

THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

Philosophy, Science, Religion, Eastern
Thought, Occultism, Theosophy,
and the Brotherhood of
Humanity

HAROLD W. PERCIVAL, *Editor*

VOLUME V

APRIL, 1907 — SEPTEMBER, 1907

NEW YORK
THEOSOPHICAL PUBLISHING CO.
1907

COPYRIGHTED BY
HAROLD W. PERCIVAL
1907

INDEX.

An Omar Sonnet (poem).....	29, 147
A Visit to Zoroaster.....	46
Autobiography of a Ghost.....	58
A Motif, An Appearance and the Gavotte.....	117
Birth-Death—Death-Birth	65, 129
Blavatsky, H. P.....	72
Beliefs, The Why of Some.....	174
Breaths of the Great Love's Song.....	383
Choice Extracts and Translations—	
Hindu Cosmogony	49, 375
The Letters of a Mediaeval Mystic on the Higher and Diviner Life	218
Children, Hermetic Stories for.....	178
Culture of the Soul Among Western Nations.....	190
Celestial Language, The.....	315
Cycles	350
Charity	368
Death-Birth—Birth-Death	65, 129
Delphic Mysteries, Pythagoras and the.....	255
Existences, Plurality of.....	74
Experience and Memory.....	249
Editorials—	
The Zodiac	1
Birth-Death—Death-Birth	65, 129
I in the Senses.....	193
Personality	257, 321
Ghost, The Autobiography of a.....	58
Gavotte, The, A Motif, An Appearance and.....	117
H. P. Blavatsky.....	72
Harmony, The Science of Universal.....	30, 110, 148, 233
Hermetic Stories for Children.....	178
Heretic King, The Three Queens and the.....	333
I in the Senses.....	193
Invisible World, Kepler and the.....	262
Immortality, The Rationale of.....	204, 285
Kepler and the Invisible World.....	262
Life, The Theosophical.....	169
Life's Progression	191
Lodge Odor, The.....	299
Language, The Celestial.....	315
Love's Song, Breaths of the Great.....	383
Letters of a Mediaeval Mystic on the Higher and Diviner Life.....	218

Man's Supremacy (poem).....	100
Mason's Obligation, The.....	123
Memory, Experience and.....	249
Man a City (Republic).....	19, 101, 136, 222, 272, 355
One Thing Needful, The.....	54
Obligation, the Mason's.....	123
Our Magazine Shelf—	
The Culture of the Soul Among Western Nations.....	190
Life's Progression	191
Pythagoras and the Delphic Mysteries.....	255
Breaths of the Great Love's Song.....	383
Odor, the Lodge.....	299
Plurality of Existences.....	74
Pythagoras and the Delphic Mysteries.....	255
Personality.....	257, 321
Queens, and the Heretic King, the Three.....	333
Republic (Man a City).....	19, 101, 136, 222, 272, 355
Rationale of Immortality.....	204, 285
Sepher Ha-Zohar.....	8, 86, 155, 237, 303, 344
Science of Universal Harmony.....	30, 110, 148, 233
Sign of Urirel, The.....	183
Stories for Children, Hermetic.....	178
True Noblemen (poem).....	71
Theosophical Life, The.....	169
Truth (poem)	177
Urirel, The Sign of.....	183
Why of Some Beliefs, The.....	174
Where Dwelleth Truth (poem).....	154
Zodiac	1
Zohar—Sepher-Ha.....	8, 86, 155, 237, 303, 344
Zoroaster, A Visit to.....	46

Man was circular before he came into the physical world. To come into the physical world he broke through his circle, and now in his present state he is a broken and extended circle—or a circle extended to a straight line. But man may again become a conscious circle or sphere by following the path of his occult spiritual zodiac.

THE ZODIAC.

THE WORD.

VOL. 5

APRIL, 1907.

No. 1

Copyright, 1907, by H. W. PERCIVAL.

THE ZODIAC.

XIII.

IN the present article an attempt will be made to outline the position of the head and trunk of the physical body within its zodiac, so as to show how the physical body is an elongated circle or sphere, and how along the circle are situated the organs or parts which indicate the signs of the zodiac.

Man has passed through many changes of form since the beginning of involution into matter. In his physical body are preserved the forms he has passed through. In the beginning the form of man was spherical, as in the first round and in the first race of the fourth round, in which round and race were outlined in idea all that was and is to take place in the following rounds and races. This spherical form is represented by the head. The head of man contains the idea and images of all the forms and organs which are developed into functional activity in the entire body. The head is characteristic of the sign aries (♈), absolute consciousness, which, although distinct in itself, yet includes all there is and all there will be in the body.

