand.

CENTRIFUGAL MOTION drives all things from its center to its circumference within its sphere of action. It stimulates and compels all material to growth and expansion. The center of centrifugal motion is the palm of the right hand. The field of its action in the body of man is through the right side of the head and trunk of the body and part of the left side, in a slight curve from the top of the head to the center between the hips.

STATIC MOTION preserves form by the temporary detention and balancing of centrifugal and centripetal motions. This motion holds in place a mass or body composed of particles.

As a ray of sunlight streaming into a darkened room gives form to a multitude of particles otherwise invisible, but which take on visibility as they pass through the limits of the ray, so static motion balances and allows to become visible the interaction of centrifugal and centripetal motions in a definite form, and arranges each atom according to the design impressed on it by synthetic motion. As to man, the center of static motion is the center of the upright physical body and its field of operation is through and around the entire body.

CENTRIPETAL MOTION draws all things from its circumference to its center within its sphere of action. It would contract, infold, and absorb all things coming within its sphere, but is restrained by the centrifugal and balanced by the static motions. The center of centripetal motion is the palm of the left hand. The field of its action in the body is through the left side of the head and trunk of the body and part of the right side, in a slight curve from the top of the head to the center between the hips.

ANALYTIC MOTION penetrates, analyzes, and permeates matter. It gives identity to matter, and individuality to form. The center of analytic motion is not in the body, but the motion acts through the left side of the upper part of the head and on the left hand.

Self motion causes the universal motion to change undifferentiated substance into spirit-matter, and self motion causes synthetic motion to give it direction and to arrange it according to the universal plan, and it is self motion which again makes centrifugal and all the other motions in their turn perform their separate and special functions.

Each of the motions is just in its action, but each motion will detain the soul in its own world as long as its Glamour prevails, and will forge new links in the chain which binds the soul to the wheel of rebirth. The only motion which will free the soul from the wheel of rebirth is self motion, the divine. The divine, self motion, is the path of liberation, the path of renunciation, and the final apotheosis—**CONSCIOUSNESS**.

METAPHYSICAL SCIENCE IN MEDICINE.

BY DR. FRANZ HARTMANN.

PART II.

THE CONSTITUTION OF "MATTER."

THERE is no doubt that since the time of Theophrastus Paracelsus great progress has been made in some of the branches of science upon which the art of treating disease is based, such for instance as chemistry, anatomy, physiology, etc., while on the other hand a great deal of useful knowledge was lost during that period in modern history, when a blind materialism and all-denying scepticism took the place of intuition and the spirit of rationalism suppressed all spirituality; for it is certain that Theophrastus Paracelsus knew a great deal more about certain secrets of nature than is now known to the average college educated physician of our times, and this is proven by his astonishing cures of leprosy and other diseases deemed incurable at present. It is also certain that the ancient sages and priests among the Indians and Egyptians knew all and perhaps more than ourselves about hypnotism, mesmerism, magnetism, the power of faith, of prayer, of thought-transference, suggestion, etc., only these arts were then in the possession of the Initiates of the temples, who guarded them well to prevent their misuse, and if we now behold how these holy arts are misused, since they have fallen into unholy hands, how they are used by the ignorant with detrimental effects upon themselves and others, and by the selfish for the purpose of swindling, cheating and robbing others, and how all this leads to physical and moral destruction and spiritual death for all, the conscious or unconscious criminals themselves included, we seem to have cause to regret, that these sciences did not remain "occult" and the exclusive property of those who were worthy to possess them.

However, it is the same with all arts and sciences. Every power which may be used for a good purpose may also be used for an evil one. Tolstoi says that if we contemplate the bad uses which are made by the nations of gunpowder, dynamite, electricity, steampower, etc., for their mutual destruction, it would seem that these discoveries and inventions came prematurely and before mankind was worthy to receive them. Now if our present civilization is not yet capable to put these physical powers to a proper and legitimate use, is it then desirable that the general public should learn to know and to use magical powers, and why should those who are initiated in occult science be desirous to teach and convert doubters and scoffers and such as are not yet ripe to receive such knowledge and who would only use occult powers to their own injury and that of others?

However, the steps which have been made in this direction cannot be retraced. There are some who have so to say peeped through the keyhole of the door of the sanctuary of wisdom and obtained a glance at the truth, and they now prostitute this sacred knowledge for the purpose of obtaining dollars and cents, and others driven on by vainglory and ambition parade what little they know before the public for the purpose of gaining the admiration of children and fools. Thus a great deal of error is sown, which will bear evil fruits. The proverb says: "A little knowledge is a dangerous thing." It will therefore be better, instead of passing this subject over in silence, to see upon what foundation "occult science" stands, and whether or not it can be called "exact?"

The key to the understanding of occult science is the knowledge of the constitution of man in his physical, metaphysical, psychic and spiritual aspects, and the correspondence in the visible and invisible worlds, which he inhabits. But can such a science be called "exact?"

There is a great deal of prating about what is now-a-days called "exact science;" but nothing is said about the development and qualifications of the investigator necessary to make

his science exact and to practically apply it. It is usually supposed that only that science is exact, which can be proved to be true by physical observation and experiment. But even for that purpose certain qualifications are required. To a person with sound eyes the existence of the sun is a matter of exact science, while to a blind person it is a matter of belief on hearsay or conjecture and consequently a superstition. What may be exact science to a mathematician may be mere fancy to one incapable to prove its truth. Thus the exact science of one is not that of another and many things which used to be considered exact in the past and were generally accepted, were afterward found to be inexact or totally false. Even physical science changes its views and Paracelsus truly says: that what may be regarded as the apex of all science in one century may be rejected as foolish in the next, and what now is regarded as a superstition will perhaps in the future be held up as the greatest achievement of wisdom.

We do not recognize any other science as being "exact," except that which results from true observation, experience and correct understanding; but these faculties are not applicable solely to objects on the physical plane. We can for instance grasp and observe experience and understand a moral truth without having recourse to our physical senses, and a mathematical truth may be plain to our intellectual perception without the aid of our physical eyes; while to an idiot they are unattainable. Thus the greatest truths, however plain they may be for some persons, will be "occult" or hidden for others, and this is especially true in regard to such matters as can only be known and understood by one's own introspection and self-examination. The best way to study the powers of the soul is to develop these powers within oneself and to examine them carefully; the observation of phenomena produced by the psychic powers of others will always leave room for doubt in regard to the causes by which they are produced, as the history of spiritism and witchcraft shows.

True occult science has for its origin real occult wisdom.

Wisdom is the self-realisation of truth. We really know only that which we realise by becoming conscious not only of its presence, but of its real nature. For instance, nobody needs to accept it or take it for granted that the doctrine about the seven principles in the constitution of man is true; provided he has the power to examine himself. He will then find that he has neither more nor less than these seven. They are, as is known to every reader of theosophical literature, the physical body, the life principle, the "astral" or dream-body, the body of desire, the mind, the spiritual soul and the universal spirit. These principles or elements may be called by other names in other schools; but they all amount to the same.

Now every sane person will, if he examines himself, surely and infallibly know that he has a physical body, neither will he dispute his possession of a power that enables him to live. If he studies his own dream life, he will become convinced that he has a body which enables him to live and act in his dreams. If he is not already a saint, he will find within himself a lower region wherein reside instincts and passions, and a higher region in which his power to think and argue enters into action. If he can rise higher, or, what is the same, enter deeper within himself he will find a region in which the truth may be directly or intuitively perceived, where he is in touch with the infinite; to say nothing about that highest and innermost state of consciousness in which man realises the presence of his own divine Self, the universal Spirit of God.

The knowledge of these principles, states or powers and the realisation of their existence and action within oneself, in connection with their correspondences in universal nature, is the key to the exact understanding of occult science. We say that these correspondences must be known, and that they exist is self-evident; because the principles in the constitution of man are not created by him out of nothing; they are the manifestations of identical universal powers and are nourished by them. In the same sense as the physical body of man is nourished by the physical elements of our planet; likewise his other

principles have their corresponding origin; his life originates from and is nourished by the power which comes from the sun, his lower instincts are fed by the astral plane; his intellect grows by assimilating ideas, his soul is nourished by the spirit of truth. These principles or powers are not non-entities, they are substantial and can be perceived. We feel the rush of the life-force through our veins just as certain as the heat of the sun's rays upon our skin and the emotion caused to the soul by the touch of elevating and inspiring higher influences is not less realised than the motion of a muscle when coming in contact with a current of electricity. Everything is substantial and comes to our consciousness by means of its motion. What we call forces are modes of motion and they are distinguished from each other by their intensity, volume and velocity of vibration. A wave of etheric force of a certain length becomes manifested as "light;" the same wave of another length represents "electricity," another "heat," etc.

Every plane of existence requires for its perception corresponding faculties and powers. The senses belonging to one plane of existence cannot perceive things which belong to a higher plane. An astral form might surpass in density any physical material object; still it would neither be seen by the physical eye, nor its contact be felt by the physical sense of touch. We have physical organs of sense for the perception of the phenomena of the physical plane and the powers of the soul to perceive that which belongs to the soul. We have intellectual organs to grasp, analyse and combine ideas, and in some persons are unfolded spiritual organs, by which they may grasp and understand that which is spiritual and divine. The spiritual perception belongs to a higher plane than that of the intellect; it is as much higher as the intellect is above animal instinct, and even an intellectually highly developed person may for all that be without spiritual power. In that case all that belongs to the divine kingdom in man will have no existence for him or it will be, to him, hidden or "occult."

Therefore, the apostle Paul in his letters to the Corinthians

writes to those who are "reborn of the spirit," that is to say, to those whose organs of spiritual perception and understanding have been developed and their inner senses opened: "The wisdom of which we speak is not the wisdom of this world, nor of the great ones that perish; but the *occult wisdom* of God." In the Greek original of the Bible this "occult wisdom" is called *Theosophia*. "The great ones that perish" are those scientists and philosophers who move merely in the realm of phenomena, whose knowledge is based only upon external observation of the phenomena of this world of illusion, upon speculation and information, book-learning, etc., and who may be highly intellectual and learned, but have not the power of spiritually realising the divine ideal within themselves.

The basis and foundation of all true occult wisdom is the realisation of this divine ideal, one's own personal God and real immortal Self. This kind of self-knowledge enables man to know all the spheres of his existence and he finds that his whole organism is composed of a scale of vibrations of something which we call "substance," beginning from the lowest grade which manifests itself as what is called "matter," to the highest state, called "spirit." But spirit, force, and matter, are not three separate things essentially different from each other; they are only three manifestations of one eternal, unchangeable, self-existent nameless *One*, whose power has been called the "Logos," "Iswara," or "Word," which means the organising principle in nature.

Already the ancient sages knew, what modern philosophers are beginning to suspect, that all things in nature are constituted of one primordial substance in vibration, which they called *prima materia*. The different grades of vibrations produce different manifestations and phenomena on the different planes of existence. Thus we have vibrations of thought substance, emotional (psychic) vibrations, atomic vibrations, etc., and from the higher is produced the lower, while within the lower the higher can be reborn and become manifest. Thus for instance what is known upon the higher planes as a triple

manifestation of Love, Light, and Intelligence, becomes manifest upon the lower plane as magnetism (attraction), heat, and electricity. There is only one fundamental power, but there are many modes of its manifestation; or as the Bible says: "There is only one (universal) God, but many powers."

The eternal essence remains, but its aspects change. Thus if we regard ourselves from a philosophical point of view, our nature represents many different aspects, and each of these a different state of matter, or, what is the same, a different mode of vibration, and such is also the case with every other product of nature, be it an animal, a plant or a stone.

Looked at from a mechanical point of view, our organism is a piece of machinery set into motion by some internally acting power which we call "life;" but whose first origin we cannot know, unless we know the origin of all things, the "Self" of everything, called "God."

Superficially regarded this organism appears to be of a solid material nature, grown from the elements of the earth. Chemically considered it is made of water and we are really materialised water-spirits; for our muscular system contains a very large percentage of water. We are also spirits of air; for our body is principally composed of three gases, oxygen, hydrogen, nitrogen and also of carbon, which in its combination with oxygen forms also a gas. Besides these gases we possess only a comparatively insignificant portion of earthly matter composing our bones. We may also say we are ethereal beings, made of "fire" or force; for each of the molecules composing our body is a storehouse of energy; "matter" is only bound up energy or latent "force," and what we call "force" is a manifestation of the energy of matter.

Thus even the physical body of man has its different aspects which may be demonstrated according to the rules of "exact" science; but the body is not the man, it is only the house in which man resides during his earthly career. Man individually considered is the embodiment and representation of an idea, and in his highest aspect he is a spiritual being

inhabiting a form of flesh, an incarnation of the divine Word, endowed with an organization which enables him to become self-conscious of his divine nature.

Let us now consider him in his aspect as the embodiment of an idea, to speak more correctly, as the representation of a sum of ideas, of which each may become manifested as a certain kind of vibrations of thought. There are low ideas and high ones, there are gross and vulgar as well as refined and exalted vibrations of thought, and according to their nature is the character of a person and his position as a man in the universe either high or low. The state of his consciousness depends on the quality of these vibrations, and from this state depends the quality of his soul powers; such as impressibility, perceptive faculty, aspiration and inspiration, intuition, will power, etc., etc. There are vibrations of thought so grossly material and heavy that they cannot rise above the most sensual plane, and others so high and spiritual that they rise to the uppermost strata of the ether of space and are only grasped by highly refined minds.

Man is said to be a thinker. He could not think without having ideas. His very essence are the ideas which he has assimilated and made his own. They constitute his character and his knowledge. The thoughts by which his ideas become manifest come and go; his ideas remain, and out of their substance arise new forms of thought. And not only man, but every product of nature is the representation of an idea and the embodiment of certain vibrations of thought, so that if we were in full possession of that spiritual power by which these vibrations of thought can be changed, we would be able to produce changes within the forms representing such thoughts. Where man, the thinker, ends, there man, the god, begins; higher and more potent than the power of the intellect is the divine power of the spirit. Vibrations of thought reach the brain, but the voice of the spirit penetrates to the very heart into the essence of things.

To look upon man and upon everything as personifications

of certain vibrations of thought, representing certain ideas, renders easy the understanding of many teachings of occult science, which are often erroneously taught and misunderstood. For instance, the doctrine of reincarnation, if examined in this light, offers no difficulties for our understanding, because it appears then only as the action of one universal law. Everywhere in nature we see that forms or "personalities" perish, and that the ideas which they represented appear in new-born forms. Personal man is the embodiment of a thought of his divine creator, his spiritual Self; the idea remains, but the vehicle for its embodiment disappears and is rebuilt again. Not only man becomes reincarnated; the character of everything remains impressed in the universal storehouse of nature and becomes again expressed in visible forms. "There is truly nothing new under the sun;" the same types reappear not only in the vegetable and animal kingdoms, but also in the history of mankind and in that of nations as a whole.

In the lower kingdoms there are the types of classes and divisions; but if a human being has once developed an individual character of his own he possesses a set of vibrations differing from any other of a similar kind, and this individual type naturally by way of necessity requires successive and repeated re-expressions in matter, as without that no individual evolution or progress of that particular type would be possible.

Likewise the phenomena of telepathy, transmission of thought, mental healing, faith cure, hypnotism, apparitions, "materialisations" and so-called spirit-phenomena of various kinds appear less mysterious if we recognize the law of vibration. Man being an embodiment of ideas and his thoughts their partial expression, if he sends a thought to a distant person, he sends to him a part of his very self, without getting separated from that part, and if his friend is receptive for that special kind of vibration, his own being in harmony with the same, there appears to be no difficulty in establishing mental telepathy or communication from mind to mind, however great the distance. Something similar takes place in hypnotism,

obsession, etc., where the vibrations of a stronger mind overcome those of a weaker one and by changing the plastic substance of the astral body may produce some astounding phenomena.

Furthermore, if we consider that the highest spiritual vibrations differ from the lower and material ones not in essence but only in degrees, it is not difficult to conceive that by lowering a higher scale of vibrations to a lower standard, so-called "spiritual" or invisible things may be rendered visible and tangible; but of course it cannot be expected that anybody could accomplish this intentionally or at will, unless he were in possession of that spiritual power necessary to control and change these vibrations of thought. The mysteries of occult science will not be fully known, nor can they all be practically applied, unless or until we have become sufficiently spiritualised to have control over matter; first over the vibrations within ourselves and afterward over those in our surroundings. In other words, real wisdom and power are only obtained through perfect self-knowledge, self-possession and self-control.

Human happiness always depends upon the amount and kind which we impart. It is always reflected.

There is a great sympathetic chain extending from soul to soul, over and through all past time up to God. Some one can scan the past and future as he is unfolded; and his soul blended with that of another communicates to the other what he possesses. Here the intuitions of one soul quicken those of another.—A. W.

THE MARRIAGE OF LOVE AND WISDOM.

BY KENNETH SYLVAN GUTHRIE, PH.D., M.A., M.D.

I first beheld Her at a Eucharist,
A glimpse of which I caught in noon-day trance;
She knelt among the White-robed at that Tryst
O'er which was shed the Dove's soft radiance.

I knew She was my Bride because She turned
And beckoned me unto the Vacant Seat,
And shed bright tears because I nought discerned
And could not come to make that Feast complete.

Since then She comes as soon as midnight peals,
And kneels beside me in interior prayer;
And when I kneel with Her her smile reveals
How glad She is with me Her heav'n to share.

And when She prays more long than is Her wont
I know I have against my Soul transgressed,
Unto our hope of Union made affront,
And lengthened Her, my longing Bride's, unrest.

She comes not to me in my darkest hours,
Nor gives me counsel how my Soul to train,
But when I've won, She shines with brighter pow'rs;
Love weeps and waits till Wisdom shall attain.

I dare not question what are Her beliefs—
She simply prays, and shows me the Divine.
This is the saddest of my earthly griefs
That I must grieve this patient Bride of mine.

I will be strong at length : Her precious tears
 Shall not forever be shed forth in vain ;
 In my desires unwonted strength appears,
 I shall attempt victorious hurricane.

And when I shall have conquered in the fight
 My crown I'll place upon Her shining head,
 And humbly kiss Her hand in God's own sight,
 And to the Altar-steps by Her be led.

Only in God's own Presence can be known
 My Bride, unseen in any lower light :
 That is God's Presence, not to be alone,
 But with my own Best Self to reunite.

She is my Pole, toward which I steer my strife,
 So that, near Her, my Sun may never set,
 But swing around the problems of my life,
 And aureole my vessel's parapet.

I draw a circle all around Her chair :
 For where She knelt shall touch no thoughtless hand
 Where, prostrate, glistened Her immortal hair ;
 And, at the Door of Words, I, guardian, stand.

I know the Grail is still in Monsalvat
 By gleam of glory, unsuspected shine ;
 Round Parsifal the Knights last night yet sat,
 And She, my Bride, there worships, and is MINE !

THE SYMPOSIUM OR BANQUET.

LOVE IN ANCIENT GREECE.

BY ALEXANDER WILDER, M. D.

(Continued.)

Pausanias now pausing,⁸ it becomes the turn of Aristophanes. He being temporarily indisposed by food and drink, gives place to Eryximachus who attempts to describe love from a physician's point of view. He agrees with Pausanias that it is proper to define it as twofold. But, according to his conception, the statement is incomplete. Not only does love exist in human souls for those who are beautiful and attractive, but it exists likewise in many other beings for many objects, and likewise in the bodies of animals and even in the productions of the earth: even so to speak, in everything that has being. This Great and wonderful Eros, the divinity of love holds sway over everything human and divine. The very nature of bodies participates in this twofold love which has been described. Thus health and disease are confessedly and likewise totally dissimilar, and that which is dissimilar longs for and loves that which like itself is dissimilar. Love in the healthy individual is one thing, and in the diseased person is another. As Pausanias has already declared, it is honorable to please and gratify those who are good, but vile and disgraceful to show like favor to the dissolute. So, also, with our bodies themselves. It is well and necessary to gratify the good and healthy elements of each. In this way is derived the name of the medical art.⁹ But in the case of the bad and distempered elements, it would be disgraceful to please and indulge them; and the physician must refuse them favor if he proposes to act according to the rules of his calling. For to speak summarily the medical art is the intelligent knowing of the amatory conditions of the body in

⁸ This play on the sound of words is purposely in the Greek text also.

⁹ Greek, *iatritikon* from *iaomai*, to heal.

respect to excess and evacuation. He who can distinguish in these conditions the love which is good, and the love that is vicious, is the most skilled in medical knowledge; and he who effects a change in these conditions so as to obtain another love in place of the one, and is skilful to implant a love where it ought to be but is not, and to root out a love that ought not to be there, he is the good practitioner. For it is necessary to cause those elements in the body which are repugnant to each other to become friendly and loving to one another. Our first founder, Asklepias (*Æsculapius*), understanding how to introduce love and harmony in these discordant things, as the poets say, established the medical art. The same principle, the harmonizing of things that are opposed, exists in the other arts, as in gymnastics and husbandry. Evidently music is subject also to this principle, as *Herakleitos* has remarked. He probably meant to say that from a sharp and flat which differ primarily, there is produced a harmony from the agreement between them which is produced by the musical art. So, likewise, rhythm is produced from notes quick and slow, first disagreeing but afterward made to agree. As does the medical art, so also the art of music implants in all these an agreement by inspiring love and concord with each other. Thus music is the intelligent concept of love-relations in regard to harmony and rhythm. In this combination it is by no means difficult to distinguish the love-relations; in this condition the twofold love is not present in any manner. But when it becomes necessary to make use of rhythm and harmony in everyday life among men, whether in the composing of music or in the correct performing of airs and metrics, already a compound, which is called instruction, then there comes difficulty, and a good practitioner is required. Then comes again the same reasoning in regard to the orderly among men and those becoming orderly but are not so yet, that it is necessary to grant them favor and to guard their love. This is the beautiful, heavenly love, that of the Muse *Urania*. But the other, that of *Polym-*

nia Pandemos, it is necessary using caution, to bring to those to whom it is permitted, that they may reap delight from it, but he may include not anything of a wanton character. Thus in music as in medicine and in all other things both human and divine, we must as we are able, make each of these loves, for both are present.

Further still, sacrifices and the art of divining, have relation to nothing else than the guardianship of Love and its healing virtue. For all impiety is likely to be developed when one does not indulge Eros, the orderly love, honor him and recognize him as chief in every matter, but who serves the other in all particulars. And again, the divining art is the Demiurgos or creator of the friendship of gods and men, through intelligent perceiving of the love-matters among human beings which tend either to justice or to impiety. In short, Eryximachus remarks in peroration, Love possesses a power thus various and vast, universal and in every form. And that love which has its place with the good, which is effective by its alliance with discretion and righteousness both with us and with the gods, this has the greatest power, and procures for us every successful result, enabling us to associate on friendly terms with one another and to be beloved by those beings superior to us.

Aristophanes having recovered from his hiccoughs, now takes up the discourse. He is cautioned against his disposition to make a jest of the matter; nevertheless he ventures upon a mode of explanation entirely different from what has been employed. He declares that mankind appear to him to have been utterly insensible to the power of Eros, the divinity of love. If they had been sensible they would have established Sacred Rites and altars, and made the greatest sacrifices; and it would not have been the case as now that he was treated with the utmost neglect. For of all the gods he is the most philanthropic, most friendly to man, their helper, and the healer of those things, which when they are healed are productive of the greatest happiness to the human race. With this prelude Aristophanes then goes on with what he has to say.

First of all, he remarks, it is necessary to learn the human nature and its conditions. The constitution of our race anciently was not the same as it now is. Primarily there were three sexes of human beings—not two as now, male and female, but there was also a third, a common sex which was placed at the head, equivalent to them both, of which the name is left but which itself has disappeared. It was androgyn¹⁰ with the name and figure common to both the male and female. The form of every human being then was round, having the back and sides in a circle. This being had four hands, four legs, and two faces alike in every respect upon a circular neck. There was a single head with the two faces looking in opposite directions; also four ears, and the distinctive organs of each sex. From these particulars it can be guessed how all the other structures and parts were arranged. These beings went upright as we go now in whatever direction they pleased, and running was performed with all the eight limbs, turning rapidly in a circle after the manner of tumblers.

There were these three sexes at that period, Aristophanes remarks, because at the beginning the male was the offspring of the Sun, the female of the Earth and this third race the progeny of the Moon; for the moon partakes of the natures of both the sun and the earth. Those human beings possessed great strength and vigor and they cherished bold designs. They even contemplated to invade the sky that they might make war upon the gods. There was then great perplexity in heaven. It would not do to annihilate these beings utterly, as in such a case honors and sacred rites which they maintained would be also abolished. So Zeus adopted the expedient of dividing them, each body into two parts like the splitting of a fruit, and directed Apollo to complete this work by modelling each half into a distinct human being. After that, however, each of these halves on perceiving its kindred part experienced at once a longing to be again united, and so attached itself to it,

¹⁰ Man and woman in one; from *aner*, man; and *gune*, woman. In modern times the term hermaphrodite has been adopted. It is formed from the name of the youth Hermaphroditos, son of Hermes and Aphrodite, who was said to have been joined in a single body with the nymph Salmakis.

till they became likely to perish of starvation. Thus the race was again menaced with destruction. Zeus finally completed the structure of the bodies in the present form and condition.

From this fact, says Aristophanes, there has existed an innate love in human beings attracting together the divided halves of what was anciently the same personality, thus endeavoring to make one from the two, and so to form into a whole the disrupted human nature. Each of us, therefore, is the symbolum or section of a human being that has been cut into two parts, so that we are now in the semblance of a flat fish, and are always searching for the corresponding part. As many of us as are sections of the androgynous beings, are lovers of women; those women who are sections of the former female race are those that care little for men; and those who are of the male creation have regard solely for males. These last while they are yet young delight to be with men, and afterward when they are full-grown are apt to engage in public and political affairs. They are also then prone to a love for young persons, and will often continue to live with their favorites through life, not because of corporeal pleasures, but because the soul of the one divining what it wishes is now groping for it. The cause of all this, Aristophanes declares to be that when in the original state of nature, we were single selfhoods, and thus complete personalities. The term "Love" is now given to the eager longing and endeavor to return to that wholeness. Formerly we were units, but on account of unrighteousness and impiety we have been rent into twos by the divinity and so have dwelt apart. Aristophanes adds that there is a risk even now that we may be again cut in half and exhorts accordingly that every one shall in all things behave piously toward the gods. In this endeavor to escape ills and obtain the good, Love is our guide and commander-in-chief, whom no one may oppose. By becoming friendly in disposition and by being reconciled to the Divinity we shall find out and meet our corresponding parts to which from aforetime we belonged. Few are fortunate enough now to effect this. If it could be done,

if we could accomplish the purpose of Love, if each could meet with this object of his affection, thus returning to the ancient mode of being, all would be fortunate and happy. If then, this is the best, it necessarily follows that as matters are now, that condition which is nearest to this is the best. That would be to take up with beloved persons who are naturally suited to our mind. Thus praising Love we honor Eros, the divinity who is the cause of this who is leading us to our own, and giving us for the future. In so doing, we may have the greatest hopes that if we exercise piety toward the gods, he will restore us to our ancient condition of being, heal us and make us perfectly happy.

Only the two, Agatho and Sokrates were to follow. In his habitual vein Sokrates rallies Agatho for being daunted now in the presence of a few guests, after he had exhibited himself so courageously before a vast audience at the Theatre. Agatho in reply protests that a few intelligent persons are more to be dreaded than any multitude of the common sort.

"I fear," replies Sokrates, "that we who are here cannot be enumerated with those whom you consider as the wise; for we were at the theatre and part of that multitude."

He goes on further, till Phædros interrupts him, in order that Agatho may deliver his panegyric upon Love. Agatho then begins by the remark that those who have spoken did not appear to him to have been praising the divinity Eros, but only to have been congratulating human beings for the benefit of which he is the cause. What he is who has bestowed these gifts, they did not explain. Eros he declares to be of all the gods the most promotive of good fortune, that he is the most excellent, and the most truly good. First of all, he is the youngest of the gods. He proves this himself by running away from Old Age, that is so swift in coming, and that approaches quicker than is necessary. Instead of being more ancient than Kronos and Japetos, he is the youngest and always young. If he had been with those ancient divinities there would have been none of those violent deeds which Hesiod and Parmenides

have described, but only friendship and peace. He makes his abode in the sensibilities and in the souls of gods and men. Not in all souls one after another indiscriminately, for he keeps aloof from persons of harsh temper, abiding only with the gentle and tender. He inflicts injury on no one, doing nothing by force, for every one willingly everything to Love. Not only is he just, but he is temperate and continent. None of the pleasures are superior to love; but they are under subjection to him and he is their lord. In the matter of courage, the god of War, Ares, himself, will not stand up against Eros, the divinity of Love. For Ares does not hold Eros in subjection but Eros, the power of love holds Ares in his control, being himself the son of Aphrodité as the legend declares.¹¹ What is now left for him to describe, Agatho remarks, is the wisdom which he occasions in those that he inspires. Like Eryximachus, Agatho will do honor to his own art. He goes on: "Each becomes a poet when Love touches him." Love is serviceable above all to every creative art in the domain of the Muses. What one does not possess or know one cannot give or teach. It cannot be denied that the coming of all living things into existence is the province of Love by which all living things are generated and produced. He who is skilled in the arts of handicraft of whom this divinity is teacher, becomes famous and distinguished, but he whom love does not touch remains obscure. Apollo invented archery, medicine and divination, led by eager longing and love; so that he likewise is a disciple of Eros; and by like impelling did the Muses invent the liberal arts, Hephaistos the art of working in metals, Athena the art of weaving and Zeus himself the art of governing gods and men. For in the aforesaid, under the dominion and requiring of Necessity, as we are told, things many and terrible took place with the gods. But when Eros, the divinity of Love was born, all things became good and beneficent with gods and men from the loving of the beautiful and excellent.

¹¹ Agatho alludes to the various love affairs of Ares or Mars the god of war, with which mythologic story abounds.

"Thus, Phædros," says Agatho in conclusion, "Eros seems to me to be himself the most beautiful and good, and after this to be the cause of other such beautiful things to other beings. This divinity removes from us all feeling of estrangement and makes us abound with friendliness; establishing all social meetings with another such as these, and becomes the leader in festivals, dances, and sacrifices; bringing about gentleness and banishing savageness and cruelty; giving bountifully of good will, never imparting enmity, contemplated by the wise, delighting the gods; envied by the unfortunate, possessed by the fortunate; the father of delicateness, of tenderness, personal charm, of grace, of yearning, of fond desire; careful of the good, unheedful of the bad; in labor, in fear, in anxious wishing, in speech the guide, protector, the comrade, and likewise the best preserver; of gods and men all together, the ornament; leader at once the best and most excellent; with whom it becomes every man to follow chanting his praises and taking part in the beautiful song with which he soothes the souls of gods and men."

It now becomes the turn of Sokrates himself. He proceeds after praising the speech of Agatho to interrogate him upon his statement, with the usual result, showing that as love is the desire of things beautiful and excellent, and at the same time, is also the desire of what is wanting, the unavoidable conclusion to the syllogisme is that it lacks what is beautiful and good. He then proceeds with his own discourse.

(To be continued.)

Aeneas, as Virgil informs us, met the shade of his father Anchises in Hell, the abode of souls, in the region of bliss. He attempted to embrace the figure but failed to hold him. So it is with the great Verity. We seem to see it, to hold converse with it, and yet do not make it real with ourselves.—A. W.

PLAIN THEOSOPHY.

BY BURCHAM HARDING.

PART III.

WORLD CYCLES.

THE great law of cyclic manifestation which underlies evolution should never be forgotten. Everything in Nature is continually passing from an invisible to a visible state, and returning into latency; from a condition of rest to one of active growth and back to passivity. The life of a human being is a series of days of work and nights of rest until death intervenes; then begins a longer period of rest preparatory to another life in this world.

The longer cycles are subdivided into many shorter ones which go on simultaneously; thus the earth turns on its axis every twenty-four hours, and during 365 such turnings revolves once around the sun, and simultaneously the whole solar system is revolving around another center. School life illustrates these cycles, which are like "wheels within wheels." There is the whole educational course from the kindergarten to college, a cycle extending over many years; this is subdivided into grades in the different departments, divisions, days and lessons. The subdivisions are all included in the whole period of education, the shorter within the longer.

When the Being or "Life" at the root of this world threw off its old body, it entered into a state of rest for a period, and then chose a new point in space, and forthwith commenced to reincarnate, producing another world. All the ancient teachings, including those of the Kabala—which treats of, and expounds, the secret and mystical meaning of the Jewish Scriptures—relate that the world evolved from itself six coverings or spheres.

The first embodiment was very ethereal, followed by two others, each more dense than the preceding, and in the fourth

produced the sphere of our material world, as matter of the greatest density. From this point the re-ascent to spirit commences through three spheres, each more ethereal than the one preceding. This method is the universal law of growth. It applies equally to the Cosmos, to the world, and to every object.

This is shown in Diagram No. I, in which the outside circle represents the space occupied by the world, its first spiritual state; globes A to G stand for the spheres, which differ from each other in the greater or less admixture of matter with spirit, the upper being the most spiritual. Globe D corresponds with our earth and is the most dense, the one in which spirit and matter are equally blended. From D to G spirit gradually reasserts itself and assimilates matter. Spheres A to G are not separate and apart from each other, but are interblended, all of them filling the whole space of the larger circle. This cannot be shown in a plane diagram, but it is very important and should be remembered. The spheres are composed of the different conditions of substance in which the One Life embodies itself; each of them is everywhere, pervading every object and region of our system, and is around us wherever we may be.

The different states or conditions of these interblended spheres may be comprehended as caused by changes in the rate of vibration of their substance. The basis of all is spirit and as the admixture of matter increases, the rate of vibration decreases, producing more concrete forms, and vice versa. An analogy to this is found in the different states assumed by water when subjected to changed conditions. By the subtraction of heat, invisible steam becomes successively visible vapor, water, and solid ice. By applying heat the denser forms are dissipated and the ice is restored to water, vapor, and invisible steam. While only one state is apparent at a time, the others are latent and can be brought into activity by a change of condition.

The seven spheres of a world do not interfere with each other: they are outside the physical means of perception of the

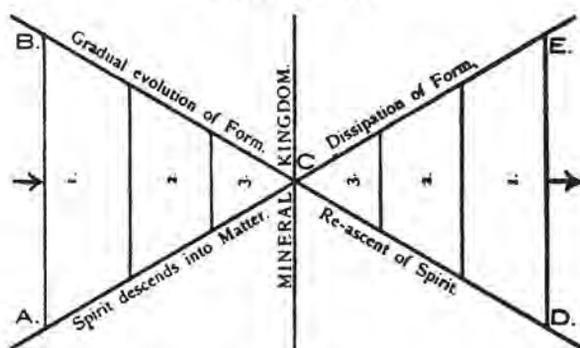
inhabitants of other than their own sphere; but each is a necessary link in Nature's chain of evolution. Their counterpart is found in the seven principles of man's constitution, for within his physical body are the astral body, life principle, desire, the Thinker, Spiritual Discernment, and Spirit. Each of these pervades every part of the man in an active or latent state, possessing its own function and being essential to his proper evolution. Whenever an action is performed, various principles lend their aid. As, for instance, an impulse from the soul is translated by the mind into a desire and conveyed by the astral body, which is vitalized by the life principle, to the nerves and muscles. The impulse of the soul is thus transformed into an act. Similarly outer actions and sensations are conveyed inwards. The seven spheres of the world connect with each other in a similar manner, and are intimately bound together by subtle currents and forces. They are links in a chain to enable Nature to carry on her evolution, forming steps in the ladder which connect the One Life with its outer forms, and which are in exact correspondence with the principles in man that form the bridge between the soul and his body.

The system of which this earth is a part emanated from the One Life in a definite manner. The following diagram represents a section of a logical scheme of evolution, and is equally applicable to longer or shorter cycles of our world. It is a section of the interblended conditions of matter, showing the presence of the seven kingdoms of nature, either in a subjective or objective state:

The arrows in Diagram III show the line of travel of the One Life entering its vortex, and descending into material forms, with its subsequent expansion into a subjective formless state. A and B represent the two poles of the One Life, Spirit and Matter, which gradually approach each other along the lines AC and BC until they meet at C, the evolutionary position of the mineral kingdom. The life impulse passes through the three elemental kingdoms, 1, 2, and 3 (elementals are centers of consciousness), the successive stages of the min-

eral kingdom from its incipient (1) to its ultimate concretion (C) Spirit becomes gradually obscured as it passes into concrete matter and forms; what is total obscuration of spiritual force is complete perfection of its polar-antithesis, matter and form. From C the mineral kingdom, spirit reasserts itself and dissipates matter and form, indicated by the lines CD and CE. The lower numbers 3, 2, and 1 show the three stages of life: vegetable, animal, and human.

DIAGRAM III.



There are seven kingdoms; three elemental, representing a descent of spirit into matter, equivalent to an ascent in physical evolution, the mineral kingdom, which corresponds with globe D in Diagram I, the central or turning point; and three stages in the objective physical side, a reascent from the deepest depths of materiality, with a corresponding dissipation of concrete organisms.

Diagram I will help to elucidate the general plan of evolution. Within every world or other system of evolution, there are seven states of matter corresponding to the seven principles in man and to the septenate in everything in nature.

Globe D is placed outside the main circle, because like man's physical body, it is the vehicle through which the other principles or forces operate while man inhabits this material world. Man's body without the other principles is merely inert mat-

ter, a corpse, unable to do anything of its own volition; and analogously elementary matter is inert unless infused by its higher energizing principles. The pen that signed a check for a million dollars given by a philanthropist to endow a hospital might claim credit for the munificent gift; or the hand that held the pen might say that it made the contribution; but these were only instruments used by the real giver to carry out his beneficent purpose. The real man is not his physical body but something higher, which guides its operation. The real world is not the crude matter we perceive, but the inner principles, the unseen, but nevertheless real spheres of energy and activity ever guiding and moulding every part of nature.

The period of existence of a world is divided into rounds. A round is one circuit of the life impulse through the seven sister globes of a chain. The world passes through seven planetary rounds from A to G, which occupy an enormous period of time, at the end of which the earth's body will be destroyed, and subsequently a new one will be born. There are shorter cycles of growth on each globe, and on each subdivision of the globes. These shorter cycles are classified as races, sub-races, family races, and the cycles of tribes and separate nations, and so on *ad infinitum*. All cycles follow the same uniform course. There are six subdivisions within a seventh.

Commencing with the One Life of a world, which is the aggregate humanity of a previous cycle, the course of evolution is downward into matter (see Diagram No. III), followed by a return to the state of collective spiritual humanity. Thus each cycle begins with humanity and ends with humanity. Man is the cause of the world's existence, his force underlies all parts of it, and when he leaves, its time for disintegration has arrived.

At the conclusion of a planetary round, when the life impulse has passed from globe A to G, and also at the end of each terrestrial round on each globe of a chain, there is a period of rest, equal in length to the previous period of activity. After the planetary round, the whole body of the world disintegrates;

but during the shorter rests intervening between terrestrial rounds, there is a suspension of active existence only, an obscuration period, as in the winter when active growth is arrested.

The periods of rest between the terrestrial rounds may be compared to the sleeping state, the suspension of activity between two days; but the rest at the conclusion of a planetary round corresponds with the death of the body when disintegration takes place, the soul only surviving. This fact of recurring periods of rest is recorded in the first chapter of Genesis, for the six days of creation are followed by a Sabbath of rest.

The humanity of this world has now arrived at a point a little past mid-way of the cycle, being in the fifth race of the fourth round. The fourth round corresponds with globe D and the densest state of matter, but having passed the mid-way point and reached the sphere E, we are upon the ascending arc, returning to the spiritual state.

The Hindus have prepared figures relating to the age and duration of the world and of its cycles. There are four ages which govern races and their subdivisions:

| | | |
|------------------------|-----------|--------|
| The Golden Age of..... | 1,728,000 | years. |
| The Silver Age of..... | 1,296,000 | " |
| The Copper Age of..... | 864,000 | " |
| The Iron Age of..... | 432,000 | " |

These four ages made a "great Age" of... 4,320,000 years.

Seventy-one of such Great Ages form the period of one Manu..... 306,720,000 years.
 Each such period is followed by an interval of rest of equal length; fourteen of such periods of, or one day of Brahmâ 4,320,000,000 "
 Followed by an equal period of rest.

| | | |
|---|-------------------|---|
| Three hundred and sixty of such Days and Nights of Brahmâ | 3,110,400,000,000 | " |
| One hundred such years constitute the whole period of Brahmâ's Life. | | |
| From the beginning of the Solar system to the year 1905, are | 1,955,884,705 | " |
| From the beginning of collective Spiritual humanity on this globe, are | 320,000,000 | " |
| From the beginning of physical humanity on this globe, are | 18,618,746 | " |
| From the commencement of the Iron Age to the year 1905, are | 5,007 | " |

The figures 4320 with added ciphers are found constantly to recur in these cycles, these figures are each and all symbolical of the greatest mysteries connected with the building of worlds. Within them is recorded the workings of nature in her eternally periodical phenomena, veiling a truly divine system, an intelligent plan. Plato said that "God geometrizes," meaning thereby that everything is built upon the proportions of numbers, according to geometrical figures. Crystalline formation is an example of building by geometrical numbers, the key to which is in the numbers 4320.

The date of the beginning of the world given in the Christian Bible, 4004 B. C., contains the actual chronology, but in a veiled form, a characteristic of the whole of the book of Genesis. Years of thirteen lunar months were reduced to solar years of twelve months by deducting one-thirteenth. With a slight allowance for sandhis (twilights) the figures 4004 thus become 4320, the correct basis for enumeration.

NANA JIVA VADA KATTALAI:
OR
PHENOMENA IN SPIRITUAL BEING.

TRANSLATED FROM THE TAMIL, AND COMMENTED UPON
BY SRI RAMANATHAN OF SUKHASTAN.

(Continued.)

TEXT.

10. In desires, like unto muddy waters, the Supreme Being shed His Light.

To the likenesses of the Supreme Being reflected back are given the names of smatterers (*kinčij-jnas*) or specious intelligences (*čid-ābhāsas*).

COMMENTARY.

The Supreme Being placed His fecund power (*garbha*) in Prakriti and then appeared all beings.¹ Even so, when the Supreme Being shed His Light or Power on unspirituality or desire, which is the rajas guna of *mūla-prakriti*, innumerable *jīvas* arose, carnal-minded in varying degrees of intensity.

Desire is the parent of flesh or earth. It is therefore said to be unspiritual, unenlightened (*avidyā*). Pure Intelligence is Spirit. But desire-mixed intelligence is only the semblance of intelligence, and is therefore said to be *čid-ābhāsa*.

²The *jīvatma* is a hundredth part of the point of a hair divided a hundred times, yet it is to be infinite. It is not man, woman, or hermaphrodite. Whatever body it takes, to that body it becomes attached.²

Bewildered as these spirits are, they are the children of the Supreme. He did not blot them all out of existence soon after

1. Bhagavad-Gīta, xiv. 8.

2. Svetasvatara Upaniṣhad, v. 9-10.

they came into being, but taking pity on the misguided creatures, whose perceptions were of the most superficial kind, and who therefore are deservedly called smatterers (*kinčij-jnas*) or those having the semblance only of intelligence, He caused Ísvara to evolve out of the *tamas* *guna* of *mūla-prakṛiti* instruments of knowledge and action and spheres of existence for such spirits, in order that they might be purged of the worldly element and sanctified, so as to enter into complete fellowship with Him.

In the following section of the text the author classifies *jīvas*.

TEXT.

11. In desires (*avidyās*) inhere the three principles (*gunas*) of light in desire (*sattva* in *rajas*), desire in desire (*rajas* in *rajas*) and darkness in desire (*tamas* in *rajas*).