In the second and third races of our fourth round the body

of man changed from a form like that of a crystal sphere, and, becoming elongated, presented the appearance of a transparent, opalescent, oval or egg-like form, in which there appeared an elongated loop, something like the filament within an incandescent electric-light bulb. Around this loop matter condensed and solidified into what later became our physical body. These were the bodies of double-sexed beings, of which mythology and ancient writers have preserved a record. This loop was a double spinal column, but as the race became physical one side of the loop was dominated by the other, and finally became inactive as a spine, but remained as the digestive tract and the organs connected therewith.

In those early times double-sexed humanity did not live on food, as does present mankind; their food was taken in through the breath and from the electrical forces of nature. These early beings, though physical, were able to move through the air without walking. They generated through the double spine an electrical energy, which enabled them to move and perform other operations in the world, such as the control of material bodies and of the forces of nature. To get an idea of the nature and form of this loop, we may imagine two human forms standing face to face as one form; then the spinal columns would be like the loop referred to. As one of the spines became inactive, these beings used the legs, which they had formed, as organs of locomotion. So man gradually assumed his present form and became a being of one of the now existing two sexes.

The signs of the zodiac were then, and are now, corresponded to him, as shown in Figure 31, a phase of which is given in some of the ordinary almanacs.

In Figure 31 the full figure of a man is given, showing his relation to the signs of the zodiac in the parts of his body. The signs from aries (♈) to libra (♎) are related to the foreparts of the body from the head to sex, and from libra (♎) to pisces (♐) the lower signs are related to his thighs, knees, legs and feet. Those signs which have a divine use are now lowered to the locomotory use of man, and to his functional activity on the earth; but when the functions are raised these are the divine signs which make a complete whole of the broken circle, which is indicated by the spinal column.

But man still possesses the circular zodiac within his body; that is, the occult zodiac, and the zodiac to be followed by the one who desires to attain immortality—a state of continuous,

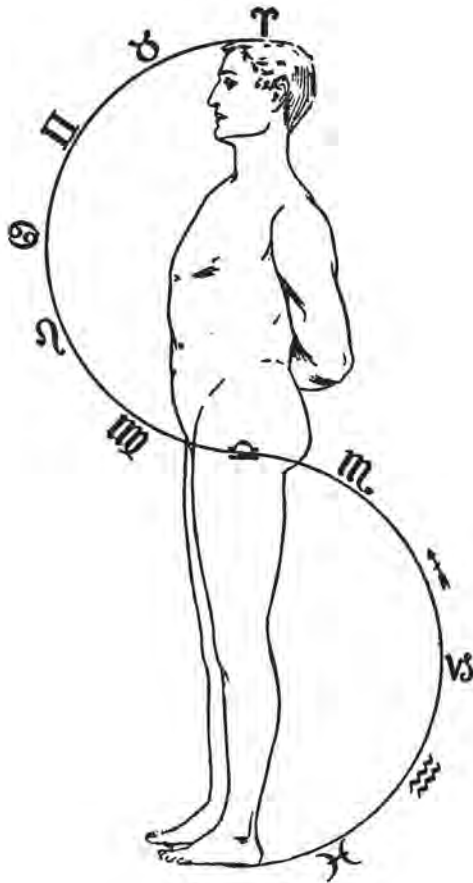


Figure 31.

undying existence. This circular zodiac begins with the head and puts forth at the neck, from which the œsophagus extends to the stomach, and continues as the entire length of the alimentary canal. Along this tract there is a fine line or chord which is situated partly on the outside of the canal running lengthwise. This acts as one of the spinal chords in the present, potentially, dual being. This line is, however, usually broken at its lower end, but a connection without a break can be made with the gland of Luschka, which is situated at the extreme end of the spine (coccyx). From this gland proceeds the terminal filament, which is the central and only one of the many nerves comprising the cauda equina. This terminal filament passes through the coccyx and the lower vertebrae up to the lumbar region (small of the

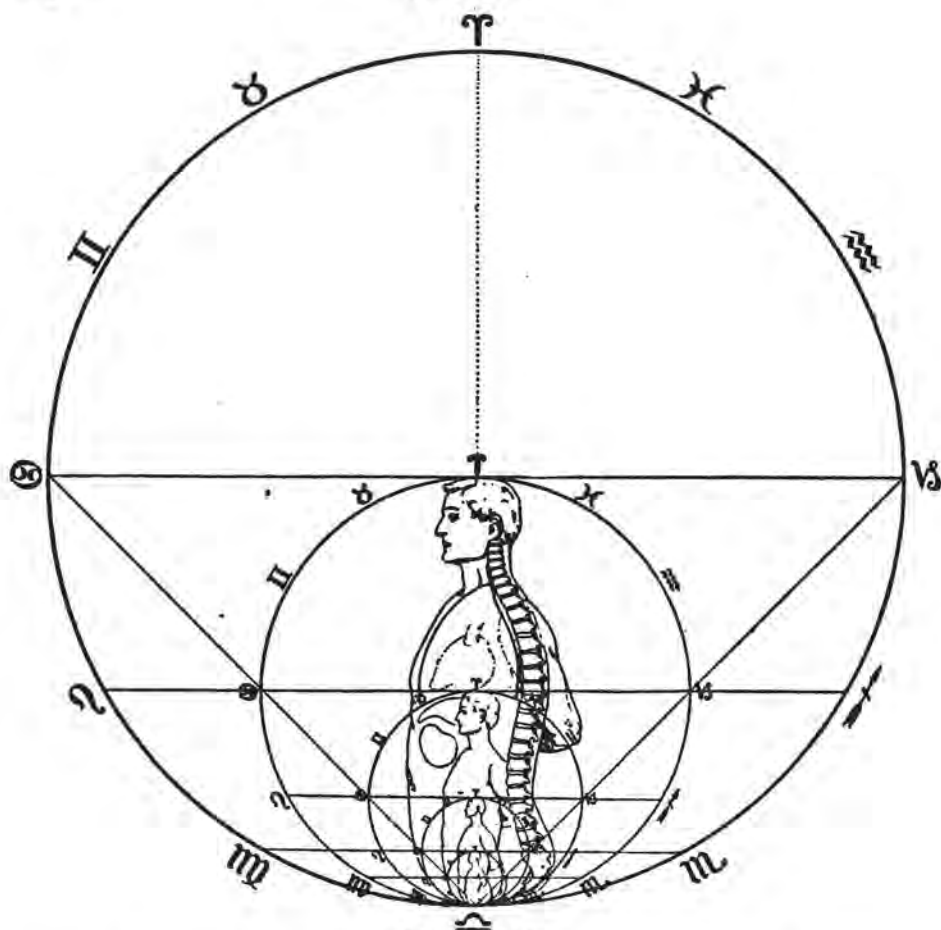


Figure 32.

back), and there connects with and enters the spinal chord. The spinal chord does not extend below this point. The spinal chord then passes upward through the dorsal region, the cervical vertebrae, thence through the foramen magnum into the skull, and completes the round of the body.

Figure 32 shows an absolute zodiac containing four zodiacs. In each of these four zodiacs an outline of the profile of the human head and torso is given. The front of the body faces the signs from aries (♈) to libra (♎) by way of cancer (♋), and the back of the body is from libra (♎) to aries (♈) by way of capricorn (♐). Beginning with the throat, an outline is given of the oesophagus, stomach, alimentary canal, and the organs lying along this tract down to libra (♎).