When light in desire predominates the seemingly intelligent beings (*jīvas*) born of it are called truth-seekers (*tattva-jñāna nishthas*).

When desire in desire predominates the seemingly intelligent beings born of it are overborne by desire and anger, and are called work-seekers (*karma nishthas*).

When darkness in desire predominates the seemingly intelligent beings born of it are given to laziness, sleep and mistake (*moha*).

Such are the formations or constitutions (*kalpana*) raised on the desire phase (*rajas guna*) or Nature.

COMMENTARY.

Truth-seekers (*tattva jñāna nishthas*) are those souls whose thoughts are established (*nishtha*) on the way of escape from the captivity of worldliness, and who prefer a quiet life as more suited to meditation and safety from worldly temptations. They do not waste time in gossip or scandal, or in passing opinions on the current topics of the day, as to what should be or should have been done, and what not. They care not to judge men. They take the events of life as they come,

caring nought what the morrow brings. Having few likes and dislikes their minds are comparatively restful, and consequently they are able to devote themselves successfully to the advancement of their spiritual needs. Their thoughts are established (*nishtha*) on true knowledge (*tattva-jñāna*), not on false knowledge (*mityā-jñāna*) or knowledge that is divorced from spiritual life.

As to work-seekers (*karma-nishthas*), they are of different kinds. Those of them who labor in the field of religion are actuated by a love of ritualism, disposed to perform every little ceremony prescribed in religious books for the daily and special worship of God. Other work-seekers, who are not religious, display energy in all matters undertaken by them, except to be rewarded and honored by man, and are much put out by failures and by the misunderstandings of others. Being possessed of abundant self-esteem, they are sensitive to praise and abuse. They are industrious and eager to accumulate wealth.

The third class of spirits, born of darkness in desire, are dull of perception, wanting in enterprise, given to faults of omission and constantly mistaken. Many are frivolous, mischievous and recklessly wicked.

TEXT.

12. The darkness phase (*tamas guna*) of primeval Nature (*mūla-prakṛiti*) is possessed of two forces called the Obscuring Power (*āvarana śakti*) and the Projecting Power (*vikṣepa śakti*).

COMMENTARY.

Swoon, faint, sleep, lethargy and forgetfulness are some of the manifestations of the power of Obscuration.

Thought projected from the plane of consciousness; cloud formations in the sky; lightning projected from the sky; and the sprout starting from the seed; are some manifestations of the power of Projection.

The author explains in the next section of the text the operation of the Power of Obscuration in regard to spiritual knowledge.

TEXT.

13. The Obscuring Power prevent all bewildered spirits (*jīvas*) from perceiving the distinctions between the gross (*sthūla*), subtle (*sūkṣma*) and causal (*kāraṇa*) bodies; or the distinction between seeming intelligence (*cid-ābhāsa*) and the onlooking intelligence (*sakṣi caitanya*).

He who is obscured by this power esteems collectively the twenty-six entities (*tattvas*), which form the subtle body, to be himself. Hence arises self-esteem (*abhimāna*).

This self-esteem or taking-up-on-oneself-what-is-foreign-to-oneself (*abhimāna*) is called the egotistic node (*ahankāra granthi*) or the tie of embodiment and disembodiment (*samsāra bandha*).

COMMENTARY.

From *avidyā* (unspirituality or worldliness) came *abhimāna* (self-esteem).

The habit of thinking constantly of oneself leads to the differentiation of oneself and one's surroundings from others and their surroundings. Thereupon come likes and dislikes (*rāgadvēsha*) which impose upon one alliances and aversions of various intensities in regard to the persons and objects that are about one.

The *pure* spirit has no likes or dislikes. It is all-loving. Its conduct toward others, as is the case with God and godly men, does not depend upon the hatred or love of others, but upon the fact of kinship between spirits, all spirits being in kind the same.

A bewildered spirit (*jīva*) does not seek to unify itself to another on the ground of common fundamental nature, but is ruled by the principle of differentiation (*vyashti buddhi*), which causes the *jīva* to see what lies on the surface only, and to altogether misunderstand the phenomena of works (*karma*) as manifested in himself and in others. Referring to this habit of *jīvas*, it was said of old "Judge not according to appearances, but judge truly, from the plane of the spirit."

From *abhimāna* or the egotistic node (*ahankāra granthi*) came karma or works on the part of the bewildered spirit, and its consequent career of embodiment and disembodiment

(*samsāra*), and all its sorrows and so-called joys, exemplifying the Lord's law of causation imposed on the universe.

The author states, in the language of the Vedānta Sages, that *abhimāna* or the notion that the works of the twenty-six sentient entities or intelligences (*tattvas*) which God in His mercy gave to the fallen spirit as its ministers to reguide it into light, are its own works, is the egotistic node, or that tie or fetter or bond which brings about the repeated embodiment and disembodiment of the spirit.

The egotistic node (*ahankāra granthi*) is in the nature of puffed-up thought. The speck of muddled intelligence which is manifest in the fallen spirit, it devotes to the contemplation of its own desires, which consequently loom large in its estimation. Puffed up with desire, it puffeth up all the more at those who will not concede its fancied right to enjoyment, and makes itself miserable if it meets any opposition in its sensuous career. All this is empty conceit or vanity. Nevertheless, the suppression or dissipation of it without injury to the intelligence it disgraces is a work of difficulty. The gnarl of the oak, or the knot of the iron-wood tree, is part and parcel of the tree. Even so is the muddle node in intelligence. The Lord therefore ordained a series of embodiments for such spirits, for the purpose of ridding them gradually of the vain glories of *jīva ahankāra*—of the puffiness of worldly I-hood, called *ahankāra granthi*.

Another name for this gnarl or knot is *samsāra bandha*, or the rope (*bandha*) which binds the fallen spirit to the cycle of births and deaths known as *samsāra* (from root *sri* to go, move on, progress).

This cycle of births and deaths, with all its attendant sorrows and so-called joys, is spoken of by Sages as the *samsāra-śakra*, or the wheel of itinerating life, with its ups and down—what is up being birth and joy, what is down being sorrow and death. These correlates or contrasts end not so long as *avidyā* lasts. Repeated revolutions of them occur, during which the fallen spirit has constant opportunities to think, and ween itself from worldly desire.

(*To be continued.*)

THE SECOND DEGREE OF MITHRAISM.

BY PHIQUEPAL D'ARUSMONT.

EPHESUS.

ACT II.

SCENE II.

(The initiation-tower, as before; only the curtain has been let down one story, so that it seems only five stories' high. Around the stage a parapet, as if it were the second story of the tower. Moonlight. The candidates, looking over the parapet, Nicanor and Arete sitting on a bench. The armor given them in the first Degree is heaped up on a bench. Priests within are singing a hymn, a great bell having sounded twelve strokes.)

(First Chorus.—Fargard XXI.)

Jul.-H. Quickly, my brethren, gather up your arms,
The bulls may be on us this very hour.
You women, gather in the corner there,
We men will try to head the foremost bulls,
Although if eight of them come on at once
Our utmost efforts will be all in vain,
Unless you too be ready with your arms.

(Choosing out the smallest arms.)

Here are the smallest clubs and poniards,
Here are the lightest breastplates made of harps.

Stepha. (Helping Jul.-Heliob.)

This smallest one will suit Sophrosyne.

(Goes up to her, and tries to hang it round her neck. She evades him.)

Please do not run away from me
How can I help to save you from the bulls?

Sophro. You better arm yourself the first of all.

Nicanor. She's in the right. You'd better ready be—
You are the strongest: I will try to help
Attend the women.

Jul.-H. Yes, you are quite right.

(Jul.-H. and Stephanas arm themselves fully. Pawing and snorting of bulls is heard from within the Gate to the Second Story. The two spring towards it, ready to dispute the passage to them. Nicanor chooses a light suit of armor for Eunike; but she refuses it.)

Eunike. Keep it for others; I will be as strong
As Stephanas, and show him women are
Able to stand beside their brothers' side,
And do as much as they against the bulls.

(She chooses strong armor and steps up to the side of Stephanas, and Julian-Helioboulus covering the entrance. Euboule seems frightened, and Irene puts her arms around her, and arms her with light breastplate and poinard, herself choosing bows and arrows, besides the girdle, sandals and light helmet.)

Irene. We'll have to do just twice the work with these,
Having but half the arms of stronger ones.
You stay behind me, strike when I have shot.

(Nicanor has been arguing with Arete and Sophrosyne; but at renewed noise of the bulls turns and arms himself, Arete helping to buckle around him the girdle, put on the sandals and helmet and breastplate, and offers him bows and arrows. Nicanor smiles bitterly.)

Nicanor. Not those for me—I have one single arm!

(Arete throws them down, distressed, and offers him the poinard.)

Nicanor. No, you can give to me the heavier sword—
Hold, I will put the poniard safely here.

(He puts the poniard under the girdle. Arete then motions Sophrosyne to sit down near the parapet, and takes up sandals to put them on her. Sophrosyne smiles, and answers):

Sophro. Dear Arete, and why not first yourself?

Arete. Because I will not arm myself at all.
If I depend on these earthly arms
I were already lost, for I am stiff,
And my disease within gives pain to move.

I will depend upon diviner arms;
 And if I die, not much will have been lost,
 But you, dear child, yet in the prime of youth,
 You owe a duty to th' Immortal Gods,
 If not unto yourself (my love to you
 Does not deserve a hearing yet from you)
 And you must conquer : do the best you can.
 Now let me put on you this breast-plate harp.

Sophro. Not so, dear Mother Arete; not so.

This girdle—is enough to keep me safe.
 Did not the Archimagus tell us that
 We should depend on spiritual arms?

Arete. You will not even take these arrows here?

Sophro. The arrows of our prayers will be more strong.

Arete. Not even will you take this poniard here?

Sophro. It might distract me from my trust in God.

Arete. (tenderly embracing her)

You are quite right, and we will spend the time
 In prayer, while th' others fight with arms of flesh.

(Renewed noise of bulls, and excitement of the armed candidates. Suddenly the gong sounds two strokes, and the bulls' noise suddenly stops, and chorus of the Initiators is heard singing a hymn, the Mah Yast).

(As the hymn closes, the bulls' noise suddenly increases, and the armed candidates reassemble around the door. Stephanas turns around and looks at the two praying women, and cries out:)

Stepha. You two, you women, come away from there,
 Put on the breast-plate, helmet, sandals too.
 Even if you cannot attack the bulls,
 Regard for us who are doing all for you,
 Should lead you to protect yourselves at least.

Jul.-H. Arete, come and stand near Eunike,

Sophrosyne, you help Euboule here

When she is bringing me more arrow-heads.

(Arete and Sophrosyne turn around and look at them lov-

ingly, and silently turn again, towards the Moon, their lips moving in silent prayer. Eunike goes to them, and tries to draw them towards the others, but Sophrosyne looks at her with such calm, gentle determination that Eunike turns back and says roughly:)

Eunike. We will abandon them unto their fate.
 We will defend ourselves as best we can,
 And though their cowardice has but increased
 By two the bulls that we must overcome,
 We will be saved, and let them do their will;
 Their blood be on their heads—what they deserve.

(On the door shaking, the men try to hold it closed; consternation; confusion; renewed efforts near the door. Suddenly the gong sounds four times. The inner noises stop and the priests' chorus is heard; the Aban Yast, Vth.)

(As the Chorus of Initiators from behind the scenes stops, it is seen that Stephanas, Julian Helioboulus and Eunike, overpowered by the weight of their arms, have fallen asleep. Euboule, Irene and Nicanor are drowsy. Euboule is faint, and lies down with her head in Irene's lap. Nicanor anxiously listens, rouses the sleepers from time to time, but they nod again, sitting on benches near the door. Finally Nicanor walks up and down, and declaims, in anxious voice, as follows:)

Nicanor. This awful night! When will it ever end?
 What awful stillness; the oppressing weight
 Of Sleep is weighing heavily on me.
 No doubt the bulls will not come out till morn,
 Now that so many hours have elapsed
 Since first our Initiators there behind those Gates
 In prayer for us raised up the Sacred chant.
 Four hours only yet have dragged along,
 And two long hours must pass before the dawn
 Will bring us

(Suddenly a terrific noise of the bulls arises as if they were thundering against the trembling doors.)

Nicanor. Help! Wake up! Quick, your every arm!

(He wakes the others from sleep, forcibly. They all pull on the lock of the door and brace it. After some confusion, the danger seems over. Julian-Helioboulus first recovers himself.)

Jul.-H. That was an awful start from real sleep.
I dreamed that I was waking! What a shame
For me to fall asleep, who often have
Watched through a night in studies, or in field,
Does it not seem as if some heavy weight
Pressed on our heads? I *almost* feel a band
Around my brain, as if Opponents pressed.

(Both Arete and Sophrosyne, who have been praying and singing hymns, watching the moon, which by this time has perceptibly moved its position, and who have nudged each other when she slightly nodded, go to Euboule and Irene, and affectionately encourage them.)

Stepha. I think we owe some thanks to Nicanor,
For waking us in time to save defeat
After so long awaiting that our fate.

Nicanor. No thanks to me is due—but to the Gods.
I tried to watch—perhaps because of this.
The first time that I almost fell asleep
I heard a crystal bell within mine ear,
And then the second time I felt a blow
As from some unseen hand; I was so shamed
That I woke up.

Jul.-H. Strange it is not? I too
Felt twice such waking from within myself.
From long experience I have learnt that if
I sit me down to pray I fall asleep.
And I was praying; and twice fell asleep
But was awakened; then I felt so tired
I sat again to pray, hoping again
To be so, likewise, wakened—but I slept,
And dreamed I was awake until the start.
(*To be continued.*)

THE CITY BEAUTIFUL.

By E. B. GUILD, A.M., M.D.

PART III.

THE MESSAGE TO THE CHURCH AT SMYRNA.

Smyrna is one of the forms of a Greek word meaning myrrh. The verb with which it is connected is "smuridzo," meaning to anoint.

To anoint is to set apart, to consecrate for and to a special purpose, as to the performance of the functions of king or priest, the former to rule and the latter to be the intermediary between the creature and his creator, the man and his God. This is the high prerogative of the soul, which is at once ruler of the personal self and the creature of the spirit or divine essence of man.

In another sense Smyrna, or myrrh, is an incense used in the most sacred religious rites. It was chosen for this purpose because of its peculiarly pungent and pleasing aroma.

Aroma is not the gross matter, but it is the substance which really underlies matter. In like manner the soul is not the body nor any of the more ethereal envelopes, but is the substantial underlying *real* man. On the other hand the soul is not the ultimate or final identity, for, as we saw in the message to Ephesus, that is the Spirit, the consciousness. The spirit is the principle, the soul is the evolving vehicle through which spirit seeks expression.

Substance may be regarded as retarded motion. Motion is here spoken of in an unqualified sense and not merely as a change in the relative location of matter. There may be motion without matter, that is, on a plane where matter is not. In this sense, matter exists only upon the plane of manifestation. Matter is a condensation, a massing of substance. Matter can be cognized by the senses, while substance is beyond the range of perception through the physical senses. As an illustration we may consider substance as atomic while matter

is molecular, then, as an aggregation of atoms produces the molecules so the massing of substance produces matter. Again, substance is as it were the essence of matter. The essential of matter is substance. Without substance matter is not. It is force that masses substance and aggregates and holds together the molecules of matter. That which directs the action of that force, that which is the law of its action, is consciousness. It is in this sense that the soul is substantial. It is in no sense material. Viewed from the aspect of consciousness, soul is the essential of matter just as substance is its essential from the physical aspect.

Has matter then a soul? Assuredly yes. Matter is universal. The consciousness which is the law of the action of force which forms and perpetuates matter is also universal. The third term in the equation is soul. The soul in matter is universal. It is that of consciousness which causes manifestation upon the lowest plane of existence, that is, upon the plane of the least complete expression of consciousness. It is a perfect, but not a complete, expression. The manifestation of consciousness upon the mineral plane is a perfect expression *upon that plane*, but it is not a *complete* expression of consciousness.

That of consciousness which expresses itself universally through matter is the Universal Soul.

As we have already seen, man is an individualized center in consciousness. The soul of man, then, is that of consciousness which expresses itself from that individualized center. In our ordinary use of the term we speak of man as the manifest expression of intelligence and life. We cannot then say that man has a soul, for the soul has the man. The man as we see him and know him is the vehicle of the soul, and the soul is the *real* man. The body is formed and builded as the house of the soul. The soul is the tenant, the dweller in its house. It is also the architect and builder of its dwelling place. But "in my Father's house are many dwelling-places (mansions)," and the soul builds for itself many houses as its needs require. The identical soul builds many dwelling places for its sojourn in

many lands during the many ages of its existence. This identical soul, the soul of man, is the Individual Soul. It is the one emanation of that spirit, which, as we have already seen, is a center in consciousness. I say the *one emanation*, for, in all the millions of ages of evolution from that center, it is the *one*, the "only begotten son" of the Father. It is the "first and the last." From each divine ray only one soul emanates.

If the soul is an emanation of the spirit, a ray from the "heavenly one," why should it incarnate? It is in essence like its source; why then should it not remain as it is? It incarnates, enters a physical body, and acquires experience in order to become individual. It seeks the quickening of self-consciousness. Says the great Apostle, "That which thou sowest cannot be quickened except it die." By incarnating the soul becomes as one dead. It is entombed in the body from which it can be liberated only by experience. The soul is the essence of the experiences, and through them becomes the perfect instrument for the expression of the spirit. The soul is elsewhere symbolized as "a priest forever after the order of Melchisedeck," who "though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, became the author of eternal salvation unto all that are obedient to him." (Heb. cap. v. vs. 6-8-9.)

The soul, the son of the spirit, learned obedience and attained perfection through suffering, that is to say, through incarnating. In each successive incarnation the soul builds for itself a new personality, and, if that personality be obedient (literally "having heard") the essence of its experiences is merged into the soul and is saved. The soul saves the personality. In Heb. cap. vi, vs. 2-3, the soul is still further described as first "the King of Righteousness, and after that the King of Peace." Fatherless, motherless, parentless, having neither beginning of days nor end of life, from his very likeness to the Son of God he remaineth a priest forever." The soul, an emanation of the spirit and therefore parentless and timeless, is ever the mediator between the personalities in which it incarnates and the divine spirit which is its source.

At the time of physical conception there begins to be formed a body, which shall become the dwelling place of a soul. At birth the partially completed body is ushered into the world. The soul that incarnates in this body goes into its dwelling place, passes from the free and open sunlight into its house of flesh. Thus it becomes as it were dead to its spiritual source, just as we say that a prisoner incarcerated in a dungeon is dead to the world. But the imprisonment of the soul is not punitive nor even corrective. Its exile is voluntary. The soul evolves through experience and the experience it requires in the present state of its evolution is the experience acquired by incarnation. Life teems with the most wonderful possibilities for the soul to gain experience. The mind and the body are the points at which the soul contacts matter and form and time and space. These four form the field of experience. They are illusions in the sense that they do not endure, as does the soul. They are the make-believes, like the x and y in algebra, by which the equation is solved. They themselves are not the real and enduring, but through them the soul extracts from the universe that which it builds into its own fibre. Through incarnation the soul provides itself with the hypotheses of time and space, and through the mind gathers knowledge from events. By the assimilation of this knowledge the soul attains unto wisdom, which is the ability to coordinate from its own center with the universal consciousness. The essence of this wisdom extracted from knowledge gained by experience constitutes the soul. The purpose of the soul is to acquire all experience from its own center until the area of its field of expression is coincident with that of the universal consciousness.

When the soul has become aware of itself as the real actor, and, recognizing the purpose of its existence, seeks to unite itself with its "Father in Heaven," it is no longer as one dead, but is alive. Jesus, the Christ, who had already declared of himself, that, "I and my Father are one," now, in revealing to the Beloved Disciple the mystery of the soul, declares, "These things said the first and the last, who became as dead

and now lives," "I know thy hindrances and thy shut-in-ness." "Erga" which is translated "works" means deeds, but its derivation implies efforts against obstacles, hence an obstacle, a bar, a hindrance. "Thlipsin" is not "tribulum" the harrow, and so does not mean tribulation; it is pressure, compression, a condition of shut-in-ness. To undergo tribulation is to be under the harrow of sorrow and pain, but the thought here is the embodiment of the soul. It is "shut in" by incarnation, confined in its house of flesh. In the next verse the Master says, "You shall have shut-in-ness (thlipsin) ten days." Now ten is the number of the perfect man and a day is the time for work, for accomplishment, and this is equivalent to saying, "fear none of the things ye endure," for ye shall be incarnated as many lives (days) as are necessary for the fulfillment of the purpose of the soul, the attainment of perfection.

"I know the irreverent speech of those who say that they are Jews (chosen ones), but are not, but are a congregation of adversaries." It is a sacrilege to lay claim to righteousness except through the effort to live the life of the soul. The outward observance of rites and ceremonies, the public prayers which the Master condemned, are not the marks of the true disciple. It has been well said that "the real test of true discipleship is devotion to another." The opposite, is self-seeking. The Devil is but the personification of selfishness. "Selfishness will cast some of you into bondage that you may be put to the proof and you shall be shut up to the necessity of incarnating until the fulness of time for the attainment of the perfect manhood." "Be thou faithful to the very last death, and I will give thee *the* diadem of life." This whole passage is perhaps the most encouraging single admonition in the entire book. It sums up the whole gospel of the Master. He who has been tempted in all points like as we are, and, having overcome in all things, has become one with his Father in Heaven, first expresses his entire sympathy with, and appreciation of, the necessities and efforts of the soul that is shut in by the body and its limitations, and then says, "fear none of the things which you

must now undergo;" selfishness will still further limit and hinder you, that through experience you may develop love, but persevere unto the very end, to the completion of all effort, and I, the Christ, the Anointed One, will give thee the diadem of *the* life. The very summit, the crown of all is *the* life, Eternal Life. "The overcomer (the conquerer) shall not be hurt by the second death." To such an one the act of dying, of escaping from the prison of the body, is of little moment, but he shall also free himself from the inner envelopes, the more intricate and ethereal bodies, without danger and without hindrance. For such a soul the astral plane, that gulf which lies between this life and the soul's true realm has no terrors. No harm awaits him. He has become master of himself and by that virtue master of all powers and beings beneath his own attainment. The soul has merged itself into the spirit and so has accomplished the great at-one-ment.

And what has he thus attained? Naught less than conscious immortality. As we have already seen, the Soul exists for the purpose of attaining unto Self Consciousness. By that attainment the Soul becomes the enduring, the real, the eternal.

There is an immortality of matter. The mind cannot conceive of the beginning of matter nor that it shall cease to be. But the immortality of matter is but the unendingness of the Universal Consciousness. It is not that which the Thinker, the conscious Self, desires. He seeks not the immortality of the body, but the changelessness of conscious identity. Consciousness recognizes itself as the changeless observer of changing forms. The Soul becomes aware of itself as the experiencer of passing events. The desire for immortal life springs only from the Soul, and the Soul alone can furnish the response. The desire, the means and the end lie, all, within itself. It is the prompting of the Spirit, submission to the Spirit, and union *with* the Spirit.

The desire for immortality has been confused with the illusion of a personal identity. The identity lies in the Soul and not in the body nor in the mind. The identity is the self-

consciousness and the body and the mind are only the instruments for its expression. The Spirit, the Self, does not seek for the resurrection of the body, but for the raising of the Soul from among the dead. It must raise itself with a body that self-consciousness may have a vehicle for expression. But, "there are bodies Celestial and bodies Terrestrial." "And the glory of the Celestial is one and of the Terrestrial another." "So also is the standing forth from among the dead. It is sown a natural body; it is raised a spiritual body." "For this perishable must transform itself (lead itself) into that which is imperishable; and this death must transform itself into that which is deathless."

The essence of the personality which is mortal must be merged into the Soul and become immortal. Then the Soul that is faithful unto the last death, to the end of the final incarnation, shall receive from its Spiritual Self, not a crown of life, but *the diadem of the life*, conscious immortality.

Thus hath he attained, thus hath he become the Christ. The crucifixion upon the cross of matter having been accomplished the Soul become one with the Father cries in fullness of Spirit, "My God, how thou hast glorified me."* Now earth and stars and suns and all created things from tiniest atoms to Seraph and Archangel make proud obeisance and say, "A Master has arisen, a Master of the day."

Thus hath he attained. "He holdeth life and death in his strong hand. Yea, he is mighty." Now if thou wouldst be the Christ in very truth, "follow upon thy predecessor's footsteps, remain unselfish to the endless end."

Be thou an elder brother to mankind.

* This is said by some to be the correct rendering of what has been so erroneously translated "My God why has thou forsaken me."

(To be continued.)

The Self of Matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both.

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

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

—VOICE OF THE SILENCE.

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SUBSTANCE.

AS the word implies, "substance" is that which underlies or stands under. That which substance underlies, or stands under, is the manifested universe.

The word, "mulaprakriti," as used by the ancient Aryans, expresses its own meaning even more perfectly than our word substance. "*Mula*" means root, "*prakriti*" nature or matter. Mulaprakriti is, therefore, *that* origin or root from which nature or matter comes. It is in this sense that we use the word substance.

Substance is eternal and homogeneous. It is the source and origin of all manifestation. Substance has the possibility of identifying itself with, and of thereby becoming, consciousness. Substance is not matter, but the root from which matter springs. Substance is never manifest to the senses, because the senses cannot perceive it. But by meditation on it the mind may pass into the state of substance and there perceive it. What is perceived by the senses is not substance,

but the sub-divisions of the lowest motion from substance, in their various combinations.

Throughout substance consciousness is ever-present. The ever-present consciousness in substance is self motion. Self motion is the cause of the manifestation of substance through the other motions. Substance is always the same, as substance, but is translated through universal motion into spirit-matter. Spirit-matter is atomic. Spirit-matter is the beginning of universes, worlds, and men. Owing to the interaction of the motions spirit-matter is translated into certain states or conditions. The one substance becomes two, and this duality prevails during the entire period of manifestation. From the most spiritual to the most material on the downward arc of the cycle, then back to universal motion.

Spirit-matter constitutes the two inseparable opposites, or poles, present in all manifestations. In its first remove from substance spirit-matter appears as spirit. Its seventh remove outward or downward is our gross matter. Matter is that aspect of substance, which is moved, moulded, and shaped by that other pole of itself which is called spirit. Spirit is that aspect of substance which moves, energizes, and shapes that other pole of itself which is called matter.

In its outward or downward motion that which was substance, but which is now the duality spirit-matter, is impressed, and given direction, impulse and destiny, from the lower kingdoms up to man, by synthetic motion. If spirit-matter is then equally balanced it identifies itself with self motion, which is the highest expression of conscious substance, and is immortal, substantial, and divine. If, however, the mind or analytic motion fails to become balanced and identified with self motion, it is again and again whirled through the constantly recurring periods of involution and evolution.

Each body or form is the vehicle to the principle above it, and is in turn the informing principle to the body or form below it. Spiritual development consists in the transforming

of matter from the lower to the higher degrees ; each vesture being a vehicle for the reflection or expression of consciousness. The secret of attainment is not in building up and becoming attached to bodies or forms, but in valuing the vehicle only as a means of attaining the final object of all effort—consciousness.

Consciousness is in no way different in a lump of clay than in a saviour of the world. Consciousness cannot be changed, because it is changeless. But the vehicle through which consciousness is expressed can be changed. So that matter in its physical state and form would not be capable of reflecting and expressing consciousness as would the vesture of a Buddha or a Christ.

Universes come and go as the days in limitless time, in order that matter may be worked up from the most simple and undeveloped state to the highest possible degree of intelligence : from a grain of sand or a nature sprite, to an archangel or the universal nameless Deity. The sole purpose of the involution of substance as spirit-matter into form, and of the evolution of spirit-matter to substance is : the attainment of Consciousness.

It is a psychologic principle that while we hold an idea, it will infuse into our very blood, ferment, and become an element of our being—"bone of our bone and flesh of our flesh." But when we talk it loosely to others, it passes from us and is ours no more. Hence, while a truth is new to us we should hold it in silence, as the pregnant woman retains her immatured offspring ; and when the gestation is fully accomplished it will reveal itself fully formed. Indeed, the more interior the truth the less inclination we have to discourse about it.—A. W.

THE SYMPOSIUM OR BANQUET.
PLATONIC LOVE.

BY ALEXANDER WILDER, M.D.

(Continued.)

By the assistance of the Divine Light Plotinos often raised himself by his conceptions to the First God who is beyond all, and by employing for this purpose the paths narrated by Plato in *The Banquet*, the Supreme Divinity became manifest to him, who has neither form nor ideal shape, but is established beyond Mind and everything of mental quality.—Porphyrios.

IT now comes to be the turn of Sokrates. In all social entertainments he is the last, and completes the series of discussions with the moral and the final exegesis. Phædros with his enthusiasm, Pausanias verbose and attempting to justify abnormal relations, Eryximachos endeavoring to place love on a scientific foundation which Aristophanes supplements by a bizarre theory of original creation, and Agatho aglow with eloquence, are all brought face to face with the severe scrutiny of this master of ethics and reasoning.

“All the earlier speeches,” says Professor Jowett, “embody common opinions colored with a tinge of philosophy. They furnish the material out of which Sokrates proceeds to form his discourse, starting, as in other places, from mythology and the opinions of men. From Phædros he takes the thought that love is stronger than death; from Pausanias, that the true love is akin to intellect and political activity; from Eryximachos, that love is a universal phenomenon and the great power of nature; from Aristophanes, that love is the child of want, and is not merely the love of the congenial or of the whole, but (as he adds) of the good; from Agatho, that love is of beauty—not, however, of beauty only, but of things of beauty.” In short, our philosopher has in this way brought to view the current notions of his time and proceeds to deal with them.

Agatho has finished his speech and has received acclama-

tions from his audience. Sokrates adds his praise with the usual irony. He professes to be afraid of following, since Agatho has spoken so well. "Who," he asks, "who would not have been struck with the beauty of the nouns and verbs?" It reminded him of Gorgias, he adds, and not having himself similar power of expression he is ready to run away for shame. Then, too, he has blundered again. In consenting to praise love he had supposed that in doing so one should make things that are true the basis of his eulogy, and then that what was to be spoken would be the selecting of these and presenting them in a becoming manner. But it appears instead that it is the way to attribute the greatest and best qualities to the subject of the praise, whether these be true or untrue. He does not know how to do this.

Phædros consents that he shall treat the matter in his own way. Sokrates begins accordingly to interrogate Agatho. "Do you love a loving of an object, or a loving of nothing," he asks. He is answered that it is the loving of a real object. He then enquires whether that loving is not a desire for that object; and also, whether desire is not a wish for an object that is not actually possessed. Agatho acknowledges this to be the case. Sokrates then reminds him, that in his discourse he had declared that it was in accordance with the love of beauty that the gods had arranged all things, for there can be no loving of deformed things. Accordingly if love is only the loving of an object that is beautiful, and at the same time the desiring of that of which it is in want, then love itself is not beautiful. And if things that are good are also beautiful, then love is in lack likewise of the things that are good.

Having in this manner confused Agatho with his own reasoning, and disclaiming any credit for himself, Sokrates relates what he had been told of love by a woman renowned for wisdom, Diotima Mantinike.¹ She had refuted him with

¹Writers seem to have made free with the reputation of this woman. Internal evidence, however, seems to rebut all unworthy statements. She is said to have been a ministrant of the temple of Zeus Lyncæos in Arkadia.

arguments similar to those with which he has just employed with Agatho. He had himself described Eros or Love as a divinity beautiful and good, and she replied that by his own reasoning Eros was neither. Yet what is not beautiful, she argued, is not necessarily ugly nor is that which is not good to be accounted as bad. It is in analogy to the relation of intelligence and ignorance. It is possible to have a correct opinion, without the ability to give a reason to support it, and such a condition is by no means one of ignorance. So, too, Eros, the genius of Love, though not good and beautiful is not ugly and bad. As the gods are blessed and beautiful, it follows that Eros is not a god. "Even you," she says to Sokrates, "you do not consider Eros as a god." Sokrates asking what she meant in her former analogy, that he is a being ranging between mortal and immortal, she explains: "He is a great demon."

"The whole demonian race constitutes a class between mortal and immortal,"³ she declared. It interprets and translates to the gods the supplications from human beings and to human beings the messages from the gods;—those from men consisting of petitions and offerings, and those from the gods being their responses to the prayers and sacrifices. Being in the middle rank between the two it makes complete the connection between them, and so unites the whole of them in itself. Through this race of demons there exists the whole art of divination, the technic of Sacred Rites, and likewise of the

But Proklos describes her as a Pythagorean. She is said to have stayed the Plague at Athens ten years. Her designation appears to be significant of her character: Dio-tima, honored of Divinity, and Manti-nikē, the victorious inspired one. Ficino, however, read the designation as Mantikē, an inspired woman.

³ The later philosophers classified the superior races as gods, demons, demigods, and souls. The demons were supposed to have charge of the oracles, and so divining was particularly their function. They were also regarded as the guardians of human beings, as genuises or inspirers of gifted men. Some were described as good—and others as bad.

matters relating to sacrifices, initiations, white and black magic.³ For a god is never mingled with human nature, but through this intermediary race there is all companionship and communication from the gods to human beings both when they are awake and when they are asleep. The individual who is skilled in these matters is demonian or divinely gifted; but he who is simply wise in some other affair, whether in the arts or in certain handicrafts, is only a craftsman. Demons are many and of all kinds, and Eros, the genius of love, is one of them. "But what of his father and mother?" To this question Diotima answers by repeating an ancient myth describing his father as Poros the Son of Metis, and genius of Plenty, and his mother as Penia, the demon of Want. So he partakes of the qualities of both these parents, always in need and yet richly endowed with wit and understanding. He began life when Aphroditê, the goddess of love and parenthood came into existence, and he is attached to her because she is beautiful. His fortunes are like his parentage. He is always in want and distress, like his mother: always planning, always in some intrigue, full of resource, at times a philosopher, neither mortal nor immortal, alive at one time and dead at another and then again alive. As a demon intermediate between the gods and humankind he is likewise in the middle between being wise and lacking wisdom. No god desires to become wise, for the gods are always wise; and no one destitute of wisdom cares to become wise, because an individual who is neither beautiful, good nor wise seems to himself nevertheless abundantly sufficient in these respects, and does not desire what he fancies that he does not want. As wisdom is the most beautiful of all things Eros as loving the beautiful is a philosopher or lover of wisdom, and therefore intermediary between the wise and unwise. "All this," Diotima adds, "is because he has a father who is wise and wealthy, and a mother always in want."

³ PLUTARCH: *Defect of Oracles*, 10, 13, 14.

The discourse now becomes more direct. Love, it has been agreed by both, is a desire to possess objects that are intrinsically beautiful. Then putting the good in place of the beautiful, the lover who comes into possession of those which are good will thereby be fortunate and happy. Nevertheless, though men wish and even long to be in possession of objects that are good, all men are not considered as being in love. This apparent paradox Diotima explains to be because one form of loving is designated as Love, and the other forms are called by other names. Thus, some are eager to acquire money, others are fond of gymnastic learning, and others desire wisdom: yet none of these are called "lovers."

It has been said that individuals who are in love are in quest of the other half of themselves. "But it is my conviction," she remarks, "that a person does not love the half or whole of anything, unless it happens in some way to be good. Men are willing to let their feet and hands be cut off if these limbs seem to them to be evil."

Speaking comprehensively with the argument, she remarks that the desire is that the good shall be forever present to the individual and the earnestness and vehemence with which it is pursued, is what is called love. The securing of this aim and purpose is accomplished by procreation. All human beings contain in themselves the rudiments of offspring, both as relates to body and to soul. On coming to adult age our whole being is eager for procreating. This is a divine matter, for procreation is the implanting of that which is immortal in a mortal creature. This may not take place where there exist repugnance and incompatibility. Hence Beauty is the arbiter of destiny and the Eileithyia⁴ that presides over the introduction into the world of generated existence. On the other hand, when the individuals are not in harmony the influences are unpropitious and the results are ill. Hence Love is not simply a desire for the beautiful and what is attractive, but it is also

⁴A goddess of childbirth; said also to be the goddess of the Moon: Lucina.

a desire for the producing of offspring, because the birth of children is, in a certain sense, the conferring of immortality upon parents. It is a necessary inference from this reasoning that love is also a desire to be immortal. The mortal nature instinctively seeks to be, as far as this is possible, always in existence and immortal. This is true even in the case of wild animals. They become œstruant, rear progeny, risk death in their defense, and feed them even when themselves ready to perish from hunger. It may be supposed that human beings do this, because of being endowed with reflective faculties; but in such case how came wild animals also to be so loving? It must be because the mortal nature is seeking to become, as far as possible, perpetually existent and beyond destruction by death. It is able to effect this by means of the bringing of a new generation into existence. This is the leaving of a new being in place of the old. To illustrate: an individual from childhood to older years is spoken of as the same person. Though he does not possess the same conditions in himself all that period, this is not taken into account. Yet in relation to them, he is all the time changing, and becomes a new being in regard to hair, flesh, bones, blood, and in short the entire bodily structure. Nor is this the case with the body only. With the soul also the habits, moral qualities, opinions, desires, pleasures, pains, fears, never continue the same to any one; some unfold into existence, and others fade away. It is the same likewise in regard to particular branches of knowledge, but every form of knowledge is affected in the same way. What we call "practicing" is itself an intimation that the knowledge itself is going from us. For forgetting is the departing of knowledge; but practicing is the implanting of a new recollection in place of what is passing out, and it preserves the knowledge so that it seems to be the same. It is in this way that every thing is preserved that is mortal. This does not mean that the structure is always the same in every respect, as the Divine Essence is, but that which wears out and grows old becomes another new being such as it was itself.

"By this instrumentality," says Diotima, "that which is itself mortal is enabled to partake of immortality, both in regard to body and in other respects. But this is not permissible in any other way. It is not to be wondered at, therefore, if every thing in the realm of nature honors and reveres its own offspring; for this earnestness and love are for the sake of being thereby made immortal."

Of such a character, she affirmed, is the love of glory. Men will run the risk of all kinds of danger, even to a greater degree than for their children, will spend their property, undergo labors, and even die. Alkestis, Achilles and Kodros would hardly have sacrificed their lives if they had not thought that the remembrance of their worthy actions would remain forever. For an analogous reason those individuals who are procreative in the corporeal sense devote themselves to women and are given to love-affairs in the hope of obtaining in this way immortality, remembrance and happiness. But there are more who are procreative as relates to matters of the soul. They have intelligence and moral worth for their offspring. Poets are examples of this character, and so likewise are craftsmen who display inventive skill. But the greatest and most admirable kind of intelligence is that which is employed in the wise managing of the affairs of commonwealths and of households. This is termed administrative ability and justice.

When an individual, who is endowed with a divine quality of soul, teems with these virtues, he desires as he comes to adult age to be a parent and seeks accordingly a beautiful object for his purpose. If at some time he meets with a soul that is at the same time beautiful, noble and ingenious, he gladly allies himself to that person in whom the excellencies of body and soul are thus united. He seeks by frequent discourse to instruct the beloved individual in regard to upright action, and what a good man ought to be and do. By becoming attached in this way to a beautiful person and associating with him in intimate companionship, he generates and brings forth that which he has been teeming and which is now present, that

which is held in recollection. Thus he brings out in joint union with the other into active life what they have produced together. Such individuals cherish a firmer friendship and a more intimate communion of feeling, than what is incited by children. For in fact they have children that are more beautiful and that are immortal. Every one would prefer that such children should be born to him rather than those of the mere human kind.⁵

"There are many among the Greeks and other peoples who have performed noble achievements and become parents of every kind of virtue," says she, "and many of the Sacred Rites have been established in their honor as to divine beings on account of such progeny. But such Rites are never celebrated in honor of any one on account of his human offspring."

Following the analogy of the procedures at the Eleusinia, Diotima now proceeds to set forth the Supreme Love. "In these Lesser Rites of Eros you may have been duly instructed," she remarks, "but the Perfective Rites, the Eoptika or Beholding, in respect to which these are observed if the indi-

⁵ Close personal friendships between individuals were common among the Pythagoreans. Diodoros the Sicilian historian tells the story of Phintias, a philosopher of Syracuse, whom Dionysios had condemned to death for having been engaged in a conspiracy. Desirous to arrange his affairs, he asked permission of the tyrant to go home for that purpose. The consent was granted on condition that some other individual would go to prison in his place and incur the risk of being put to death. Damon, his friend, at once complied with the requirement, and when the time for execution came, he was led out to suffer the penalty. But Phintias, who had himself an appreciation of philosophy, at once remitted the sentence. The love of Patroklos for the youth Achilles incited that chieftain to revenge his death, his own life being forfeited in consequence; and the affection of Æneas and "fidus Achates" is commemorated by Virgil. A notable example is also presented in the First Book of *Samuel*, when Jonathan the King's Son becomes attached to the youthful David, and risks his own life to protect him. Hence the plaintive chant of David: "I grieve for thee, O Jonathan my brother: thy love for me surpassed the love of women."

vidual follows up the matter rightly, I do not know whether you can be of the number.⁶ I will tell you then," she says, "and I will hold back nothing that you desire to know. Endeavor on your part to keep up with me as well as you can. It behooves the individual who aspires to engage in this matter in the proper way to begin while young to fix his attention upon human beings who are beautiful and worthy; and, indeed, if his adviser⁷ instructs him properly, he will become attached to one person and under that incentive will originate admirable conceptions. Afterward he should consider that beauty which is manifest in one human being is cognate to beauty in another, and if it suits him to pursue what is beautiful in regard to form, it is sheer folly and want of understanding if he does not perceive that beauty in all human beings is one and the same. Upon duly considering this he will become a lover of all beautiful human beings. He will relax the violence of his love for one, and regard a solitary case of beauty to be of less account. After this he will consider beauty in souls as more to be prized than that of the body; so that if a person is compatible in soul and disposition, even though possessing little comeliness of person, it abundantly satisfies him to love that person and to ally himself to him, and to have conversations with him of such a kind as are of bene-

⁶ Sokrates was never initiated in the Eleusinian Rites and this fact gave edge to the charge of impiety at his trial. In this Dialogue, Plato follows strictly their analogy. At the Lesser Mysteries the Rite consisted of a "Purification," and a pig was washed to prefigure the candidate or mystes, as being "purged from his old sins." Five years later he could, if he followed the matter up, be admitted to the next degree—"the Illumination." The exposition which Diotima now gives of genuine Love corresponds to this. After this comes the Theama, the beholding of the sublime spectacles, in which the candidate or epoptes contemplates the Autopsia or Self-View, "beholding the gods." Plato presents a representation of the interior meaning of this in the *Phaedros*.

⁷ It was the practice with parents of noble rank to place their sons under the charge of a guru, governor, or preceptor, for the purposes here indicated. Sokrates himself had such charge of the sons of Krito.

fit to young persons, in order that the youth may be enabled and impelled to perceive the beauty and excellence that are to be found in the various pursuits of life and in the regulations of society, also to see that all are akin to himself, and to be conscious that the beauty of body is of little account. After having become conversant with the active employments, he is next to be induced to survey the several branches of knowledge in order that he may also perceive the beauty of knowledge in its various parts. Thus, now seeing that there is beauty in abundance everywhere he will be no longer enslaved to that of one individual as when a household servant loves solely the beauty of a child, or to that of a man, or of a particular employment, and so makes himself of little account, and has charge only of affairs of little significance. But on the other hand, turning to the wide sea, and contemplating the spectacle of beauty, he forms a multitude of beautiful and grand speculations and an abundance of conceptions in philosophy, till having become strong and rich in wisdom he perceives that there is a superior knowledge which is of surpassing beauty.