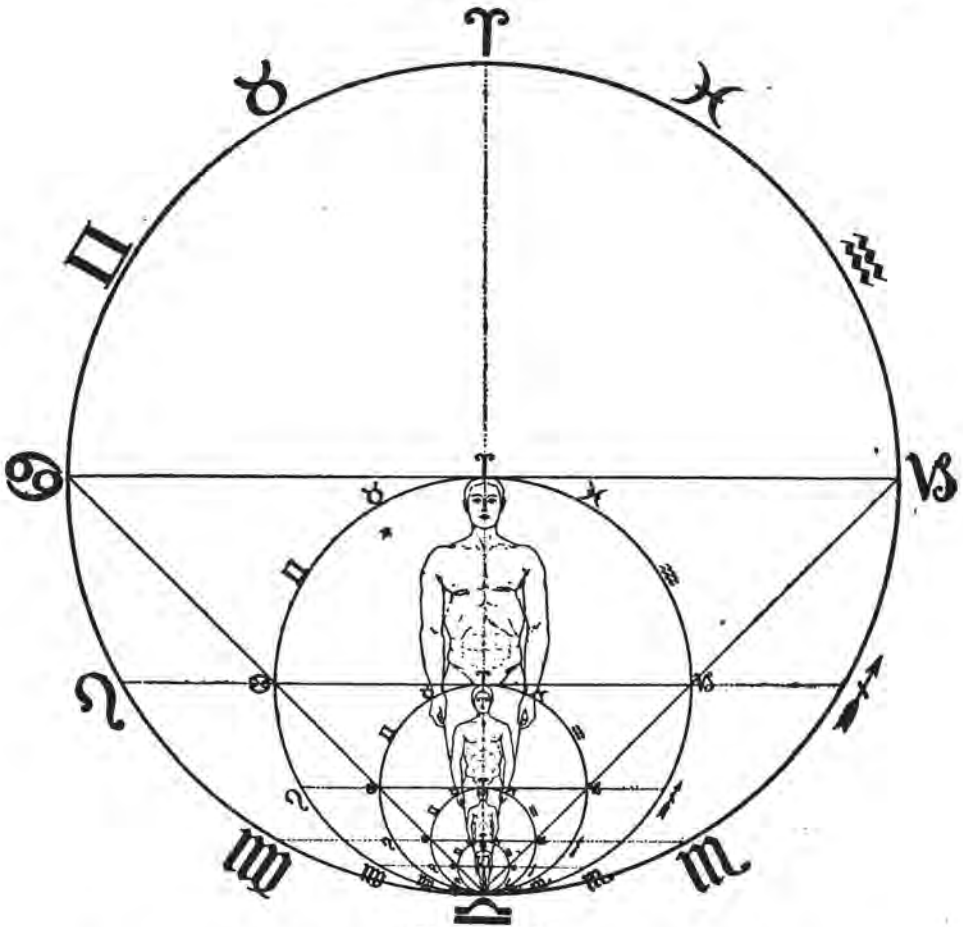


Figure 30.

Taurus (♉) marks the genesis, or beginning, of the tract at the throat; gemini (♊) indicates the œsophagus and bronchi; cancer (♋) the part at which the bronchi approach the aorta and heart, in line with the œsophagus; leo (♌) the stomach and solar plexus; virgo (♍) the vermiform appendix, ascending colon, the womb in woman and prostate gland in man; libra (♎) the descending colon and organs of sex. From this point the ascent of the body begins.

Scorpio (♏) is represented by the gland of Luschka. The terminal filament extends from the gland of Luschka, which is at the extreme end of the spine, through the spine to the beginning of the spinal chord, which is in the small of the back, and

which region indicates the sign sagittary (♐). Capricorn (♑) is that region of the spine which lies directly behind the heart. Aquarius (♒) is the region of the spine between the shoulders and the cervical vertebrae, and pisces (♓) are the cervical vertebrae to the foramen magnum, thus completing the cycle.

As in Figure 30, in our last article, we shall again call the five zodiacs, beginning with the largest, respectively, the absolute zodiac and the spiritual, mental, psychic, and physical zodiacs; but, whereas Figure 30 deals with the ordinary physical man from birth to death and outlines his period of devachan, or heaven, Figure 32 deals more particularly with the outside spiritual zodiac—the circular or regenerative zodiac of immortality. This in no way conflicts with the change of signs in the parts of the body, but rather shows how certain of the signs may be changed from their physical to the divine nature; as, for instance, in Figure 30 the horizontal diameter intersected the middle portion of the body of the man from cancer (♋) to capricorn (♑). This dividing line crosses his heart, and whereas the inverted right-angled triangle formed with its horizontal line from cancer (♋) to capricorn (♑) and the sides meeting at the point of libra (♎) at the feet (in Figure 30) that this lowest point is at the point of libra in the body, which is at the place of sex, as this is the lowest point of involution and the beginning of evolution (Figure 32).

In the spiritual zodiac it will be noticed that the middle point of the figure is the heart, and the horizontal diameter line extends from cancer (♋) to capricorn (♑), and that this line, extended, forms the horizontal line of leo-sagittary ($\text{♌}-\text{♐}$) in the absolute zodiac, thus showing that the heart of the spiritual man, which begins with breath and ends with individuality, is on the line of leo-sagittary ($\text{♌}-\text{♐}$), which is life-thought of the absolute zodiac. The mental man is contained within the spiritual man; his head reaches to the heart of the spiritual man and his body extends to libra (♎), as do the bodies of all the four men.

Within the mental man stands the psychic man, whose head touches the heart of the mental man, which is at the solar-lumbar plexuses of the spiritual man, which is the limit of the signs leo-sagittary ($\text{♌}-\text{♐}$) of the spiritual zodiac, as the head of the mental man was limited to leo-sagittary ($\text{♌}-\text{♐}$) of the absolute zodiac.

The figure of the physical man, the smallest man, reaches

the heart of the psychic man, which is the sign cancer-capricorn ($\var�$ - $\var�$) of the psychic man and leo-sagittary ($\var�$ - $\var�$) of the mental man, and limited to the signs virgo-scorpio ($\var�$ - $\var�$), form-desire, of the absolute zodiac.

This little man is in this occult zodiac as a germ. Its sphere is limited to the sex organs of the spiritual man, which is the solar plexus and lumbar region, life-thought, of the mental man and the heart of the psychic man.

The left side of the inverted triangle of each zodiac in Figure 32 is represented by the threefold line which lies outside along the alimentary canal. This line, or channel, contains the psychic germ of reproduction. It begins its descent into the lower portion of the body at the sign cancer ($\var�$) at any of the zodiacs, and thence descends to the sign libra ($\var�$). Thence it begins its ascent along the line libra-capricorn ($\var�$ - $\var�$), which, in the body, is indicated by the spinal column. When this germ has reached its lowest point—prostrate gland and sacral plexus—if immortality or a knowledge of the higher life is desired, it then begins its ascent upward through the spine after having made contact with and entered the gland of Luschka.

The Figures 30 and 32 should be studied together, but each from its own standpoint. The figures will suggest and reveal infinitely more than any description can concerning the relationships existing between the physical, psychic, mental, and spiritual man, with the absolute zodiac.

Of kin to the so incalculable influences of Concealment, and connected with still greater things, is the wondrous agency of *Symbols*. In a Symbol there is concealment and yet revelation; here therefore, by Silence and by Speech acting together, comes a double significance. And if both the Speech be itself high, and the Silence fit and noble, how expressive will their union be! Thus in many a painted Device, or simple Seal-emblem, the commonest Truth stands out to us proclaimed with quite new emphasis.

—Diogenes Teufelsdröckh in Thomas Carlyle's *Sartor Resartus*.

THE SEPHER HA-ZOHAR;

OR,

THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references, and expository remarks.

BY NURHO DE MANHAR.

INTRODUCTION.

THE LILY.

THE students of Rabbi Simeon were assembled together and sitting in silence, waiting for the master to begin his discourse. At length Rabbi Simeon spake, and said: "As a lily amongst the thorns." This word lily, what doth it mean and symbolize? It symbolizes the congregation of Israel; and as lilies are either red or white in color, so the members of this congregation are divided into two classes, distinguished by their rigorous justice and uprightness, or by their gentleness, kindness and compassion. These are environed about with thirteen ways or degrees of mercy, as the lily has thirteen leaves surrounding it on all sides. Furthermore, intervening between the first and second Elohim or Alhim, mentioned in Genesis, are thirteen words corresponding to these thirteen leaves of the lily and the degrees of mercy surrounding the congregation of Israel. The divine name Alhim is mentioned again, and wherefore? In order to show the symbolic meaning of the five strong leaves which surround the lily, the occult meaning of which has reference to the five ways of salvation, corresponding to five gates of mercy. Respecting this mystery of five, it is written: "I will take the cup of salvation," which is the cup of blessing, and which must stand or repose upon five fingers only, similar to the lily supported and sustained by its five strong leaves. For this reason the lily symbolizes the cup of blessing, as there are five words between the second and the third Alhim

mentioned in the Book of Genesis. One of these words is A U R, meaning light. This light was treated and became enclosed as an embryo in the *Berith*, or covenant, and, entering into the lily as a principle of life, made it fruitful, and this is what is called in Scripture "fruit tree, yielding fruit whose seed is in itself"; and as this life principle, entering into the *Berith*, caused itself to become manifested in forty-two kinds of second matter, so has it produced the *Shemhamphorash*, the great and ineffable divine name of God, composed of forty-two letters, which operated in the creation of the world.

THE REDEMPTION OF HUMANITY.

Rabbi Simeon spake again: "The Flowers appear on the earth." By flowers is signified the appearance of created beings on the earth. When did they appear? On the third day, when it is written: "The earth first brought forth." Then the flowers appeared on that day. "The time of singing or of commingled voices and cries and noises is come," indicates the fourth day of creation, in which took place the excision of the *Aretzim* (the terrible one, or demons). For this reason the word *Moroth* (lights) is found without V and written M A R Th, meaning curse, or malediction. "The voice of the turtle" refers to the fifth day, when it is written: "The waters brought forth abundantly, and etc.," for the generation of created beings. On the sixth day it was said: "Let us make man," who in after-time would say: "Let us hear, before let us do or make." "In our land" is meant the Sabbath, symbol or type of the land of life, the world of spirits or souls, the world of resurrections or rising up to a higher life. "The flowers" were the fathers or pitris whose souls pre-existed in the Divine Thought, and, entering into the world to come, became concealed and hidden therein. From thence they came forth, becoming incarnated in prophets of truth. When Joseph was born they were concealed and unrecognized in him, and when he entered into the holy land he presided over them and ruled there; so then they became known. When did this occur? To this question Scripture gives answer: when the Iris, or rainbow, first appeared in the world. Then was the time of the excision or cutting of the brutal and savage and sinful from the face of the earth. Why, then, did they not perish? Why were they preserved? Because the flowers then

appeared on the earth. If they had not appeared, they, the brutal and sinful ones, would have become extinct and the world would have ceased its existence. Who, then, established the world and caused the fathers to appear? It was the voice or cry of the *little ones*, or students of the law, and it was owing to them that the world now subsists.