"Try now," she continued, "try now to give me your attention as closely as you are able. The individual who has been instructed thus far in the nature and principles of Love, who has likewise beheld the visions of beauty one after another in their proper order, and has now come to the completion of the Mystic Rites of Love, will on a sudden behold a certain essence⁸ wonderfully beautiful. This is the object for which all the previous probations were required. In the first place, it always is; it neither comes into existence nor dies; it is never increased nor does it waste away. Then, in the next

⁸ Greek, *phnysis*. In this brief outline Diotima has followed the analogy of the Eleusinian Rites. The discourse begins like the Lesser Rites with instruction to purify from former error, and now she comes to the superior grade the *Autopsia* or *Epoitioka*, in which the candidate is dazzled with what represents "real being," the glory of the Ineffable. See the *Phaedros*.

place, it is never beautiful in this place and ugly in another, nor beautiful at one time and not at another, nor beautiful in this particular and not in that, nor beautiful to some and disagreeable to others. Nor will the beauty be a phantasm or apparition as of a face, or hands, or anything of which the body participates, nor a discourse or some superior knowledge. Nor does it exist in anything elsewhere, as in an animal, or in the earth or in the sky or in some other place. On the contrary, it subsists perpetually, uniform, a selfhood by itself with itself. But while other beautiful objects, all of them participating of this beauty after some such manner that they being of different nature come into existence and perish, this becomes neither more nor less, nor does it undergo any change. When, therefore, any individual who is making his way upward from the present conditions, begins to have a view of that beauty through loving young persons in the right manner, he will have almost reached the goal.

"For truly this is the way to go forward correctly in what relates to the service of Eros, whether the person is proceeding by himself or guided by another. Having begun from present conditions with those that are beautiful, to go forward and upward for the sake of beauty itself in a manner as though making use of these steps or stages, from one to two and from two to all beautiful human beings from beautiful human beings (to beautiful souls from beautiful souls) to beautiful employments, from beautiful employments to beautiful science.* From beautiful sciences generally he will come to that one superior to them all, which is no other than the Science of Beauty itself; and thus he will know what beauty really is. In this our present condition of life, if anywhere, it is of vital importance to a person who is contemplating beauty itself; which, if you chance to behold it, seems to you to be something that is not after the manner of a piece of gold, an article

* At the head of the sciences considered "beautiful" stand Geometry and Astronomy.

of clothing, or beautiful boys and young persons, which you are now affected at beholding and are ready, yourself and many others, to gaze upon and to be with always, if it were in any way possible, neither eating nor drinking but satiating yourselves by only looking upon them, and being with them. What, indeed, are we to suppose would happen to the individual if he should behold beauty itself, absolute, pure, un-mixed, uninfected by fleshly taints, human foibles, embellishments of coloring and other mortal trivialities; if indeed, he should be able to look upon beauty in its one form, divine of itself? Do you think that the life of the man who looks in that direction, contemplating the spectacle as he ought and abiding with it is a worthless life? Do you not consider instead, that in this matter it will be for him who sees the beautiful as it is to be seen, as though he was not dealing with unsubstantial things, that it will be for him alone not to produce unsubstantial effigies of virtue, but the true fruits of such exaltation as though he was dealing with what is genuine and true? Moreover, he who produces and maintains genuine virtue is sure to be beloved of God, and if such a lot is indeed for any other man, he will be himself immortal."

"These things," Sokrates remarks in conclusion, "these things Diotima said, and I was convinced. Now having been myself convinced, I am desirous to persuade others that for the acquiring of this possession, no one can find an assistant to the human nature superior to Love. Accordingly I declare that every one ought to honor Eros, and I do myself honor everything relating to matters of Love, and assiduously cultivate them, exhorting others to do the same. Both now and always do I praise the power and excellence of Love."

When Sokrates had ended his discourse, it is recorded that all the company applauded him. He had exalted the subject from the lower plane of common opinion, the province of the pandemian Aphroditê, to its highest development. He had not only praised and honored Love, but had also disclosed the

arcana of which Love is the presiding power, setting forth that they are in reality the arcana of human nature itself.

At this point, however, as though to repel from his teaching every possibility of impure misconstruction, Alkibiades is now introduced into the company, drunk and boisterous. Sokrates was warmly attached to this young man, admiring his comeliness of person, his superior talent and extraordinary capacity for great and noble deeds. History records, that all these powers were perverted to unworthy ends, and doubtless it was for this reason that Plato selected him for the exemplar of the degradation which he himself so intensely loathed.

The young man takes his place on the couch between Agatho and Sokrates. Then perceiving the latter, whom he had not observed at first, he proceeds to comment upon him. Sokrates entreats not to be exhibited by him in any ridiculous or objectionable manner but only to speak the truth. Alkibiades begins by comparing him to the figures of Silenos in the shops, and the homely Hermæ, which on being pulled open, disclosed statues of the gods. He also compares Sokrates to the Satyr Marsyas, ugly and repellent in form, but charming every one with his melodies. He goes on to say: "When I hear Perikles and other superior orators, I think that they speak well, but I suffer nothing. But by this Marsyas I am so affected that it appears to me that I ought not to live."

Having praised him so eloquently the dissolute young statesman next calls attention to his extraordinary superiority to sensual allurements. He had himself repeatedly attempted to entangle him under circumstances where no other man would resist, and had been absolutely defeated. Yet Sokrates did not cast him off as utterly reprobate and unworthy. They messed together during the campaign at Potidæa, and when Alkibiades was wounded in battle and liable to be captured Sokrates rescued him with all his weapons. Afterward although himself deserving the highest prize for good conduct in the action, Sokrates was more eager for him, and he had accordingly received the award. "No one by searching will

find any man approaching near to him," the young man vociferously declares. "His discourses will appear very ridiculous at first, for he speaks so that every man who has neither skill nor sense will laugh at his words, because of their low and vulgar allusions. But when one gets into the inside of them, he will find them to possess an internal meaning, and then that they are most divine, and most beautiful and extend to everything that is fitting to consider who intends to become a man at once beautiful and good."

In this description we have a fair concept of the internal character as well as the apparently gross appearance often exhibited in the discourses of Sokrates. He exhibits love in the figure of a series of steps or gradations, like the ladder in the dream of the young Syrian Jacob. There is the "initial love" as Emerson styles it with its many signs, modes, fashions, piques, reproaches, and caresses, seeking the impossible, that being two, there shall still be one. Then also is the "demonic love," in which self-seeking demons draw men to their likeness, and in hot tyranny burning up every other tie; and then the celestial love belonging to "the pure realm over sun and star."

The philosopher defines love accordingly as a longing after good, "the beautiful." Everyone manifests it according to his moral altitude and condition. It devolves upon every individual, therefore, to exercise it in accordance with his state of development, worthily and with reference to what is right. As he gains in knowledge and perception, he will pass to a higher stage and a corresponding field of superior activity. What seemed beautiful in the lower plane will be transcended by the beauty which is now in view. Thus, we are to make progress from stage to stage. But the advancing may not be hasty or premature. Nothing is gained by entering upon an experience before the time. Spiritually as well as physically, there must be a complete living out of each period, infancy, childhood, adolescence, earlier and later adult life. As each is completed the individual becomes ready for the next higher

sphere of usefulness and fruition. Thus we may progress from a period in which corporeal conditions predominate to those where the reasoning powers are developed, and so onward to fields of activity and usefulness as our capacities enable us, and also to superior appreciations of truth and our various relations, and even to the one wisdom itself which transcends all and comprehends all. This is the knowing of the beautiful itself.

The philosopher has here depicted all this as a revealing of the nature and arcana of Love. But that Love is no spiritual entity subsisting beyond the sphere of humanity, but is instead the essential principle of human nature itself. Emanuel Swedenborg, the seer and philosopher of later time attests that love is the very life, and that the quality of the life is the quality of the love.¹⁰ When, therefore, the individual has passed all the steps of the way upward, he comes to the vision of "real being" to the fullness of the Love which transcends all others as the Sun transcends but does not extinguish the stars of the sky. To describe its sublimity is beyond our power; it can only be done in "words ineffable which there is not given power to man to utter."

¹⁰ *Swedenborg: Arcana, 6872*, "The quality of every individual is known from his love; for love is the esse (real being) of the life of every one, the veriest life itself deriving therefrom its existence."

By the mysterious law of sex, polarity, each fills in and perfects the other in heart, knowledge and intuition, till being wholly identified in one another they prophecy. By their unity each knows more and is better because of the other. The completeness of the unity perfects them.—A. W.

THE DAY OF JUDGMENT.

BY MERLIN.

There are two manifestations incident to a developed interior sensibility, both of which I have personally experienced. The one is a projecting of one's self, one's consciousness, from the subjective into the objective, so that that which pertains to the selfhood is made to appear in the surrounding atmosphere. In this way, in our dreams, we see and converse with persons around us, and observe objects and events, all being the creation of our own mind, or the reflection of our mind into a species of surrounding mirror. I have detected myself in debate, while I was still awake, or certainly not asleep, with an invisible being, and found out that it was only a talking with myself, a mental ratiocinating process, which was really subjective though it seemed to be objective.

The other is what I would call a form of spiritual photography. The soul is the camera on which facts and events, future, past and present, are alike fixed, and the soul cognises them. Some consider this to be a gift of prophecy or vaticination; I feel no disposition, however, to name it or even to define it very critically. My own conviction is, that beyond our world of limits, all is as one day, one state, past and future blended into one present. This is the Great Day, to men the "last day," the "day of the Lord," the day of judgment (crisis or probation) of which the Evangelists and others talk. In that day God ever dwells. Into that day every mortal passes when by death or spiritual development he is, so to speak, removed from this world of time and space. When he passes into that day all his life is proved, and everything dead, small as well as great, stands up before the throne or seat of judgment and is passed upon according to its merits. That which is not properly inscribed in the book of his life is cast into the lake of fire which is to try every one's work.

METAPHYSICAL SCIENCE IN MEDICINE.

BY FRANZ HARTMANN, M.D.

PART III.

THE OCCULT CAUSES OF INSANITY AND OBSESSION.

THERE is perhaps no subject more worthy of investigation and nothing more important for the welfare of mankind than the study of insanity and its causes. In the present state of our civilization the great majority of the people living in overpopulated cities are taxing the powers of their brains to the utmost capacity, not only to obtain the means for a more or less comfortable living, but also for enjoying luxuries which were unknown to our ancestors, and which in the progress of civilization have become apparent necessities. Thousands are suffering from nervous diseases caused by a waste of vitality. The insane asylums are crowded, and if the overworking of the intellect and the starving of the religious feeling within the heart continues at the present rate, it is to be feared that before very long a really mentally sound person will rarely be found and the whole country may be turned into a pandemonium.

The causes of insanity are but little understood and "medicine," although pretending to be a science, stands helpless before such facts and must confess its ignorance; for although it may know the structure of the brain, as the instrument of the mind, it knows nothing of the entity which governs the mind and produces the thoughts of the brain.

The key to all occult and metaphysical knowledge, to the real understanding of the physiological phenomena taking place in the organism of man, is the understanding of the invisible constitution of man. To know only the construction of the physical body, is like knowing only the construction of a harp, but nothing of the musician who is playing that instrument. The superficial reasoner sees only the manifestations of powers within the forms, and he imagines that the

forms create these powers. Nevertheless all nature teaches a different lesson. We know that a crystal does not create its own luminosity, but the light of the sun becoming manifested in it renders it luminous; flowers do not create their own colors; but the light of the sun manifests itself as white in the lily and red in the rose. No combination of dead bodies can create life or intelligence, but if a body presents the necessary conditions for receiving the power to live, then life and intelligence may become active and manifested therein.

The "materialist" looks upon what he calls "matter" as the origin of everything, and thus he confounds the vehicle with its contents; he believes, perhaps, that matter can produce spirit or consciousness without a spiritual source. If so, he believes that something can be created from nothing and that children without fathers are born. We believe that all things are the manifestation of one universal essence and power, which in its highest condition is called "spirit" and in its lowest "matter," while that part of it which binds spirit and matter together, is called "force." Thus we look upon the constitution of man, as well as that of the universe, as a graduated scale of being, made of only one substance, but manifesting itself in a variety of states of consciousness, density, and different vibrations and aspects. The higher penetrates the lower and becomes manifest therein by means of the intermediary links. Spirit penetrates and becomes active within the body by means of that force called "the soul," which again has its different aspects; from the highest spiritual soul, being the vehicle of wisdom and intelligence, down to the "astral body," the seat of emotions and desires, to its grossest form, the molecular ethereal body of which the physical body is its ultimate expression.

We do not believe in an evolution of spirit from matter; but in an evolution of spirit within material organisms. There are two kinds of evolution. First, the evolution of matter through the influence of the spirit, and second, the evolution of spiritual beings by means of their becoming incarnated and

reincarnated within the material forms. Nature is the mother, spirit the father. Nature gives birth in all of her kingdoms to material organisms; they evolve from the elemental to the universal, from the vegetable up to the animal kingdom whose highest expression is man, and when these animal human forms have been perfected to such an extent as to attain a higher than the ordinary animal intelligence, and capable to grasp the higher principles of eternal justice, universal love and wisdom, they become fit to serve as tabernacles for reincarnating spiritual intelligences, in the manner taught by the ancient Indian and Egyptian sages; which is also alluded to in the Bible, where it says: "That the sons of the gods (the higher intelligences) saw the daughters of the human race (the human-animal organisms) that they were beautiful; and they took them wives of all which they chose."¹ And again it is said by St. Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in You?"

Thus the universal spirit, the organising principle in nature, is the great architect guiding the evolution of forms. In the human kingdom this divine spirit evolves individualized spiritually self-conscious divine beings. Where humanity can reach no higher, divinity begins. In its evolution the animal needs egotism and personal desires. If it were not to acquire anything by striving for it, it could not grow. The divine being in man evolves by overcoming egotism and personal desires; the more it identifies itself with the universal, the more it becomes conscious of its own immortal and divine nature.

A perfectly sane person, therefore, is one who has dwelled within himself a higher spiritual intelligence, to guide him

¹Genesis vi. 2. The Hebrew word used above to represent "the human race" is the word *Adam*, which corresponds to the Latin *homo*, or member of the human race, as distinguished from *ish* which corresponds to the Latin *vir*, or individualized, evolved man, or character. The word for "god" is the plural noun *Elohim* meaning, in Hebrew prose (not in Hebrew poetry and very late Hebrew prose) "majesties," used of kings as well as of divinities of any kind.

in his thoughts, desires, and actions; and a sound body, to be guided by his spiritual intelligence and to be obedient to it. The great occultist, Theophrastus Paracelsus, calls this higher intelligence "the angel in man," and the personality with its lower thoughts and desires "the animal in man." In all great religions the battle between the angel and the animal—which also may turn into a devil—is symbolically represented to teach the way that man, by means of his higher intelligence, may conquer his lower nature, is the highest object of every religious system worthy of that name.

Insanity, therefore, has two principal causes:

1. The spiritual soul incarnated in man may not be powerful enough to control the actions of the brain. This may be the case when the "angel in man" is crucified within a very gross and material personality full of vulgar thoughts, sensuality and passions; or that the body may be too delicate and deficient in will-power, understanding, and self-control; in which case insanity may take the form of hysteria, phantasy and vagaries of various kinds.

2. The brain, owing to some physical, moral, or intellectual defect, may be incapable to understand, or to follow the guiding voice of the spirit which speaks in his heart. This is especially the case in idiocy.

There is, however, a third cause, which perhaps is the most common of all; namely:

3. The brain of man may be under some kind of obsession; either by some being created by his own thoughts and desires, or by some foreign element, such as occurs in mediumship and demoniacal possession.

The spirit is the master, superintending the actions of the mind; the brain is his laboratory and instrument by which mind substance is formed into thoughts. If the machinery of the brain works without the guidance of the master, disorder is likely to prevail.

Spirit cannot act directly upon the gross matter of the brain substance; it being too refined. Its vibrations belong to a higher order and it needs for that purpose that less refined element which goes to form what is called the *astral body* of man. This body is called "astral," because it is formed of the elements emanating from the "*astra*" or stars. As a matter of fact even our visible physical body is built up from such influences, for it receives its life from that great *astrum*, the sun of our solar system. Everything has its astral body, minerals, plants, and animals; nothing could be without it, because the visible body is only the external manifestation of the astral. There is an astral sun behind the visible sun, and an astral brain causes the action of the physical brain. Every organ in our body has its astral counterpart with its astral currents, comparable to the currents of nervous or magnetic forces of our nervous system.

This invisible body is the seat of the life which causes the physical body to live, and the passing away of the astral body is the death of the physical. By means of the astral body the physical form receives its life through the solar plexus, this being the place for its concentration. The physical body attracts that life power by means of inbreathing, and by outbreathing causes it to be sent to the brain, where it is made to undergo a certain kind of chemical and physical process. From whence it is sent through the cerebellum to the sympathetic nerve and passes through its branches into all parts of the body.

Thus the brain is so to say the central office from which all orders regulating the life of the different organs are emanating, and it is the seat of the manager who superintends the work. This laboratory is filled with psychic force and energies radiating into it from the region of intelligence. The soul reasons and thinks and transmits to the physical brain the results of her activity by means of the astral sensorium; while the brain, grasping such elements as it is capable of receiving, analyzes and combines them and produces its thoughts.

The physical body has no life of its own, it lives by a kind of reflected action of the life of the astral form; its life is, so to say, the reflected image of that of the astral body. The soul, being relatively immaterial and spiritual, could not act upon the physical body without the intervention of the astral organism. However, it is not our object in these pages to persuade the sceptic to believe in the existence of his own astral body; it will be sufficient to say that as long as the physical body is in good order, and its connection with the astral body not interrupted or irregular, the astral sensorium transmits its vibrations to the physical brain and serves as an intermediary between that and the mind; while on the other hand in cases where this connection is weakened or the flow of magnetic currents interrupted, as in cases of exteriorization of the astral form, the action of the brain becomes disorderly, and phantasy, vagary, insanity, are either the temporary or permanent result.

Such an "exteriorization," or partial separation of the astral from the physical body, occurs when the nervous system of the latter becomes to a certain extent paralyzed or incapable of conducting the flow of the magnetic currents. It takes place in cases of intoxication of any kind, alcohol, opium, hashish, or cocaine, and is the common cause of hysteria. Even in ordinary sleep an exteriorization of the astral body takes place and without it the physical body would not fall asleep.

The astral body is the true representative of the personality of man; the external physical body is its more or less true image; it has therefore also been called the "double" or duplicate of the astral body, but being of a more plastic nature its aspect is likely to change. It includes what is called by the Indian philosophers the "*Kama rupa*" or "body of desire," and as the desires of man are manifold and changeable it can undergo many changes.

From the intellectual plane ideas penetrate into the astral body of man, creating desires which are communicated to the

physical brain, where they are elaborated into thoughts and purposes, ready to be put into action by means of the physical body, which in its turn sends the sensations which it receives from the external world by means of the senses, back to the realm of intellect, where they awaken ideas. Every thought is substantial and every desire a force, called "the will," this being an activity of life, and as a being constituted of thought and endowed with desire represents an individual entity, the microcosm of man resembles a little world peopled with different kinds of thought-forms. Each thought-germ may grow and become a so-called elemental being, a "fixed idea," or an all-powerful desire, overcoming reason and forcing the personality even, against the will, to commit foolish actions. In such cases the brain may be completely sound, but the mind has become unhealthy, folly then takes place of reason, and causes insanity.

The contrary takes place when the mind is sound, though the brain is unable to receive correct impressions, owing to some physical disease or injury received; but it is not our purpose to enter into this department of pathological research. To such cases also belong more especially those of idiocy, either inherited or acquired.

The mind of man may be compared to a soil in which the greatest variety of seeds are contained, some in an entirely dormant or latent state; others more or less awakened, active and in process of development. These thought-germs not only give color to the character of the personality, but they sometimes constitute, so to say, an assembly of personalities. Thus in every person there is hidden within the depths of his nature a demon as well as an angel; there are in him the saint and the criminal, the sage and the fool; the artist, the preacher, the actor, the soldier and so on *ad infinitum*; and any of these personalities constitute or may become his *alter ego* according to his development. These "elementary beings" constitute each a certain state of consciousness. They are nourished and made to grow by the mental influences which

they receive from the surrounding mental atmosphere. Like attracts like. Therefore, some generally prevailing idea or superstition acts upon the mind of receptive individuals, like an epidemic disease upon a receptive physical organism, causing a kind of obsession, such as may often be observed when there is some popular religious excitement or during disorders caused by a mob. The most peaceful persons may have their emotions stirred up to the point of insanity during wartime, a coward in the ranks of soldiers may become a hero by the hypnotic influence which takes possession of him during the storming of a fortress; there are few people able to retain under all circumstances their sanity and self-possession; the great majority obey common impulses like dry leaves blown about by the wind. Public opinion is a power as difficult to resist as an earthquake. The most ridiculous opinions and modes are accepted and adopted when they come into fashion.

In the same way that one may grow to be a thief or a murderer by cultivating the qualities which belong to such characters, one may also grow within himself a divine being, by cultivating and practicing the principles which belong to the divine state. In the one case the personality becomes the personification of an animal passion, in the other a representative of divine virtues; and as each character finds on the astral plane its expression in a corresponding form, the character of human brutes will be expressed in brutish forms, those of the virtuous in beautiful forms. To live up to one's highest ideals and to retain constant self-possession is the best remedy to prevent moral or emotional insanity.

Although each human being is a complete microcosm, containing within himself all the potentialities for good and for evil, nevertheless every one brings with him certain tendencies and talents into this world. This consideration raises the question of atavism and heredity in regard to insanity.

There is no doubt that physical infirmities can be inherited by a child from its parents. Children begotten while the father was in a drunken state often become idiots; inherited

syphilis may in time become destructive to the brain; but as the parents of a child do not create its soul we must look for another source of inherited tendencies. This source is to be found in the doctrines of Reincarnation and Karma.

Observation and history teach that upon the stage of life the same characters are ever reappearing. Plants die in autumn, but the sunshine produces in springtime similar plants from their seeds. Personalities die, but their characters reappear clothed in other human forms, and that which constitutes the seeds from which they grow are the tendencies and qualities which formed the character of the preceding personality. It is not an entity which travels from one body to another as in the case of mediumship or obsession; but the spiritual soul of man, which is the spiritual sun-ray, overshadowing the new personality. The character remains and it is the product of the actions of the preceding personality, or as the Eastern philosophers call it, his *Karma*; made up of his tendencies, talents, aspirations, etc., acquired in former lives.

It frequently happens that a child manifests talents and qualities entirely different from his physical parents. This may be taken as a proof that he has inherited them from another parent, namely, from that personality which he represented in a previous incarnation. It is, as Gautama Buddha says, as if one light has been kindled by another. Like attracts like and if, for instance, the son of a musician manifests great talent for music it does not follow that he inherited it from his father, but it may be supposed that his soul was instinctively attracted to the family of that musician for the purpose of developing the talent acquired by him in his previous life.

In the same way a person having acquired the habit of stealing may be born in a family of low thieves, even though he has been an emperor in his previous incarnation. In this way it may also be explained why there are born criminals, people born with perverted instincts, or with other tendencies to insanity. Such causes are "occult" and not to be discovered

by anatomical or physiological researches; they belong to the realm of the soul, of which even our modern "psychologists" know exceedingly little.

It is undoubtedly true that in many cases of insanity some defect of the physical brain may be found at the *post mortem* examination; but they are more frequently the result of a disordered mind than the cause of the same. If, for instance, a person becomes insane in consequence of some religious mania, or on account of trying to produce some new invention, it is not any disorder of the brain that caused his mental disorder, but it may be that his disordered mind caused some lesion of the brain. There are criminals of an insane type, whose brains have been found perfectly healthy after their execution.

The same may be said in regard to demoniacal obsession, which not unfrequently is the cause of that mysterious disease called "epilepsy"; although this is not expected to be recognized by "official medical science."

In the cases above described, we have considered the organism of man as being controlled by the principle of intelligence belonging to him, and this control may be rendered imperfect or failing altogether, owing to some impediment between that guiding power and the physical brain. In the case of demoniacal obsession, which is often manifested in trance-mediumship, the rightful owner of the organism is driven away or overpowered by some foreign astral entity taking possession of the same. Such cases are usually not permanent. During the time of obsession the person seems to be entirely changed into another; but when the spell is over he is in his right senses again. In the middle ages, the practice of witchcraft and demoniacal obsession was of frequent occurrence; but as it was little understood most cases of insanity were mistaken for such practice or obsession, and insane persons were put in chains, tortured and starved in dungeons, or burnt at the stake. Then owing to these exaggerations reaction set in and finally scientists of those times declared the belief in

demons and witchcraft to be baseless superstitions and closed their eyes to such facts. In doing so they neither abolished the demons nor the obsessions caused by them. Such cases are even now-a-days much more frequent than the ordinary reader is willing to believe. Among certain classes of spiritualists it is even encouraged and desired.

What is the nature of these obsessing "spirits?"

To answer this question we would have to enter into an elaborate investigation of the states after death. For our present purpose it must suffice to say that our researches go to show that these states are very different, according to the state of evolution attained by the persons during life. According to our experiences the great majority of the astral remnants of deceased persons exist on the astral plane in a semi-conscious dreamy state and do not deserve the name of "spirits" after the spiritual principle has departed from them. Such astral beings, bereft of reason and instinctively clinging to terrestrial life may take possession of sensitive persons who have not sufficient self-control. This may take place without any intellectual volition on their part, or even of their being aware of it, some of them are blindly attracted, while there may be others of a more intelligent kind, usually such as have suffered a premature death from suicide or accident, while still filled with earthly passions and desire, may take knowingly possession of mediumistic persons for the gratification of their personal desires. From this class especially arise demoniacal obsessions for the purpose of revenge or some evil purpose; but there are also other entities connected with such occurrences and described in the books of mystics and occultists. To these belong some of the principalities and powers of darkness spoken of in the Bible and certain elemental spirits of nature of which modern science knows nothing and which we will not attempt to describe, referring those who are curious to know something about it to the description given in Bulwer Lytton's "Zanoni," for although that book may be

regarded as a work of fiction, there is more truth in it than many readers suspect.

There is also another kind of obsession, produced by the spirits of living persons. It has become very common and is usually called "hypnotism." In such cases the passive person becomes obsessed by the will and thought and consciousness of the operator. The hypnotized person loses his reason and self-control, and if such experiments are frequently repeated he may permanently become a victim of this foreign influence and a chronic state of dementia be the result. Whether a person has become obsessed by some irregular state of consciousness or an "elemental" created by himself, such as for instance the illusion of greatness, or of being persecuted, or some other product of a morbid imagination, or whether the obsession is produced by some foreign influence, the result will ultimately be the same.

This leads us a step further to the consideration of "black magic" and sorcery, of which "hypnotism" is the beginning. Mere "suggestion" under ordinary circumstances cannot always be called "magic;" because in such cases the person receiving the suggestion may still have the power to judge whether or not he will accept and follow it; but if the suggestion is made in the hypnotic state, when reason has departed, the case is different. Such interferences with the *Karma* of a person are highly objectionable. In what is properly called "sorcery," the astral body of the operator may actually take possession of his victim or direct some other astral being to take possession of it. Forms created by thought and made alive by will-power are as real as any other beings; they become associated with corresponding elements from the astral plane and thus a self-conscious, self-acting, intelligent being may be created and developed for good or for evil. If we send a good thought infused with spiritual power to a person, we send him a helping angel; if we send him a hateful thought permeated with spiritual force, we send him a devil. Fortunately not everybody has that spiritual strength; otherwise,

evil tendencies being more common than good will among men, our world would soon be turned into a pandemonium of black magic.

The emanations of the mind carried through space by the spiritual will are more powerful than the actions of the body. Mental power rules the world and disordered states of mind may not only cause epileptic fits in some individual, but even disturbances within the crust of our planet; nor will this seem incomprehensible to those who have studied the interaction of the forces existing on the different planes of the constitution of our globe. The law of induction acts upon all planes; therefore, mental diseases, states of passion, moral and intellectual insanity, scientific and religious superstitions and opinions, are contagious. It has often been observed that physicians and nurses in insane asylums, if they are not of a very strong and self-possessed mind, become crack-brained or insane themselves. For this reason it is just as detrimental for the health of the patients to crowd insane people together in one asylum, as to put crowds of consumptives into a common hospital; because in both cases a central hearth of disease is created, where each patient suffers from the others and increases the sufferings of the rest.

Insanity, like all other diseases, is a state of disharmony among the elements of the organism, and may originate from physical, astral, moral, intellectual or spiritual causes. The cure for it, therefore, consists in restoring harmony in the system. If the causes are physical the remedy may be found on the physical plane; if they exist in the mind, the mind should be treated. Among the remedies which act directly upon the mind, the action of music deserves the greatest attention. The vibrations of sound penetrate to the inner nature and well chosen music may help more than any other remedy to tranquilize the mind, to restore harmony, and to drive "evil spirits" away. As far as demoniacal obsession and injury from black magic are concerned the best thing to avoid it is

to remain self-possessed and true to one's own divine nature. The remedies of our modern physicians and the exorcisms of priests will in such cases be of little avail, because the power of "spirits" can only be overcome by spiritual power, and among our academicians and theologians there are at present very few in possession of that spiritual or magic power, necessary to cast out demons; for this power does not belong to the intellect, but to the Christ-principle manifested through man.

TRANSFERENCE OF PERSONALITY.

BY OCCULT OBSERVER.

A writer of some note says that we can make ourselves perceived by others, transmitting our thoughts to them and receiving theirs in return. A man or woman appears before us with features bearing the impress of a certain mode of thought. We may place our own features in the same shape and hold them there several minutes, and in a little time we will become merged as it were in the same atmosphere in which the other is already. Machiavelli of Florence, it is said, had this power of identifying himself by an intense desire and force of will with those with whom he thus came in touch. He would take similar postures of body, make his features like the other, sinking his own individuality so to speak, so as for the time to enter into a rapport by which he felt as the other felt, knew as he knew and was impelled to action by the like emotions. Herr von Bismarck when chancellor of the North German Empire, kept the pictures of the Russian Statesman Gortchokoff and the Italian King Umberto or Humbert in his apartment. Was the astute statesman endeavoring to probe the purposes of the two?

NANA JIVA VADA KATTALAI:

OR

PHENOMENA IN PURE SPIRITUAL BEING.

TRANSLATED FROM THE TAMIL, AND COMMENTED UPON

BY SRI RAMANATHAN OF SUKHASTAN.

(Continued.)

In the *Bhagavad Gita*, Sri Krishna describes the history of the Cycle of Life as follows:

“At one time Brahmá created human forms together with works-of-worship (*yajnas*) and said: ‘By such works attain deliverance. They will give you the desired objects. By those works which gratify the Devas, the Devas will gratify you. Gratifying each other you will attain the highest good. Devas gratified by works of worship will bestow upon you wished-for worldly enjoyments. Whoever enjoys their gifts without offering to them in worship is a thief of what is due to them.’ . . . (The most esteemed object of enjoyment is food.) From food (came semen and from semen) came (the bodies of) lives. From clouds (which shed rain) came food germs. From works-of-worship came (satisfaction to Devas and from such satisfaction came) the bounty of rain (showered by clouds). From good works came (the disposition to) worship. Works of worship came from Vedas, and Vedas came from the Supreme Being. . . . He who does not understand and believe in the *Cycle of Life* thus ordained for this world, lives in vain, a plaything for the senses, and busily earning sin.”¹

The Bhagavan meant to say that *Jivas* in minutest form, fall on earth from above, caught up in rain-drops, and then are taken into the system of edible plants, and then into the human organism, and are embodied in the womb, ushered

1. *Bhagavad Gita* III, 10-16.

into active life and then made to migrate through such regions as Naraka-loka (pain-world) and Svarga-loka (pleasure-world); that they then return to Bhuloka (pain-and-pleasure-world); and migrate again; that all these journeys from one place to another have been ordained by God for the purification of the spirit, in the linked relation of cause and effect; and that no one can escape the power of this wheel of Causation or both, growth and death, except spirits who have freed themselves from the last vestige of avidyā (corruption).²

In the "Svetāśvatara Upanishad" it is explained that it is the Devātma Sakti (*Parāśakti*) or the Holy Spirit of God who stands forth as the "Brahma wheel" of Causation; that on this vast spiritualizing wheel, where all things live and rest, a pilgrim (*hamsa*) goes along until he forsakes the folly that he and the mover of the wheel are different; and that when such knowledge is attained by him, the mover of the wheel blesses him with eternal life.³

It is beyond the limits of this commentary to describe the journey of the spirit from the earth to different worlds, by the Northern path (*uttara mārga*) to Brahma-loka; and by the Southern Path (*dakṣiṇa mārga*) back again to the earth. See "Chāndogya Upanishad" IV, 15, 5-6; ib V, 10, 1-6; ib VIII, 6,5; "Bṛihad-āraṇyaka Upanishad" VI, 2, 15-6; "Praśna Upanishad" I, 9-10; "Mundaka Upanishad" I, 2, 10, 11; "Vedānta Sūtras" I, 1, 4; ib III, 3, 29-31; ib IV, 2, 17; ib IV, 3, 1-16; ib IV, 4, 22; Sankarācārya's Commentaries on the last; and "Lalita Sahasranāma" and Commentary thereon by Sridhara.

It is sufficient now to state that the Law of Causation impressed on the Universe by the Supreme Deity is the Design of that great Designer, wherein chance or accident is impossible.

TEXT.

14. The ruler of the universe (*Īśvara*) and knowers of

2. Bṛihad-āraṇyaka Upanishad vi, 2, 15-16.

3. Svetāśvatara Upanishad 1, 4, 6.

the Truth (*tattva jñānis*), are free from the bonds of the power of obscuration (*āvarana śakti*).

To be liberated by the grace of a true teacher (*sat-guru*) from the operation of the obscuring power, and to know as a fact in actual experience that the twenty-six sentient entities (*tattvas*) are not one's self, is freedom (*mokṣa*).

COMMENTARY.

Íśvara is the likeness of the Supreme Being functioning in *māyā* or mind-space. Out of mind-space came jagat or the universe of phenomena, and Íśvara is almighty in this plane, constantly working in it, being the mainstay of Brahmā, Vishnu, and Rudra, and indeed of everything organic and inorganic. His work in the *universe* is like the work of a *tattva-jñāni* in *his body*, carried on without entanglement in it.

When a spirit ruled by worldly desire emancipates himself from it *completely* by proper culture, he comes to know the Truth, which is the Pure Supreme, unconditioned, absolute, free. He is called *jīvan-mukta*, the one freed while in the body—freed from *avidyā* and all its effects.

Like spectators, Íśvara and *jīvan-muktas* stand apart in spirit from their surroundings. They do not become fond of, or bound by, the work they have to do. They are always disinterested, and get through their work without the sense of being the doer of it, or the enjoyer or the sufferer of the effects of it. The contrasts of pleasure and pain stand disassociated from them, their existence being unbrokenly pacific or blissful. Raging storms do not affect the sky or *ākāśa*, and the intelligence of Íśvara and *jīvan-muktas* is even rarer than the sky, for it is *śīd-ākāśa* (spirit-space), and not *sthūla-ākāśa* (ether-space) or *mana-ākāśa* (mind-space). Ether-space is in mind-space and mind-space is in spirit-space. During the periods of union with the objective universe in the case of Íśvara, and with the body in the case of *jīvan-muktas*, they are undisturbed by the phenomena presented either in

ether-space or mind-space. They are spirit, not in bondage to nature (*prakṛiti*).

When spirits bewildered by desire become wearied by the gratifications of the senses, they pass on from sensuous life to thought life in the course of many embodiments or incarnations, and at last become so depleted of the sense of I-hood and my-hood that they begin to crave for light and for some better kind of enjoyment than the world can give. Poor in spirit, hungering and thirsting for righteousness, they see the utter vanities of worldly life, and feel like persons without hope and in a state of utter destitution. Then the Supreme Being begins its merciful work of drawing together the unworldly spirit longing for light, and the *tattva-jnānī* or *jivan-mukta*, who is ever in holy communion with the Supreme Being. The relationship established between them is that of *sat-guru* and *śishya*—the teacher of Truth and the tamed one. The pilgrim (*hamsa*) moved along the spiritualizing wheel of itineration (*samsāra-chakra*) having gradually forsaken the rampant “I” and the clamouring “my” of worldliness or *avidyā*, now stands well-disciplined and obedient before the Light of the world (*jagat-guru*), who is very different from the *vidyā-guru* or the teacher of worldly learning, and the *samaya-guru* or the teacher of a particular religion.

It is often the case that the tamed or the ripe pupil is made to go away from his home, village or city, to far away places, overcoming such obstacles as forests, mountains and even seas, and led before the *sat-guru*. In exceptional cases, the *sat-guru* himself appears on the scene of labors of the spirit who has been craving for true knowledge.

When the drawing together has been thus consummated, the teaching begins in right earnest, and spiritual progress is made by means of study of doctrine and the practice of exercises in godliness of various kinds suitable to the physique and mental calibre of each pupil. All the care and trouble taken by the *sat-guru* in imparting the lessons of spiritual life to his disciple is called “grace,” because it is Love that wants no

remuneration,—because it is the love that characterizes God, who is content, unseen, unknown, to shower His blessings on everything that has life. Grace is indeed Infinite Love.

It is this sat-guru teacher of Truth that will explain to his disciple the nature of the subtle power that obscures his intelligence and of the twenty-six special intelligences (*tattvas*) which have been given to him to minister to his spiritual wants in his career through worldly life. After hearing the sound doctrine of godliness from his lips and intelligently taking to such exercises in spiritual communion as he may prescribe for him from time to time, the disciple will realize, in his own experience, what he has been taught, namely, that he is neither the tangible body, nor the aggregate of aiding intelligences (*tattvas*) called the subtle body, nor the excessively subtle desire which lies at the bottom of them all, but pure spirit, without bonds or limitations of any kind, true, all-loving and blissful. This realization in actual experience of the immaculate spirit, isolated from everything earthly, fleshly or worldly, is *mokṣa* or Freedom.

TEXT.

15. From the Projecting Power (*vikshepa śakti*) came the five seeming realities (*tanmātras*) or subtle sense rudiments (*sūkṣma bhūtas*) of sound, touch, form, taste and smell, as follows:

From the sound-sense rudiment (called also subtle space) came the touch-sense rudiment (called also subtle air); from which came the form-sense rudiment (called also subtle fire); from which came the taste-sense rudiment (called also subtle water); from which came the smell-sense rudiment (called also subtle earth).

These subtle sense rudiments (*tanmātras* or *sūkṣma bhūtas*) are also called undeveloped sentencies (*a-pancikṛita bhūtas*).

COMMENTARY.

Having stated in 10 that from avidyā or rajas guna of mula-prakṛiti appeared cid-ābhāsas or jīvas who have only a

semblance of intelligence in them, the Author now says that from the tamas guna of mula-prakriti came tanmātras or subtle beings (*sūkṣma bhūtas*) which have only a semblance of reality or truth.

Real intelligence is the intelligence that can understand things real, that is, spiritual. Any intelligence that cannot understand the Reality—the eternal Spirit—is said by sages to be but specious intelligence (*śīd-ābhāsa*). Similarly of specious realities. That (*tat*) only is real which is not subject to the changes called birth, growth and death. Anything changing or changeful cannot be true. Such impermanences are real only speciously. They are, in the language of sages, tanmātras, from *tat*, that, and *mātra*, barely, merely.

(*To be continued.*)

WHO KNOWS?

The whole realm of theology until the present generation has been interpreted to us by men. Who knows what a different theology we might have had in the past if women's minds had been at work on the problem? Would Mariolatry have taken the form it did? Would Calvinism have captured the intellect of Protestantism? Would any man have dared to say that hell was paved with the skulls of infants?

BISHOP LAWRENCE.

CHRISTIAN SCIENCE CLOUDED.

A man accompanied by his little son was crossing a field where a goat was feeding. As the two approached the animal, the boy showed fear. The father, a Christian Scientist, told him to think it not possible for the animal to hurt them. The boy, however, remembering a previous experience in which he came out second, did not grow any braver.

"Papa, you are a Christian Scientist, all right, and so am I: but the goat does not know it."

THE NEW TESTAMENT AND THE RESURRECTION.

By REV. J. S. DAVID.

THE word "resurrection" is a translation of the Greek *anastasis*, which, according to Gesenius and other lexicographers has two apparently opposite meanings. One is, a standing up, or a rising up; the other is, a laying waste, overthrow, destruction, ruin. The true idea of the resurrection of man is evidently founded on the union of these two meanings,—a rising up, and a dissolution: the rising up of the spiritual body out of the natural body, and the dissolution of the latter. The term resurrection may be used in various senses, but always involving these two things, a rising up and a dissolution. Every resurrection therefore involves the death of something. For example, the calyx of a flower fades away as the delicate forms and tints unfold from within. The chrysalis suffers a kind of death as the butterfly emerges from it to expand its wings and breathe the air of heaven. When the embryo chick pecks open the shell in which it is enclosed and a new world opens before it, giving use and activity to its newly awakened senses, it then casts off its oval covering which can be of no more use to it and the shell is destroyed forever as a shell. When a grain of wheat is sown its germination will depend on its dissolution. If it does not die, no resurrection can take place; but on its dissolution the vital principle within it comes forth into a new life of similar form.

All these things and ten thousand more are images of the resurrection of man. All things in nature relate to man, evolved into existence for him, are adapted to his use, and bear in themselves a certain likeness and image of him; therefore every resurrection in nature is a kind of image and symbol of the human resurrection. Our Lord revealed this truth in part when He said, "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone; but

if it die it bringeth forth much fruit." As the tender sprout rises up out of the dissolving kernel, so our Lord ascended above all that was earthly and susceptible to sufferings and temptations and unfolded into the Divine.

Paul too says, "That which thou sowest is not quickened except it die." "It is sown in corruption: it is raised in incorruption. It is sown in dishonor: it is raised in glory. It is sown in weakness: it is raised in power. A natural body is sown: a spiritual body is raised. If there is a natural body, there is also a spiritual body." According to Swedenborg, the spiritual body is usually completely separated from the physical body about the third day after apparent death. The senses and faculties are then fully awake on a higher plane of consciousness. This transition is the resurrection.

The natural body is a clod of earth. In this material soil we are planted and enjoy a short period of our existence. We see only material objects and have no sensible perception of a world of substantial realities above the plane of the senses. By and by we rise above the soil into the sunshine and balmy air of the spiritual world. This is a true *anastasis*—a putting off of the material and a rising above it. This is strictly consistent with the laws of Divine order. The same laws that produce an oak from an acorn, that raise a butterfly from the chrysalis, also bring forth the spiritual body, from the physical. Divine law is the same everywhere though manifested in myriads of forms. Resurrections in plant and animal life are images of resurrections in human life, for all are born of the same laws.

In a certain sense the resurrection of a regenerating man is perpetual, or a continuous series of resurrections. Beginning with the earliest unfoldings of his individualized existence it continues through the eternal ages. Every time he overcomes an evil desire and rises above it he passes through a resurrection as to love. Every time he learns a new truth and obeys it a certain falsity is put away and destroyed: this is a resurrection as to truth. The rising out of and above evils of life

and errors of thought is a true resurrection. This resurrection is signified by the words of the Master, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." (John v. 24, 25.)

The regenerating man is continually passing through resurrections: continually rising out of evils and illusions and passing on to higher spheres. The rising of the spiritual body out of the natural body, and the opening of its senses in the spiritual world, is one among the innumerable resurrections and transformations through which he passes; apparently conspicuous among them because most tangible, addressing itself to the senses, and involving change of objective conditions. This change must, to many at least, be a very happy one; for the spiritual body is a more perfect organ of life than the earthly body. It is substantial, not material; its organism is more delicate, its senses more acute, its delineations more definite; it is living, real and immortal.

To this inner body Paul referred when he said, "Though our outward man perish, yet our inward man is renewed day by day. . . . While we look not at the things that are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (II. Cor. iv. 16: v. 1.) This inner body, not built up and sustained by the labor of the hands, was compared to the tabernacle which the Israelites pitched in the wilderness and carried in their journey; while the "house of God"—the temple—which Solomon afterwards built in the holy land after the pattern of the tabernacle, but more substantial and magnificent and intended for a permanent house, is made the symbol of our "spiritual body," which is "eternal in the heavens."

It is evident that the Israelites' descent into Egypt, their bondage there, their emancipation and wilderness journey, and their life of freedom in Canaan, is a symbol of the soul's descent into matter, its terrestrial bondage and experiences, its journey and conflicts in regeneration, its ascent out of the limitations and illusions of matter, and its freer and broader and happier life on the higher planes of consciousness.

SPIRITUALISM.

I have often been critical of many that are known as spiritual mediums. Their powers have not appeared to me as extraordinary, much less as divine. Some individuals have a peculiar susceptibility to magnetic impressions, which after all that may be urged, are not elevating. Others have a species of quickening of the brain which enables them to talk volubly, and even to disclose important principles. Others are rovers who perhaps demonstrate the future life to be a fact and that it is possible to hold discourse with denizens of the other world. But none of these are saved or saviors. Yet they serve an important end, and we may not hold them in too low esteem.—A. W.

Who doth a raven for a guide invite
Must marvel not on carcasses to light.

THE CITY BEAUTIFUL.

By E. B. GUILD, A.M., M.D.

PART III.

THE MESSAGE TO THE CHURCH AT PERGAMOS—THE MIND.

TO the angel at the church at Pergamos write thus saith
He that hath the sharp two-edged sword."

Pergamos in Asia is said to have derived its name from that of the citadel of Troy. From being the name of the stronghold of one ancient city it came to have a more general application and ultimately to signify a stronghold or tower. By its literary derivation the word has a striking significance in its use in this message. "*Per*" is the prefix and emphasizes the word to which it is attached. "*Gamos*" is a wedding, a union. The church at Pergamos is the Mind. In the first message we had an appeal to man as a spiritual being, in the second to man as a soul and now comes the message to man as a thinking being.

The mind is the instrument of the Thinker. The brain is the grosser material vehicle for the expression of thought but the finer and more delicate instrument of the power which moves the brain is the mind. The Thinker is the real man and he uses the "vestures of the soul" for the purpose of thinking and expressing thought. The Thinker does not appear on the plane of manifestation. We perceive the results of thinking but we do not perceive either the thinker or the thought, nor is our eye yet keen enough to see the mode of his thinking. The Thinker is that higher man, that divine principle, which is best considered under the three aspects of spirit, soul, and manas (the higher mind). The symbol of the higher man is the equilateral triangle. The two sides correspond to spirit and soul and the base corresponds to mind. Below this is the manifested man whose symbol is the square, the man as a whole being represented by a triangle above a square. The base line of the triangle is the upper

side of the square and is, in its symbolical sense, the contact of the Divine with the physical world, hence its fitness as a symbol of mind. Mind is that vesture of the Thinker which connects the ever unmanifested Center of Consciousness with the manifesting cosmos. In the highest sense of the word mind refers to the thinking principle, which is in Sanscrit, *manas*. *Manas*, the thinking principle, has given its name to the human being, the thinking animal, so that in many languages he calls himself *Man*. Mind as a principle is that of spirit which seeks expression by thought. Mind as a vesture of the Thinker arises from the effort of Consciousness to express itself in thought.

The soul is the artisan, the brain is the workshop, experience is the material and thought is the product.

Again, mind is the instrument which the Self, the Thinker, is constantly perfecting as the vehicle of its own expression.

How are these apparently contradictory, or at least divergent statements to be reconciled?

"Thus saith he that hath the sharp two-edged sword." The mouth is the organ of speech. Speech is the manifested form of thought. The sword of speech is sharp and two-edged. The highest power in mind is discrimination, sharply cutting the line between the true and the seeming true. The lowest power of mind is the expression of the desires of the lower man, clipping the wings of aspiration.

The mind of man is dual, in its lower aspect it is the vehicle of desire and emotion. There it has its difficulties (*erga*) and its dwelling place is the very throne of the adversary. Deluding itself into the belief that sensation is its highest expression, it allies itself to the grosser vehicle of the lower man and identifies itself with its passions, cupidity, lust, anger, revenge and all the imperfect expressions of the undeveloped personality. Thus it makes its dwelling place the throne of evil. Forming such an alliance and devoting its powers to sensation it creates wickedness, a quality unknown in all the universe below man. The mind of man is the sole

creator of wickedness. Therefore says St. Paul "the carnal mind is not submissive to the law of God neither indeed can be," and "to be carnally minded is death."

On the other hand the mind of man reaches from its house of flesh up and up to the very throne of God, aye to God himself. As in its lower aspect it forms the union of the soul with the body, so in its higher aspect it forms the union of the personal man to his higher self and ultimately, through the subtle alchemy of discrimination, transmutes desire into aspiration and unites the soul to the spiritual self—the Father in Heaven, thus accomplishing the Great At-one-ment. Through the mind the soul suffers and grows strong. Through the mind the personal man suffers and enjoys and gains experience and at-ones, not *for* but *with* the Higher Self. That Higher Self is the spirit, the Consciousness which through mind becomes *self* consciousness. Individuality is self-consciousness. It is the white stone which becomes the possession of "him who overcomes." It is the "name which no man knoweth if not him that receiveth it."

One may fashion and use the mind as he will. By it he may ally himself to sense and passion, become carnally minded, and inherit death. By it he may acquire power, intellectual might, and become a Nicolaitane, depriving his fellows of their opportunity to become individual. By it he may exalt the seeming to the place of the real and render to form that homage and worship which is due only to the spirit, thus subsisting upon the "meat offered to idols." By it he may appear to hold fast to the faith and yet in reality deny the Christ. By the mind he may overcome all these obstacles and attain unto that individual self-consciousness in which Jesus has become "The Christ."

A NEW LANGUAGE INVENTED.

BY A PH. D.

Professor Peano of Turin has devised another World-Language, to supersede the innumerable and still increasing number of dialects, which have multiplied ever since the reputed episode at ancient Babel. It beats Volapuk, Esperanto and Aluato, all of which perished in their swaddling-clothes.

The new speech is a Latin without inflections; the nouns and pronouns dispensing with genders, numbers and cases, and the verbs with moods and tenses. This would seem to be a return to primitive ways, when simple terms did duty for so many ideas, that it is often difficult to be certain of the actual meaning. For example it is somewhat in dispute whether the verse in Genesis translated "Spirit of God" did not really mean as Senchuniathan has it, "a mighty wind," and whether the phrase of the prophet, "Let your soul delight itself in fatness," did not really signify "Delight yourselves in the rich food." Yet any way to divert ourselves of the need to study so much grammar would be a benefit, and the Latin is a very good basis on which to construct a general language. Spelling lessons could be slurred over as they are now, but without the present evil consequences, and we would enjoy the same facility that we now enjoy in dreaming, that every person who speaks to us, would be understood at once.

The average life of Quakers in England year by year is sixty-one and a half years; that of the public in general about thirty-six. Doubtless the causes of this increased term are to be found in the superior physical condition of the class of population to which Quakers belong, and their sober, regulated life. But a higher factor is the "Inner Light" which the genuine Friend possesses, which is a medium of vitality from the source from which it comes.—A. W.

OUR MAGAZINE SHELF.

NOTICE.—Books, coming under the subjects to which this Magazine is devoted, will be received, and as space permits, impartially reviewed, irrespective of author and publisher.

The duty of the reviewer is to present to our readers a true and unbiased account of his charge. There will be no deviation from this principle.—ED.

IMMORTALITY: The Principal Philosophic Arguments for and against it.

By William Colby Cooper, M. D., Published by the Author. Cleves, Ohio, 1904. PP. 172.

It has been remarked that there is a deeper tendency toward "mysticism" at the present time. This is indicated by the multiplying of publications relating to the spiritual nature of man, and the subject of immortality. The little treatise under consideration is by a physician of earnest character, eager to have a reason for what he believes, and desirous of knowledge of the better things. He has endeavored to treat candidly the views opposed to his own. Having entertained them himself and emerged from them, his line of argument is directly along the course by which one passes from agnostic disbelief to the light of life. He demonstrates critically the distinct being of mind and its power to act apart from the brain. He has a peculiar method of expression which the following passage will illustrate:

"Memory, then, is nearly all there is of us. Being fractions of God, we necessarily conclude that he is an infinite sum of memories. We as individualities, are very considerable items in God's memory. God, being eternal, we as individuals, have to be eternal. Each of us is a sum of memories, plus our basic attributes; and to be this, is to be an immortal soul."

The mode of argument is unique, embracing a running debate between objector and advocate, contra and pro, yet is not liable to the criticism usually so just, that in such discussions, the writer erects a man of straw and then proceeds valiantly to demolish it. It is instead a candid statement of the positions against which it is fitted. It is fair, easy to understand, and not easy to controvert. The evidence seems conclusive in which the author insists that the ego exists independent of the physical organization. He is not willing, however, to accept the concept that dream-experiences and apparent recollections are proofs of pre-existence, although philosophers of all ages, and not "Theosophists" alone have so taught and believed, meditating somewhat with the words of Jesus: "I know whence I came and whither I go." But as a whole it is an admirable little treatise and well worthy of a careful reading.—A. W.

Speech is greatest among the faculties, an index of the mind, and the glory of human culture; but the origin of all speech is in Breath. Whence comes the Breath and whither it goes may be learned by following the advice of the Delphic Oracle: "Man Know Thyself."—THE ZODIAC.

THE WORD

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BREATH.

MEMBERS of the human family breathe from the moment of entrance into this physical world until the time of their departure, but not until the last quarter of the last century has the western branch of the family given serious attention to the great importance of breathing, and to the process of breathing. Attention having been directed to the subject, they have adopted the methods advised by "teachers" and many have gone breathing mad. Professors of the science of breath have appeared among us, who, for a consideration, teach the uninitiated how to get and how to keep immortal youth, rise in opulence, acquire power over all men, control and direct the forces of the universe, and how to attain to eternal life.

We are of opinion that breathing exercises would be of benefit only if taken under the instruction of one who possessed real knowledge and after the mind of the student had been trained and fitted for them by the study of philosophy, because that would teach of the different faculties and qualities in the student as they are developed by breathing, and would let him cope with dangers of psychic development. Long deep natural breathing is good, but, as a result of practicing breathing exercises, many have weakened the action of the heart and contracted nervous disorders, devel-

oped diseases,—more frequently consumption—become despondent and melancholy, acquired morbid appetites and exaggerated fancies, have unbalanced their minds, and have even ended in suicide.

There are different kinds of breath. There is the Great Breath which ebbs and flows in ceaseless rhythm ; by it systems of universes are breathed out from the invisible to the visible realms. From each of the innumerable solar systems is breathed out its own system of worlds ; and again each of these breathes out multifarious forms. These forms are reabsorbed by the inbreathing of the world systems, which disappear in their solar system, and all flow back in the Great Breath.

Through man, who is the copy of all this, many kinds of breath are playing. What is commonly called the physical breath is no breath at all, it is the act of breathing. The movement of breathing is caused by the psychic breath which is common to man and animals alike, this breath holds the life in form. Breath is not nitrogen and oxygen, but these elements with others are used by the psychic breath to support the body with certain food. This breath plays many parts and serves many purposes. When it enters the body at birth it makes the connection between the life in that body and the ocean of life in which the earth and the body of man are moving. Once the connection is established this breath relates the life current without and within the body to the principle of form, which moulds the fiery current of life into the design and form of the body. Acting on stomach and liver this breath stimulates in them the appetites, the passions, and desires. As the wind plays over the strings of an æolian harp, so the psychic breath plays over the net-work of nerves in the body, agitates the mind and leads it in the direction of vagrant thoughts,—thoughts not one's own—or the dwelling on and carrying out of the desires suggested by the body.

But the true breath of man is the mind breath and is of a different nature. It is the instrument through which the incarnating mind works with the body. This is the breath which affects the thoughts, that is, the thoughts produced by the mind. This mind breath is the body or the nascent principle of the mind itself, which the eternal soul of man uses as its vehicle to make connection with the physical body at birth. When this breath has entered the body at birth, it establishes the relationship between the physical body and the ego or "I am" principle. Through it the ego enters the world, lives in the world, leaves the world, and passes from incarnation to incarnation. The ego operates and works with the body through this breath. The constant action and reaction between body and mind is carried on by this breath. The mind breath underlies the psychic breath.

There is also a spiritual breath, which should control the mind and psychic breath. The spiritual breath is the creative principle through which the will becomes operative, controls the mind, and conforms the life of man to divine ends. This breath is guided by the will in its progress through the body where it awakens the dead centers, purifies the organs which were made impure by a sensual life, stimulates the ideals, and calls into actuality the latent divine possibilities of man.

Underlying all these breaths and supporting them is the Great Breath.

With a rushing vortex-like motion the breath, which is the mind breath, enters into and surrounds the body at birth with the first gasp. This entrance of the breath is the beginning of the building up of the individuality through that earthly human form. There is one center of the breath within the body and another center outside of the body. Throughout life there is a tidal ebb and flow between these two centers. At the time of each physical inbreathing there is a corresponding outbreathing of the mind breath.

Physical, moral, and spiritual health, depends on the harmonious movement of the breath between these centers. Should one wish to breathe by any other than the involuntary movement, care must be taken that the kind and process of breathing determined on should depend on the student's physical, moral, and spiritual fitness, in his ambitions and aspirations. The breath is the inward and outward swing of the pendulum which ticks off the life of the body. The movement of the breath between the two centers holds the balance of life in the body. If it is interfered with through stupidity or by intent, the health of the body and mind will be impaired and disease or death will result. The breath normally flows from the right nostril for about two hours, then it changes and flows evenly through both nostrils alike for a few minutes, and then through the left nostril for about two hours. After that it flows evenly through both, and then again through the right nostril. In all who are fairly healthy this continues from birth to death.

Another peculiarity of the breath not generally known is that it pulsates in and around man in waves of varying length, which is determined by the breathing of nature, and on his physical, moral, and spiritual health and development.

Now the practice of breathing consists in the voluntary changing of the flow from left or right nostril to the right or left, as the case may be, before the natural change sets in, involuntarily preventing the flow, and also in changing the wave length. In connection with what has been said of the breath it must be apparent that the subtle connection of man with the universe may be easily interfered with and his relationship thrown out of balance. Hence the great danger to the ignorant and rash who take breathing exercises without the assurance of being fitted, and of having a qualified teacher.

The movement of the breath acts in many capacities in-

the body. The maintenance of animal life requires the continued absorption of oxygen and excretion of carbonic acid. By inbreathing the air is drawn into the lungs where it is met by the blood, which absorbs the oxygen, is purified, and is conveyed through the arterial system to all parts of the body, building and feeding cells ; then by way of the veins the blood returns charged with carbonic acid and with part of the waste products and effete matter, all of which are expelled from the lungs by outbreathing. So the health of the body depends on sufficient oxygenation of the blood. Over or under oxygenation of the blood causes a building of cells by the current of the blood which are defective in their nature, and allows disease germs to multiply. All physical disease is due to over or under oxygenation of the blood. The blood is oxygenated through the breathing, and the breathing depends on the quality of thought, light, air, and food. Pure thoughts, plenty of light, pure air, and pure food, induce correct breathing and therefore a proper oxygenation, hence herfect health.

The lungs and skin are not the only channels through which a man breathes. The breath comes and goes through every organ in the body ; but it is understood that breath is not physical, but psychic, mental, and spiritual.

The breath stimulates the stomach, liver, and spleen ; the appetites, passions, and desires. It enters the heart and gives power to the emotions and thoughts ; it enters the head and starts the rhythmic motion of the soul organs in the inner brain, bringing them into relation with the higher planes of being. So the breath which is the nascent mind is transformed into the human mind. The mind is the conscious "I am," but the "I am" is the beginning of the path which leads to the ineffable One—Consciousness.

THE SUPREME ABOVE GODS.

EUTHYPHRON.

BY ALEXANDER WILDER, M. D.

To find the Maker and Father of this Universe, as well as his work, and to tell it to everybody when found, is impossible.

Plato in Timæus.

For neither now nor yesterday
These deep conceits of God began ;
Time out of mind they have been, aye,
But no man knows where, how, or when.

Sophocles—Antigone.

IN this dialogue of Sokrates and Euthyphron, the philosopher has vindicated his master from the imputations of the accusers. He has shown that there is a principle of Right superior to the divinities of Olympos. The mode of procedure in the discussion is purely Sokratic, and though the definite conclusion is evaded as it is by the confusing of the diviner, it is none the less apparent.

Euthyphron was an Athenian of high rank, a writer of acknowledged merit, and likewise a minister at the public sacrifices, a diviner and interpreter of the oracles, whose counsel was highly valued. He was on familiar terms with Sokrates who often made him the subject of good-natured bandinage.¹ In this dialogue, the two have met at the porch of the

¹ Plutarch has preserved one of these incidents. Theokritos was in a company, and Sokrates was with them, incessantly asking questions and jocosely perplexing Euthyphron. Of a sudden he stood still, as though entranced, and remained so for a little time. Then he turned into another street, calling his friends to come likewise by that way, as he had been admonished by his demonian monitor. Part of them, Theokritos and Euthyphron among them, did so; but others kept on as though to show the warning a frivolous matter. Presently, however, they met a large herd of swine near the Court-House, and not being able to get out of the way, several of them were thrown down and all were sadly befouled. This occurrence became the subject of many jests in Athens.

King.² Euthyphron is surprised to see Sokrates there, for he certainly would not have a suit. Sokrates replies that it is not a suit but a public prosecution.

"What?" exclaims the astonished Euthyphron. "Has any one accused you? For I do not imagine that you would ever accuse anybody else."

"No," Sokrates replies, and explains that a young man named Melitos has brought a very grave charge. The accuser is certain that the young men of Athens are corrupted, and also who the individuals are that are guilty of corrupting them. "He seems to be a man of correct discernment," Sokrates goes on to say, "and perceiving my utter lack of proper knowledge he comes to the city as to a mother, and denounces me as having corrupted men of his own age. He appears to me to be the only one of our public men who makes the attempt toward right administration. For it is right, first of all, to be diligent with the young that they shall be of the best quality and character, as it is for a cultivator of the soil to pay attention first to the young plants, and afterward to the others."

But Euthyphron is unwilling to admit this explanation. He fears something more serious. It seems to him unqualifiedly that by the attempt to bring Sokrates to trial, the accuser is beginning mischief to the city at the very hearth of Hestia.³ "Tell me," he adds, "by what action of yours does he say that you corrupt young men?"

¹ In the ancient nations the city or commonwealth was primarily a religious corporation of which the founder was a divinity, and the king, rex or basileus, was chief priest. Civil power was exercised as part of the sacerdotal function. This was the case for unknown centuries. But a period of great changes followed, due probably to revolt and conquest. The king was restricted thenceforth to authority purely religious, and so the basileus at Athens judged all cases of impiety and homicide. In other states the civil and military power was exercised by a despot or tyrant; but at Athens by archons elected by the citizens.

² The goddess Hestia or Vesta was believed to preside at the hearth or altar of every sacred building, and an "eternal fire" was perpetually maintained at her temple.

"It is absurd enough," Sokrates replies. "He says that I am an inventor of gods; and he says he accuses me so for producing new divinities and not recognising the ancient ones."

"I understand," says Euthyphron. "It is because you say that the demonian monitor is with you, from time to time. He knows that charges of innovation in matters respecting the divinities are readily entertained by everybody, and so he comes to accuse you before the dikastery. I, too, when I speak in the public assembly concerning divine matters, predicting what is about to come, am ridiculed as raving, and though nothing which I have foretold ever failed to come true, they are jealous of such men as we. Nevertheless, it is well not to disturb ourselves about them, but to go on in the same way as before."

Sokrates remarks that it is of little account to be laughed at. It seems to him that it does not matter much to the Athenians that any one seems to be unusually skilful, provided that he does not teach his wisdom; but when they think a man is making others wise they are envious and angry. "If, in this case they prove to be in earnest the result may be unknowable, except by you diviners."

Sokrates then asks whether Euthyphron has a suit. He answers that he is about to prosecute his father for murder. He argues that it is not a matter of difference whether a relative has been killed or a stranger; the crime was the same. In this instance the murdered person had worked for them at Naxos, and when drunk had killed one of the slaves. So the father of Euthyphron had caused him to be bound and thrown into a trench, and then sent to an expounder of the laws at Athens to find out what he ought to do. But as he regarded the man as a murderer he had been neglectful in caring for him properly, and the man had died in consequence from cold and hunger, before the messenger came back. Euthyphron adds as matter of complaint, that his father and other relatives are angry with him because he, for the sake of a murderer, ac-

cuses his own father of crime. They plead that the father did not kill the dead man, and even though he had done so, yet the man was himself a murderer about whom it was not necessary for any one to concern himself. Besides, for a son to prosecute his father for murder, was itself an impious action. Euthyphron declares that they judge the divine principle wrongly in relation to what is sacred, and in regard to impiety.

Sokrates asks him whether he really possesses the knowledge of divine matters which warrants what he is proposing to do. He replies confidently remarking that if he did not excel others in what he knows of these things, he would not be Euthyphron.

"Then," exclaims Sokrates, "it will be for me the best thing in the world to become your pupil." In such case, he goes on to explain, that before the accusation came to a hearing, he would object: that in consequence of not being properly acquainted with divine matters, he had become the pupil of Euthyphron. If Euthyphron is admitted to be skilled in these matters and right in his judgment of them, then it must be inferred he himself was also right, and should not be brought to trial. If, however, the accuser thought differently, then Euthyphron being teacher ought to be brought to trial first as one who corrupted older men like Sokrates and his own father—Sokrates by teaching him wrongly and his father by seeking to punish him. If Melitos will neither let him off nor accuse Euthyphron, it will be necessary to bring these two facts before the dikastery.

Euthyphron now proposes an artifice similar to one often followed by attorneys in modern times, namely: to find out the weak side of the prosecutor, and make that the principal point of discussion.

Sokrates, however, keeps attention fixed upon the real point at issue. Is piety or sacredness absolutely the same in every action, and is not impiety, which is contrary to everything sacred, always like itself; and further, has not every-

thing that is impious some one ideal in respect to impiety? "Tell me in so many words," says he, "what is piety and what is impiety."

Euthyphron answers that what he himself is now doing is a pious act—to prosecute one who is guilty of murder or sacrilege, or any offense of similar turpitude, whether it be a parent or somebody else. It would be impious not to prosecute such an individual. Thus Zeus is recognised as the best and most righteous of the gods; and it is confessed that he threw his father Kronos in chains because he swallowed his own sons* unjustly and moreover that Kronos mutilated his own father for other similar offenses. "And yet," Euthyphron explains, "they are displeased with me because I prosecute my father for acting unrighteously, and so speak contrary to the right in relation to the gods and to me."

Sokrates asks whether he has been himself accused by Melitos because when such stories as these are told about the gods, he finds it hard to believe them. If, however, he remarks, Euthyphron, who is thoroughly versed in such matters, regards the stories as actual facts he must of course also accept them.

Euthyphron at once declares them true. Sokrates then asks him whether he thinks that the gods carry on war with one another, and have fierce encounters, battles, and other analogous adventures, as the poets describe, and as are represented by pictures in public places and on the peplum exhibited at the Panathenaia. Euthyphron affirms that they are not only all true, but that he can relate things more astonishing.

Sokrates implores him to teach him what is the one gen-

*The Semitic features of this myth are apparent. Rhea, the consort of Kronos, is described as having presented him with stones declaring them to be her offspring, and he also as having swallowed them under that belief. In the Semitic dialects, the term for sons is B*NIM; for stones, AB*NIM. The same play on words is to be found in the third chapter of the Gospel According to Matthew when John declares: "God is able of these stones to raise up Sons to Abraham."

eral principle by which all pious and holy things are sacred, so that by using it as a standard he may say that such a thing or action is pious and that what is different from that is impiety.

Euthyphron volunteers the statement that "what is agreeable to the gods is holy, but what is not agreeable is unholy." Sokrates, however, presses him further remarking: "The holy is not the same as the unholy, but is contrary to it." This Euthyphron acknowledges, and thereupon Sokrates propounds a new question: "Has it not been told us that the gods quarrel and disagree with one another, and that they are enemies to one another?" And after some further discourse, he adds: "Now, according to your statement, different gods think things just that are different in character, that they are boastful and excellent and likewise shameful, good and also evil. If they did not differ thus about the character of the same things, they could not quarrel with each other. It must be that they love the things which they consider beautiful and good, and hate the others. The same things which some consider just, others regard as unjust, and so they quarrel and make war. If the same things are both hated and loved at the same time, they must be both hateful and pleasing accordingly." Euthyphron assenting to the several propositions Sokrates exhibits the contradiction:

"From this reasoning it appears that the same things must be holy and unholy."

He applies the argument to what Euthyphron is contemplating. It might be pleasing to Zeus, but not so to Kronos and Uranos, pleasing to Hephæstos but displeasing to Hera. Euthyphron thinks, however, that all the gods would think that he is right in this matter which engages him. Sokrates asks whether he has heard any one argue that a murderer or other wrongdoer ought to be exempted from punishment. He replies that this is done everywhere. It is not argued that guilty persons ought not to be punished, but who is the one guilty, what he did and when. The gods appear to be in a similar predicament if they quarrel about what is just and what

is unjust; and some affirm that they wrong one another, and others deny it. If they dispute at all they dispute about some action which some consider just and others unjust. These distinctions, however, seem to have no bearing on the question as to what is pious and holy, and what is impious, or what is hateful to some of the gods and pleasing to others. So he proposes to correct the definition in this form, that what all the gods hate is impious, and what they love is holy and sacred; but that what some love and others hate is neither or both.

This being conceded by Euthyphron, Sokrates raises the point for examination, whether the pious or holy is loved by the gods because it is intrinsically holy, or is it holy because it is loved? One does not see a thing because it is seen, but on the contrary it is seen because one sees it and so on. If one does anything or suffers anything, it takes place because it is done. Nor does one suffer anything because it is suffered, but it is suffered because one suffers. In regard to piety or holiness, therefore, the gods all love it because it is intrinsically holy, but it is not holy because they love it. This Euthyphron concedes.

Immediately Sokrates pushes on the argument. That which is dear to the gods is dear to them because it is loved by them, but not loved by them because it is dear to them. Then the two conceptions, of being dear and being holy are not the same. But it has been shown that what is pleasing to the gods is pleasing because they love it, while holiness is of a character that ought to be loved. "When you have been asked what piety or holiness is, you do not seem to have been willing to tell me of its essence, but only to show a condition to which it is subject, that of being beloved by all the gods. But what it is intrinsically, you have not told me." He pleads accordingly that Euthyphron shall tell him definitely what that is which is pious and sacred, and what is impious.

But Euthyphron is confused by the shifting of the various positions which had been assumed. Sokrates then asks whether that which is pious and sacred is necessarily just. This

Euthyphron answers in the affirmative. Then follows the question whether everything that is just is also pious and of religious sanctity, or whether that which is just relates in part to piety and in part does not so relate. Euthyphron finally admits that piety is only a specific part of the absolute justice. Sokrates then asks him to tell what part of justice is piety, so that he may be able to tell Melitos not to do him injustice, or to call him to account for impiety, seeing that he was now receiving instruction in regard to these matters.

Euthyphron explains that piety or religious sanctity is that part of justice which consists in service of the gods, and that the remaining part is that which relates to the service of human beings. "There is a little point further," remarks Sokrates. "I do not understand what it means. You cannot mean such service in relation to the gods as we bestow about other things." He enumerates as examples the attention of a groom to horses, a huntsman to dogs, and a herdsman to cattle. This service is for the benefit of the objects. Can Euthyphron mean that the service rendered to the gods, the doing of a pious act, works any benefit to them? Euthyphron explains that he means such service as servants render to their masters. But on being interrogated in regard to this explanation he declares that if an individual knows how to speak and do things that are grateful and pleasing to the gods, by praying and sacrificing, these things are holy and preserve households and cities.

Sokrates asks again: "Are you not saying that what is pious, that piety is a superior knowledge of sacrifice and prayer?" Euthyphron replies in the affirmative. Then remarks Sokrates: "Sacrifice is the making of gifts to the gods and prayer a begging from the gods; and so piety is a superior knowledge of such begging and giving." Euthyphron acknowledging this, Sokrates then declares that it must be a kind of mercantile transaction between gods and men.

"If you are pleased to call it so," retorts Euthyphron. "But it does not please me," says Sokrates, "unless it chances to be true. What advantage do the gods obtain from our

gifts? We have nothing good which they do not give; how are they benefited by what they receive from us? Are we gaining so much advantage in this merchandising, that we receive all good things from them and they nothing from us?"

Euthyphron protests against such an extreme view, pleading that the gods receive honor and veneration, and likewise gratitude. "Then," replies Sokrates, "piety is that which is gratifying but not profitable or dear to the gods."

"It is of all things most dear to them," Euthyphron protests. "Then again, it seems," replies Sokrates, "that piety is that which is most dear to them." He now reminds Euthyphron that in a former part of their discourse, it had appeared that that which is holy and that which is dear and acceptable to the gods was not the same. It was necessary therefore to examine the question again what piety really is.

But Euthyphron hastens away, pleading like others in similar embarrassments, that he has no time to spare. The problem is left for the student.

It is not the method of Plato to solve for his readers, the various questions of life. In such matters, each must minister to himself. What is truth, revelation, inspiration to one is not such absolutely for another.

Yet, although Plato has not said it in so many words, the drift of his meaning seems apparent. He has depicted Sokrates driving the diviner, skilful in religious lore, from one definition to another, and showing him unable to tell what really constitutes true piety. It could not mean what is pleasing and acceptable to the gods, because Homer and Hesiod had shown that the gods were often enemies and at war with one another, and so when one was pleased another would be offended. The argument is passed around the circle, coming back to the point at which it began, without any adequate solution. Its actual force was sufficient to dethrone all the gods of Olympos. The Absolute Right is a principle, superior to them all. Euthyphron seeking to impeach his father of crime was obeying a law too well, unknowing the supreme justice which transcend-

ed it. All that was left for him was to skulk away. His skill and acumen fell short of the Real Wisdom, as the gods whom he served when compared with Real Being, were manifestly inferior and relatively of little account.

Our philosopher virtually suggests the conclusion which Athenian law forbade him to utter, that superior to the all-potent divinities of Olympus and other deities of cognate being, there is an Absolute Essence cognizable only to contemplation by the mind, pilot and governor of the Soul. Beyond the scope of the poet's imagination, and hardly attainable by the ken of diviner or prophet, it abides perpetually in itself in its own Eternity. For pointing men thitherward Sokrates was condemned to drink the poison, and Plato obliged to speak in enigmas. But to find this Sublime Unity and make its being plain and acceptable to the many is beyond human ability.

THE ABSOLUTE.

"*The Absolute*, independent of relations and conditions, is the original cause of all manifestations of power. An attempt to describe it would be equivalent with an attempt to describe something which has no attributes, or of whose attributes we can form no conception. When Gautama Buddha was asked to describe the supreme source of all beings, he remained silent, because those who have reached a state in which they can realize what it is, have no words to describe it, and those who cannot realize it would not be able to comprehend the description. To describe the absolute we must invest it with comprehensible attributes, and it then ceases to be *The Absolute* and becomes *relative*.

MAGIC, WHITE AND BLACK.

NANA JIVA VADA KATTALAI:

OR

PHENOMENA IN PURE SPIRITUAL BEING.

TRANSLATED FROM THE TAMIL, AND COMMENTED UPON

BY SRI RAMANATHAN OF SUKHAATAN.

(Continued.)

TANMATRAS are seeming realities even as jivas are seeing intelligences (*śīd-ābhāsas*).

It is explained that these tanmātras, or seemingly real rudiments, are precipitated from the Projecting Power (*vikṣepa śakti*).

These *evolutes* belong to the order of feeling or sensation. They are in fact sense agencies or sense rudiments (*sūkṣma bhūtas*), invisible to the eye, even with the aid of the most powerful microscopes. They are infinitesimally small beings, excessively subtle existences, floating in *māyā*-space and classifiable into five different kinds, called respectively sound-sense rudiments, touch-sense rudiments, form-sense rudiments, taste-sense rudiments, and smell-sense rudiments. Just as the leaf of a tree came from its stem, the stem from the branch, the branch from the trunk, and the trunk from the root, so from sound-sense rudiment came touch-sense rudiment, from touch-sense rudiment came form-sense rudiment, from form-sense rudiment came taste-sense rudiment, and from taste-sense rudiment came smell-sense rudiment.

Projected in this manner, they became in the course of time, as will be explained hereafter, (1) the faculties of thought (*antahkaranas*); (2) the senses (*jñānendriyas*); (3) the vital breaths (*vāyus*), which carry on the work of inspiring and expiring atmospheric air, of digesting food and distributing its essence to the different parts of the body; (4) the subtle organs of action (*karmendriyas*), which function in the various limbs of the body; (5) the tangible body of man;

and (6) the forms or bodies of everything else in the universe.

The subtle sense agencies or rudiments (*tanmātras* or *sūkṣma bhūtas*) are thus the constituents of the subjective and objective worlds. The soul or spirit in the human body is the true Self or I; his instruments of knowledge and action are his subjective world (called subtle body or *sūkṣma śarīra*); and his tangible body is his objective world (called *sthūla śarīra*.) So are all other tangible bodies in the universe, objective. Both these worlds (or departments of being), subjective and objective, are projections of *vikṣepa śakti*, or Phenomena in Spiritual Being.

The *tanmātras* or sense rudiments, being only seeming realities, everything constituted by them is also only seemingly real. Our senses, sense objects, and the reports of our senses, are all only seemingly real. Hence the great truth that all phenomena are unreal. This is not obvious to carnal-minded man, but nothing is more obvious to the spiritual man. To the sense of touch, the feeling a child's palm, certifies smoothness; but a powerful magnifying glass proves to the eye that the palm is full of protuberances, which is contradictory of smoothness. Then as regards the sense of smell, one person pronounces a scent to be very refreshing, while another declares it to be too strong, and therefore unrefreshing. Similarly, the ear of a native of India, who loves a mixture of quarter tones and half and full tones, finds the music of Western nations, founded upon half tones and full tones, to be too jerky and hard. It is indeed proverbial that tastes differ. And as for the eye, a man standing on the deck of a boat sees the land moving!

Such absurdities in the functioning of the senses justify the inclusion of those instruments of knowledge and their perceptions in the category of the seemingly real, or the unreal, for truth must be consistent and harmonious.

The faculty of thought and its perceptions are not more reliable than the senses and their perceptions. The mind is constantly mistaken as regards its estimate of men and things.

Even the conduct of dear relatives and friends is misconceived by this deluded and deluding faculty. When explanations are offered, it thinks, "I was indeed mistaken, I must not judge by appearances." But a month later it again misunderstands, and again acknowledges its mistake. The products of this faculty are thoughts, even as the products of the spider are its cobwebs. A little examination will show that not only thought, but also its effects known as pleasure and pain, are unreal, for the thoughts which are pleasant to you at one time are unpleasant to you at another time. In anger, for instance, you think of your enemy as deserving of the rack, and gloat over the picture. Meeting a kind friend of yours you describe it and receive no sympathy from him. Your pleasure then dwindles, and going home your time for prayer has come. You compose yourself to the best of your power, and enter into spiritual communion with the Lord of Love and Light, when the former picture of your enemy on the rack presents itself. You are now in *pain* and ask for mercy. In these experiences, thoughts have changed, as also their effects. Thoughts, and pleasures arising from thoughts, are alike seen to be idle phantoms.

Then, as regards the common belief of the carnal-minded, that the objective universe is real: there are most able scientists in Europe and America who believe in the doctrine of its immateriality. They consider the objective universe to be only a perception of a relation between two or more affections of the senses. Prof. Huxley, for instance, says in his "Lay Sermons and Addresses," p. 358, that the hardness, singleness and redness of a marble are nothing more than modes of our own thought, which cannot even be conceived as existing in the marble. "Consider the redness," he says, "to begin with. How does the sensation of redness arise? The waves of a certain very attenuated matter, the particles of which are vibrating with vast rapidity, but with very different velocities, strike upon the marble, and those which vibrate with one particular velocity are thrown off from its surface in all directions.

The optical apparatus of the eye gathers some of these together and gives them such a course that they impinge upon the surface of the retina, which is a singularly delicate apparatus connected with the termination of the fibres of the optic nerve. The impulses of the attenuated matter or ether, affect the apparatus and the fibres of the optic nerve in a certain way; and the change in the fibres of the optic nerve produces yet other changes in the brain, and there, in some fashion unknown to us give rise to the feeling or consciousness of redness. If the marble could remain unchanged, and either the rate of vibration of the ether, or the nature of the retina, could be altered, the marble would not seem to be red, but some other color. There are many people who are what are called, color blind, being unable to distinguish one color from another. Such a one might declare our marble to be green; and he would be quite as right in saying that it is green, as we are in declaring it to be red. But then, as the marble cannot, in itself, be both red and green at the same time, this shows that the quality 'redness' must be in our consciousness and not in the marble.

"In like manner, it is easy to see that the roundness and the hardness are forms of our consciousness, belonging to the groups which we call sensations of sight and touch. If the surface of the cornea were cylindrical, we should have a very different notion of a round body from that which we possess now; and if the strength of the fabric and the forces of the muscles of the body were increased a hundred-fold, our marble would seem to be as soft as a pellet of bread crumbs."

Or, if by culture, under the guidance of a steward of the Mysteries of the kingdom of God, the spirit within the body be purified and the powers inherent in it developed to a high state of refinement, the spirit and the body together will at will pass through what is called solid marble, a stone wall or iron safe, even as certainly as water filters through a bed of earth. The ashta mahá siddhis (eight great attainments) known to the Sages of India as "animá," the power of reducing oneself

or anything else to the size of an atom; "mahimá," the power of increasing one's bulk without limit; "laghimá," the power of reducing one's weight to nullity; "gavimá," the power of increasing one's weight without limit; "prapti," the power of accomplishing one's desires; "pragamyá," the power of overcoming obstacles so as to go anywhere; "ishitva," supreme dominion over things animate or inanimate; and "vásitra," the power of enforcing the agreement of another with oneself; are all the result of careful bodily purification and deep spiritual communion. The possession of such powers, exemplified in different lands and ages, demonstrates the truth of the doctrine of the immateriality of corporeal forms, and the falsity of the conclusions of the senses and the mind of carnal-minded men as to the so-called permanence of the objective universe. The wayward tendencies of the mind, the mistaken perceptions of the senses and the unsettling influence of the feelings, are well known to sagacious observers of human nature. The holy men of India, who are in constant fellowship with the Infinite Unchangeable Spirit that lies as the substratum of everything conditioned by quantity and quality, are well agreed that the great fallacy of the "reality" of the world is due to the combined power of the seemingly real sense rudiments (*tanmátras*) and the smattering knowledge (*kinjítva*) of Spirits in bondage to worldliness (*avidyá*).

Worldly experience, which is a bundle of beliefs resting on the reports of the senses, is contradicted by spiritual experience, or knowledge of the Infinite Spirit, which stands forth as the unchangeable substratum or noumenon, wherein all phenomena have been projected by vikśepa śakti only to change the next second, like the quicksand heaps of a running river, and melt away, reform, and then remelt. Knowers of the Infinite Spirit, called "Masters" because they have conquered the delusion of the world or the senses, have over and over again declared that the tremendous truth of the immateriality of the universe of phenomena is attainable by due culture, and that it is one of the most astounding facts of spiritual experience. Well has a Master sung:

"When the germ of the Grace of God has sprouted in the
 peaceful soul,
 Father, mother, children, home, social life and all the world
 besides,
 Are found unreal, as dreams, as the quivering air, as a snake
 in the curled rope,
 A marvel, a marvel indeed, is this experience."
 (*To be continued.*)

AN OPEN LETTER.

EDITOR OF THE WORD:

There is, I believe, no deeply and sincerely religious man who does not feel a profound interest in all sincere religious life; and I feel therefore quite sure that for many of your readers the fact that this country is about to receive a visit from a man in the highest degree representative of the ideals of the spiritual life of India, pre-eminently the land of lofty spiritual ideals, will have great interest. I refer to the Honorable P. Ramanathan, K.C., C.M.G., Solicitor General of Ceylon, who is expected to arrive in New York in July, and will probably spend eight or ten months in this country.

Mr. Ramanathan is already known to you, through his remarkably luminous and instructive contributions to your columns entitled "Phenomena in Pure Spiritual Being." He is the leading man of the Hindu population (about one-half of the whole) of Ceylon, being a prominent member of what has long been the chief Hindu family, both in wealth and distinction, of the island. From 1879 to 1892 he represented his race in the Legislative Council, and since the latter date has been Solicitor General of the Colony. He was a delegate to the last anniversary celebration in honor of Queen Victoria.

But it is on his learning and spiritual insight that Mr. Ramanathan's chief claim to distinction rests. His repute as a spiritual teacher is very high among his countrymen; in this respect he is esteemed to be one of the greatest men in all India. Those who know him well, indeed, refer to him as one of those Sages who have endowed India with the profound and mysterious majesty of Spiritual Wisdom—as, in short, a *Brahmajnani* or Knower of God, a term descriptive of the highest spiritual development to which man can attain.

Most important for us, Mr. Ramanathan is a perfect master of the English language, which he speaks even without a foreign accent, and he has a sound and scholarly culture in the science and literature of both

the East and the West. He is therefore fitted, as no one who has preceded him in visiting our shores, to be to us a perfect interpreter of Eastern ideas and modes of thought. His distinction and wealth are of course in large measure guarantees for the sincerity of his efforts in expounding his views of philosophy and religion; and he is a very winning and attractive speaker, and a man of great charm of manner and personal character. He is therefore, I think, exceptionally well qualified to secure the attention, respect and affectionate regard of Americans.

I have still to mention what is perhaps Mr. Ramanathan's chief claim to a cordial reception from Westerners—the fact, namely, that he has made a critical, extensive and sympathetic study of the Christian Scriptures, and has written exhaustive commentaries on the Gospels of St. Matthew and St. John, and a portion of the Psalms of David.¹ These works display a spirit of deepest reverence; and as the author is thoroughly imbued with the ideas of Indian civilization and wholly loyal to them and to the Indian scriptures, his interpretation of the Bible is essentially a harmonization of the two religious systems. He finds in the teachings of both the Old and the New Testaments the leading doctrines of the Sages of India, found in the Great Upanishads, the Bhagavad Gita, and other sacred writings in Sanskrit and Tamil. The esteem in which Mr. Ramanathan is held among his countrymen is indicated by the fact that since his commentaries on the Gospels appeared, orthodox Pundits of India have, for the first time in history, undertaken to translate these scriptures, following Mr. Ramanathan's interpretation, into the Indian vernaculars, in order that they may be carefully read and studied by the people of India. Heretofore the Christian Bible has been a sealed book to them, the missionary translations having no value to orthodox Hindus.

Mr. Ramanathan has thus indicated a practical method for bringing the thought of the East and West into harmony and promoting between them co-operation and brotherly love, more hopeful than any which has heretofore been suggested. It is much to be hoped that the Christian Church of the West may meet these generous and broad-minded advances in the spirit in which they are proffered; in the spirit indeed already shown by that most whole-souled and liberal man, Dr. Charles Cuthbert Hall, President of the Union Theological Seminary, who recently delivered in India the lectures provided by the Barrows foundation, wherein he announced as his platform the absolute and cordial brotherhood of the adherents of the Western and Eastern Faiths. Thus may be inaugurated a movement for a nearer approach to unification of the religious systems of the world than has before seemed to be possible; a unification, that is, based,

¹The Commentaries on the Gospels, published in London, may be procured of the publishers of this journal. The Commentary on the Psalms is still in manuscript, but will soon be published.

not upon the desertion by some of their religion, but upon the better understanding on the part of each, of the ideals of the others, and the perception that the essentials of true religion are in fact identical, however different external names and forms may be.