EXPLANATORY NOTES AND REMARKS.

In these two first sections of the introduction to the Zohar are abstruse intimations and references to the doctrine of Light, which enters so largely as an element in the systems of ancient Eastern philosophy, especially that of the Persians, with whom the Jews had at one time such intimate relations. Light is the primal emanation of the Divine, from which and by which all things visible and invisible have originated. From out of that Light have they all come forth, and into it will they return when the great drama of existence is completed and the tragedy of life comes to an end. Meanwhile the Light that enlighteneth every man that cometh into the world to play each his or her part, is accessible to all, irrespective of artificial conditions or the distinctions of human society. Upon our own measure of receptivity of it depends our inner development and evolution to higher planes of life; of loftier, clearer and more accurate views of truth that free us from the influence of external contaminations by purifying and spiritualizing the animal or lower nature within us. It is the one heritage common alike to king or peasant, noble or ignoble, learned or illiterate, rich or poor, and he who is endowed with and knows most of it ranks higher in the scale of existence and approximates nearer and closer to the Divine, in whom we all live and move and have life, whether we use it for the good and happiness of others or trifle and fritter it away as foolish spendthrifts who are ignorant of the value and worth of money. It was this Light that the great German, Goethe, in his last words, craved and desired: "Light! More Light!" And this is the Light that Rabbi Simeon refers to all through the pages of this remarkable book, in which we shall meet with many allusions to it of great interest, both to the general and the theosophic reader. Kabbalists affirm that there were thirty-two Alhim engaged in the work of creation as executors of the divine will. They correspond to the Dhyān Chohans

in Hindu philosophy. By the lily, with thirteen leaves, is occultly meant the twelve avatars, or incarnations, of divine messengers, six of whom are Cabiri, ministers of karmic justice for the chastisement of nations; and six of them are Messiahs; their emblem is a lily, whose color is white, as seen in ancient paintings of The Annunciation, in which the Angel Gabriel holds a lily in his hand. The thirteenth is their great chief and lord, by whom they have been trained and commissioned and sent forth on the great work of spiritual enlightenment of the nations. In Eastern philosophy he is known as the "Great Sacrifice," the "Silent Watcher," who will not vacate his post until the last scion of humanity, agonizing and struggling with its weakness and infirmities to overcome self and accomplish its destiny, finds its way to him at last. We have also here hints of the state of mankind in its primary stages, when the cry of the Atzerim, the terrible or terrorizing ones, resounded on the earth, and which lasted until the *fathers*, or divine teachers, came and led humanity on to the upward track of light and civilization. Then the world became steadied or established, and students of the divine law of the universe and of the divine government of humanity became numerous, their voices and teachings going out unto the ends of the world; and then, as it is written: "Great was the company of the preachers" of truth and righteousness.

By the "little ones" are meant student initiates, of which class St. Paul was one. Before his initiation his name was called Saul, but after his initiateship he became known as Paulus—the little one. There are various other expositions of these two sections by Kabbalists, but so abstrusely worded and expressed in metaphysical terms and language that none but those who have a wide and extended knowledge of Hebrew and its cognate language would be able to understand and appreciate them.

For greater elucidation and a clearer understanding of the Briatic or creative Alhim, we give them in their order as set forth in Kabbalistic writings:

(1) In the beginning Alhim created. (2) And the spirit of Alhim hovered or brooded. (3) And Alhim said: "Let there be light." (4) And Alhim saw the light. (5) And Alhim divided between the light. (6) And Alhim called the light *Day*. (7) And Alhim said: "Let there be a firmament." (8) And Alhim made the firmament. (9) And Alhim called the firmament *Heaven*. (10) Alhim said: "Let the waters be gathered to-

gether." (11) Alhim called the dry land *Earth*. (12) And Alhim saw it was good. (13) Alhim said: "Let the earth bring forth." (14) And Alhim saw it was good. (15) And Alhim said: "Let there be lights." (16) Alhim made two lights. (17) And Alhim placed them in the firmament of the heavens. (18) And Alhim saw it was good. (19) Alhim said: "Let the waters bring forth." (20) Alhim created the whales. (21) And Alhim saw it was good. (22) And Alhim blessed them, saying: "Be fruitful and multiply." (23) Alhim said: "Let the earth bring forth." (24) Alhim made the beasts of the earth. (25) And Alhim saw it was good. (26) Alhim said: "Let us make man." (27) And Alhim created the man. (28) In the form or image of Alhim created he him. (29) Alhim blessed them. (30) Alhim said: "Be fruitful and multiply." (31) Alhim said: "Behold! I have given to you." (32) And Alhim saw all that he had made.