It must be admitted by those who are familiar with Indian life that Christian influence in the East has in reality been, not only in extent but in quality and beneficial effect, far from what it has been supposed to be by those who have lent it their support. It is certainly true that human nature is so constituted that when a man's religious ideals are once disturbed, those by which they may be replaced are likely to be so insecurely rooted as to have little determining effect upon his character or future career.

If therefore it be possible, as Mr. Ramanathan's efforts and the success which has already attended them indicate that it is, to direct the energies which are now devoted to spreading Christian ideals into channels which shall attain that object without disturbing the religious convictions of those to whom they are addressed, much will be gained, not only in the effectiveness of the appeal, but in its results as regards the character of those who are influenced; while above all the *unification* of mankind, the recognition of the undoubted fact that under all names and forms and creeds there is but One Religion, as there is but one God in the universe and in the hearts of men, will be brought appreciably nearer.

Mr. Ramanathan is expected to arrive in this country about the middle of this month. During the remainder of the Summer he will be the guest of the Green Acre Fellowship at Eliot, Maine, where he will deliver a number of courses of addresses on "The Unity of Faith" and kindred topics, and be freely accessible to all who wish to meet him.

Green Acre is an institution expressly designed to facilitate instruction and study during the Summer months, where all who wish may come, and where tolerance and breadth are encouraged to an extent which should peculiarly commend it to your readers. I have already described it in detail in a paper published in your issue of November, 1904.

In the Fall Mr. Ramanathan will reside for some time in or near New York, and later will visit some of the principal cities of the country. He may be addressed in the care of the publisher of this journal.

I wish particularly to direct attention to the great advantages offered by residence at Green Acre this Summer for making the personal acquaintance of this great man. He may indeed doubtless be heard on the platform in New York and other cities; but nowhere else will be found similar opportunities for coming into personal contact with him.

The writer will be glad to furnish inquirers with further information about Green Acre and its resources as a place for Summer residence, and may be addressed in care of THE WORD.

Faithfully yours,

New York, June 20, 1905.

MYRON H. PHELPS.

PLAIN THEOSOPHY.

BY BURCHAM HARDING.

PART IV.

EARTH ROUNDS.

ALL the planets visible in the heavens, as Jupiter, Mercury, Venus, Mars, etc., have seven principles, or seven inter-blended globes; but our terrestrial senses enable us to perceive only the fourth globe of each planet, the others being as invisible to us as are the other globes of the earth chain, in spite of the fact that the latter envelope us constantly. We lack the inner senses which would enable us to perceive them.

The moon visible in the sky was part of a system of planets which formerly existed as the lunar-chain. The lunar-chain upon reaching the climax of its evolution, died, and transferred its spiritual essence and life energy, giving rise to what is now the earth chain of seven globes. Our earth, the fourth globe of the earth-chain corresponds to the visible moon, which was the fourth globe of its chain.

The moon was recognized by the ancients as being the mother of the earth. The Egyptians deified the forces of nature, Osiris representing the sun, and Isis the moon, the moon being the bearer of the seeds of life which were vivified and fructified by the sun. The earth is their progeny. Greek and other ancient mythologies teem with stories respecting Astarte, Proserpine, Melytta, Cybele, Venus, Hecate and Diana, all of which veiled the same fact. The Red races of America hold as one of their oldest traditions that the moon is man's grandmother. They recognize the earth as the mother of man, and the moon as the mother of the earth.

The moon has given to the earth all but her physical body, and is now a corpse in process of disintegration: and will have disappeared when the seventh round is reached: the spiritual

and mental principles, the life elements and energies are transferred, and now she is doomed through long ages to be ever pursuing the earth, to be attracted by, and to attract her progeny. Like the decaying corpse of a dead person, her particles are full of active and destructive life, which exercise a deleterious effect upon its offspring. The attraction of the moon is evidenced by the tides, and by the cyclic changes in many forms of disease, which coincide with the lunar phases.

The relation of the moon to the earth and its important influence were recognized in every religion and are retained today in the Christian Church, for the Virgin Mary, the "Immaculate Mother," the "Queen of Heaven," is but another name for the "Chaste Diana" of the Greeks, the representative of the moon. In modern religions, the old gods, personifying the forces of Nature, appear under new masks. The "man in the moon" we heard about in childhood is no myth, but the tradition of an actual fact in nature. Long ages ago he deserted his old home, coming to this earth, and he is our present humanity. Some of the cycles through which man and the earth are passing are the Planetary Rounds, of 4,320 million years, the terrestrial rounds, root-races, sub-races, family-races down to the life cycle of each individual, animal, insect and plant, and to the cycle of day and night. Uniformity characterizes them all, for they exhibit a passing from the invisible into grosser states, followed by a return to the invisible.

In considering the passage of the evolutionary wave through the planetary system, or through any lesser cycle (see diagram I) we must keep in mind that the globes from A to G differ in proportion to the admixture of spirit and matter. Globe A was very ethereal in texture, being at first homogeneous, the matter gradually becoming subdivided; Globe B was more material, Globe C produced the definite models in molecular matter; which in Globe D were clothed in the solid matter of our earth; for we are now passing through the fourth planetary round. The succeeding globes will gradually restore matter to the ethereal or spiritual state of Globe A.

It must not be supposed that this process involves the pre-existence of a chain of globes, for they are all the different embodiments which the One Life assumes alternately, a change of state and condition, not a change of locality; each globe is the result of the evolution of the one preceding it. The evolutionary impulse passes from globe to globe, first downward into material forms and density, followed by progress upward into a spiritual state. The larger circle of diagram I emanates the state of matter represented by Globe A, and then Globe B and so on to G. Each spiritual globe contains, in a latent state, those of lower planes and proceeds to make them active, and then involves them. During the period that the life impulse is actively working upon a globe, that globe becomes the dominant one of the chain, the others being in temporary obscurity. We do not see the other globes because our organs of perception limit us to one state of matter; at present to this material world.

At the beginning of a planetary round, the three elemental kingdoms do the preparatory work, giving the initial impulse to the new center, laying the foundation, as it were, for the seven globes which will assume definite form later on. This process occupies long ages, but when once accomplished it remains firmly lodged in Nature's memory for the entire cycle of the existence of this planetary chain. The successive stages of ante-natal human development illustrate the rapid passage of the foetus through the mineral, vegetable, and animal forms, for this evolutionary work has been accomplished in detail in past ages, enabling the child at birth to take up its work at once in the human kingdom. Similarly the preparatory work of the elemental kingdoms once performed remains throughout the long cycle, and for each lesser round is quickly passed through. This accounts for the change in the order of evolution on the successive rounds, for the work of the previous ones being rapidly revived, the special work of the round is then taken up and goes on far more slowly.

The initial preparations for the globes having been accom-

plished, the "lives" from the moon arrive in their due order and begin to work upon the matter (cosmic dust) of the new center, passing in ethereal forms through the several kingdoms of each globe in succession.

The element of Globe A was Aether, spiritual fire, in which only the filmy and rudimentary outlines of the kingdoms were constructed, and not the solid minerals, vegetables and animals known to our fourth round senses. The mineral forms of that time were the ghosts of minerals, very immaterial in fact, rather the ideal forms of the molecular construction of the variously shaped crystals, which distinguished rocks and metals from each other. The "lives" in the minerals were in a very fine and subtle quality of matter; not the highly compact specimens we are accustomed to admire. Each round clothed these ethereal crystalline forms in denser coverings until they reached their greatest consistency and materiality. In their downward course into matter, the "lives" acquired knowledge in creating the marvellous mineral forms, and as they ascend to the spiritual pole, this is carried with them and fits them in the succeeding round to use these acquired powers in building up the forms of plant life, and so advance to a higher kingdom. During this first round was firmly implanted the spiritual basis of all the forms in our world, by the One Life dividing into its constituent "lives."

The passage of the life impulse during the first round from globe to globe may be made clearer by reference to diagram I. The first elemental kingdom enters globe "A," and when it has worked up the matter of that globe, passes on to "B," when the second kingdom enters "A." Next the first passes to "C," the second to "B" and the third enters "A," and so on, each kingdom preparing the globe for the one following. Eventually the human kingdom (human lives) enters "A" and passes through the globes in the first round, raising the whole mass to the human stage. This can be accomplished because the globes are not separate in space but interblended, and are thus prepared to become the seed for the next round. The pas-

sage through the seven globes is repeated seven times in each round, each globe offering a different experience. In this manner, rudimentary man at the beginning of this descent upon the road which leads him into material bodies, is established upon the globes in various degrees of perfection. When the human kingdom reaches globe "G," there follows the state of rest. This state which seems rest is only the change from form to form, the inner change of substance going on hand in hand with that of one form to another, for there is no rest or cessation of motion in Nature.

During the first round only the first class of "lives" reached the human stage, as the second class arriving later had not time to attain it. The time spaces between the arrivals of the seven classes of "lives" on any one globe are so adjusted that when class seven, the last, appears on Globe A, class one, the first, has just passed on to Globe B, and so on step by step, all around the chain. We may infer from this that the first class of "lives," the most advanced spiritually, precede the later ones upon each globe, to construct the spiritual foundations and to strike the key note and project their own forms upon the new matter, preparatory to the arrival of the later classes.

The process just outlined displays a perfectly uniform system in evolution. The seed produces a stem, leaves and blossom, and then another seed which attaches to itself the life principle and complete design of the whole plant. Similarly the globes of our earth chain in each round pass from the latent spiritual state into matter and concrete forms, and then disintegrating the outer coverings, return into the invisible, bearing with them the types of every form. Each cycle is a step in the eternal round of progression, preparatory to the one succeeding it. Nature's path is always in complete curves which return into themselves. The day and night are eternal symbols of this law of growth. Each day commencing at midnight, in the most intense darkness; as it grows, emerges into the light and becomes brightest at noon. It then begins as steadily to wane, and finally disappears into darkness, to meet the beginning of a new day.

We must not think that this continual circuit of the globes is of no avail, for each round affords experience fitting man to undertake the passage through higher worlds. Every day offers its lessons to the individual, that upon lying down at night he is the better fitted to begin the work of the succeeding day. Similarly each period on earth prepares us for that which follows. The "life," the spiritual essence in man, as in every form in nature, garners the experience of every moment and stores it in its eternal essence.

The cycles of existence may be compared to a screw thread in the form of a spiral, which beginning at the lower level turns on itself in its upward course. Or to a train climbing a mountain upon a road which encircles it in spiral curves; each time that the train appears in sight of the observer, it has completed a circuit of the mountain and reached a higher level. The process of world evolution follows this law of cyclic progression. The elemental kingdoms give the initial impulse to the globes and are followed by the mineral "lives," whose full development prepares the globe for the vegetable kingdom, and itself passes on to the next globe. Thus each cycle is a distinct step forward, and is a preparation for the kingdom behind.

Everything in nature is progressing continually. The mineral becomes a plant, the plant an animal, the animal a man and the man a God. But these great strides in evolution consume enormous epochs of time, and each step involves an incalculable number of incarnations. The "lives" do not change from kingdom to kingdom during a round, as in that period of time they are engaged in acquiring experience in their special kingdom by passing through its changing forms and conditions of matter. After each round there is an enormous period of rest and obscurity, which, returning to our simile of a train climbing a mountain, may be compared to the time occupied by the train when out of sight. As our earth is one of seven globes, and there are periods of obscurity between the life cycles on each one, the train would be in view but one-

fourteenth of the time;—yet during the remaining thirteen-fourteenths, it is steadily advancing on the ascending path, and upon its next appearance has reached a distinctly higher level.

Some desire to find the missing links between the ape and man, but this they will not succeed in doing in this material world. The real man is the individual soul, not the body which he uses for the short space of one earth life. If it is desired to find the missing links in evolution between the ape and the present form of man's body, we must return to the time when the ape outline was the highest evolved, and keep our seats in the train as it encircled behind the mountain,—that is, while evolution was passing through the intervening subjective conditions, during which the human body was being evolved as an advance upon the ape form.

SEPTENARY EVOLUTION.

Thus proceed the cycles of the septenary evolution, in Septennial nature; the Spiritual or Divine; the psychic or semi-divine; the intellectual, the passional, the instinctual, or *cognitional*; the semi-corporeal and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects. The lowest, of course, is the one depending upon and subservient to our five physical senses. Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the One *Life*; in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL.

THE SECRET DOCTRINE.

CALL TO THE LODGE.

Translated from the German of J. Kerning.

BY T. R. PRATER.

THERE is a much talked of gateway, at the end of a Path that leads to a beautiful Temple wherein many precious treasures may be obtained.

At the entrance of this Path many disciples, hailing from all classes and from every climate, are assembled; but only few know where the Temple is, and fewer still realize the difficulty of reaching it.

All who in their hearts and in reality constitute themselves disciples are permitted to enter the Path. Before beginning their journey they are given the Sign, Grip, and Word, so that with these powers they may enter the portal of the Temple, when they have reached the end of the Path.

Before starting on his travels the disciple pledges himself to walk the Path in all sincerity, unflinchingly, and with the firm determination of attaining the goal, despite all obstacles and difficulties which might obstruct his way. He must pledge himself to rely only on his monitor within, and to betray to no one the secrets which he might discover. He is then commended to the protection of the Divine Light, and is allowed to proceed on his way.

All goes well with the disciple during the first part of his journey. Elated by the novelty of the object of his search and by great expectations, he hurries onward. But after the sense of newness has worn off and difficulties beset his way he becomes discouraged and tired. He seeks and finds a resting place. After his rest he feels once more impelled to the search. Arousing himself, he makes another effort, but his ardor is slackened again. Gloom, evil foreboding and doubts, as to his ability to reach the Temple, assail his mind. Then he asks himself whether it is worth while to undergo the labor and hard-

ships of his search for the Temple, and at last he doubtfully asks: "Is there such a thing as a Temple at all?"

These questions affect him deeply, for he remembers that there are those of his brethren who have never seen the Temple, yet seem to be happy and content. He also remembers the words of others of the brethren, who maintain that "The whole secret is, that there is no secret."

He quickly retraces his steps and joins the others whom he left behind. They ask him how he fared upon his journey. What he has seen. He assumes a superior air, speaks majestically and passes for one who knows much.

This continues for years. The brethren consider him a good comrade. He considers himself a thorough "Master." At last he meets the Master, who awakens him from his conceit.

The Master asks: "How did you complete your journey? What fruits have you gathered?" He tries to put him off with indefinite and high-sounding sentences. The Master demands the Sign, Grip, and Word, on receiving which with severe mien, he asks: "What would you say of one who had pledged himself to go to the next town, but who returned after having gone half way? What would you tell him if he should say with effrontery that he had been in the town, though you know to the contrary?"

The disciple replied: "I should say that he was a liar."

"What would you think of him?" asked the Master.

"I would despise him," was the reply.

"My humanity prevents my despising anyone, but you have pronounced your own sentence," replied the Master with calm seriousness.

"I!" cried the other in astonishment.

"Yes, you, for you never were in the Temple," said the Master.

"I was in the Temple," replied the other impudently.

"Very well," said the Master. "Then give me the Sign, Grip, and Word."

He gives it again.

The Master says, "These are the Sign, Grip, and Word that I gave you to enable you to enter the Temple, now give me those that you have received in the Temple."

The disciple gazed at the Master in astonishment, then collecting himself, he said, with sarcasm, "There is no Temple; your Temple is our credulity."

Full of divine compassion the Master lays his hand upon his breast, looks upward, and says, "Eternal Light, this race will even dispute the existence of thy Temple, the Temple which thou hast given to humanity for an asylum, when darkness overtakes, and death with its confusion threatens to overwhelm them." Turning to the disciple he continues: "There is a Temple which will open to our Sign, Grip, and Word, if we try to understand their application and will use them with a pure and faithful heart. There is a Temple that contains the Holy of Holies, but which opens only to pure and divine aspirations. Speak! has anyone prevented you from searching for the Temple? Was the entrance to the Path obstructed by deceit or fraud? No, on the contrary, you were admonished to be courageous, whatever might befall you, certain victory was promised if you did not fear the labor. But what have you done? Have you passed through the storms of the North? Have you conquered the Fire and the Flood? No! You have accomplished none of these. Having traveled a short distance on the Path, you thought it easier to turn aside, and to complacently deceive a few of the ignorant instead of going forward like a true Man. The strong soul and brave heart would press on and claim the prize, but this prize cannot be gained by the weakling, the boaster, the conceited, or the proud."

Humbly, the disciple now stands before the Master. Seeing his confusion, the Master continues: "The Temple stands today as it has in the past. The Sign, Grip, and Word you have received. If you have courage then try once more. But let this be your lesson: no day must pass, without a sincere endeavor. Undaunted by lower influences you must advance upon the Path. No desires, no glitter, no business must claim

your attention so much, as to cause you to forget for one moment, your sublime mission. If you thus pursue your object, the Star of the Temple will rise for you, it will be a beacon to you and will give you power to overcome all dangers. But should you lose courage for the second time, and allow yourself to be frightened by the phantoms of your mind, then I ask you, by all that is sacred: do not pass judgment upon that which you do not know, do not blame another because of your own weakness, nor because you cannot attain to the Divine. Thus you will save yourself from the reproach of having drawn others into the abyss."

Silently the disciple goes away. He reflects on the Master's words, and at last he firmly resolves, that, even though death should confront him, he will begin his journey again and accomplish his purpose. He quickly passes over the path which he formerly tread: he knows it well. He proceeds undauntedly. The horrors of darkness frighten him not, the heat of day prevails not against him, nor does the raging storm prevent his progress, but through the noise and turmoil of battle with his lower nature, the self-pronounced "Liar" sounds in his ear, and with heroic courage he continues on his way. But lo! Through night and tempest, he sees a Star rising in the East; its magic power strengthens and encourages him. "There stands the Temple," he exclaims, "The Star on its pinnacle sheds its light for me. There is the Star, that in my ignorance, I shamelessly denied. Forgive me, Eternal Light! Now will I follow thy guiding rays, for now I am sure of victory, though night and storm surround me. He advances, to all appearances, to annihilation, and nature seems to obstruct his path. But he sees the Star and falters not. Boldly he presses on through Fire and Flood; with gaze fixed on the Star he falters not. Phantoms of the nether world confront him, but trusting the Star he trembles not. So he advances from victory to victory until he suddenly finds himself before the steps of the Temple. He is surprised. The past seems to him a dream but he is impelled onward to the goal. He ascends

the stairs, stands before the door and uses Grip, Sign, and Word; the portals open, he enters, and—what he sees and hears no pen dare write.

As one newly born he returns to his Teacher. The way has changed; what was before a desert is now a paradise; the Floods have dispersed, all storms have quieted down. Heaven is in his heart and all around him.

He comes to the Master, with gratitude he grasps his hand, and filled with love he exclaims "Brother."

The Master says: "Thou art my Brother, and I am thy Brother. There is but one *Master*; thou knowest him now."

THE ROAD TO THE PATH.

There is but one road to the Path; at its very end alone the Voice of the Silence can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind; for then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in Waters of Renunciation. Beware lest thou should'st set a foot soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot; and like a bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

VOICE OF THE SILENCE.

THE SECOND DEGREE OF MITHRAISM.

BY PHIQUEPAL D'ARUSMONT.

EPHESUS.

ACT II.

SCENE II.

(Continued.)

(Suddenly the gong sounds six times, and the Chorus of Initiators once more chant a hymn, during which the dawn breaks. The candidates prostrate themselves eastward; meanwhile the moon slowly disappears. The Mah Nyayis is chanted.)

Jul.-H. Joy! Joy! the struggle is over at last.

Dawn has appeared, and we are yet all safe.

(Suddenly a more terrible noise than ever begins, the door is almost broken through, and the bellowings and snortings are more terrible than ever. They all rush to the gates, and push them to again. This time the struggle does not cease, but continues for two hours. The candidates nod suddenly, even while pushing against the door. Even Nicanor is overcome, and the doors would be burst open, were it not for Arete and Sophrosyne, who affectionately wake and comfort the several ones, struggling with sleep. When waked, they seem quite rational; but even in walking and working, they suddenly nod, fall, or catch themselves. More and more anguish is expressed on their faces; the Sun rises. They look half foolish, when suddenly the gong strikes eight, trumpets blow, the doors slide sideways into the wall, and the Archimagus and Archimaga are revealed, with Altars in front of them. Initiators welcome each his own candidate, and bring them to the Altars, and sing the following Fifth Chorus (the Gos Yasht). All the decorations, including robes and conical caps, are of a salmon color. Eight bulls are seen chained to the inside of the walls. They are led out during the singing.)

I.

May Ahura Mazda be rejoiced!
 By those who do truly the foremost wish of God.
 I praise well-thought, well-spoken, and well-done
 Thoughts, words, and deeds.
 I reject all evil thoughts, evil words, evil deeds.
 Even with the fullness of my thoughts, of my words, of my
 deeds, and of my heart
 I sacrifice and pray to you, O Seven Spirits of God.
 I give up my life, if needs be, for the Good of my Soul.

II.

Holiness is the best of all good.
 Well is it for that Holiness, which is perfect holiness,
 For Sacrifice, prayer, propitiation, and glorification
 Unto God, the Holy, and Master of Holiness.

III.

Unto powerful Nature, made by God, and holy,
 Whose chariot's wheels are powerful to stand or turn
 For assistance to the faithful,
 Be Propitiation, with Sacrifice, Prayer, and Glorification,
 For her brightness and glory I will offer to her
 A Sacrifice worth being heard.

IV.

The Will of the Lord is the Law of Holiness;
 The riches of a Good Mind shall be given to him
 Who rightly uses the power God gave him
 To relieve the poor, and distressed, and in need.
 A.-magus. Welcome, ye Neophytes, this happy morn;
 Unto the knowledge ye have conquered this long
 night.
 Good Soldiers of Truth, your crown shall be
 Knowledge and Wisdom, Truth and Righteousness.
 Kneel down before the Altars, all at once,
 And swear the oath that lets you pass this Gate.
 (Neophytes kneel, and repeat after him, line by line:)

I swear to never sleep from midnight on
 Until the Second hour of forenoon.
 I swear to sleep one hour at a time;
 I swear I never will lay down again
 Without a predetermined time to wake.
 I swear to keep my sleep beneath control;
 I swear, through it, to keep my Consciousness,
 So that I may preserve it also when
 I shall elect to leave my body's inn.

(Attendants disarm candidates, put on them light blue robes, and each one's Initiator offers him a crown, and places it on his or her head.)

- A.-maga. And now, Initiates, that we may give
 You such instruction as may fit you best,
 Each one of you may tell what puzzles him,
 And all that ye have earned shall be revealed.
- Stepha. We have not earned the victory o'er bulls.
 How therefore are we crowned as victors here?
- Nicanor. How is it that we all receive a crown
 When only three of us used all our arms,
 And two of us refused the least of them?
- Jul.-H. I fell asleep while praying in the night,
 And even while I exercised, I slept.
- A.-maga. Each one of you in turn, I'll answer now.
 Thou, Stephanas, complainest that you had
 No opportunity to face the bulls.
 My Son, you had to face the Bull of Sleep,
 And fight against him all the livelong night.
 The bulls in here were chained, the doors slide in,
 And never could have burst, as ye did fear.
 If bull-fight with a physical bull
 Had been your test, the women had been killed;
 And, yet, as many women shall be saved
 As men. That Bull within you is more fierce
 Than any maddened bovine e'er could be.
 Did you not learn last month in First Degree,

We never wrestle with mere flesh and blood,
 But with the Forces in our Moral World?
 Your real enemies are all within.
 And as ye kept awake so that none fell
 O'ercome by sleep, you are crowned victors here.
 And you, Nicanor : now you understand
 Ye needed spiritual armor here.
 Those who mistakenly took heavy arms,
 Grew weary, and were tempted most by sleep.
 And those who refuge took immediately
 In a divine protection, stayed awake,
 And helped to wake the others in last watch.
 You see the pictures of the Struggle here.

(Pointing to sculptures of men fighting with uprearing
 bulls, and plunging daggers in their sides.)

This Dagger is Discrimination,
 Or, Mental Self-Controlled Intensity.
 This answers you, Helioboulus, who said
 You fell asleep in Prayer and Exercise.
 Prayer is for Daylight, Struggle for the Night;
 All Nature has its periods and its tides;
 There is a time for preparation
 There is a time for testing what has grown;
 So do not pray while tests are going on,
 Nor work by day, when prayer should make you
 grow.

And as to exercising, do not hope
 By physical devices to subdue
 The physical temptations to Sleep.
 Fight with your mind, just as the women did;
 'Twill save you endless torture, and despair.

A.-magus. You women, ask me what you wish to know.

Eunike. It seemed to me the sleep I tasted in
 The Third, and in the Fourth Night-periods were
 So different : the first was very deep,
 But gradual, so that it could be fought;

- The latter was so light and full of dreams,
And came so suddenly, we could not fight.
- Euboule. To those of us who tried to keep awake
Came warnings twice before we fell asleep.
- Irene. It seemed to me opposing Forces came
And tried to lure us sleepwards by strange dreams.
- Arete. Our oath to sleep one hour at a time
And to preserve full Consciousness in sleep
Is the assertion of our Spirit's life?
And must be conquered by us, gradually?
- Sophro. This Conscious Sleep is preparation
For when the Cloud of Temporary Sleep
Becomes in death a Permanent Repose,
That we may fully conscious be, beyond?
- A.-magus. You women here, have better than the men
Grasped bearings of the problem of this fight.
The difference of Sleep Eunike felt
Is the result of what goes on just then.
The body earlier makes vitality
Which, if preserved, creates new mental force,
Which underlies the visions which she saw.
But if, still waking, this is, too, preserved,
The Spiritual senses are awaked
So that in waking hours the Gods ye see.
Euboule speaks of warnings from within.
That is the greatest proof the Gods approve
Your effort to remain awake by night.
To any Soul that shows Sincerity
In this attempt, plain warnings come within,
In form Symbolic, such as bell, or blow,
Or water, symbolizing earthly plane,
And bridge or rock that shows the mental plane.
But only twice the Angels try to save:
After the third attempt they leave the Soul.
Rightly Irene felt that Opponents came,
By dreams, or any trick, to lure to Sleep.

Why should you wake at night, the Question is,
 Because that is the time the body brews
 Vitality transmutable to gold.
 Unless your watching do protect its loss,
 Vampirical opponents draw it out,
 When Consciousness is not on guard to Save.
 Men in the World may Sleep all that they want;
 But who would grow to see the Realms Unseen
 Needs all this food to nourish Spirit-Sense.
 Attainment is not Magic: Mysteries
 Demand a year of time because ye need
 Three hundred sixty daily Spirit growths
 To fit you to behold the Heav'nly Land.
 Many will say: the Truth is free, at once.
 The Truth of Facts is so indeed; but they
 Who claim one moment is enough to give
 Full Revelation, have no fruits to show,
 Their talk no more than mere opinion.
 But you shall have each morn a Spirit-rose
 Rooted in you, unto Eternal life.
 Arete asks how ye shall then have Sleep.
 Take all the Sleep ye want at other times;
 Although by taking it one hour at a time,
 Ye shall not be misled into too much.
 And while ye rest, your Soul may visit Heaven,
 And bring you news, and cheer, and strength to rise.
 And when ye shall, as all have ever done,
 Relinquish all your body to the dust,
 The change will be no more than daily deed,
 And ye may with full Consciousness go on.
 This is, what's meant by Immortality.
 'Tis yours if ye will earn it in this life.
 If not, in spite of all religious creeds,
 And rites, and promises, ye fall asleep.

(The Initiators sing this Chorus, during which the Curtain falls.) (Fargard XVIII. 2.)

I.

Demand of Me, thou Upright One, of Me,
 Who am the Maker, the best of all beings, the most knowing,
 The most pleased in answering what is asked of Me,
 Demand of Me, that thou mayest be the better, and the happier.
 Zarashustra asked: O Maker of the Material World, thou
 Holy One,

What is it that makes the Unseen Power of Death increase?
 He who sleeps on throughout the Night;

Without prayer, without reciting hymns, without celebrating
 sacraments,

Without studying, without teaching, thus preparing his Soul
 for Judgment.

Falsely is he termed a true believer, saith Ahura Mazda.

But him shalt thou call a true believer, O Zarashustra,

Who throughout the night sits up, and demands the Holy
 Wisdom;

Which makes a man free from anxiety, with delighted heart,

Cheerful at the head of the Judgment-Bridge,

Which makes him reach the holy, excellent world of Paradise.

II.

“Demand of Me, that thou mayest be better and happier.”

Who is he who sets the World in motion to Obedience to the
 Law?

To Justice, the Incarnate Word, the high and lordly God?

“It is the Cock, the Drum of the World, He who foresees;

The Spiritual Cocks, that wander through the night to wake
 from sleep.

The bird, the winged spirit, crying out to sleepers far and wide

“Arise, O Men, recite your prayers, that smite the demons
 down.

Here is Bushyasta, the yellow, the long-handed demon,

She lulls to Sleep again the whole living world,

As soon as it wakes to pray or praise, she soothes,

“Sleep, sleep on, O Man, the time of prayer is not yet come.

It befits thee not to rise, trouble not about those cares,
The three best things, the well-considered thought, the well-
spoken word, and the well-done deed.'"

III.

In the first part of the night the Fire, Son of Ahura Mazda,
Calls the Master of the House for help, saying,
"Up, Master of the House, put on thy Kosti-girdle and the
Sadara-mantle,
With washed hands bring me firewood of thought, and let me
burn up bright.
Here comes the Azi-snake, who would choke me down and put
out my life of prayer."

IV.

In the second part of the night the Fire, Son of Ahura Mazda,
Calls the Master of the House for help, saying,
"Up, Master of the House, put on thy Kosti, and thy Sadara,
With washed hands bring me right words, and let me burn up
bright.
Here comes the Azi-snake, who would choke me down and put
out my life of right words."

V.

In the third part of the night the Fire, Son of Ahura Mazda,
Calls the Master of the House for help, saying,
"Up, Master of the House, put on thy Kosti, and thy Sadara,
With washed hands bring me right deeds, and let me burn up
bright.
Here comes the Azi-snake, who would choke me down, and
put out my life of right deeds."

VI.

And then Sraosha the Just wakes up the soul-birds, Spiritual
Cocks,
And these birds lift up their Voice against the mighty Dawn,
"Arise, O Men, recite your prayers of Holiness."
Then bedfellows address one another: "The cock is calling
us up."

Whichever of the two first gets up shall first enter Paradise.
 And whosoever shall give to my Paradise their fill of Spiritual
 meat,

By saving from the Demons their vitality,
 I, Ahura Mazda, need not question him at all,
 He shall directly go to Paradise.

THE PARABLE OF THE SHOOTING STAR.

BY KENNETH S. GUTHRIE, M.D.

HOW often have you at night seen a "shooting star," one of those bright wanderers through the sky that suddenly appear and, after a career brief if splendid, as suddenly pass away? Most persons know there are such things as shooting stars; everybody has heard of them, and occasionally has seen one, when an especially bright meteor has obtruded itself on his careless glance. But that is all.

As a matter of fact, however, no portion of the sky is without them, at all times. We cannot gaze steadily at any portion of the sunless sky for a few minutes without seeing one or more. In reality the universe is being constantly traversed by meteoric nomads that have left their parent orbs to seek adventure in infinity. And when we consider the numberless stellar bodies in the stage of incandescence, madly rushing through space, we will see how this continual loss of glowing sparks must be going on everywhere at all times.

But why do we not see more of these meteoric wanderers? Because we never gaze at any one portion of the sky for more than a few seconds at a time. We look here, then there, and then again at some other star, and the stellar tragedies going on at any one place escape us.

The Whispers of the Divine Voice are ever moving over the Waters of the Soul. Why do we not hear more of them? Because our thoughts fluctuate ceaselessly, driven and tossed by sensation, impulses, emotions, and passions. Listen to the within for but a minute or so, fixedly, connectedly, and you shall overhear the "Angel Within" worshipping his own Divinity, and hear the Divinity's responding oracles.

THE CITY BEAUTIFUL.

By E. B. GUILD, A.M., M.D.

PART IV.

THE MESSAGE TO THYATIRA.

FROM the contact of spirit with matter there springs desire. The incarnating of the soul in the body produces desire. The body is the avenue through which the desires of the mind find expression. The mind seizes upon desires. It says, "this is good—I shall help its fulfillment. This is not good and I shall destroy it." As the mind says, so shall it ever come to pass with desire.

Desire had its origin before the beginning of things. Had desire not been, things had never existed. It is born of the Supreme. A principal must remain an identity with its origin. There may arise many variants of expression. It may manifest in many and divergent forms yet it can never become unlike its origin. There is no transmutation of principles; hence desire must ever remain essentially divine since it is of the Supreme.

Desire is the path along which the divine ray proceeded from the Supreme into incarnation, and desire is the path along which the human soul must return to its source.

For this reason the Kristus thus addresses the Church at Thyatira; that center of force in man which manifests as the emotions. "These things says the Son of God." Desire proceeding from the Supreme leads the soul into incarnation and when, through the transformation of its form of expression, as aspiration it leads the evolving man to perfection he stands as the "Son of God who hath his eyes as a flame of fire and his feet like fine brass."

His eyes the windows of the soul like the fire which destroys the impermanent and purifies from dross. The feet, his contact with the material world, strong and fixed, no longer weak and slipping.

Desire may lead a devious path before the man attains the knowledge that he is the "Son of God" and sets himself irrevocably for the realization of the rights of his son-ship. It is not born of the physical body, but uses the body as the instrument of its gratification. The mind puts desire into operation. The will impels the mind. If one has not attained unto the spiritual will, the personal will controls. Thus is desire directed toward the sensual world. Then the mind seeks the gratification of the senses on the material plane as the fulfillment of desire.

The senses, as manifesting through their appropriate organs of the physical body, are but the counterparts, the symbols on the physical plane, of the interior qualities of the soul. They are the imperfect instruments through which the soul seeks expression and experience. Sensation as we know it is but an incident of the acquirement of experience. It is not the experience itself. The lower mind dwelling in the body, believing itself dependent upon the body and inseparable from it, accepts sensation as experience, substituting the unreal with which it is familiar for the real which it knows not, and so asserts for itself the heresy of separateness of life, and the identity of personality. Then sensation becomes the end of effort and the fulfillment of desire. This is the woman, "Jezebel" and "those who commit adultery with her" shall be shut up again, compelled to re-incarnate, until they shall have learned that the true fulfillment of desire is reunion with the Supreme, the attainment unto the spiritual plane.

The true meaning of adultery is not merely the unlawful contact of the sexes. That is a type of the great principal involved. The union of the sexes for pleasure and not for creation is the strongest possible simile of the debasement of desire from its true purpose. They also commit adultery who

use desire merely to obtain sensation of any sort as an end, not as a means of attaining to a higher evolution.

All sensations, sought as an end of effort, are children of Jezebel and are "killed with death" even as they are born. They who use desire and do not abuse it, who keep it ever in due bounds, directing it ever toward the attainment of a more perfect humanity, shall transform its expression into aspiration, shall become aware of the spiritual will, and shall, by the spiritual will, control desire, and rule the nations (the emotions) as with a rod of iron.

"And I (the Higher Self) will give him the Morning Star." When he has attained unto the wisdom to act under the impulse of the spiritual will, has thus become master of his emotions, the Morning Star, the harbinger of the dawn of the day of his perfect manhood, has risen above the horizon of his personal life.

Thenceforward he shall walk in the Light.

THE MESSAGE TO SARDIS.

PART V.

At death when the soul escapes from the body there escapes also the astral or inner body, which is often referred to as the ethereal body or the double. It is composed of substance in varying degrees of density. The grossest, which is the contact with the physical body, is, in certain responsive conditions of the living person, visible, and is the ghost or apparition. As the grosser substance of the astral body melts away, leaving the finer to dissolve later, the delicate substance which has been so long under the impress of the soul is freed for the time from that influence. The finest substance most thoroughly impregnated with the thoughts and efforts of the soul, coheres longest and is dissipated last. It is that which finally evolves into the enduring astral body and holds the in-

cidents and essences of all the experiences of all the lives. It becomes the storehouse of memory, from which the awakened personality may draw knowledge at will.

In the perfected astral body are the seven centers for the cosmic forces which are called the "Seven Spirits of God." The centers themselves are the seven stars, and their correspondences on the physical plane in the personal man are the seven golden candlesticks. It is of this perfected astral body, the intimate instrument of the soul, that the Kristus says "I know thy deeds, that thou hast a name, that thou livest and art dead." Many of those who "profess religion," who claim to have "divine unction," have never developed the inner body which is the only possible line of communication between the personality and the spiritual self. They profess communion with God, but the means of that communion has a name only for it is not.

The sensual thought, the physical pleasures, the attachment to the body, the carnal desires, build only that grosser and lower astral which is the seat of sensation. That, over developed, inhibits the development of the higher. The pure thought, the sincere longing for the divine attainment, and the earnest striving so to attain, these all build that pure astral which is the "white raiment" of the soul.

When through loving deeds, unselfish living, and pure thinking, the perfect astral is builded, then is he "clothed in white" who has so attained.

As the higher astral body is the storehouse of the soul memory, it holds the record of the soul's attainment. Once builded it endures through the ages and becomes the inheritance of each new personality of the reincarnating ego. It is the "book of life," of the soul. He who through successive lives, by pure thinking and unselfish devotion to others, has thus written his name in the "book of life" will find it there written through "the ages of the ages." "And I will not blot out his name out of the Book of Life."

The order changes: above was Light, below is Life which builds itself into various forms about a center.

The center is life and in the center is light, and in, about, and through all form runs life.—LEO.

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LIFE.

THE great principles of the noumenal world are: consciousness, motion, substance, and breath. The great factors or processes through which the principles of the noumenal world are expressed in the manifested world, are: life, form, sex, and desire. The attainments of these factors or processes through manifestation in the phenomenal world, are: thought, individuality, soul, and will. Principles, factors, and attainments, are ultimately resolved into and become consciousness. The subjects of the noumenal world have been viewed briefly. The first factor in the phenomenal world is before us: the subject of life.

Life is to the phenomenal what consciousness is to the noumenal world. Consciousness is the idea of all possible attainment; by its presence all things are guided through states and conditions to the final attainment. Life is the beginning of this process; the initial instinct and effort; the progress through manifestation in the phenomenal world. Life is a process of becoming; it is only the means, not the end. Life in the phenomenal

world is not all; it is only one of the motions—centrifugal motion—by which the phenomenal universe is evolved into forms as it is breathed out from homogeneous substance.

Life is a mighty ocean on which the Great Breath moves, causing to evolve from its unfathomed and invisible depths systems of universes and worlds. These are borne forth on the tide of invisible life into visible form. But a little while, the tide turns, and all is borne back into the invisible. So on the tides of invisible life the worlds are rolled out and drawn in again. There are many currents of the ocean of life; our world with all on it lives in one of these currents. What we know of life is only its passage through visible form, at the change of its tides, from the invisible to the invisible.

Life is matter, but so much finer than the elements which are known that it cannot be classed with the matter of the physicist. Science is the intellectual magician of modern civilization; but materialistic science will die in its infancy, if it does not grow beyond the lower strata of the phenomenal world. The dream of the physicist is to prove that life is a result rather than a cause. He would produce life where life did not exist; govern its operations by certain laws; endow it with intelligence; then dissipate it, leaving no trace of its having ever existed in form, nor of its having expressed intelligence. There are those who believe that life can be produced where it did not exist; that it may express intelligence; that intelligence can be dissipated forever. But it will not be supposed that such can understand the processes of life while they refuse to either believe or to speculate about its existence apart from form. Some of the manifestations of life are appreciated, but those who have claimed to be able to produce life from "inert" matter are still as far removed from the solution of the problem as they were in the beginning. To produce life from

inert matter would result in the discovery that there is no "inert" **matter**, because no life can be produced where life does not **exist**. The forms of manifestation of life may be infinite, but life is present in all forms. If life were not co-incident with **matter**, matter could not change in form.

The biologist cannot discover the origin of life because his search begins and ends while life is passing through the world of form. He refuses to look for life before it appears, or to follow it in his speculations after it leaves its form. Life is that mysterious agent which becomes manifest through form, but life is the factor from which we develop form: hence the movement of the tides of life in the dissolution and reconstruction of forms. Life is the principle of growth and expansion in all things.

Our earth is like a hollow and spherical sponge in a current of the ocean of life. We live on the skin of this sponge. We were borne to this sphere by a wave on the incoming tide of the ocean of life and after a time, at the ebb, we leave on a wave and pass on, but are still in the ocean of life. As the universe and its worlds live each in its ocean of life, so when the mind through the breath enters the body at birth, each passes into its own individual ocean of life.

In the building of a body life rushes in and builds according to the design prepared, and organs of sense are developed. The mind who inhabits this body is immersed in sensuous life. The pure current of life passing through the sense body is colored by desires of sense. At first the mind responds to the pleasure of the sensation of life. Pleasure is one phase of the sensation of life, its other phase is pain. The mind thrills with pleasure when experiencing the sensation of life in the body. The endeavor to increase the sensation of pleasure results in the experience of pain when, exhausted, the organs of sense can no longer respond to the orderly cur-

rent of life. In the manifested world the fullness of life is in thought, and thought changes the current of life.

We live in this ocean of life, but our progress is slow indeed, because we only know life as it stimulates the senses. The mind enjoys while the senses unfold and fill out by the passing of life; but when, in course of the development of the mind, the senses reach the limit of their physical unfoldment they are swept away by the tides of life, unless the mind so frees itself from its physical moorings that it may unfold the inner senses. These will then bear it up out of its turbid stream into the higher currents of life. Then the mind is not swept away by the cross-currents of forgetfulness, nor dashed on the rocks of illusion and stunned, but is borne aloft on its vestures into the luminous stream of life, where it learns and holds its balance and can steer its course safely through all currents and phases of life.

Life cannot stagnate. This life of sensation lasts but a short time. Reaching out through the senses the mind would cling to all forms of this life; but if the senses unfold and mature in the life of this world they soon dissipate. The forms on which the mind would lay hold fade away and are gone even while they are grasped.

Mind seeks experience in the life which it enters that it may learn to probe and navigate its depths. When the mind is able to search the depths and hold to its true course against all opposing currents the object of life is being accomplished. The mind is stimulated and invigorated by each of the opposing currents as it overcomes them. It is then able to use all currents of life for good instead of being turned aside from its course and overcome by them.

What we at present speculate about or know, is only the life of form which is ever changing. What we should try to know and live is the life eternal, the great attainment of which is consciousness.

SELF-CONTROL, OR SOPHROSYNE.

KHARMIDES.

BY ALEXANDER WILDER, M.D.

Sokrates has just come away from the army at Potidæa. This city, originally a Korinthian colony in Macedonia, had been long tributary to Athens. It revolted in the year 432 B.C., and Sokrates had served in the Athenian forces that were besieging the place. He had been away from Athens a long time, and now on his return he repairs to the palæstra, or place for athletic exercises. At once a crowd gathers eagerly around him. He sits down accordingly beside Kritias, and answers everybody's questions. He then turns the conversation to philosophy after his characteristic manner. He asks whether the young men excel most in wisdom or beauty, or both.

Just at this moment Kharmides enters and Kritias his tutor and cousin, points him out as the most beautiful of all.* Indeed, he fascinates the whole party. Sokrates suggests to take a view of his soul by stripping off in discourse everything external to it.

The young man is accordingly introduced to Sokrates as to a physician and asks him whether he knows a drug to administer for a sense of heaviness which he experiences in his head.

"It is a certain leaf," Sokrates replies, "and a magic charm must also be employed. It can do more than make the head sound. I learned of this magic charm, during the recent campaign from one of the physicians of Za-

*Both Kritias and Kharmides were of the same family as Solon, and were kinsmen of Plato. They, however, soon gave up philosophy for politics. Kritias became one of the "Thirty Tyrants," and promoted Kharmides to be one of the Ten who ruled at the Peiræos. He also offered an opportunity to Plato, but the misrule and cruelty led the young man to withdraw from public life. Both Kritias and Kharmides were killed at the conflict with Thrasyboulos when the dominion of the Thirty was overthrown.

molxis.† He stated as an utterance of that divinity, that as it is not proper to attempt to cure the eyes except with the head, or the head except together with the body, so you ought not to attempt to cure the body without regard to the soul. For everything, both the evil and the good, is set in motion from the soul both to the body and to the entire man, and flows thence as from the head into the eyes. Hence it is necessary to treat that matter first and especially, if we are to have the head and the various parts of the whole body in good condition.

“He said further, that the soul is healed by magic charms, and that these charms are appropriate words, by which self-control‡ is engendered in souls. When thus engendered and present it is at once easy to transmit health both to the head and to the whole body. Having then instructed me in regard to the remedy and the magic charms, he gave me this charge: ‘That no one shall persuade me to alleviate the disorder of his head with this remedy who shall not have first held forth his soul to be treated with the magic charm.’

For this is the crying error of the present time. Individuals assume to be physicians without having made proper study of one or the other of these, hygiene or mental control. And he charged me with great earnestness that no person, however rich, or noble, or gifted, should persuade me to do otherwise. If, then, you are willing, in accordance with the directions of the foreign-

†Zamolxis or Zalmozis was a Skythic divinity, venerated by the Getae. Like Kronos, Zagreus, and Hades, he was lord in the world of the dead, and had power accordingly to release from the grave. Herodotus mentions also the name Gebeleizis, which is probably from the Lettish or Lithuanian term, *Gyva loysis*, giver of rest.

‡Though the term “temperance” is generally employed as the equivalent of *sôphrosunê*, it does not, as commonly understood, properly define its meaning. A more correct as well as significant definition is self-control, the regulating of the activities, passions and appetites, by the individual himself.

er, to present the soul first of all to be tranquilized, I will also administer the drug for your head."

Kritias remarks that this ailment of his head will be a matter of extraordinary good luck to Kharmides if it shall make it necessary for him through it to become better also in understanding. The young man had been regarded as excelling his mates not only in outward form but also in that for which Sokrates professes to have a magic charm. "But" he asks, "you are speaking of self-control, are you not? Already he excels others of the present time in this respect, and is inferior to none in other points."

Sokrates replies that this is what might be expected. His ancestors on both sides had been distinguished for personal beauty, virtue, and what is considered as good fortune. The young man certainly excelled in personal beauty, and if he was endowed with self-control and the other qualities, he has been happily born and the remedy might be administered at once. Sokrates then proposes to ascertain whether he is at all deficient.

The first question relates to *sophrosyne* or self-regulation. Kharmides answers that it is moderation, the doing of things in an orderly and quiet manner. Sokrates immediately remarks that in the writing school it is proper to write swiftly. So, also, in reading, playing on the harp, and in athletic exercises, brisk and rapid movement is preferable to the quiet and moderate. In learning, teaching, calling to recollection, investigating and deliberating, rapidity and vehemence are more fitting and beautiful than simple moderation.

Kharmides then changes his definition. "It is modesty or diffidence," he now declares. But Sokrates quickly overturns this by a quotation from Homer in the *Odyssey*, where the poet affirms that "It is not good for a man in need to be diffident." Thus then, it would be both good and not good; and the definition is therefore faulty.

Kharmides states that he has also heard it said that self-control was the minding of a person's own business.

"You wretch!" Sokrates exclaims, "you have heard this from Kritias, or from some other of the professional sages."* Kharmides protests that it is no matter from whom he heard it.

Sokrates declares that it was like a riddle. The teacher of writing taught his pupils, which was an attending to their concerns; the medical art, building, weaving, and other things were not carried on for the individuals engaged in them. A government would not be well organized which required every one to weave and wash his own clothing, to make his own shoes, oil-flask, flesh-brush, and everything else on the same principle, not having anything to do with the affairs of others but solely working by himself and minding his own business. Certainly the person who propounded this riddle must have been a simpleton. Kharmides insists that he had thought the man very wise; but when Sokrates presses him to tell what self-control really means, he confesses that he does not know.

Kritias, although he had at the outset disavowed having uttered the sentiment which they were discussing, has been for some time very restive. Sokrates all the while believing that he was the actual individual to whom Kharmides refers, now asks him to take up the matter. He accepts the invitation and Sokrates begins at once with the questions whether all craftsmen do not do or make something, and whether they do not do work both for themselves and for others. Kritias endeavors to evade the direct issue; remarking that he made a distinc-

*The Greek term *sophos* commonly denotes "a wise man" but is employed by Plato to indicate a class of teachers, generally itinerant, that existed in Greek-speaking countries. It has been usually rendered "sophist," which has thereby acquired an objectional meaning. The designation of "professional sage" is adopted, therefore, as more exactly expressing the sense.

tion between doing and working. He had learned this much he says, from the poet Hesiod, who says that "no work is a matter of reproach."

Hesiod considered "making" as different from doing and working, and that anything that was made would sometimes become matter of reproach when it was not made with beauty. But, he adds, no 'work' is ever a matter of reproach. "For," he goes on to say, "the things which have been made and are both beautiful and useful, he called 'works,' and productions of such a kind he terms 'workings' and 'performances.' It should also be borne in mind that the poet was thinking of such matters alone as belong to home-life, and that those things that were hurtful he regarded as foreign. Hence we must believe that Hesiod and any other sensible person calls the individual that minds his own business, self-controlled."

Sokrates avows his willingness that Kritias shall give to terms any meaning that suits him, if he will only tell what he means by them. Kritias declares that by this term "self-control" is denoted the doing of good actions. But on being further interrogated, he withdraws his statements, and speaks of the inscription on the temple at Delphi: "Know thyself!" He now proposes to abandon the previous discourse in which no clear result has been attained and to take up a new definition: that self-control is the knowing of one's own self.

If it is a knowing, Sokrates remarks, then it must be a Superior Knowledge.* To this Kritias assents, declaring it to be a superior knowledge of itself. Sokrates then speaks respecting medical knowledge, architecture, weaving, computation of numbers, and asks him to tell of

*The Greek word "episteme" here used is usually rendered "science" by translators of the Platonic writings. That term, however, has acquired a conventional and technical meaning which makes it unsuitable. Episteme properly denotes a knowledge which is superior to common attainments and comprehensive of lesser science.

what is self-regulation the superior knowledge, and what is its difference from other branches of higher knowledge. To this Kritias replies that the other higher departments of knowledge pertain to some matter other than themselves, but this is the superior knowledge of all the other branches, and of itself likewise. Being pressed further he declares that this self-controlled man alone will know himself and be able to examine carefully what he happens to know, and what he does not; and in like manner he will be able to overlook others in relation to what one person knows and what he guesses, and also what an individual conjectures that he knows but does not know. Nobody else however, can do this.

"Now then" says Sokrates, "as the third cup to the Savior,† let us look over this matter from the beginning. In the first place let us ask whether it is possible in respect to what an individual is supposed to know and not to know that he really does and does not know; and next whether if this is actually possible, it is of any use."

Kritias accordingly reiterates the statement that there is one superior knowledge which includes nothing else in its purview than itself and the other branches of knowledge and likewise of ignorance. He then brings to notice a comparison with the several senses and moral qualities. Does it appear probable, that there is a faculty of sight which is only an ability to see itself, the other forms of the seeing faculty, and the inability to see at all—a faculty by which no color is seen, but only itself and other powers of seeing? Or a faculty of hearing by which no sound is heard, but only itself and other kinds of hearing or non-hearing? Or in short, any faculty of sense by which itself and the several senses are perceived, but none of the objects which the senses perceive? Or any desire which is not the desire of some particular pleasure,

†The Savior was Zeus Soter, and the "third cup" denoted the concluding of the entertainment. The same figure is also employed in the "*Philebos*."

but only the desire of itself and of the other forms of desiring? Or will which wills no good, but only wills itself and other wills? Or love of such a kind as to be a love of nothing beautiful, but only love of itself and of other loves? Or fear that fears itself and other fears, but fears nothing fearful? Or opinion which is an opinion of itself and of other opinions, but not an opinion in respect to the subjects of opinion in general?

“We will not contend obstinately that such a superior knowing may exist, but let us look over the subject as to whether it does. Is it a knowledge of a certain kind; and has it such power that it may be of some specific matter? That which is greater has power over that which is less. Suppose then we should find something greater which is greater than the greater and greater than itself, but not greater than those things in comparison of which the others are greater. In such a case that thing would have the singular peculiarity of being at once greater and at the same time, less than itself. And if there is anything that is double of the other doubles, and also of itself, it will then be double all these because of being itself the half; for, nothing can be double of anything else than of the half. Being thus more than itself will it not also be less than itself? And being heavier will it not also be lighter and being older will it not also be younger than itself? So, likewise, in regard to all the properties. Whatever has a power of its own, in respect to itself will also possess that essence to which its power pertains. For example we say that hearing is nothing else than the hearing of a sound. Otherwise there can be no such thing as hearing. Sight, likewise, requires that there shall be color; it cannot perceive anything that is without color. Hence in the matter which we have considered, some of them appear to be clearly impossible; and as for others it is beyond belief that they have any inherent power of their own in respect to themselves. We have need of a

man capable of distinguishing satisfactorily everything in regard to this matter, whether of the things that have real being there is not one, except general knowing, that has inherent power of its own with respect to itself, but only with regard to something else, or with regard to some but not with regard to others; and again, supposing that there are certain things which actually have power with respect to themselves, whether one among these is general knowledge which we forsooth were asserting to be self-control. I am not able myself to affirm positively, whether it is possible for this to take place that there can be a general knowledge of all the branches of knowledge. If there is, I am not ready to admit as conclusive that it is self-control till I have made examination whether such being the fact, it is useful to us or not. For I divine that self-control is a thing useful and good. Show me first, therefore, that what I have just mentioned is possible for you to show thus; and next, that besides being possible it is useful; and then perhaps you will satisfy me that you are telling truly in respect to self-control."

"Let us take this as conceded, that it is possible that there should be a superior knowledge. Let us also consider, however, whether it is not according to this manner: Granting that it is in the highest degree possible, in what way is it possible for a person to perceive what he knows, and what he does not? For we certainly did say that this knowing was the knowing of self, and exercising self-control."

Kritias replies that if a person possesses the superior knowledge which itself knows itself he himself will be such as that is which he possesses. "It is just" he remarks, "as a person possesses the quality of swiftness, he is swift; when he possesses beauty, he is beautiful; and when he possesses knowledge, he is knowing. And when he has the very knowledge that knows itself he will then know himself."

Sokrates asks what necessity there is for the individual who has this self-knowledge to perceive both what he knows and what he does not know. Kritias answers: "Because the one is the same as the other." "Perhaps it is," says Sokrates, "but I am as stupid as ever, for I do not understand how the perceiving of what one knows and of what he does not know can be the same. There being a higher knowledge which comprehends the other departments of knowledge will it be capable of determining more than what of these several things are actual knowledge and what are not?"

Kritias replies that it is just that. Sokrates then asks whether knowledge or want of knowledge in respect to health and in respect to what is just, are the same. Kritias answers that he thinks one of these subjects is medical and the other political; but that the matter of which they are discoursing is simply the superior knowledge and nothing else. Suppose, therefore, a person does not understand hygiene and individual right, but knows only the higher knowledge. Having only this superior knowledge both that he understands and that he has the superior knowledge, he will probably know in respect to himself and other matters.

"But how," Sokrates asks, "will a person by this superior knowledge, perceive that he knows? For he indeed may know hygiene by medical scholarship, harmonics by science of music, and house-building by the science of carpentry; but it will not be by self-control. And so of other matters. If this self-control, is only a higher knowledge, how is he to be able to perceive that he really knows hygiene or carpentry? Yet if he is ignorant of this he will not perceive what he knows, but only the fact that he knows. Prudence and self-control, it seems, are not then the perceiving what a person knows and what he does not know, but only that he knows and does not know. He will be able to examine another individual who pro-

fesses to have skill in something as to whether he understands what he says he does, or is ignorant of it; but will, as it seems, know only this much, namely, that he has a certain superior knowledge. But this wisdom or self-regulating faculty will not enable him to know what it is. He will not then be able for example to distinguish a person who pretends to be a physician but is not and one who is genuinely a practitioner, nor any one else whether he is accomplished or not."

"The person who means to ascertain the true and pretended physician will not discover with him respecting the medical art, for as has been remarked, the physician gives attention to nothing but the healthy and the diseased. He knows nothing of the higher knowledge; but this knowledge has been set apart as belonging to self-control alone. As the superior medical knowledge pertains to the higher knowledge, it follows conclusively that the medical man will know nothing of the medical art. Yet a considerate man will know that the physician has a particular superior knowledge and it is different from other branches, by relating only to the healthy and diseased. A person wishing to search into its character will examine it in the matters which relate to the art, and not to things extraneous. He will consider what is said whether it is said correctly, and what is done whether it is done properly. But a person who does not possess medical knowledge cannot do either. Only the physician can do this; the person with only self-control cannot. He needs to be a physician as well as wise. Hence if this wisdom or self-control is merely a superior knowledge comprehending other higher knowledge and also the absence of knowledge, it will not be capable of indicating the distinction between the physician who knows his art and he who does not know but only thinks or pretends that he knows. Like other operatives, the physician will know his fellow in the art, as no one else is able."

“Of what use then,” Sokrates asks, “is this wisdom or self-regulation, if it is like this? If the individual could perceive what he knew and what he did not know, then there would be great utility in being so endowed. We who are thus qualified and those who are controlled by us could pass through life without fault; family government and the affairs of the city would be properly administered. Sin would be taken away and right would be the rule in all conduct. Thus it would be a necessity for the persons thus conditioned to do well, and for those doing well to be happy.”

“But do you not see” Sokrates adds, “that no such superior knowledge has appeared anywhere?” He goes on therefore to argue that as wisdom or self-control has not succeeded in the regulating of families and civil governments, they have not been warranted in such concession. If this world was ruled by wisdom no evil would be hid from us, but we would live according to the higher principles. All our works of handicraft would be made properly by skilful craftsmen. Divination, the knowing of the future, would be in the hands of true diviners. “But” adds Sokrates, “whether under such conditions, we should do well and be happy, I am not able to understand.”

Kritias replies that he will hardly find any other method of well-doing if he rejects knowledge. Sokrates asks whether he means the knowledge of leather-cutting, working in copper, wool or wood. Of course, a negative reply is given. Sokrates remarks that these craftsmen are excluded although they possess a certain knowledge. Does Kritias mean the diviner, the prophet who knows the past and future? Kritias admits that he is one example. “Which of the different kinds of knowledge makes him happy?” Sokrates asks. “Is it the knowledge of the past, the present, or the future? Do all the branches of knowledge have an equal effect in making happy?”

Kritias replies that they do make happy, but not equally. "Is it the knowledge, which indicates some of the things past, present, or future? Is it the knowledge of the game of chess? Or of reasoning? Or of hygiene?" Kritias gives preference to the last. "But what is it?" Sokrates urgently demands. "That knowledge" says Kritias, "by which a person discriminates good and evil."

Sokrates protests that Kritias has been drawing him around in a circle by concealing the fact that living according to superior knowledge was not causing individuals to do well and be truly successful, and that the method did not pertain to other departments of knowledge, but to the one relating to good and evil. This one branch of knowledge was thus separated from all others. Yet the art of the physician will none the less cause one to be healthy, that of the shoemaker to be shod, that of the weaver to be clad, that of the pilot to prevent one from being lost at sea, and that of the military commander from perishing in war. Yet this one knowledge being absent, it will no longer be left, for any of these to turn out beneficially and usefully. This one knowledge however is not self-control, for it is not a higher knowledge comprehending the other departments, but only a knowledge of good and evil. So, if this be useful, it follows that wisdom or self-control will be something else than useful.

Kritias insists that wisdom or self-control presides over the other branches of superior knowledge, and so accordingly over the one which relates to goodness. "But," Sokrates demands, "how can it be beneficial since it is of no utility?"

Sokrates then addresses himself again to Kharmides, professing regret and even indignation that he should not be able from his proper conduct to obtain benefit during life. But he adds that it is because he is himself a bad searcher. For he really considered this self-control to be a great good. He exhorts the young man to

ascertain whether he does not possess it already. Kharmides protests, however, that he does not know whether he possesses it or not. At any rate he wanted the magic charm. As no business of his prevents him, he proposes to be daily enchanted after this by Sokrates, till the latter cries "enough." Then with good-natured badinage, interspersed with seriousness, the discourse is ended.

As usual with our philosopher, the topic though handled after a variety of styles, is by no means brought to a decision. Indeed it is too profound. We are led from one definition to another. The author begins with moderation, as though all wisdom was included in that. But by no means does he let us go with superficial expositions. We are led from moderation to modesty and then to the minding of one's own business. Then Kritias takes the place of the youthful Kharmides and the discourse becomes more serious. He at first defends the last definition and failing to maintain it he next proposes self-knowledge; then the deeper knowing of all knowledge, and afterward the distinctive perception of good and evil. Each proposition is superseded by a better, but we feel that the climax has not been reached.

We are urged on by our great Teacher to the great necessity of our being, which all these aspects represent, the proper obedience to the powers of the Soul. As the logic of Sokrates demonstrates the imperfectness of each definition, a better one is offered which for the moment seems sufficient, but then is subjected to the same unrelenting dialectic, till it falls to pieces before our eyes. Then comes the word from the next stage, to come up higher. This is the magic charm of the Thracian which Sokrates tells of, which is given with every new advancement. Our whole being, our power and happiness, depend upon our fidelity to each summons. In *fine*, the Soul unfolds and reveals its own truths.

PLAIN THEOSOPHY.

BY BURCHAM HARDING.

PART V.

ELEMENTAL KINGDOMS.

LONG ages ago, when the lunar system had completed its evolution and died, the "lives" of its seven planetary globes were transferred to a new point in space, and then began the evolution of our world with its sister globes. Diagram IV, Fig. ii, represents the lunar chain of seven planets at the beginning of its seventh or last round, while Fig. i represents the earth chain which will be, but is not yet in existence.

The "lives" from the moon are divided into seven classes according to the respective stages of development and merit which had been reached during their lunar existence. In the seventh or last round of the lunar chain, when class 7, the last of the "lives," quits Globe A, that globe instead of falling asleep as it had done in previous rounds, begins to die, and in dying transfers successively its principles, or life elements and energy, one after the other, to a new "laya center," which commences the formation of Globe A of the earth chain. A similar process takes place for all the globes of the lunar chain, one after the other, each forming a new globe of the earth chain.

The seven classes of "lives" thus reach the earth chain in successive order, and take up the task of building the seven globes of our world. The first arrivals, the most advanced spiritual "lives," came to lay the foundations of the world and give the initial impulse to evolution, preparatory to the later classes. When Globe A is ready, other "lives" from the lunar chain incarnate upon it, in the lowest kingdom, and so on successively.

Diagram III represents the life or evolutionary impulse descending into the figure, as into the mouth of a vortex, which gradually contracts until the mineral kingdom is reached. The three elemental kingdoms are the stages of contraction in which the One Life or force divides into many "lives," and each of the latter tends to assume a form in ethereal matter and take up its work in preparing the elements. These "lives" are elementals, or nature forces—the forces in the elements fire, air, water and earth, by whose co-operation the mineral, vegetable, animal, and human beings have their outer coverings. During these preparatory stages of evolution, the Universal Soul of the world, the center of Force, becomes many souls, which thenceforth carry on the work of the several globes, under the guidance of the Law of the One Life.

The first elemental kingdom corresponds with the element "fire," which at first is homogeneous, but the application of force divides it into separate particles through polarization. As soon as the period of rest between two rounds is concluded, the vortex of motion is entered, and active life commences. Motion is a mighty force permeating everything, so science tells us, even those substances which appear to be the most solid. The force of the One Life is eternal motion, sometimes termed electricity. This forms a magnetic sympathy between the kingdoms of nature.

Motion is the basis of the various manifestations of the One Life. The seven globes of our earth chain, the seven principles of man, the seven notes of the musical scale, the seven prismatic colors, as well as all other septenates, are caused by varying motions of the One Substance, in the seven states of its manifestation. Seven is the numerical foundation of the world, and the corresponding classes of each of the sevens are closely allied.

Motion is the medium of communication for the senses.

Light, heat, sound, smell, and taste, are conveyed by means of the motions of substance. Motion is the active side of the One Life which after a period of rest enters upon its work in the globes of an earth chain, and by polarization produces various centers of energy which divide and subdivide. These centers being guided by the design inherent in each, the result of its past history, brings into existence all the various states of being in the manifested universe.

Motion is the means of communication in thought transference. With the right understanding of motion thoughts can be conveyed to others at a distance. Motion is the agent used in telephoning with the aid of mechanism, in telegraphing without wires, and in clairvoyance, mesmerism, and hypnotism. It is the unit which underlies and binds all the energies in nature on the unseen as well as the manifested planes. Through motion there is a close bond of sympathy between the various realms of nature, which affords a clue as to the right methods to be adopted in restoring the discordant parts of nature to their natural harmony.

In the first round, the life germs having awakened to activity, aggregate according to the laws of cohesion and affinity, and work on the structure of our globes. This continual attraction and repulsion, sympathy and antipathy, or eternal motion, is henceforth sustained in everything in the world and in all its parts. It builds and destroys, it is the fountain of life, and the cause of death.

The operations of the "lives" in the first elemental kingdom produce the element "fire." This is not the flame we know as fire, but the spirit of fire known to the ancients as æther, the primary element containing all others. Modern science is beginning to recognize this unifying element under the term "protyle." As the "lives" become active in the æther, they produce light, heat, chemical force and electricity, and on reaching the

material plane, their outer form is perceived as flame. The primary element assumes seven conditions, and similarly there are seven "fires" or "protyles," which are aspects of the one element, and each of which correspond to one of the globes.

The second elemental kingdom was super-added to, and formed out of the first by the next class of "lives" working upon it. The element "air" was produced from and added to that of fire. Individual sentient life was then developing.

The third elemental kingdom was evolved by the succeeding class of "lives" taking up the work in the matter of the second kingdom, and the element "water" was formed from the fire and air. In this stage the patterns or models of the succeeding kingdoms were constructed in abstract matter, preparatory to their being clothed in the denser coverings of the mineral kingdom. The elements, fire, air, water and earth are but different states of the one Substance, operating as diverse forces or separate classes of elementals. Plato, one of the great sages of olden time, wrote in the *Timæus* on this point: "In the first place, then, what we now denominate water, on being condensed, seems to take the form of stones and earth,—and when melted and dispersed, that of vapor and air:—air also, when burnt up, becomes fire, while the latter again, on becoming condensed and extinct, resumes the form of air; and again air, when collected and condensed produces mists and clouds, from which when still more compressed, rain descends; and from water again are formed earth and stones:—the whole of them as it seems, exchanging all round their mutual generation." The same idea is stated elsewhere as follows: "The incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically different aspects of itself to the perception of finite minds."

We are thus enabled to trace the successive steps of growth from within; the One Life embodying itself in the primary substance, and the various classes of "lives" or elementals building up their respective elements, which are the foundations of our earth, preparatory to the coming of succeeding classes of "lives" whose office it is to raise the whole step by step, out of the dense matter, along the ascending arc, to a spiritual state.

At present but four elements, fire, air, water and earth are manifested, because the world is still in its fourth round. The fifth element, which modern science recognizes under the term "ether," during the next, the fifth round, will become a familiar fact of nature to all men, and as we are now past the middle point of the fourth round, it begins to appear.

Nature is incessantly progressing: she is ever becoming, not simply being, and all outer objects adapt their organisms to the then reigning elements. Therefore, in each of the past rounds, those elements were then fitted for the outer coverings as they are now for the life of the present humanity. The fifth element will be another form of the one primary substance, and will become perceptible as the corresponding faculties develop, which will enable it to be perceived. The fifth round will be a distinct step towards the spiritual state, in which matter will lose its present seeming density. The characteristic of the fifth element, we are told, will be "permeability," and the corresponding sense, (the sixth) in man, "Normal Clairvoyance," the faculty of clearly seeing the in-ness of things.

"With this fifth element added to our resources in the next round, permeability will become so manifest a characteristic of matter that the densest forms of this will seem to our perceptions not more obstructive than a thick fog." The first premonitions as to the nature of this new element, and its accompanying sense, are con-

veyed in the experiments with the X-ray which permits the eye to permeate solid substances. With the two succeeding rounds, the corresponding elements will appear, making the full number seven.

The elements correspond with everything in nature in having two aspects: the inert matter of their outer garbs, and the energizing principle apart from the matter. The elementals are the energies of nature carrying on her operations: the intelligent artificers in nature's workshop who bring about growth and change in every direction, but who are guided and controlled by higher intelligences. In olden times, humanity, possibly we ourselves, worshipped the forces of nature under various names, and offered sacrifices for their propitiation. Neptune represented the god, or the hierarchy of elementals, of water; Vulcan, those of the fire; Æolus or Boreas, those of the air; Pluto, those of the earth. Under other names the Churches still offer prayers to these gods: for rain, for fine weather, or to secure protection for themselves and their rulers.

An elemental embodies in astral matter the energizing force in the "lives," and is the intermediate link between the spiritual "life" and its outer form. The elementals build everything in visible nature; rocks, plants, animals and the body of man; each particle is a "life" operating through the elemental forces on the astral plane. By aggregating according to their affinities the elementals build outer worlds and universes.

Elementals dwell around us in the invisible spheres, and fulfil the law of Karma, (action), by means of storms and tempests, fires and earthquakes, as well as by famines and wars. They are all working out their evolution, and, in future cycles, will pass through the intermediate kingdoms and become human beings. They are affected by the thoughts of man and carry out the objects of his will: they can be his friends or his foes as

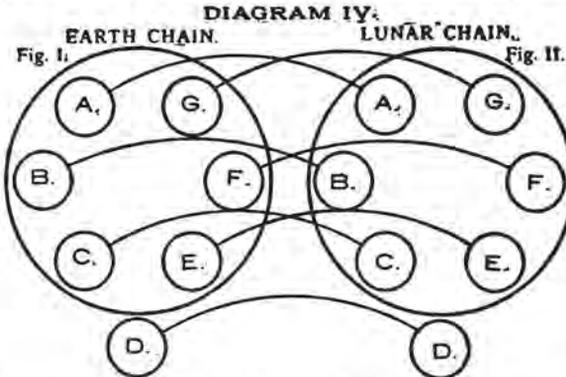
he determines. As said in Genesis, the lower kingdoms are put under the dominion of man, (Adam).

The elementals of minerals, plants, and animals are affected sympathetically by superior natures. The divine soul in man being in perfect sympathy with these elementals, but during barren or materialistic periods, this magic sympathy is lost. We may thus perceive the influence exercised by man over elementals, in the growth of flowers. The expert gardener is one who has acquired, even though unconsciously, the power to influence and control the plants in his charge. We also hear of people who have a faculty for locating places where oil and water can be found below the surface of the earth. Such are guided by the elementals.

We cannot speak to elementals in our ordinary language. Each element has its own medium of communication, which consists not of words, but of numbers, colors, sounds and forms. This method of communicating with the elemental forces is forgotten in these days, but it was formerly practised in the incantations and ceremonies of the Temples, of which our musical services are a reminiscence; as well as by the use of colors in costumes, and in the adornment of buildings. Each element has its corresponding sound, color, and number, by which it can be guided and moulded. Sound is a stupendous force when properly directed. Every word we utter has its effect upon the invisible forces around us, and its effect will return either as a blessing or a curse according to the nature of the thought which causes, and the motive which directs it.

The universe was built by numbers; the figures we use are but the external forms standing for the inner and real numbers. The 4320 so frequently repeated in the chronology of the world may be written by a square, a triangle, a cross, and a circle, which is a key to the processes of evolution. The first primary element fills all

space, is homogeneous, and is represented by a sphere which contains all. In the second round, another element appears by polarization, symbolized by two lines.



In the next round, the addition of a third element allows the first figure, a triangle, to be constructed; this was the period when the forms of the later kingdoms were produced. In the succeeding round, the fourth element forms a cube, or solid figure and the forms are clothed in dense matter. The whole of nature is built up by permutations and correlations of geometrical numbers, as mentioned by Plato. The combinations of elements upon a numerical basis is familiar to us in chemical formulæ. The world is a living arithmetic in its development, and numbers are the best representatives of the laws of harmony.

There are some who deny that there is any design or purpose in the universe at all: but how can that be maintained when humanity itself possesses these attributes? The universe is in no way limited to our conceptions; it has an existence apart from them.—

Sir Oliver Lodge.

NANA JIVA VADA KATTALAI:
PHENOMENA IN PURE SPIRITUAL BEING.

TRANSLATED FROM THE TAMIL, AND COMMENTED UPON

BY SRI RAMANATHAN OF SUKHAŠTAN.

The author calls attention to another set of names given to the sense-rudiments. The sound-sense rudiment (*śabda tanmātra*) is called subtle space rudiment (*sūkṣma ākāśa*), because sound and space are interchangeable terms.

Space is the opposite of resistance. It is a yielding property, the basis of everything that is subject to vibration and change. It has been remarked by a Western scientist that space is the giving way of resistance followed by movement, (Prof. Bain, *Deductive Logic*, Ed. 1870, P.259). Sound is inherent in Space. Where space is, there sound is, and where sound is, there space is. Indeed the two properly understood are identical. "The Sound that is heard is Space," said Bhrigu to Bharadwāja in the Sānti Parva of the *Mahā Bhārata* (*Moksha Dharma* ch. 184). Space is the subtle sound-granule upon which the whole world of phenomena is ever undergoing transformation. The sands of the earth and ocean, the dust of the sky and the stellar regions, the particles which make up steam, clouds, rivers, lakes, marshy soil, hard ground, hills, and mountain-chains; the atoms which go to constitute every form of the animal, vegetable, and mineral kingdom, including air and ether, are gross manifestations of the imperceptible sound-granules called subtle space (*sūkṣma ākāśa*.)

Like water particles which, standing together, present the spectacle called ocean, sound particles, too subtle to be heard, standing together present the spectacle called ether-space. The notes of the gamut (*svara grāma*) represent developed varieties of these sound atoms.

No change or transformation is possible in any part of

the universe except for the yielding property of the sound-granule or the sound-sense rudiment which exists in the minutest fragment of the universe. Íśvara carries on His work of rolling out and gathering in worlds and all things in them because of the yielding property of the subtle space atoms. During the period of the Great Involvement, the subtle earth-atoms merge into water-atoms, water-atoms into fire-atoms, fire-atoms into air-atoms, air-atoms into space-atoms; these subtle space-atoms merge into tamas guna, tamas guna into mula-prakriti, and mula-prakriti into Pará-śakti. The power that stood forth as Evolver and Involver of the universe—the Antaryámi Íśvara—would also merge into Pará-śakti, and Pará-śakti into Pure Spiritual Being (Para Brahma or Paramátmá).

It must not be forgotten that sukśma ákása or subtle space is different from éit ákása (spirit-space) and maya (mind space), for sukśma ákása is evolved in granules from tamas guna, and floats in myriads of atoms in the more refined but indivisible and sensitive mind-space called maya, which is essentially satva guna and which in its turn floats in a little part or corner of the Illimitable, All-Knowing and Immaculate Spirit-Space called éit ákása.

Thus we arrive at the truth that on spirit-space (éit-ákása), the innermost substrate, lies mind-space (maya), and that on mind space is sukśma ákása, which may be identified with the ether-space of Western scientists. On this is the sthula-ákása or atmospheric space.

So far of the sound-sense rudiment called subtle space. From it came the touch-sense rudiment (sparśa tanmátra). Another name for it is subtle air rudiment (sukśma váyu).

Sages declare that the touch-sense rudiment is subtle air rudiment, the material manifestation of which is seen when strong winds blow in gusts. Each gust is an

ex-piration, and in the intervals between gusts come the unperceived *in*-spiration of the aerial rudiments. It alternately expands and contracts and so, when millions and millions of them move together, they produce the phenomena of flux and ebb in storms and tides. The heaving and sinking movement of the waveless ocean is also due to the expansion (i.e. inspiration) and contraction (i.e., expiration) of the subtle air rudiments in water.

The atmospheric air as well as the subtle air called *prāna vāyu*, which draws the atmospheric air in and throws it out of the tangible body, are formed of the subtle air rudiment.

The oxygen and nitrogen which the atmospheric air contains, though of utmost importance to the maintenance of the tangible body, are not at all necessary for the vitality of the twenty-six intelligences or *sukśma tattvas* which together form the intangible home or body (*sukśma śarīra*) of the spirit.

The entities known to Western science as "elements," whether gas, liquid or solid, are all perceptible to the senses, and are *gross* evolutes of the sense rudiments called *sukśma bhūtas*. The *sukśma bhūtas* are thickened by different combinations and become *sthūla bhūtas* and from these gross entities come in due course oxygen, carbon, hydrogen, nitrogen, calcium, phosphorus, sulphur, sodium and other "elements" which are found to be the chemical basis of the tangible body of man.

The term "element" (derived by some from the Latin word *Elementum* and by others from the three Latin letters *L. M. N.* with the ending *tum*) means the A. B. C., the alphabet, or the first principles of "the Knowable," meaning by that term what is capable of being perceived by the senses or what may be thought out. Western scientists admit the world of the senses (the "sensible" world, as it is called), and the world of thought (or the "extra-sensible" world), and are quite familiar with

their laws and conditions, but they do not see their way to acknowledging the purely spiritual plane, or, indeed, any other region of existence which cannot be grasped by the senses. "We cannot say," wrote the late Mr. G. H. Lewes, "that a *supra*-sensible world is impossible; we can only say that, if it exists, it is to us inaccessible." (*Problems of Life and Mind*, Vol. I, p. 269). And Professor Bain declared that in the senses and thoughts, "We have an alphabet of the knowable, . . . but we cannot by any effort pass out of the compass of the primitive sensibilities." (*Deductive Logic*. Section 19 of the ch. on the *Psychological Data of Logic*.)

It remains to be seen in the West that what is called knowledge or things known are of three kinds,—(1) things knowable by the spirit *with the aid* of the senses; (2) things knowable by the spirit *with the aid* of the faculty of thought, and (3) things knowable by the spirit *directly*, without the aid of either the senses or the faculty of thought. For it is the spirit that knows, and what it knows is classifiable as things knowable directly by the spirit, and things knowable with the aid of its instruments called the senses and the faculty of thought. Professor Bain's statement that in the senses and thought we have an alphabet of the "knowable" is full of pitfalls, and he took it too readily for granted that no effort on the part of man can make him "pass out of the compass of" the senses and the faculty of thought. *The fact is otherwise*. It has been attested throughout India in days of yore and now, as it was attested in ancient Judæa by such Masters as Jesus, John and Paul, that it is quite practical to *isolate* oneself (the spirit) from the distracting influences of thought and sense-perception and stand forth as pure spirit, and that then and then only can the truths relating to the kingdom of God or *çitākāsa* be known by such spirit. This state of Isolation from the world of matter or flesh, is known in India

as *kaivalya*, and was known in Judæa as *Jahid* (Psalm xxii:20) and in Greece as *monogeneia* (Alone-becoming, John i:14). Abundant training is necessary for "passing out of the compass" of the senses and the faculty of thought and so attaining the lonely state. Then indeed could one verify for himself the wonderful fact that all phenomena cognisable by the senses or faculty of thought are superficial growths or "projections" from the Infinite Spiritual Being.

To return to the declaration of the Sages of India that the touch-sense rudiment is the subtle air rudiment, it will be readily admitted that the touch-sense is not confined like the other senses, to small portions of the body, but extends to all parts of it, both on the surface of the skin and inside it. Western physiologists have shown that the tactile sensation depends upon the nipple-like formations called the *papillae* immediately under the epidermis; that they are spread all over the body and are so sensitive that unless shielded by the layers of epithelium which constitute the epidermis or cuticle, substances coming in contact with them would give rise to pain instead of the ordinary impression of touch; that a papilla is highly vascular, and contains a *touch corpuscle* covered by a sheath, wound round by nerve-fibres and so brought into sympathetic relation with the rest of the vascular and lymphatic sets of vessels which make up the great machinery of the nervous system, and that in the *most sensitive* parts of the body, such as the lips, tongue, palate, etc., there are little oval bodies called *end-bulbs* in the midst of the papillae. Western science does not profess to state anything more regarding the sense of touch than that it makes man "conscious of the presence of a stimulus *by that indescribable something* which we call feeling or common sensation" (*Baker's Handbook of Physiology*, ch. 21, p. 625).

(To be continued.)

THEOGONY AND MAGIC

AMONGST THE ABORIGINES OF BRAZIL.

BY DARIO VELLOZO.

TRANSLATED FROM THE SPANISH BY A. MARQUEZ.

LATELY, Lehmann Nitsche, the learned naturalist of the Argentine called, in the "Revista del Museo de la Plata," special attention to the study of the ancient American races, and deplored that modern Anthropology,—which builds so many castles in the air on a few datas whose authenticity is only relative,—has so far neglected the positive and fundamental information which could be gathered from the intimate study of the primitive American Races in what remains of them to-day, in a savage but still most interesting condition. At the same time he has shown how urgent it was, in the interest of the science of Anthropology, to save these remains from the irretrievable oblivion which threatens them through the disappearance and the mixtures of ancient races now taking place in the new American world. It is a positive fact that the tribes of South America are rapidly dying out. It is necessary, therefore, to lose no time, if we would perpetuate something of their ancient Soul, or endeavor to make a true analysis of their past. The following article of the young and distinguished Brazilian "Littérateur," Professor Dario Vellozo, is a timely contribution on the very lines suggested by Lehmann Nitsche, so that through his efforts a few faint echoes will be saved of a remote civilization, some fragments of extinct beliefs, which will be a stepping stone for future investigators of the primitive humanity of America.

Before the discovery of Brazil by the Portuguese in 1500, the wild aboriginal family was scattered all over the country, subdivided into numerous tribes with dif-

ferent languages. In a general way these tribes can be grouped into two great Races: the autochthon, and the conqueror; the first represented by the "Aimorés," the second by the "Tupis." The beliefs of these races, while having many points in common, also offered distinctive characteristics which the conquest amalgamated and blended, so that nowadays it seems nearly impossible to indicate the peculiar ideas of the various tribes or races, and make any definite determination. Scarcely more can now be done than to record the practices and traditions on general lines, from what can be gathered through the narrations of the old chroniclers, or through the study of whatsoever is still existing among the surviving tribes.

Already mingled in part, at the time of the discovery, the two races drew still nearer after this event, mutually assimilating each other's customs, habits, traditions and beliefs. To this day, some tribes still preserve something of the habits and beliefs of their past; others have degenerated, losing their traditions in the wave of the invading races; yet, the modern explorers, who have penetrated into the wilderness, have given some attention to the study of those Aborigines farthest remote from the contact with Europeans, and agree in this account with the narration of the early chroniclers.

In this effort to connect the Past with the Present we shall try to show in one combined exposition those fragments which most undoubtedly belong to what might be called the native Theogony. Of course it is impossible to affirm the existence of a unity of belief in peoples who did not possess the ethnological unity, and while some tribes succeeded in reaching up to true metaphysical conceptions, others only reached the simple cult of nature.

A Supreme Entity, invisible, undefinable, and *unknowable*, formed the highest round of the ladder of the

aboriginal beliefs; the *Tupis* called it the *Monan* or *Tupan*. This was the highest God, the embodiment of all goodness, never of evil, who from the heights of the native Olympus ruled the Sun and Moon and all living beings.

Aside from this benevolent entity, another was recognized as the evil one, and from these two arose the dualism of the natural forces, — this corresponding to the principles of good and evil,—found as the basis of the Oriental Mazdeism,—which resolved itself into the Supreme Unity. The principle of evil was called *Jeripari*.

The belief in the immortality of the soul was general. The Soul united to the body was called *Anga*; after terrestrial life, the souls returned to the groups of good or evil spirits which people the world, and revealed themselves to the living mortals through the song of the *Acauan*. The souls of the wicked (earth-bound souls) wandered through the forests, frightening the living, and were called *Mbae-aiba* (bad things). Sleep was generally a mode of communication with the dead. The *Pagés* or priests knew how to produce sleep and to call up the dead, and made use of the nervous force of women in trances, through which they facilitated to the dead the means of manifesting themselves. They admitted metempsychosis as a fact and not only believed in the existence of souls in animals of every kind, but also affirmed the possibility of the human soul passing into animal bodies, man thus transforming himself into other beings.

They felt happy at being visited by the souls of their loved dead. They endeavored to interpret the occult meaning of dreams, and when they did not succeed, they had recourse to the *Pagés*, mediators between Life and Death.

These beliefs, which finally dwindled into ridiculous superstitions, were certainly distorted remnants of extremely remote traditions, transmitted orally from gener-

ation to generation and from tribe to tribe.

For the aborigines, everything that existed emanated from something productive and prolific. Hence, under the Divinity, supreme and unknowable, was found a Trinity of Superior Gods, direct messengers of the Unknowable, composed of *Guaraci* (the Sun,) origin of all living beings; *Jaci* (the Moon,) origin of all vegetables; *Peruda* or *Ruda* (Love,) promoter of the reproduction of all created beings. Each one of these gods was served by other subordinate divinities, who, in turn, ruled over genii or spirits appointed to protect the mountains, forests, fields, rivers, lakes, etc.

To *Guaraci* belonged among others: *Guirapuru*, (talismanic bird,) protector of the birds; *Uaniara*, protector of the fish; *Anhanga*, protector of the beasts of the fields; *Cahapora*, protector of the beasts of the forests.

To *Jaci* was subjected: *Saci-cerere*; *Mboitata* (fire-serpent,) protector of the fields; *Urntau* (phantom-bird;) *Curupira*, protector of the woods.

To *Ruda*, under whose orders existed a serpent whose attribution was to ascertain the maidenhood of girls, were subservient *Caire* (Full-moon,) and *Catiti* (New moon,) both used to excite desires in the absent lover. *Ruda* was a warrior living in the clouds. He it was who awakened love and fed the passions. Girls called on *Peruda* at sunset or when the setting of the Moon happened at the hour of dreams, saying: "Oh *Ruda*, thou who art in the skies and who loveth the rains ! Have it that *He* . . . may think of (remember,) me to-night when the Sun disappears in the West." "New-Moon, New Moon ! exhale over *X* . . . remembrances of me, bring him here in your presence, make it that I, myself alone shall occupy his heart." These formulæ, which in a way remind one of the magical invocations of the Chaldeans, have been translated from the original Tupi, by the Brazilian Dr. Count de Magalães.

They believed in protecting spirits, called *Macachera* who went ahead of them in their travels to make them avoid dangers, and avert accidents, in fact to guide them. The *Manitos*, secondary spirits, also protected men, and each man had his own manito or guardian angel. The *Curupira*, protector of the woods, produced illusions, hallucinating or obsessing those who attempted to wantonly destroy groves.

Juripari oppressed wickedly with horrible nightmares; and entities, like the "incubi" and "succubi" were sent during their sleep to the miserable mortals to seduce and fascinate them; also *Ephialtas*, to hug and stifle the people, producing the impressions of impending dangers or of frightful abysses, thus paralyzing the tongue and the movements of the body.