The English equivalents of the thirteen words intervening between the first and second Alhim are as follows: The heavens, the earth, earth was Tohu vabohu, darkness upon face, abyss (or great deep) Spirit. The five words between the second and third Alhim are: "Hovered, upon, face, waters, said."

The expression, "Congregation of Israel," in the first instance, refers to the first born sons of Light, or, as they are termed in the Book of Job, the morning stars, who, along with the Sons of Alhim, sang their song of praise at the creation of the world. In an extended sense, it includes the true children of Light who have attained unto the Divine Life.

THE OCCULT ORIGIN OF ALHIM.

Rabbi Eliezar spake, and said: "Lift up your eyes on high and behold who hath created these." Lift up your eyes on high. Where? To the place whither all eyes are turned. There is the *pathakh azeen*, or opening of eyes. There you will recognize the mysterious Ancient One who created these and is the object of research. And who is he? It is Mi (who) that is called the summit of the heavens above, for all things exist by his will. Because he is the object concealed and invisible after which all seek. Therefore is this mysterious being called Who (Mi), and beyond him search in vain. But at the other extremity is another being known as What! (Mah). What distinguishes the one from the other? Mi (who), the concealed and hidden One, is

he whom all created beings are seeking to know, but after all their efforts and endeavors, by the gaining of knowledge, they only come at last to Mah (the what). Then, what do we know? What understanding of him have we? What have we found out or discovered? Truly, all is mysterious, as at first, and this is what the Scripture refers to where it is written: "*Mah (what) I take thee to witness.*" "*Mah (what) shall I liken thee to?*" When the temple at Jerusalem was ravaged and destroyed there was heard a voice crying aloud: "*What shall I testify concerning thee?* For from the beginning of creation have I testified to thee." Also, is it written: "*I call heaven and earth this day to record.*" "*Mah (what) shall be likened unto thee.*" "*I will crown thee with crowns of holiness and make thee to rule over the world.*" So that it shall be said: "*Is this the city called Beautiful, etc?*" "*This is Jerusalem, the city most compacted in beauty.*" "*Mah (what) shall equal thee?*" That is, it shall ascend on high, where thou art sitting, and even as thou observest below, the holy people do not now enter the holy city; so I say unto thee I will not ascend there until thy people have entered into thy walls below. Let this console and comfort thee. I will not ascend until, under the form of Mah, I become like thee in all things. If the overflow of thy afflictions be like that of the sea, and if thou say there is no healing or remedy for thee, thou thinkest wrongly. Mi (who) shall heal thee? This is the highest scale of the mystery—the mystery of the being upon whom dependeth all things. He shall heal and strengthen thee. Mi of the heavens above is the highest pole, Mah of the heavens below is the lower pole, and the heritage of Jacob stands between these extremities of the heavens—Mi (who) and Mah (what). This is the meaning of the words "*Who (Mi) created these?*"

Then Rabbi Simeon, interrupting, spake, and said: "Eliezar, my son! cease thy interpretations of the words, for a profound mystery is about to be revealed, which the children of the world know nothing of, even unto this day." Rabbi Eliezar obeyed, and ceased speaking.

Rabbi Simeon for a moment was silent, and then said: "Eliezar, my son, what is the meaning of Aleh (these)? If thou sayest it includes the stars, constellations and other heavenly bodies which are visible and seen always to the eye of man and have been created by Mah, as it is written, "*By the word of God*

the heavens were made." Aleh (these) cannot refer to things invisible, but to those that are seen. The mysterious meaning of the word was revealed to me one day that I was standing by the seashore, when Elijah, the prophet, suddenly appeared and said unto me: Rabbi! knowest thou what Aleh (these things) means? And I answered and said it means the heavens and their hosts, the work of the Holy One, blessed be He, which it behooves every man to study as it is written: "*When I consider the heavens the work of thy fingers, etc.*" "*Oh, Lord, our God, how excellent is thy name in all the earth!*" Rabbi! said Elijah, this word is an occult word, and was revealed and explained in the heavenly college thus. When the Most Secret One wished to reveal himself, He first created a point, and it became a divine Thought, in which were the ideas of all created things and forms of all things, and also that holy, glorious Light wherein was the Holy of Holies—a structure of magnificent and lofty dimensions, the work of that divine Thought and the beginning, or cornerstone, to this structure, hidden and concealed in the name as yet ineffable and known only as Mi (who), who wished to manifest itself and to be called by a name and become arrayed and clothed with a precious and resplendent garment. He therefore created Aleh (these things), which then became a part of the divine name; for these words, joined and associated together, form Alhim, which is composed of Aleh (these things), and Mi reversed and which existed not previous to this conjunction.