They avoided witchcraft by wearing around the neck various strange amulets, bones of carnivorous animals, dessicated spiders, toads, and even minerals and plants.

The *Tupinambas* had great wizards or sorcerers who communicated with the spirits, and threw out death, operating at a distance, hallucinating and terrifying the victim; they ruled over the Genii and knew formulæ of enchantments, Kabbalistic phrases which brought the spirits under subjection, and they could transport objects to great distances through space and make them return at will to the starting point.

Among them were found witches, curers and exorcists, though the witch and the doctor, or curer, was generally one and the same individual.

The degeneracy of the priesthood, by changing the purest traditions into black magic, may also have helped to amalgamate and unify races originally very different, whose traditional knowledge also was derived from primitive tendencies. The Portuguese conquerors, not knowing how, or not caring to observe and carefully study the aboriginal civilization, mixed up the most antago-

nistic beliefs and priesthoods, and to the magi, curers, witches and magicians, they gave indistinctly the name of *Pagés* or *Piagas*. Still the *Pagé* was, without doubt, the priest, the interpreter, the medium or intermediary between the natural and the supernatural. They lived in hidden huts in the hollow of trees, or in caves, near which even the boldest warriors did not dare approach; they inflicted on themselves the most cruel privations and tortures; stern and mysterious, they passed whole sleepless nights in absolute silence, and practiced prolonged meditations, fastings and maceration, thereby growing exceptionally nervous and acquiring an exquisite sensitiveness. Three categories were found among them; the *Angaibas* who cured by suction; the true *Pagés* who could kill by their magical practices, and the *Caraibeles*, priests who travelled over the country, visiting the *Tabas*. They interpreted the song of birds, especially that of the *Acauan*. The *Tamaraka*, after being prepared by the *Pagé* became a revealer, and was utilized in peculiar and special ceremonies. These priests employed gifted women to produce in them somnambulistic clairvoyance, trance, and ecstasy, conditions through which they predicted the future. They also used philters, drugs and drinks; they had a knowledge of the therapeutical properties of plants, and possessed a kind of Kabalistic ritual. They were both soothsayers and prophets, physicians and clairvoyants, and consequently exercised a powerful influence over the tribes.

The natives used to consult them about their diseases and their dreams, and in connection with the art of preparing amulets and talismans, as well as to obtain from them secret philters which allowed the living to penetrate into the regions of the dead, by the means of deep and mysterious lucid sleep. The important acts of life were always determined by dreams; they never started on war, hunting or travelling, nor did they change their

taba or dwelling unless advised by dreams. Certain festivities were celebrated according to divine sanction given in dreams. The spirits intermediate between the *Monan* and the native transmitted the supreme orders whose interpretation was made by the *Pagés*.

Oracles were produced by various means: according to S. de Vasconcellos, "they used a kind of calabash imitating a human head, with hair, ears, nose, eyes, and mouth, which was fixed on an arrow; when desirous of producing oracles, they made smoke, in the hollow of this gourd, with dry leaves of tobacco, and of the smoke that came out of the eyes, ears and mouth of this artificial head, they absorbed through their nostrils as much as they could until they fell dizzy," and then they prophesied.

The natives of the Amazon used talismans and amulets of green stone very similar to the *Chalchihuitl* of the *Azecs*. The *Tupinambas* wore them in the inferior lip, perforated for the purpose. Talismans and amulets were vitalised by the *Pagés*, or more correctly, by the *Caraibibes*, who saturated them with exorcisms, according to formulæ known to them only.

It is known that the magical circle is one of the oldest and most powerful practices of the Initiates, and that it was used in Egypt, Chaldea and Greece, as well as in the later ceremonies of Free-Masonry and of the Catholic Church. This was also known to various tribes who brought its remembrance from remote antiquity, perhaps from Lemurian or Atlantean traditions. It was no uncommon thing to see meetings of over a thousand warriors strangely decked out, all on foot in a circle, and clasping one another's hands; sometimes they formed two, three or more concentric circles, in the centre of which stood the *Pagé* with two old men with *Marakas*. The round began with frenzy and many fell down senseless; the *Caraibas*, indrawing the smoke of large pipes surrounded the warriors with a cloud of smoke. These cer-

emonies had various objects and the appearance presented by them under the fantastic light of rush torches must have had some resemblance to the classical sabbaths of the Mediæval Ages. Sometimes they were intended to awaken in the warriors the *spirit of strength*; other times they were celebrated on the "Day of the Dead," in order to evoke them for the sacred festivity called *Tucanaira*.

The knowledge and practice of magnetism was general among the priests, and the *Pagés*,—even to this day—use insufflation as a therapeutical process.

They produced surprising phenomena through the use of certain plants having occult properties; certain plants also possessed strange virtues; thus, the *cumaca* was the fetich of liberty, and they believed that if a warrior was taken prisoner, however strongly he might be bound, if pulverized *cumaca* could be blown on the ropes, the knots would slacken, so that the prisoner could liberate himself. The *Taja* was the fetich of fisheries, it possessed the property of attracting and enticing the fish.

Celestial myths enlarged the native theogony; many constellations were known by peculiar names. The planet Venus, as morning star, was called *Pira Panem* (pilot of the morning,) and they distinguished among the constellations: *Uegnonmoren* (Cancer;) *Issaten* (a bird;) *Conomi manipoere uare* (the boy who eats *manipoi*;) *Ianduten* (the white ostrich;) *Tuiaué* (the old man;) *Tapiti* (the hare;) *Guopueon* (the oven for mandioca;) *Iauaré* or *Jaguaré* (the tiger or large dog.)

Their agriculture led them from the minute contemplation of nature, to the observation of astronomical and meteorological phenomena. They noted the influence of the planets and the position of the zodiacal signs, at the seasons for sowing and reaping. They followed astrological traditions, studying the influence of the stars on

births and they believed each individual to possess a protecting planet.

They were in the habit of celebrating periodically funeral rites and ceremonies, and preserved some of their dead as mummies, keeping them in *igacabas*, vases or urns, which imitated the form of certain strange animals, like the *tapir*, the *jaboti*, etc. On the contrary, some tribes, like the *Aruaquis* and the *Pariquis*, burned the bodies of their dead, afterwards gathering the ashes in appropriate urns. They had cemeteries and also buried between boards. The *Tupinambá*, after performing ritualistic ceremonies, covered the bodies of their dead chiefs with honey and decked them with feathers, placing their arms in the grave of the warrior, and afterwards keeping up, for unlimited periods, a burning pile over the grave. The custom of the various tribes in respect to the cult of the dead varied greatly, but, among all the funeral festivities, that of the *Tucanaira*, in the tribe of the *Tembés*, was the most prominent.

Numerous traditions were perpetuated under the poetical form of legend, and many were very beautiful; it will not be out of place to mention some of these, in which, although disfigured, are still found remembrances of remote theogonies.

The legend of *Mani*, one of the prettiest, preserves the tradition concerning the use of the *mandioca*. *Mani* was the niece of a chief; the girl suddenly finds herself pregnant and her father tries to kill her, but in a dream a white man appears to him to dissuade him, affirming the virginity of his girl. Nine months later the boy *Mani* is born, he talks precociously, and the surrounding tribes attracted to the prodigy, come around the *Oca* of *Mani*. After a year, without sickness and without pain *Mani* dies and is buried in his own hut; but a little while later a strange plant grows out of the grave and the earth splits open; the plant is dug out and in its white root, they recognize the body of *Mani*, and so they gave it the

name of *Mani-o-ca*, whence the name of *mandioca*. Thus, according to Count Magalhaes, this legend contains two things common to all the asiatic religions, 1st. assigning to a god the teaching of using bread or its substitutes; 2nd. the idea of conception without the loss of virginity. This legend belongs to the *Tupis* conquerors, and has been preserved by oral tradition up to the present time.

Legend of the Snake *Arara*, the serpent in *Ruda's* service.—The fathers of marriageable girls followed the custom of offering presents to the snake *Arara*, who lived in the *Jua* and whose mission it was to certify to the maidenhood of girls. These were taken over to an islet in the centre of the lake and there made offerings to the serpent and invoked it; if the girl was pure, the serpent received the presents and swam over the lake singing; if not, she was devoured by it. Here is found an echo of the serpent myth of all the ancient theogonies; the Bible made of the snake the Tempter through the apple; the Brazilian aborigenes made to it offerings of fruit, as a proof of purity.

The legend of the *Mother of Waters* was also one of the prettiest. The "Mother of Waters" lived on the banks of rivers in enchanted palaces; like the Syrens she surrounded herself with irresistible charms and seductions, and like the Naiads she was the genius of rivers and fountains.

Through the above summary, it can be seen that the remotest traditions of the Brazilian natives proclaimed the existence and immortality of the Soul, the belief in invocations and magic circles, the use of amulets and talismans, and of magical therapeutics. At the time of the discovery, the natives had already ceased to possess a true sacerdotal class; yet the *Caraibas* point out to the remains of a real former priesthood. Who can tell whether the *Caraibebe*s were sent from Mexico or Peru

or from the *Muyscas*? Apart from the *Carabas*, they had the *Pagés* or *Piagas*, sometimes capable of conferring Initiation; they knew Astrology and Magism, of which they found clear though faint traces in the accounts of the first chroniclers, who were nearly always hostile to the aborigenes, especially in what related to beliefs, myths, and opinions.

The study of the native on these particular lines remains nearly wholly to be made, and from this study, severe and conscientious, and scientifically conducted, the savage might perhaps reappear *less* savage.

EGYPT.

I am the ancient Land of Mystery
 Whose Scarabæus symbolized the Sun;
 I overheard Attainment's prophecy
 Before the Gods' creative work was done.
 I am the Land that rude approach forbids,
 'Twas I gave birth unto the silent Sphinx
 Who crouching 'midst the assembled Pyramids
 Asks every generation what it thinks.
 O'er me the Assyrian and the Roman falls,
 The Moslem burns my world-famed Library,
 And o'er my ruins the Muezzin calls—
 But yet my Memnon sings her mystery.
 I made Napoleon pause in his career,
 And e'en a Cæsar to my Daughter bowed;
 And thus the races that with swords came here
 With hope of Immortality endowed.
 Still must I mutely gaze upon the Stars
 While island nations o'er my chains dispute;
 Yet who shall lift the Veil that Saïs bars
 May know himself, but shall his death salute.
 Listen unto my hieroglyphics' voice,
 Oh ye who would decipher Destiny,
 From me who nevermore can e'er rejoice
 Gather the Secrets of Divinity.

THE CITY BEAUTIFUL.
By E. B. GUILD, A.M., M.D.
PART IV.

THE MESSAGE TO PHILADELPHIA.

(Revelation, Ch. III, Vs. 7 to 12 inclusive.)

This message is probably the most concise and complete statement of the real purpose of life, which human intelligence has ever encompassed. It explains what life is, defines its use, and sets forth in most beautiful imagery, its grand purpose and ultimate attainment.

The Angel at the Church at Philadelphia is the Universal Principle of Life as it manifests through the human organism. Philos is beloved, and Adelphos is a brother. One who is in life is, according to the spiritual law governing the natural world, a beloved brother. Life is the principle of the cosmos which for the evolving soul opens the door which no man can shut, and shutteth the door which no man can open. When the Divine Ray incarnates the Soul begins its life on earth, and thus is opened the door which no man can shut. The "killing" of the body does not destroy the life, it only stops its manifestation for that incarnation. The Master says, "fear not them who kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body." Others may kill the body, but the man himself, and he only, by his own thoughts and deeds, can destroy the soul, that is, deprive it of the use of life. In the "Song Celestial" Krishna says:

".....Indestructible,
Learn thou! the Life is, spreading life through all;
It cannot anywhere, by any means,
Be anywise diminished, stayed, or changed.
But for these fleeting frames which it informs

With spirit deathless, endless, infinite,
They perish. Let them perish, Prince! and fight!"

".....Life cannot slay. Life is not slain!

Never the spirit was born; the spirit shall cease to be
never;

Never was time it was not; End and Beginning are
dreams!

Birthless and deathless and changeless remaineth the
spirit for ever;

Death hath not touched it at all, dead though the house
of it seems!"

When one has learned to know Life as a cosmic principle and himself in reality as the spiritual entity using life as a means for the evolution of his soul, then indeed is his life "hid with Christ in God." That of the great cosmic Principle which he is using for such purpose, is a man's real life. That it is which is inviolate, indestructible, unassailable, his most priceless possession. To it he has an inalienable right, and therefore should his right to his body, which is his instrument for the use of life, be ever inviolate. Life opens the door of his evolution, and no man can shut it. Life shuts the door between the Universal and the Individual, giving to the soul the opportunity of attainment, and no other can open it. The Master who gives the message had attained, and therefore says, "thus saith he who is holy, he who is true." What he attained, that may we also attain.

To that person who has become aware of his spiritual self, that self has opened the door of the real life, the life of the soul. Those who belong to the assemblage of the adversary and are not spiritually illuminated, and say that the life of the body is the real life, that life is a result rather than a cause, "behold I will make them to come and worship before thy feet, and to know that I (the Spiritual Self) have loved thee."

If any one will observe the admonition to endure and persevere, to persistently use life for the one purpose of attainment, for the accomplishment of the evolution of the soul, he shall be watched and guarded in the hour of trial, in the time of proving, which must come to every incarnate soul.

That hour of proving comes swiftly. Let every one therefore hold fast to that knowledge of life to which he has already attained, that he fall not short of that ultimate attainment which is the crown of all effort, of all living, of all evolution, of immortal life.

The Master said to one earnest inquirer: "Of a truth I say unto you ye must be born again." Other incarnations were necessary for him to attain to that stage of his evolution which would enable him to understand the spiritual teachings of the Master. On the way to the "Father's House" there "are many dwelling places" where the soul must for a time sojourn.

"Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
'These will I wear to-day!'
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh."

But there comes a time of accomplishment. Life after life shall have served its purpose and the soul having triumphed over all obstacles, having proved itself in all trials, shall have united itself to its Father in Heaven.

Now there is no more need that the soul imprison itself in a house of flesh. It has acquired all the experience that life can give. It has obtained liberation. It has become *Kristos*, and is free "in the liberty wherewith the Christ has made us free." So the message reads, "Him that overcometh will I make a pillar in the temple

of my God and he shall go no more out. . . . I will write upon him my new name." He is now the Christ.

What a wonderful exemplification of life is contained in this most remarkable message to Philadelphia.

Life is the common ground of brotherhood for all mankind. In like manner do all come into living and in like manner do they go out. From the same source do they come and to the same end do they pass. Each must use life for the same purpose. It furnishes all the same opportunity, in that each through life, and through life alone, can attain to his highest possibilities. It is the same life in all, and according as he uses or abuses it does each evolve. What we call life is not a resultant of the aggregation of molecules of matter. It is a universal force which can be used through the body as a vehicle.

Minerals and plants and animals are the vehicles of the Universal Life. The crystal and the plant, each in a minor degree and in an imperfect manner, specialize this universal force. Man in a larger degree, and with a more perfect instrument, individualizes it, and thus uses Nature's grandest power for the accomplishment of the great purpose of the Infinite. The intricate and beautiful mechanism, the body, is an instrument by means of which the Divine Self in man expresses itself on this plane and evolves a soul which shall be the instrument for the expression of itself on the spiritual plane. Evolution is the means, and life is the power, by which each human soul unites itself to God. It is the real man who uses both. He who is striving is Jesus. He that has attained has become the Christ. For such a life is no longer a transient imperfect use of a great and beneficent principal, but a union with that principal, and an eternal expression of it. He has become a pillar in the Temple of God and goes no more out.

PART VII.

THE MESSAGE TO LAODICEA.

(Revelation, Ch. III, Vs. 14 to 21 inclusive.)

The physical body of man is a "faithful and true witness" of his thoughts and deeds which form his personality. The physical man is the outward expression of the inner man. The thoughts and deeds of his former lives bring to him, by heredity, the body and mind with which he begins each incarnation. All the equipment and tendencies which parentage and environment offer to the new-born babe, are the unredeemed pledges of his past. They are the "gifts, frankincense and myrrh," with which his past lives endow his present. The parents pay an ancient debt in providing a body for the soul about to incarnate. The soul at once begins to mould the plastic body and adapt that body to its own needs and purposes. It objectivises its desires and aspirations in the body in which it dwells, and by its thoughts and deeds, writes its attainment in the lineaments of the face and form. The body itself is but the neutral plastic matter, "neither hot nor cold," which the soul fashions into an instrument for its own use. The body itself has no desires, but is the instrument through which the soul obtains either gratification of desires or the realization of aspirations.

Says the Indian Sage:

"The elements, the conscious life, the mind,
 The unseen vital force, the nine strange gates
 Of the body, and the five domains of sense;
 Desire, dislike, pleasure and pain, and thought
 Deep-woven, and persistency of being;
 These are all wrought on Matter by the Soul!"

The word "Amen" comes from the Sanskrit word "Aum" which symbolizes the beginning, continuation, and end of manifestation. The physical body, as the instrument which the soul forms for the acquirement of experience, is "the beginning of the creation of the High-

er Self." The end of that creation is the "immortal body" which St. Paul calls the "body of living light." Therefore the Master who has accomplished all, in giving this message, says: "These things saith the Amen, the faithful and true Witness."

He who centers his desires, and hopes, and efforts, in the perfecting and care of the physical body, cannot rise beyond that body. The soul of such an one, should it try to soar to higher airs, but dashes itself against the bars of its cage to fall back exhausted and to find itself too weak for flight. He who finds his highest satisfaction in the contemplation of the riches of his physical raiment will find at last that he is "wretched and miserable, and poor, and blind, and naked." All his vaunted riches will prove to be but the rotting rags of poverty. Then aware of his unclothed shame he must seek his own Higher Self and, by strenuous endeavors, win for himself the "gold" of aspiration that he may "become rich" in the possibility of attainment. By unselfish thoughts and loving deeds, he must win the "white raiment" of a pure astral body, "that the shame of his nakedness may be covered."

He must abandon his devotion to the physical body, and the material world, and render unselfish and unrequited service in behalf of humanity. In such labor will he attain that enlightenment which will illumine all the way of the Soul's attainment. Says the Higher Self: "inasmuch as I love, I examine and instruct." "He that asketh shall receive, and to him that knocketh, it shall be opened." The Higher Self, the Christ within, is ever ready to lead the inquiring personality into the path of wisdom.

The great evolution of the soul is to be accomplished during incarnation.. It is while the soul dwells in the body that experience is to be acquired. The soul perfects itself in life, not by death. The purpose of life is not to prepare to die, but to win the right to live, to attain to

the life of the Soul. If while in the body one seeks for the Master, of a truth he shall find him, for, "these things saith the faithful and true witness:" "Behold I stand at the door and knock! if any man hear my voice and open the door, I will come in and sup with him and he with me." It is here in life that we must find the Master. Think not that he is to be found at death. Within the temple of thine own body thy Master meets thee, O Seeker of Truth. Worship not the shrine, but within the sanctuary of thine inmost heart find Him and make obeisance. It is there, and there alone, that He will be found of thee. When found, He becomes thy comrade: He sups with thee, and thou with Him.

The finding of the Master within, and the making of the body a "fit temple for the indwelling of the Holy Spirit," the bending of the body to the service of the soul in its high purpose, is "overcoming;" and, "to him that overcometh will I give to sit with me on my throne, even as I also overcame, and am seated with my Father on His throne."

"Flesh and blood cannot inherit the Kingdom of God," but in the body, by a life of unselfish devotion, man must evolve his soul and accomplish the building of the immortal body in which he shall sit upon the throne of his Father. In the body of flesh he overcomes, and in the immortal body of living light he inherits the Kingdom of God.

AGNOSTICISM.

In its best meaning, Agnosticism is a state of proper reverence and humility in the presence of the Truth; and yet like so many other weapons in the armory of Truth, it has been misused, and in the hands of the enemies of the Truth it is employed with withering effect on human efforts at spiritual unfoldment.

As in the lotus seed the future lotus is, so in the form of man the perfect type of mankind is concealed. This type must be immaculately conceived, then through its virgin body born. Each one thus born becomes the Savior of the world who saves from ignorance and death.

It was said of old: the word is lost: it has become flesh. With the raising of the Savior the lost word will be found.—VIRGO.

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FORM.

PRIMORDIAL matter could not have developed through fortuitous circumstance into the orderly worlds in space without a principle of design or Form.

Without a principle of form simple matter could not have combined and developed into concrete form. Without a principle of form the elements of earth, of plants, and animals, could not continue as such. Without the principle of form the elements of earth, of plants, and animals, would dissociate and return into that primal state whence they have emerged. By form matter is adapted to uses, and progresses from kingdom to kingdom through form. All force is matter, and all matter is force, force and matter being the two opposites of the same substance on any plane of action. Spirit on higher planes becomes matter on our plane, and the matter of our plane will re-become spirit. From simple elementary matter, through our world and beyond, to spiritual

intelligences, all is composed of matter and spirit,—or “force” as some prefer to call spirit—but there are seven planes of their action. We live on the physical, the lowest in point of materiality, but not in point of development.

Form is an important principle on any plane of action and, as a principle, form operates on each of the seven planes. There are breath-forms, which the mind uses to make its initial entrance into material life; life-forms, which the great ocean of life uses to transfer its power through the manifested worlds; astral forms, which are used as a focus or meeting ground for all the forces and forms with which, as on a potter’s wheel, the mind works; physical sex-forms, which are used as the equilibrium or balance wheel through which the mind learns the mystery of poise, unselfishness, and union; desire-forms, which serve to outline, visualize, and classify the desires according to their natural development in the animal world; thought-forms,—often materialized by sculptors, painters, and other artists—which depict the character of the mind, indicate the ideals of humanity, and serve as the residuum or seed according to which the form of the new personality is built; individual-form, which is the character or ego that persists from life to life, carrying on the sum total of development. When the individual-form has completed its cycle of development it is immortal in form through the ages and need go out no more. Before it is complete, however, its form is subject to change. There are ideal forms beyond in ever ascending scale, though it may not now be profitable to speculate about them.

The human physical body seems permanent, but we know that the material of which it is composed is being constantly thrown off, and that other material must be used to replace the waste tissues. Skin, flesh, blood, fat, bones, marrow, and nervous force, must be replaced as

used, else the body wastes away. The food which is used for this purpose is made up of what we eat, drink, breathe, smell, hear, see, and think. When the food is taken into the body it passes into the blood-stream, which is the physical life of the body. All that can be is absorbed by the life-stream and deposited by the blood in tissue, or wherever needed. One of the greatest marvels of the normal physiological processes is, that after the assimilation of the food-stuffs, particles are built into cells which, as a whole, are arranged according to the form of the organs and the tissues of the body. How is it possible for a living and growing body to remain practically unchanged as to its form throughout a life-time, unless the matter which is used in its construction is moulded and held according to definite design in form.

As the blood-stream in our body keeps all its matter in circulation so there flows a life-stream through the body of the universe which keeps all its matter in constant circulation. It reduces the visible into the invisible and dissolves again the invisible into the visible that each of its parts may work onward and upward to perfection through form.

We see innumerable forms around us, but we seldom inquire how the material elements assume the forms in which we see them; whether form and gross matter are identical; what form is; or why a given form should persist in the same species?

Gross matter cannot be form, else it would not change so readily; or if it changed it would change into no particular form. The form cannot be the gross matter or it would be as changeable as the matter, whereas, we see that every body preserves its form, notwithstanding the continual changing of matter to preserve the body in form. We see gross matter, and we see the form in which it is. If we see the gross matter, and we see it in form, and the gross matter is not the form, nor is the

form gross matter, then we do not see the form apart from the matter. The form, then, although invisible in itself, comes into visibility only with the aid of matter, but, at the same time, it enables matter to become visible, and through visibility, to indicate its development in the lower kingdoms; to serve as a vehicle for the education of the mind; and by thus serving to aid its own progress by contact with the mind.

The nature forms which we see are the more or less true copies of the astral reflections of ideal forms. Life builds according to the design of the astral form and in the course of time the form appears in our world.

Forms are crystallized thoughts. A crystal, a lizard, or a world, each comes into visibility through form, which is crystallized thought. A life-time's thoughts crystallize into form after death and provide the seed from which, when the proper time comes, is fashioned the new personality.

Matter, figure, and color, are the three essentials to form. Matter is the body of form, figure its limit and boundary, and color its character. Under the right conditions form intercepts the passage of life, and life gradually builds itself into form and becomes visible.

Forms do not exist for the purpose of ensnaring and deluding the mind, although forms do ensnare and delude the mind. It is really the mind itself that deludes itself and allows itself to be deluded with form, and the mind must continue in delusion until it shall see through forms and the purpose of forms.

The purpose of form is to serve as a field, a laboratory, for the indwelling intelligence to work in. To appreciate form at its true value, and the part which it is taking in the evolution of the intelligent principle which we speak of as the mind, we should know that there are two Paths: the Path of Form and the Path of Consciousness. These are the only paths. Only one can be chosen. No

one can travel both. All must choose in time, none can refuse. The choice is as natural as growth. It is decided by one's underlying motive in life. The path chosen, the traveller worships as he travels. The path of forms leads on and up, to heights of power and glory, but the end is the darkness of annihilation, for all forms return into homogeneous substance. From the earliest desire to possess or to be some form, to the desire to be possessed or to be absorbed by form; from the desire of concrete physical possession, to the ideal adoration of a personal god; the end of the path of forms is the same for all: annihilation of individuality. The larger form absorbs the smaller, be the forms physical or spiritual, and worship hastens the process. The concrete forms which are worshipped by human minds give place to worship of ideal forms. The smaller gods are absorbed by larger gods and these by a greater god, but gods and the god of gods must, at the close of the eternities, be resolved into homogeneous substance.

Desire, ambition, and wealth, lead through the world and the formalities of the world. The formalities of the world are the abstract ideals of the concrete forms. The formalities of society, of government, of the church, are as real to the mind and have their ideal forms as surely as the forms exist by which palaces, cathedrals, or human beings are built.

But concrete forms, and the formalities of society, government, and creeds, are not evils to be destroyed. Form is valuable, but only in proportion to the degree that it aids in the comprehension of Consciousness. Only as it aids the progress to consciousness is it really valuable.

The path of consciousness begins with the conscious presence of consciousness. It continues and extends with this comprehension, and in resolving all forms and thought into consciousness. This leads to alone-ness,

which is as a point in the midst of worlds of forms. When one can remain steadily, fearlessly, and without anxiety in the point of alone-ness, there is this mystery: the point of alone-ness expands and becomes the all-oneness of Consciousness.

Entering the life-stream of the world, wrapping itself in grosser and denser matter, sinking into the senses and drugged into forgetfulness by the emotions, the mind is encircled, hemmed in, bound down and held a prisoner by form. Senses, emotions, and forms, are subjects of the mind—their real creator—but unable to rule its subjects they have borne away, bewildered, and made a willing captive of their king. Through form the senses have grown into seeming realities, have forged about the mind invisible cords of the emotions that are stronger than bands of steel, but so delicately have they been fashioned that they seem akin to all that is dear in life, to life itself.

Form is now God; its high priests are the senses and emotions; mind is their subject, although still their creator. Form is the God of business, society, and the nation; of art, science, literature, and the church.

Who dares renounce allegiance to the God? Who knows and dares and wills, can dethrone the false god, and use it to diviner ends; unshackle the captive; claim his divine inheritance; and begin the path that leads to the All-one-ness of Consciousness.

We suffer loss if we know not the truth of spiritual things. To love the truth is to *do* the truth. According to the statistics of Hufeland, men of high thought live longer and live better. It makes a great difference whether we live on the top of our brains, or whether we go down and limit ourselves to the plane of the senses and sensuous interests.—

Hiram K. Jones.

NANA JIVA VADA KATTALAI:
PHENOMENA IN PURE SPIRITUAL BEING.

TRANSLATED FROM THE TAMIL, AND COMMENTED UPON

BY SRI RAMANATHAN OF SUKHASTAN.

(Continued.)

That "something" which causes the spirit to know the existence of a substance in contact with the body is the subtle sensitive air rudiment, or touch-sense rudiment, which *invisibly* moves in all the vessels of the body, and is clad in the fleshy-forms known as touch-corpuscles and end-bulbs in the papillæ.

The wonderful power of the hand for ascertaining anything by the touch is also due to the fact of the predomination of air rudiments in it. It is full of sensory terminal organs, and the muscles which hold together the bones are also made peculiarly plastic by abundance of air rudiments in them, giving the hand its capability of pronation, supination, and rotation, the power of opposing the thumb to the fingers, and of moving the fingers in every direction, particularly the first finger, that next to the thumb, which in addition to its extreme mobility is also possessed of the power of sensing the movement of air circulation in the pulse and so diagnosing various disorders of the body.

The study of the pulsations of the subtle air rudiment, fire rudiment, and water rudiment, by the use respectively of the index finger (in which air rudiments predominate,) middle finger (in which fire rudiments predominate,) and the ring finger (in which water rudiments predominate,) in order to ascertain the condition of wind, bile, and phlegm in the body, forms an important part of the knowledge of medical practitioners in India.

All pulsations wheresoever sensed, are primarily the

work of the air rudiment. Its contraction and dilation is the cause of all throbs and of all motion, including the undulations of water and light. The light of the stars is transmitted to us by the wavy movement of the subtle air rudiments. Sound, however, is characteristic of the space rudiment, and as space rudiment is in air rudiment, the transmission of sound may well be said to be effected also by the air rudiment. Western science speaks of the circulation of blood and of nerve matter in the human system. As all motion is due to the subtle air rudiment, it would be more correct to speak of the circulation of air, because blood if left to itself would find its level like water and remain without movement, and because it is the air rudiment that causes blood and nerve matter to move in the vessels of the body.

To come now to the form-sense rudiment (*rūpa tanmātra*.) Another name for it is the subtle fire rudiment (*sūkṣma tejas*,) which is invisible to the naked eye or through the microscope or to any of the senses. Atomically it exists co-extensively with the air rudiment. From space rudiment came air rudiment and from air rudiment came fire rudiment. Therefore in fire rudiment must be space rudiment and air rudiment. Fire rudiment cannot be said to be always hot or warm because from fire rudiment came water rudiment. There is no perceptible heat in water, or ice, or snow, or rain clouds, yet the fire rudiment is in each of them, as may be seen from the fact that the deadly electric fluid comes from rain clouds, though neither the tree that is struck by it nor the meadow grass through which the current has passed in different directions from the tree, may show any sign of heat. On the next day perhaps may be seen pale streaks along the grass and a sickly hue in the leaves of the tree. Occasionally we find a fibrous tree like the cocoanut, or an inflammable roof ignited by lightning. It has also been observed that wet straw

piled in a heap is exposed to the danger of spontaneous combustion. So also if water be poured over quick-lime great heat is developed. It may thus be seen that the fire rudiment is not necessarily hot, but contains within it the potentiality of heat and light.

The form-sense rudiment which functions in the optic nerve cannot see forms except there be light. Western scientists admit that a ray of light is necessary to stimulate the endings of the optic nerve in the retina in order that a visual sensation may be perceived, but the method of stimulation or the changes effected in the retina by the agency of the light are said to be problems yet unsolved. According to the sages of India, the sense rudiment and subtle fire rudiment are identically the same, and it is the parent of both the visual sense (which functions in the optic nerve) and the ray of light which illumines all objects of sight and reflects their forms and colors on the visual sense.

Another name for the taste-sense rudiment is subtle water rudiment (*sūkśma āpas.*) A parched tongue cannot taste anything, nor can sapid matter which is not in a state of solution, or which is not soluble in the moisture covering the tongue, be tasted. Insoluble substances are usually tasteless and produce merely sensations of touch. If water rudiments are in abundance in the gustatory cells of the nerves that underlie the tongue, the soft palate and its arches, the uvula, tonsils and the upper part of the pharynx, they will give the sensation of taste. Thus may be seen the identity of the taste-sense rudiment with the subtle water rudiment.

From the subtle water rudiment came the subtle earth rudiment (*sūkśma prithivi,*) another name for which is the smell-sense rudiment (*gandha tanmātra,*) which functions in the olfactory nerves distributed in the mucous membrane of the nasal cavities.

These sense rudiments are said to be undeveloped sen-

tiencies (*apanchikrita bhūtas.*) In due course of time they become the faculties of knowledge, nutrition, and action, which in their own respective intelligent ways, function in the nervous system and which in the aggregate are known as the invisible subtle body (*sūkśma śarīra*) of a Jiva.

TEXT

16. Since the Projecting Power (*Vikshepa śakti,*) which was born of Darkness (*tamas guna*) and from which came the five subtle and undeveloped sense rudiments (*tanmātras* or *sūkśma bhūtas,*) is tinged by the three phases of darkness, known as light-in-darkness, desire-in-darkness, and darkness-in-darkness, the subtle sense rudiments also become tinged with those phases of darkness.

17. When the undeveloped sense rudiments are actuated by the phase called light-in-darkness, there came into being the ten intelligent instruments of knowledge called the faculties of thought and the senses; when actuated by desire-in-darkness there came into being the ten intelligent instruments of action; and when actuated by darkness-in-darkness, there came into being the six grosser sentiencies (*sthūla bhūtas*) out of which the tangible body was developed.

18. Thus the subtle sense rudiments are the cause of all the subtle bodies (*sūkśma śarīras,*) and the grosser sentiencies (*sthūla bhūtas,*) of bewildered spirits (*jīvas.*)

19. The subtle body (*sūkśma śarīra*) consists of

(1) The INTERNAL faculties of thought (*antah karanas*) called *jīva bodha* (the feeler,) *manas* (the thinker,) *buddhi* (the reasoner,) *ċitta* (the willer,) and *ahankāra* (the I-maker.)

(2) The EXTERNAL faculties of perception (*bahish karanas*) or the feelers (senses) who function in the sensory, auditory, olfactory, gustatory, and optic nerves.

(3) The five vital airs which carry on the work of in-

haling and exhaling the atmospheric air, digesting food, and supplying its essence through the vascular system to different parts of the body and giving it the power of endurance, and

(4) The five instruments of action called vāk (the speaker,) pāni (the giver and receiver who functions in the hands,) pāda (the walker who functions in the legs,) pāyu (the voider who functions in the intestines and bladder,) and upastha* (sower of seeds.)

*Literally, he who stands near (i.e. next before body formation:) hence, he is the seed-sower.

GOD A GEOMETER.

Plutarch in the *Symposiæ* has given a discourse upon the sentence imputed to Plato that *God always geometrises*. The explanation of this is neither so mechanical nor recondite as may be supposed. The philosopher declares that God operates by harmony and order. All manifestation of his work is based on proportion, and proportion is the principle underlying the material universe. Perfect Causation leaves nothing in confusion or heterogeneous, but establishes order. The Supreme Author is accordingly a geometer.

STENOGRAPHY TAUGHT IN ARCHAIC EGYPT.

A papyrus has been discovered by Dr. Grenfell containing a contract for teaching short-hand to a boy. The arrangement was that forty drachmas should be paid in advance to the teacher, forty when the boy exhibited progress, and forty when he had attained proficiency.

COURAGE.

LAKHES.

BY ALEXANDER WILDER, .M.D.

“He who knows how to behave properly in all cases of difficulty and danger is brave; he who knows it not is a coward.—”

Sokrates in Memoirs.

“In our common life to be prosperous is the greatest good, but no less important is our steadfast purpose, without which the other will not long be with us.—”

Demosthenes.

THE period at which this discourse is represented as having been held is at the eighth year of the Peloponnesian War, and 424 years before the present era. The Athenians met with a woeful defeat at Delion. Both Lakhes and Sokrates were in this campaign, and their remarkable bravery during the retreat won the admiration of the pursuing cavalry. It was on this occasion that Alkibiades rescued Sokrates from imminent peril.

Stesileus is holding exhibitions at Athens in which he appears as fighting in full armor. Lysimachos and Melesias attend with their young sons; and at their solicitation, they are accompanied by Nikias, afterward commander in the ill-fated expedition against Syracuse, and Lakhes, who also commanded the Athenian forces.

Lysimachos explains to them the motive for this invitation. Melesias has a son named Thucydides after his grandfather, and he himself has also a son whom he has named Aristeides after his own father, the distinguished statesman of Athens. They felt ashamed in the presence of these youths, because while able to tell of the achievements of their own fathers, both in war and peace, they had none themselves of which to boast. Their fathers had permitted them to indulge in luxurious living while they themselves were employed in public affairs. They now were anxious for their own sons and had gone with

the youths to this exhibition in order to ascertain whether it was a proper kind of instruction. As Nikias and Lakhes also had children, they had invited them to go with them and desired them to point out any kind of discipline or study which they considered suitable for a young man.

Nikias approves of the matter, and Lakhes also, as they have been neglectful in the same way. But Lakhes wonders that they should be called upon, and not Sokrates, who lives in the same district, and is always on the quest for anything connected with points of instruction, or honorable pursuit.

Lysimachos recollects that he himself has been familiar with Sophroniskos, whom he styles the best of men, but adds that when the lads spoke in praise of Sokrates, he had never thought that he was that man's son.

Lakhes adds that more should be told of the merits of Sokrates. He had not only supported his father, but also their fatherland. He had been with Sokrates in the flight from Delion, and if others had been like him, their city would have escaped that calamity.

Lysimachos desires of Sokrates that there shall be a renewal of the old intimacy, and asks him whether he considers the proposed instruction to fight in armor suitable.

Sokrates replies that as he is the younger, and less experienced of the company the others should speak first. Nikias accordingly gives his approval to the training as invigorating the body, and enabling the individual to defend himself skilfully in combat. "It will make every one in no small degree more daring and brave in battle," he affirms.

Lakhes demurs. If this instruction has any value, he thinks that it would not have been unknown to the Lacedæmonians who study how to excel in war. He notices that those who hold exhibitions of such fighting in armor

are careful not to go to Lacedæmon. In fact he had seen this Stasileus making an exhibition of himself involuntarily which was a better spectacle. It was as a marine on a ship, which had encountered a trading vessel. He fought with a weapon, part lance and part scythe, as singular in its way as he was himself. While he was fighting, it became entangled in the rigging of the other vessel, and he could not disengage it. As one ship passed the other he held fast to his weapon, at the risk of being carried off with the other vessel. The crew of the latter shouted with laughter at his situation. Finally one of them threw a stone at him and he let go, leaving his weapon with the adversary. In short, Lakhes declares that he does not believe that there is any use in the acquirement.

Lysimachos asks Sokrates to decide which of the two was right. But the latter objects to the determining of such a question by a majority of votes. A matter of this sort, he thinks, ought not to be governed by numbers, but by superior knowledge. It is a matter requiring much forethought. But before all he would make sure of what the thing is, of which they are seeking instructors.

Nikias states the question to be whether it is proper for boys to learn the art of fighting in armor. But Sokrates asks whether if it had been in regard to a medicine for the eyes, the consultation should be about the drug or the eyes. Also in the case of applying the bridle, whether to consider the horse; and likewise whether a counsellor who is employed is skilled in the matter for the sake of which he is considering. The present subject relates to a thing to be learned for the sake of the soul of the youth. Hence the matter at issue is whether any one of the company is skilled in the art of attending to the soul, able to exercise it and has himself had good teachers.

Lakhes asks whether Sokrates has never seen persons who were more skillful in certain matters who had not

had teachers than if they had had them. Sokrates answers that he has. Nevertheless, Lakhes would not be willing to trust them, unless they could show some finished work, both one and many. Yet if any one shall say that he has not had a teacher, he ought to be able to show that individuals have become good through him. If these things cannot be done, the next thing is to seek for others who are able. In regard to himself Sokrates confesses that he had had no teacher in this matter, although from his youth he had strongly desired this. He had been unable to pay the sophists the necessary fees, and even now he is unable to discover the art by himself. But both Nikias and Lakhes, he thinks, may have learned it, as they are richer and older. He wonders that they differ from each other. As Lakhes has bidden them not to dismiss him but instead to question him, he will now ask the same thing in respect to them. Accordingly he desires them now to tell what men they have met who are skilled in the training of the young; whether they have learned from any one or made discoveries themselves; and if they have learned from teachers, that they shall tell who their teachers were, so that these can be obtained to take charge of their children.

Lysimachos remarks that this appears to be a reasonable request. Nikias replies to him that it is evident from this that Lysimachos has never fallen in with Sokrates, but knows him only from his father. For any one happening to engage in discourse with him will not be able to get away till he has given an account of himself, how he lives and has lived. Yet it is worth while to be so reminded, and as Solon has expressed it to be desirous to learn as long as one lives,* not imagining that old age will come bringing superior understanding with it. "I knew," says he in conclusion, "that our talk on this oc-

*The maxim of Solon was as follows: "As I grow old I am constantly learning many things."

casion would not be about the boys, but about ourselves. To me this is neither unusual nor disagreeable."

Lakhes replies that with respect to conversation he himself would appear to some to be a lover of talk, and to others a hater. A person discoursing of virtue, or some matter of wisdom, delighted him beyond measure if he was a genuine man and worthy of what he was saying. But when such was not the case, the better the man spoke, the more painful it was for him to listen. Though he assented to the maxim of Solon that as he was growing older, he desired to be taught everything, he would add to it that it must be by good and worthy persons only. He did not care whether the person who was teaching was older or younger, in high repute or anything else of the kind. From the day when they were in mortal peril together, Sokrates had been highly regarded by him, and he had at that time given abundant proof of his virtue and worth. Notwithstanding the difference in their ages, Sokrates would be perfectly welcome to search him out, and to instruct him and even to make him unlearn what he had studied before. "Say what you please," he says finally, "and take no account of our age."

Lysimachos requests the three younger men to carry on the whole conversation. Accordingly Sokrates proposes that they examine the points which had been already presented: who had been teachers to themselves of this kind of instruction, and whom they have induced to become better. He remarks that it becomes necessary to know how the object which they were considering can be best and most easily attained. What these two friends are desiring is that they shall make it plain how virtue can make their sons better by being brought home to their souls. It ought to be known, therefore, what virtue intrinsically is. There is no occasion, however, to speculate about it in its entirety. It will be enough to consider some kind of virtue. In the present instance, it is in

order to examine the kind to which instruction in arms is supposed to conduce. By the many this instruction is supposed to promote courage. But first of all they should endeavor to set forth what courage really is, and then how it can be brought home to young men, so far as this is possible, by study and instruction. Lakhes does not think this a difficult question. The man who remains at his post in battle, and does not flee, is courageous. But Sokrates does not consider this a sufficient reply. He mentions the Skyths that were said to fight while fleeing as well as when pursuing. Homer also praised Æneas, for being expert in flight. A body of Lacedæmonians at Plataea fled before a division of Persian troops, but afterward rallied and won the battle. There are not only men of good courage in battle, but also in dangers of the sea, also in the encounter with diseases, poverty and in political affairs; but not only those who sustain themselves against pain or fear, but against desires or pleasures, not only by remaining but even by turning their backs. Thus some have courage in pleasures, others in pains, others in desires and others in terrors; and others are timid in the same things. What is that power, he asks, which is the same in pleasure and in pain and in the things just mentioned which is called Courage?

Lakhes answers that it seems to him that this attribute which Sokrates is now describing is a peculiar steadfastness of the soul. Sokrates infers from this reply that Lakhes does not regard every kind of steadfastness as courage. "I am almost certain," he says, "that you consider courage to be a quality very beautiful and meritorious." He then asks whether steadfastness of purpose when it is allied with good sense is not likewise beautiful and good; and whether, on the contrary, it is attended by want of sense, it is not mischievous and evil in its operation. He himself certainly would not acknowl-

edge such steadfastness to be courage, because it is not comely, whereas courage is beautiful. But intelligent steadfastness of purpose would be genuine courage. Lakhes replies: "So it seems."

This concession affords Sokrates an opportunity to suggest other doubts. Thus if a person persists in spending money judiciously, being certain that in doing this, he will acquire more, it will not be accounted to him as courage. Nor if a physician, when a patient ill with pneumonia implores for drink or food, shall be inflexible in refusing, will his inflexibility be considered as bravery. So, likewise, in a battle, if a man who knows that he is to have help, or that he will have fewer adversaries to contend with, or weaker ones, or if he has advantage of the ground, is steadfast in the conflict will he be braver than one in the opposing army who is willing to stand his ground with like constancy? Lakhes promptly replies that the man on the other side, he would esteem to be the braver. Yet Sokrates calls his attention to the fact that this man is the more unwise. He also enumerates other risks where the individuals who encounter them imprudently may exhibit superior courage. It has been said that courage is beautiful and praiseworthy, yet such imprudent boldness is hurtful.

By this time Lakhes has become confused, and Nikias is asked to engage in the argument. He rallies Sokrates for not employing a maxim which he had formerly uttered: that every one of us, so far as he is endowed with skill, is good, but with respect to the many things of which he is ignorant, he is bad. He declares from this that if a brave man is good he is plainly wise and skillful. Lakhes does not clearly understand this reasoning, but Sokrates explains that Nikias seems to call courage a certain skillfulness. He asks Nikias to explain. As it is not skill as with musical instruments, it must be some superior knowledge. Nikias replies that it is a higher

knowledge of matters of expertness and daring, both in war and everything else. Lakhes considers this absurd, as skillfulness is somehow distinct from courage. He puts the questions: "Do not physicians know at once the dangers in diseases? Or, do brave men seem to you to be the ones who know them? Or do you call the physicians brave?" Nikias disavows this, but pleads that the knowledge of physicians relates only to their calling, or to tell what is healthful and what is provocative of disease. They know nothing more. "Do you think," he asks Lakhes, "that the physicians really know whether it is more to be feared by a man whether to be well or to be ill? Or do you think that it is better for many not to recover from sickness or to recover? Do you say that it is better for all to live? May it not be better for many to die?" This Lakhes admits, and he asks again: "Do you concede that these things are known to the physicians or to any other worker for the people, except to him who knows what are objects of dread? I would call such a person courageous."

Here Sokrates asks Lakhes whether he understands what Nikias is saying. He replies that he does; that Nikias is really calling the diviners men of courage; for who else knows whether it is better for a person to live or to die? He then puts the question bluntly whether Nikias confesses to being a diviner,† or a man of courage. Nikias explains that a diviner must know much more than matters of terror and daring. He needs to know the signs of future events, whether to some one there will come death, or disease, or loss of property, or victory, or defeat in battle, or in some other kind of combat.

Lakhes protests impatiently that these statements do not show whom Nikias calls brave, for he represents the courageous man neither as a diviner nor a physician, or

†Nikias was a believer in divination to the extreme of credulity, and Plato takes this way to notice it.

anybody else, unless he means that a brave man is a god. He might be excusable for tumbling up and down in this way if they were in a dikastery, but here was no occasion for unmeaning language.

At his request, Sokrates then asks whether Nicias considers courage the higher knowledge of matters of fear and daring. Nicias replies that he does. But everybody cannot know this, Sokrates remarks, since neither physician nor diviner will know it; yet according to this statement, a man will not be brave unless he acquires this very knowledge. Even the swine that ravaged Krommyon† would not be brave. It would not be consistent then to admit that any wild beast is brave, or that any, whether lion, leopard, or wild boar, will know by nature what few human beings, through the difficulty of acquiring knowledge, ever attain to. Yet if we admit the sentiment that courage is natural we must say that a lion, a stag, a bull, and an ape, are so endowed.

Lakhes exults at hearing this, and demands that Nicias shall answer fairly: Are wild beasts that are brave, wiser than men, or dare he call them not brave? Nicias quickly replies that he does not call a wild animal or anything else brave that by reason of ignorance has no fear, but only unfearing and ignorant. Children through ignorance fear nothing yet he would not call them brave. Indeed, he did not consider that not to fear was the same as to be brave. He thought that few were endowed with courage and forethought, but that very many men and women, boys and wild animals, have boldness, daring, and fearlessness, with want of fore-thinking. Hence they perform the acts which they and the many call courage, but he would call rash or audacious.

Lakhes declares that Nicias is adorning himself with fine speech. But, nevertheless, those individuals whom

†This was a little place in the Saronic gulf southwest of Attika, and derived its name from the onion which was the staple production. It was said to have been ravaged by a mighty sow that was afterward slain by Theseus.

everybody acknowledges to be brave, he was endeavoring to deprive of that meed of credit. This imputation, Nicias earnestly disclaims. Both Lakhes and Lamachos,* he declares are wise if they are brave, and so were also numerous other Athenians.

Lakhes refrains from replying, lest he should expose himself to be taunted as being ill-bred and ill-tempered.

Sokrates remarks that Lakhes is not aware of the source of these views which Nicias has put forward. "He receives them from our friend and comrade Damon,"† says he, "and Damon associates much with Prodikos who seems to be the most critical of the Sophists in the art of tearing language to pieces."

"It is a more suitable employment for a Sophist," Lakhes replies, "than for the man whom the city chooses to preside over her affairs."

Sokrates concurs with this sentiment, but calls attention back to the theme of the discourse. It was agreed at the outset that courage is a part of virtue or moral excellence. Being a part only there are also other parts, and all being taken together make what is called virtue.

Thus in addition to courage, he would call sober-mindedness, just dealing, and other qualities of similar character, parts of such excellence. "There are things of dread which occasion fear," he remarks, "and things of daring which do not. Past and present evils do not, but those which may be impending, excite it, for fear is an expectation of coming evil. Hence future evils are objects of dread, but things which are not evil or good are matters of daring. The knowledge which treats of these, is evidently what Nicias calls courage."

*Lamachos was a young Athenian greatly admired by Perikles, but held in contempt by Aristophanes. He was associated with Nicias and Alkiabiades in the Sicilian expeditions and exhibited excellent military capacity. He was killed at an attack on Syracuse.

†Damon was a celebrated musician, and was in great favor with Perikles. See *Republic* iii, II and IV, 3, and also Plutarch's *Life of Perikles*.

Nikias agreeing to this, Sokrates proceeds to the third point of the discussion. Speaking of the higher knowledge of these things, he declares, that it is not separated into one knowledge of what is past by which to perceive how it has been, another concerning things now present in regard to the way they exist, and another concerning that which does not yet exist as to how it may and will take place the best way; but on the contrary it is the same essentially in all these manifestations. So, too, in relation to hygiene at all periods of the season there is nothing else than the medical art, which being one and single, observes what is, had been, and will be healthful, and how it will be so. The same thing is true in respect to the cultivation of the soil. In warfare also, strategy thinks beforehand in the best way concerning different things and what is likely to take place. It by no means regards it as necessary to be subservient to divination, but to dominate it instead as itself knowing better in respect to war what does and will occur. And the law ordains that the diviner shall not have authority over the military commander, but the military commander over the diviner.‡

At this point the three agree that the real knowledge included everything past, present, and future, as the same principle; and Nikias in reply to Sokrates, declares that courage is accordingly the knowledge which comprises things of dread and daring. "But," says Sokrates, "the things of dread and daring have been confessed to relate the latter to benefits to come, and the former to impending evil; and the same knowledge as referring to the same matters. Hence courage, it will seem, is not the knowledge alone of things of dread and daring, for

‡This would seem to have some reference to the expedition against Sicily. It sailed when the Passion and Death of Adonis were celebrated, and the Hermaic statues underwent a similar mutilation. These were foreboding of calamity; nevertheless at the same time the diviners at Athens generally promised success.

it not only takes a view of future good and evil occurrences, but also of matters of the present and past and as they exist in every way, as do the other departments of higher knowledge. The answer, therefore, relates nearly to a third part of the definition of courage, whereas we have asked what the whole of it is. Now it is also represented that courage is not only the knowledge of dread and daring, but also as relating to all things good and evil."

Nikias assents to this change and Sokrates resumes. "Suppose a person perceives all good things, in every form that they come, present, past, and future, and also every form of evil in like manner, does he appear to you to be wanting in virtue? And the person likewise to whom it pertains to be careful both of matters that are fearful and those that are not, in relation to gods and men, and to provide for himself what things are good by being rightly intelligent in familiar association with others, do you think him inferior in moderation, justice, or sanctity?"

"What you are saying seems right to me," Nikias replies.

"Then," replies Sokrates, "what you have now said, would not be a part of virtue, but all, and yet it was before affirmed that courage was only one part of the qualities of virtue. So we have not yet unfolded what courage really is."

Here the discussion stops, Lakhes and Nikias hold a brief interchange of taunts, at the end of which Lakhes advises Lysimachos and Melesias to bid farewell to them both in this matter but to hold fast to Sokrates. "I would do the very same thing," says he, "if my children were of the proper age." Sokrates remarks that this conversation had exhibited his unfitness as well as that of the others. "Why select any of us?" he asks. He proposes accordingly that they all look out the best teach-

er for themselves, and then for the lads. So they can all go to school together. He cannot advise that they remain, any of them, as they are. "Let us make the education of the youths our own education," is his concluding remark.

The assumption which is here imputed to Lakhes, that courage is only a quality of the soldier is manifestly untenable and inadequate as a solution of the problem. It is far more than a physical quality such as is displayed by wild animals. There is valor which is exhibited in conflict and gallantry which engages in conflict with an indomitable enthusiasm. These cannot be included as belonging with the courage of the animal. There are also endowments like intrepidity which is undaunted by difficulty, and fortitude which not only meets danger with calmness, but bears up against misfortune and calamity without desponding, enduring with firm resolve, and "hoping against hope," confident even when pain and misfortune intervene to overturn constancy. The chemist in his laboratory encounters risks which would put the bravest soldier to flight. The individual who adheres to conviction in the face of hostile proscription displays intrepidity and fortitude, which has been exemplified in tens of thousands of cases by prisoners in the dungeon and heroes on the scaffold. We must know courage by its larger meaning. It is a moral quality, endowed with intelligence and conviction, a vivid sense of right and wrong. Like love and all the higher elements of our being it has a basis in physical instinct, but is developed into higher and diviner proportions. Extending within the veil, it then transcends all that is shown in our reasoning, and exceeds all that we know and imagine. Like all the virtues and graces, as we are in the habit of enumerating them, it will interblend and become in a manner identified with them, as it approaches real being itself.

LANGUAGES RECALLED
TO PERSONS REINCARNATED.

BY MERLIN.

Several instances have been recently given in the daily newspapers, of startling character to individuals not conversant with psychology. A writer in the New York Times cites a case which was noticed several years ago of a young Irish girl, who was the subject of trance. She had but an ordinary education, and knew only the language which was used by those about her. But when in trance, she could hold conversation in several languages, ancient and modern. Doctor Cotlinski took much interest in the matter, and verified it. I remember the occurrence, and had expected to see an account of the case from him, but it never came, and the affair passed out of notice.

Another case of similar character is now distinctly presented. The writer, giving his signature as "H.S.C." in the Times of February 27th, affirms that it has taken place for five years past in his own home. His wife, knowing no other language than English, has spoken in three other languages, Spanish, Egyptian and an Indian dialect. All that he could recognize and understand of the utterances was the word "*Si*," or yes, which is Spanish and Italian. But they went to Colorado to live, remaining about two years. While there a friend visited them who had lived in Mexico and knew Spanish. Happening to hear the lady speak, he exclaimed: "She has been speaking pure Spanish to me, not the Spanish of to-day, but pure Castilian of long ago." Another friend, also, familiar with the language, as soon as he heard her declared that she was speaking Spanish. "H. S. C." declares these two individuals to be "independent witnesses, whose integrity is beyond reproach."

Evidently, his word, improbable as the matter may seem at first sight, must be accepted. Other cases like it have been adduced of similar tenor at different times; and to disbelieve is just as credulous as other instances of credulity. But to conjecture how these languages were communicated to the lady so that she could converse in them, is a profounder matter. It is comparatively easy to suppose that while she was entranced and open to the obsession of other minds, several disembodied souls from beyond the line may have held the situation, yet in such case it is hardly to be supposed that the number would always be restricted to those that inspired her to speak in those three languages. It can be wished that "H.S.C." had told whether she conversed with others, or only made use of the languages solely on monologue. It might have helped to a reasonable solution.

The other assumption which is plausible is that of reincarnation. The lady may have lived in former periods with the people of the Pyramids, with the Spaniards of Castile, and an aboriginal people in America. In such case, as these matters have been explained, she would while in "normal conditions," forget utterly the speech and events of aforetime, but would not be unlikely to exhibit a percept of them in the ecstatic state. For nothing is ever really erased from the thought, but is likely to recur in one form or another. Davy said on his recovery from a vision: "there is nothing true but thought." We may add that there is nothing real but mind and memory, and they never perish.

What is incorruptible must be ungenerable. Metempsychosis (re-birth of the soul) is the only system of immortality that philosophy can hearken to.—

David Hume.

THE CITY BEAUTIFUL.

BY E. B. GUILD, A.M., M.D.

PART VIII.

THE limits of a magazine article have prevented a thorough and comprehensive study of the "seven principles of man" as exemplified in the messages to the seven churches in Asia. Enough, however, has been done to make it clear to any unprejudiced mind that whatever exegesis or explanation or correspondence may be made out of these most interesting messages, this most certainly stands among them as apt and instructive. In common with all religions and all mystic teaching, the esoteric, or true inner teaching of Christianity, is, when written, put into the form of an allegory or "blind," so that only "he that hath an ear to hear" may hear (understand) "what the spirit saith unto the churches."

The underlying principle of all existence is evolution, and it is the evolving soul which reaches the higher planes and attains to a clearer understanding of truth. There is no "higher truth," but there is ever before the evolving soul a higher view point for the expanding mind. Therefore in the Apocalypse, which is the arcanum of Christian teaching, the key-note is "overcoming," and overcoming is simply self-evolution.

A book which deals with universal principles, as does the "Book of Revelation," must of necessity adapt itself to many correspondences, and to the explanation of truth on different planes, and in many phases of human experience. The degree of help to be acquired from its study will be proportionate to the spirituality of the student, because spirituality is a matter of soul evolution; that is to say, one's ability to understand spiritual teaching and one's power to express spiritual truth and

approach that clean and unselfish daily walk which we call a spiritual life, is dependent upon the degree to which he has evolved his soul. An imperfect instrument cannot express a perfect sound. The "music of the spheres" is the harmony of the Kosmos and man will be in tune with the Great Harmony, at one with God, when each shall have made himself a perfect instrument for the expression of the divine spirit, which is himself. This is the gospel of the Prophet of Nazareth, the Master who came "in the fulness of time" as the messenger of the Great Lodge to his "brethren and fellow-servants" of the human race.

All that can be said in these articles is but preliminary to the study of the Book of Revelation, which is essentially a "Book of the Evolution of the Soul." The teaching of the book, in whole and in part, has a three-fold application: to the personal man, to the individual man, and to the spiritual man. The first applies to the personal man in his physical body, and his ordinary experiences; the second applies to each center of consciousness, the real Self which is seeking a perfect expression on the plane of manifestation; the last is universal, and has reference to the ultimate attainment of a perfect expression of each center of consciousness.

Each thinker is a vortex in the universal consciousness, and attains to individuality when he has extended the area of consciousness from himself (his center) to the area of all centers.

In this final article of the series, we can only show the adaptability of the key of the seven principles to the unlocking of a few of the "mysteries" that follow the third chapter of the book. As the whole is but the sum of all the parts, and each man an integer in the whole human race, the personal and individual application will be made. If carefully thought out and made a rule and guide of conduct, by a considerable number of men and

women, the teachings given in this Book of Revelation would prove themselves of unbounded benefit in the stress of soul which the events of the next half dozen years will bring upon the people of the Western world.

The Zodiac is a cosmic symbol of the evolution of the soul. In it lie hidden the mysteries of the attainment of individual self-consciousness. It tells of the "Beginning" which preceded Time and the manifestation of form, and reveals the Cosmic forces by means of which Spirit evolves the soul, and shows the method of procedure and the ultimate of progress through an eternity of evolution.

Aries, the little ram, symbolizes the point of differentiation, the individualization of consciousness, the beginning of self-consciousness. In its attainment, the Self passes through all the signs of the Zodiac, that is, uses the cosmic force of which each sign is the symbol. In the accomplishment, the Self comes to Aries, the completion of the circle, with its experiences, its powers, its means of expression, able now to receive, understand and use the spiritual life force. Aries now stands to such an one as a symbol of the channel through which flows the spiritual life. He has accomplished, through many lives, the perfection of the "white robe" which is the immortal body, the vehicle of the immortal life, and now receives that life through Aries the Lamb.

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed in white robes. * * And one * saith unto me, Who are these clad in white robes and whence came they? And I said, Lord, thou knowest. And he said to me, these are they who came from the *great imprisonment* (*shut-in-ness*), and have washed their robes, and made them white in the blood of the Lamb. Through this, are they before the throne of God, and serve Him

day and night in His temple. * And the Lamb who is upon the midst of the throne shall *tend them (shepherd them)* and shall lead them unto living fountains of water."

"And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

This is the perfected personality. When one has perfected his immortal body, purified and bathed in the spiritual life force of Aries (washed in the blood of the Lamb,) then shall he see the "bride, the wife of the Lamb;" then shall come the union of his personal nature to himself, the Kristus, and with the Master he shall say, "I and my Father are one." Then "behold, the tent of God is with men, and He shall encamp with them, and they shall be His people, and God Himself be with them, the God of them."

The perfected personality is the City Beautiful, in which shall dwell God himself. This is the perfected man, he that is "like unto the Son of man," whom John would fain worship, but who said, "worship not, for I am thy fellow-servant, and of thy brethren."

Let us recall that in the seven-fold analysis of man, the personal man or vehicle for the expression of the real man, is four-fold, and described as the physical body, the life body, the astral body, and the desire body. These all are of equal importance in the personality.

The holy city is described as "lying four-square, and the length and the breadth and the height of it are equal." This is the cube or perfect square. The cube unfolded becomes the cross, which is the form of the body of a man. It is upon the cross of matter that the Christos, the Divine Ray, is crucified by incarnation. The crucifixion of the Nazarene is the symbol of the embodiment or incarnation of the soul. When through experience, having

been "born again" and yet again, the soul "stands forth from among the dead," free from the necessity of rebirth, the powers of the perfect man are again and fitly symbolized by the cube or perfect square in the beautiful metaphor of the holy city. Purified from all dross of selfishness, all desire transformed by aspiration into love, the personal man becomes the City Beautiful, "into which there shall in no wise enter anything which defileth, neither whatsoever worketh abomination or a lie, but they who are written in the Lamb's book of life."

The building of the perfect man is the purpose and reason of life. The perfect man is a perfect soul, functioning through a perfect mind, in a perfect body. This is the possibility of attainment which lies before each human being. He makes his personality the City Beautiful, the temple and shrine of that spiritual Self which the MAN, "the heir of all the ages," has found himself to be.

That which is true of the individual is true of the whole human race. The great fact and purpose of evolution works out its fulfilment in the whole as in the integer. It is that great law, which working its self-fulfilment throughout the Cosmos, is symbolized to the personal mind as God. It is everywhere, all-powerful, and everlasting. It is the beneficent purpose in all things, and of it the Cosmic Powers declare, "Thou art worthy to receive glory and honor and power, for thou hast created all things, and through thy will they are and were created." Yet this mighty cosmic force of evolution lends itself a willing instrument to the Self, and through it man attains. The origin, and destiny, of each man is identical with that of each other man. The details of his progress lie, within his own will, with each entity in the great stream of human evolution. The times and seasons and sequence of experiences are his to choose. As from the seven colors the painter forms innumerable tints and combinations which yet all lie within the seven,

so the soul evolves itself through the infinite variety of experiences which lie within the common destiny of the whole of mankind. To the soul each instant is a moment of choice, but that choice lies within, and not beyond, the lines of the evolution of the race. Thus there is infinite variety within the infinite sameness of the universal consciousness.

Bound to all his fellows by the strong ties of a brotherhood of origin and destiny, what each attains for himself he attains on behalf of all, and as each builds his own temple for the indwelling of his spirit, he is aiding in the completion of the Great Temple of the Soul of Humanity, wherein shall be neither tears, nor sorrow, nor pain.

THE END.

CIRCLE OF CONDITIONS.

Poverty breeds wealth, and wealth breeds poverty. The wheel sinks rapidly to reascend. The ranks of wealth are unceasingly recruited from those of the poor. Poverty produces vigilance and economy; vigilance and economy bring honor and riches; honor and riches are apt to cause pride and luxury; pride and luxury easily glide into idleness and extravagance; and idleness and extravagance again come back to poverty, and the revolution is complete.—

P. F. Murphy.

AN EDUCATION THAT DOES NOT EDUCATE.

In order to reform our present stereotyped methods, we want a second renaissance. For long years we have done nothing but turn out from our Colleges young men stuffed with useless scientific lumber, and they very quickly lose it all and there is nothing to take its place.—

Augusti Martin.

PLAIN THEOSOPHY.

BY BURCHAM HARDING.

PART VI.

OUR FOREFATHERS.

STUDY nature from whatever point of view we will, we find the law of growth: not a creation out of nothing, but an orderly evolution, an efficient cause preceding the existence of even the humblest form. Our world awakened to life as the result of the reincarnation of the forces and energies of the moon: an exact correspondence being found in the birth of a man, whose conditions, tendencies, and environments, are the outcome of a previous existence in another body.

The spiritual Being at the basis of the world was formerly the basic essence of the moon. It is important to clearly grasp the idea of the one-ness, the unity of this spiritual root of the world, as it is the Center of Force, the Being from which all the parts subsequently grew, and developed their complexity. This unity is manifested in nature's activities, wherein the forces of all kingdoms work harmoniously, carrying out the great law of mutual helpfulness, or Brotherhood, the result of being parts of one great whole.

The life energy in a tree is a single force, which operating equally throughout, produces roots, trunk, branches, twigs, leaves, and blossoms. The mutual coöperation of these varied parts causes the tree to grow and flourish. Similarly, a man's body has many organs with various functions, which must coöperate and work in harmony to maintain health and vigor. The same life runs through all, but if one organ thinking itself separate, refuses to act, the great law of nature, mutual helpfulness, is infringed, and disease ensues.

It must not be forgotten that the basis of the whole world is *One*. As growth or evolution takes place, vari-

ous forms appear in the kingdoms of nature, which seem to be separate: nevertheless there always exists the underlying unity, within the complexity of outer objects, for all proceed from the One Life.

The "lives" which took part in the evolution of our world were divided into seven classes according to the respective stages of evolution, consciousness and merit, which they had reached on the seven globes of the Lunar chain. These "lives" are called by the Hindus, the Pitris, or "Fathers," as through them the kingdoms of nature are evolved. They are analogous to the germs in the seed, which produce the plant.

The "Lives" which are concerned with the construction of our world and of man may be roughly divided into three great classes, corresponding with the three planes of Diagram II, upon which are the seven principles.

(1.) The most developed "lives," the lunar Gods, who pass in the first round through the mineral, vegetable, and animal kingdoms, in their most ethereal and rudimentary forms, in order to clothe themselves in and assimilate the nature of the newly formed chain. They laid the foundation of the elemental kingdoms, gave the human impulse to Globe A in the first round, led and represented the human element during the second and third rounds, and provided at the beginning of the fourth round the chchaya, or the ideal shadow-forms, for the "lives" who had reached the human stage to incarnate into.

(2.) Those "lives" that are the first to reach the human stage during the three and a half rounds and to become men. Those incarnate into the ideal shadow-forms provided by Class I, and are known as the "Sons of Mind."

(3.) The laggards: the "lives" which are retarded and which will not reach, by reason of impediments in their past history, the human stage during this cycle or

round. They ensoul the forms of the lower kingdoms, and are the forces animating the organs of animal and human bodies.

The uniformity of nature's designs is an aid to the understanding of her problems, as the same method of growth is followed in the case of a world, of a man, or a growth is followed in the case of a world, of a man, or of a plant. The life germ in the seed corresponds with the first class of "lives." This force emerging from its dormant state to begin active growth, attracts and uses the "lives" in the lower class, and with their help constructs a body upon its own model. In the human stage, a higher class of "lives," the Sons of Mind, enter into evolution, and incarnate into the bodies when prepared.

The classes of Pitris arrive in regular order upon the stage of this world, and form the seven kingdoms of the world-chain. The first class enters the lowest kingdom on Globe A and conducts its evolutionary work, preparing the globe for the second class, who then proceed with their operations. The third class follows, and so on up to the seventh, each one carrying evolution to a higher point, which culminates in the human kingdom (see Diagram III.) As the first class reaches Globe A, the first elemental kingdom passes into Globe B and is followed by the others, and so on around the entire chain of globes. When the first class of "lives" reaches Globe C, the life impulse will have entirely left Globe A, and then an obscuration period for that globe commences, which lasts until the life wave has passed through the other six globes, and again awakens it; for the life impulse passes seven times through the chain of globes. The "lives" incarnating on all in succession, and each presenting a different state of matter and conditions, a vast and varied experience is acquired.

Three great classes of "lives" are the basis of the triple evolutionary scheme in nature, for they construct

the three vehicles necessary for the perfection of mankind. They are in reality three separate schemes of evolution :

- (1) The Spiritual, (the Monadic.)
- (2) The Intellectual, (the Sons of Mind.)
- (3) The Astral and Physical, (the Elemental.)

The astral and physical are coupled, because the latter is but the embodiment in gross matter of the astral.

Each of these three systems is separate and distinct, possessing its own laws, and is governed by different sets of "lives;" but in operation they are interwoven and interblended at every point. The great law underlying all their operations is that of coöperation and mutual helpfulness. Each class lends its aid to the others, and thereby advances itself.

Spiritual "lives" laid the foundations of the world and gave the initiatory impulse, remaining behind the activities of nature as the energizing cause. The Intellectual "lives" provide man with mind. They are the givers of intelligence, enabling man to rise up to and become at one with the first class, the spiritual. They also uplift and enable the third class to progress. The Astral and Physical "lives" are the nature forces used by the spiritual "lives" to build and concrete the physical body of man, and also the outer forms of the lower kingdoms. They serve to provide the vehicles through which the spiritual and intellectual "lives" gain their experience in this world. They compose the human and animal bodies, and are thus in close contact with higher lives and are guided and moulded by the will of the latter, resulting in an accumulation of experience which in some future cycle will qualify the lower "lives" to enter a higher kingdom. Thus we perceive all parts of nature giving and receiving help, and affording progress for all.

The whole scheme of evolution centers around man. He is the alpha and omega, the beginning and the end.

The collective spirituality from the moon is the force which causes the evolution of nature in this world. The most advanced "lives" passing through the globes of the earth-chain, descending from their latent spiritual state, begin to grow from within outwards and clothe themselves in material forms, producing the mineral, vegetable, and animal kingdoms, and thus thoroughly identify themselves with every part of nature. The various changes in the matter and condition of the globes are due to the activities of the "lives." As each new condition is prepared, other less progressed "lives," needing the experience offered, enter into the corporeality of the world and continue its activities. The various states of matter through which the globes pass are but the different vestures assumed by the "lives" from time to time.

At length, as the result of long ages of evolution, the human body was completed, as the climax and production of the lower kingdoms, for nature unaided could progress no further. An impulse from without was required to change this human animal into a thinking, reasoning man. The "intellectual" lives, the "Sons of Mind," now come upon the scene and endow the human bodies with mind. They provide the link which connects the Spiritual with the Physical, and this link is found only in man. The mind constitutes man an independent, responsible being, endowed with power to reason and choose. The mind of man is not the product of the mineral, vegetable and animal kingdoms, for they could construct only a body, with the brain as an organ. Nature provided, so to speak, a musical instrument, but could not supply the player who would produce harmony and melody from it.

The divine spark which entered into and illuminated these prepared bodies, was given by Beings who in previous cycles had passed through human experience and become Divine men, and were therefore capable of rend-

ering help to the less progressed. In their infinite pity they incarnate in humanity to save it from the continued practise of animal propensities which are the cause of suffering, and to elevate it to a divine state. The spirit that incarnates in man is the Christ, the Saviour. He comes to every one, and if by faith in the existence of this Christ within us we make his law a living power in our lives, He will truly save us from selfishness, giving us strength and ability to practise the divine laws of Brotherhood.

It is over eighteen million years since man was endowed with mind. During that period we have reincarnated many times, have shaped our own courses from life to life, and made ourselves what we are to-day. Being endowed with free-will, and knowing good from evil, we should learn consciously and voluntarily to adopt the good, to work in harmony with nature's great law of co-operation. Restraining the impulses of the animal body which try to dominate the mind, we should give heed to the God within, who is ever trying to guide us.

Part of man's mission is to raise the "lives" in the lower kingdoms to a spiritual state, by giving them assistance. During the future rounds of the earth, this great object will be achieved, for in the seventh race of the seventh round matter will have been purified and spiritual humanity and the world will be one Being, all its parts in perfect harmony. Each human being is an integral part of the one Being, the collective spiritual humanity. This part of man is permanent and indestructible, and will survive the destruction of all the bodies it may assume. When we realize the permanence and one-ness of all souls, the responsibility we bear to others who are in essence part of our real self is brought home very vividly.

The truth of the ancient teachings is impressed by the close analogy between the birth and evolution of a world

and those of an individual. With an individual, the operations of the triple evolutionary scheme are clearly traced. The soul of man, when entering the world for another term of earth life, evolves a physical body whose outline is moulded in accordance with tendencies acquired in previous lives. The "lives" of the four lower principles made active by the spiritual force, build the body, which, when sufficiently developed and the necessary organs prepared, is endowed by the "intellectual;" and the individual is a free-willed, reasoning being.

Two courses are open: either he can be a slave to the instincts of the body, the physical and astral "lives," gratifying the selfish cravings of the animal; or he can follow the inner voice of the spirit which is ever trying to lead him to recognize the great law of nature, the practice of coöperation, and helpfulness to all creatures. If helpfulness becomes the dominant impulse, he assists the lower "lives" to progress,—not only those with which he is in direct bodily contact, but by the force of his purified and unselfish will and thought he aids the elemental kingdoms by guiding them into harmony with the great law.

The whole of nature, visible and invisible, is epitomized in man. Nature is the expression of man on a large scale; he moulds and fashions it by his will and thought. On this fourth globe, D, spiritual force is engulfed and obscured in concrete matter and forms; it is the will of man which must cause spiritual harmony to reign over the material discord. As man's will works in unison with the divine will, harmonious coöperation is introduced in all departments of nature.

Man's true position in life cannot be fully grasped until this triple nature is recognized. The three lines of evolution are separate, but yet closely interwoven in operation. Man is essentially divine, but during earth life his divinity may be so deeply engulfed in physical desires and appetites as to be practically impotent. Dur-

ing a long series of incarnations, he learns to extricate himself from the thralldom of the animal instincts and to follow the guidance of the soul. In proportion as this takes place, he becomes a divine being, able to exercise great powers for good upon his surroundings.

The world is man's schoolhouse: he is acquiring self-control to curb the selfishness of the animal:—for man is an animal with a human soul. Daily occupations which seem so trivial and irksome are the opportunities we enjoy for learning to train these animal tendencies. The necessity for gaining bodily subsistence often determines our calling; but its specific nature is of very little importance, being only a means to an end, and that end the building of character by allying our will with the divine will. The lessons of life often come through hardship and suffering, the retribution for our previous selfish indulgences. If we have profited by these lessons, when similar temptations assail us we shall have acquired sufficient self-control to exercise the necessary restraint and avoid the repetition of the offence, and finally eliminate the very desire to offend.

Man's true position in life is his one-ness with the whole world and with humanity, for all are inseparably bound together. Actions should be moulded upon this great fact, leading the thoughts and desires into perfect harmony with the great law of nature, the practise of brotherhood and helpfulness towards all creatures, because they are his very Self.

SCIENTIFIC ACHIEVEMENT RIDICULOUS.

The English scientists have partially reduced our solar system to a machine, and assigned to Deity little less than the duty of squeezing heat from the sun or stocking it with aerolites. Such theories are made for sale and not for science.

Cape Whiteham.

ZOROASTER'S MINOR TESTS.

Translated from the German of J. Kerning.

BY T. R. PRATER.

THE disciples of a departed mystic came to Zoroaster and asked that he accept them as his pupils, and instruct them.

"I may accept you," he replied, "but you must first submit to a few minor tests, that I may ascertain whether my teaching will be suited to you."

He then led them into a room where they beheld many curiously wrought vases, each containing some different material.

"Which of these vases has the greatest value?" he asked. "I will leave you for a time, that you may have leisure to examine them; but I request that you do not express your opinions to each other."

On returning, Zoroaster asked each for an answer. Pointing to a vase the oldest disciple said: "This is a great curio. It appears to belong to the age of the great Kikao, who is said to have lived in this vicinity. Notice the pentagon; the curve of the neck; the large opening at the mouth—yes, Master, this is the choicest in the collection."

Another said: "I give this vase the preference. Not by age or history should we estimate the value; but in any true art exhibition *this* is deserving of the prize. Observe the form; it follows the strictest rules of proportion; how beautiful in outline, yet the lines appear to be as irregular as though shaped by the hand of nature. I am confident that this is the most valuable vase."

The disciples gave their opinions each according to his proclivity or education, or to what he thought would be acceptable to the teacher. There remained but one

who had not expressed his views. Zoroaster asked the cause of his silence.

He replied: "My opinion is not along scientific lines and I have not the courage to offer it."

"Nevertheless, let us hear what you have to say," said Zoroaster encouragingly. "Well then, the vase which serves its purpose best is the most valuable."

"You have answered well," replied the teacher. "The value of any object should be determined by its usefulness. I will further test your discrimination."

He led them into a chamber where many loaves of bread were on a table, which were different in color and quality, from the whitest and finest to the darkest and coarsest. "With what kind of bread should a wise man nourish himself?" Zoroaster asked.

One of the listeners answered immediately: "A wise man nourishes himself with the darkest and coarsest bread. He is above all craving of the appetites and limits himself to the smallest amount. This gives him independence and freedom." Another replied: "A wise man is worthy of the finest and whitest bread. Nature has given these blessings that we may enjoy them, and none deserves them more than the wise." A third said: "The nourishment of a wise man should consist of a mixture of the finest, the medium, and the coarsest bread; this is the best food as it symbolizes the three aspects of the basic element." A fourth continued: "Two is the basic number, because from two a third is always generated; hence the nourishment of a wise man should contain the finest and the coarsest bread, that from these two the third, perfection, may be generated."

Turning to him who had been last questioned about the vase, Zoroaster asked: "And you: have you no opinion to offer on the question of bread?" "In this case my opinion is not unbiased," the disciple replied, "because it is based on your comment to my previous answer. I

observed that you have a large field of barley near your house; and that among the different kinds of bread before us there is also barley bread. I am, therefore, of the opinion that the bread made of grain that the wise man has raised himself is for him the most wholesome."

"Again you have answered well," said Zoroaster. "He who nourishes his body and soul with the food which is most wholesome has solved the riddle of life."

"I will test your discrimination once more."

He requested all to follow him into another room where a number of pans were filled with beans which varied in size, color and form. "Which beans are the best?" he asked.

Each pan was examined in turn. At last one of the disciples said: "The white beans are the best, for white is the color of light and purity." Another exclaimed: "Look at this kind: a color like gold! These are the best." "I give these dark ones the preference," said the third. With one exception all answers were similar in tone.

"And your opinion?" queried Zoroaster, of him who had always answered last. "In view of the answers already given my opinion seems to me to be rather childish," he replied. "I think the best beans are those which may be cooked the softest."

"I object to his answer," said one of the applicants for discipleship. "What of the beans which are cooked so soft that they are broken into small pieces?"

"Let him who last answered reply to the objection," said Zoroaster. The disciple replied: "Should the beans break up into small pieces the material will be present though the form be lost, but even this may not occur; it depends upon the cook."

"Your judgment is good," said Zoroaster; "your fellow-pupils are too learned or are beyond the possibility of learning from me. I therefore advise that they seek

another, who can teach them, or to go where their knowledge will be of use.

"But you may remain with me," Zoroaster continued, "you will attain to wisdom without knowing how it came about, for your Soul is free from the art of the smatterer or the word-spinner."

CREED RECEIVED BUT NOT BELIEVED.

The Rev. Samuel D. Carter of New York City has given out a statement of his views in regard to the Westminster Confession of Faith, which is liable to create a sensation all through the Presbyterian Church. "It is important," he says, "to rid the Church of a bad creed, but still more important to dispel from the minds of men the very gloomy ideas of religion which go with the old creeds, and most of all, the dreadful dogma of endless torment which has created such intense suffering." Then referring to the story in "Lorna Doone" of robbers tossing a babe from one to another who caught it in sport upon the point of his pike, he remarks: "We call these men fiends, but they were bright angels and seraphs compared with a God who could send millions of infants to eternal torments. Every fibre of my moral being rises up against this God-dishonoring theology.....What must the people think of the ministers if they accept this God of the Confession; what must they think of them if they do not accept him, but solemnly affirm that they do in the act of ordination? A sham theology is sure to make a sham religion, and a sham religion is sure to lead to the horrors of the Roman Empire and the French Revolution,—the eruption of the Unman volcano, most dreadful of all. It has been well said: 'Repelled light becomes lightning.' "

"To retain an antiquated creed, false with this special kind of cruel falsehood, is peculiarly shameful and monstrous."

THE STATUES OF THE GODS.

BY KENNETH SYLVAN GUTHRIE, PH.D., M.D.

I saw the statues of the Gods appear
In white procession at the midnight hour;
No sound they uttered that my sense could hear,
But walked into my life with power.

Before that time I never felt Them near
But when some dream usurped my reason's throne;
When, unforeseen, some grief had drawn a tear,
Or Chance some wind from Heav'n to me had blown.

But since that hour I meet Them everywhere,
In public place as well as privacy:—
I find One waiting on my chamber-stair,
And feel One pass me on the gallery.

One day it is Apollo with his lyre
Who, mute and motionless, stands by my side;
Next day 'tis Juno near me vents her ire,
And grieves my soul with her celestial pride.

On some full moon I see the Egyptian Sphinx
In every landscape that may meet mine eyes;
I feel that sighing Memnon through me thinks,
And calm Osiris mocks at human lies.

Through every house I see Cathedrals peer,
Each Quirinal some Vatican reviews,
Each book seems ikon of some inner sphere,
Each robe shows Joseph's garment's many hues.

Some days through all I see the Buddha gaze,
Serene and solemn, ankleted with gems:
Then Wotan thunders through my darksome days,
And all my deeds seem fateful stratagems.

These are the ghosts that haunt my pilgrim Soul,
Within whose precincts an Olympos reigns;
These Presences give sacramental dole
Unto the cadence of mysterious strains.

Calm and impassive, chiselled from white stone,
Yet every midnight their procession glides;
And I will follow them until I've known
The Temple-hall from which They rule the tides.

And I will find me chisel, axe, and saw
Wherewith an entrance to Their Shrine to force,
To see unveiled Their fundamental Law,
And seize Their halo at its secret source.

In touch with all things just and pure and true,
Sweet love their gracious and abiding guest—
Who from their own white heights grudge not to give
The sinner and the publican their due,
Nor care to judge mankind but at the best.—

W. H. Saville.

“Our life is the death of the superior beings, and our dying is to them a living.” We live their death and die their life.—

A RITUALIST ON "SMELLS."

The rector of a certain village church in England is a zealous Ritualist. He publishes a parish magazine to sustain his views. One number contains this item:

"There are only two smells in the next world—the smell of incense in heaven and the smell of sulphur in hell. Of course you all want to go to heaven, and therefore, it is your bounden duty to get used to the smell of incense while you are here on earth."

In the territory of Alaska, a large part of the provisions consists of canned materials from manufactories in the United States. Hence in this way, the natives have formed the habit of associating the idea of canning with whatever relates to the white population. Recently a phonograph was sent to one of the spiritual advisers. Desirous to please as well as to astonish his people, he exhibited it to them. A sheet was placed in position, and then rendered. It proved to be The Lord's Prayer. The Indians listened in grave silence. When it was finished, one of them pointed to the instrument, and turning to his company said: "Canned Missionary."

OUR MAGAZINE SHELF.

NOTICE.—Books, coming under the subjects to which this Magazine is devoted, will be received, and as space permits, impartially reviewed, irrespective of author and publisher.

The duty of the reviewer is to present to our readers a true and unbiased account of his charge. There will be no deviation from this principle.—ED.

THE ANNALS OF PSYCHICAL SCIENCE. It is a noteworthy fact, that, in spite of the discredit sought to be thrown on every scientist who has undertaken to investigate psychic phenomena, each passing year, sees more of them engaging in the research. The ANNALS are an important contribution to the mass of authenticated facts related to spiritualism, telepathy, clairvoyance, and xenoglossy, furnished by men of character and reputation in

various sciences, and obtained under conditions which preclude any charge of fraud. Notwithstanding the encouragement given by the ANNALS, we still ask how long shall we have to wait before these facts are generally taken up by official science and examined as other facts are, fearlessly and without prejudice, no matter to what conclusion the examination may lead.

Among the familiar phenomena of every day experience are dreams and memories; these are the subjects of several articles in the June, July, and August numbers, and are the only ones for which an explanation is attempted. As to the less known but still numerous phenomena of xenoglossy, clairvoyance, telepathy, and apparitions, well attested cases are given, but so far no explanations. The investigators very properly pass over the theories of those persons who seek to explain everything of an occult nature by intervention of "spirits," and endeavor to account for these most wonderful, incredible, but stubborn facts, by the only sane method, that they are all under law. Their words are: "find the laws and you will easily explain the phenomena." C.E.B.

PRACTICAL METHODS TO INSURE SUCCESS, by Hiram E. Butler, 127 pp., The Esoteric Fraternity, Applegate, Cal.

This little book adds one more to the number recently published, which seeks to tear aside the veil of ignorance that a false delicacy has for so long a time held before the subject of sex relations. The question of divorce, so universally discussed at the present time, shows the public mind to be active along these lines. The book under notice is, therefore, quite timely. It contains much sound advice, and many helpful rules for self-study. The successful conservator may choose between obtaining wealth, honor, and position in this world, or riches of a spiritual life. Then the method is shown of acquiring success in worldly things, if that goal be chosen.

In the first lesson is mentioned the selection and kind and quality of food. Tea, coffee, and meats, and, of course, alcoholic liquors are warned against. Appetite and passion are twins. But an objection to meat, as part of the diet, is, we believe, extreme, in our present state of development, for a vegetarian diet seems, with the Western races at least, to deprive the mind of its activity, aggressiveness, and free action.

"Disordered sensations are deceitful guides: and as sensations are generally of this character, a stoic habit of life is necessary, until all of them have been brought into harmony, so that they will report faithfully."

If success in the world is desired, self-control, health, personal magnetism, and success in business follow naturally. In the eighth lesson valuable hints are given as to careless and omnivorous reading of trashy literature, by which the mind is drilled in forgetfulness, and acquires the habit of thinking to no purpose, and of talking a great deal and seeking association with others for the sake of talking and hearing about matters of no real interest. By these pastimes, men succeed not only in passing their lives in uselessness, but the mind is brought into a condition where the bridle is thrown off all the animal propensities, so that men, as mere animals, live in and are governed by circumstances, society rulers, the imitation of the habits of others, and the psychic influence of other minds. To whom does this warning not apply? But a man who has formed the habit of orderly, consecutive and reasonable thought has the assurance of a successful career, if that be the field in which he intends to spend the powers he has governed.

Brevity and clear diction, which incite thought in the reader, make this book one of value to the student. While it deals largely with worldly success, yet it is true that the conditions are the same for obtaining success in spiritual things, if that Path be preferred. *Aquarius.*

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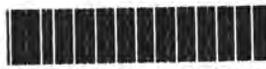
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