To this mystery the worshippers of the golden calf alluded when they cried: "Aleh is thy God, Oh, Israel! As on the work of creation, Mi remains conjoined with Aleh (these), so in the name Alhim they are always inseparable. And by reason of this unity the world abides as it is. Having thus spoken, Elijah disappeared, and I saw him no more. It is from him I learned the meaning of this mystery of Mi, Aleh and Alhim."

Rabbi Eliezar and the rest of the students went, and prostrating themselves before their master, said: "If we had come into the world only to hear and understand the meaning of these words, we should be satisfied." Rabbi Simeon then commenced speaking again, and said: "Thus the heaven and all its hosts have been created by means of Mah, for it is written: "*When I behold the heavens, the work of thy fingers, etc. Oh, Lord, our God, Mah (what) thy name is excellent in all the earth.*" Thou who hast set thy glory above the heavens, signifying and refer-

ring to the ascension of Aleh in Mi, after creating one for the other and forming one name. Thus mean the words berashith, bara. Alhim, God, in the beginning created Alhim. This junction of the two words being effected, the mother lent the daughter her garments of splendor and arrayed her in her jewels; and when was this? When all the males appeared before Alhim (God) as it is written: "*All the males, three times a year shall they present themselves before the Lord, Alhim.*" Alhim is here called Adon, or Lord, as it is written: "*Behold the ark of the covenant, Adon of all the earth.*" So the H from Mah, representing the female principle, went forth and was replaced by I (representing the male principle) from Mi, and thus Alhim is formed. This is the signification of the words "*When I remember Aleh, I pour out my soul within me.*" "*I have remembered this and have shed tears.*"

That the letters, emanating one from the other, might produce Aleh and then form Alhim, according as it is written: "*I will bring them down from on high into the house of Alhim below,*" in order to form an Alhim like Alhim above. How? By songs and thanksgiving. Rabbi Simeon ceased speaking, and his son, Rabbi Eliezar, exclaimed: "My silence has resulted in the building of a temple above and a temple below, and the old proverb has been realized—'if speech is worth a shekel, silence is worth two.' If my speech was worth a shekel, my silence was worth two; for I have learned that two worlds have been created—the heavenly and the earthly—at the same time."

Rabbi Simeon spake again: We will explain the words following those which have been quoted and explained: "*That bringeth out their host by number.*" There are two personalities inferred, viz.: Mi and Mah—the one above, the other below. That above says "*Bringeth out the host by number.*" It must be confessed there is none like unto him, yet is he who bringeth forth bread from the earth, though below, one and the same. By *number*, amounting to six hundred thousand, "who stand together as one man." "*He calls them by name.*" If you say by their own special name, He calls them. It is not so, because Aleh had not as yet entered into the divine name, and He was only known as Mi, and was then creating things in their own nature, and at the same time hidden and concealed in him. But as soon as Alhim was formed, as stated before, from Aleh, Mi, then, by virtue of this name, he created the universe. This is the

meaning of the words: "*He called by the name,*" his name. "*By the greatness of his might*"; that is, by the divine will, which in a hidden and mysterious manner and according to its good pleasure worketh and doeth all things both in the world above and the world below. "*Not one faileth,*" meaning that of the host of six hundred thousand created and produced by the power of the name Alhim, not one is wanting or missing. Like the children of Israel, who, although punished and afflicted by plagues, yet always continued undiminished in number as they went out of Egypt, not one was missing of their six hundred thousand strong; and so shall it be with the host, both above and below, not one shall be wanting.

THE MYSTICISM OF THE ALPHABET.

Rabbi Chananya spake, and said: "Before creation began, the alphabetical letters were in reversed order; thus, the two first words in the Book of Genesis, *berashith*, *bara*, begin with B; the next two, *Alhim*, *ath*, with A. Why did it not commence with A, the first letter? The reason of this inversion is as follows: For two thousand years before the creation of the world the letters were concealed and hidden, being objects of divine pleasure and delight.

"When the Divine Being, however, willed to create the world, all the letters appeared before his presence in their reverse order. *Th* first ascended and said: 'Lord of the Universe! let it please thee to create the world by me, as I am the final letter of the word *Emeth* (truth), which is graven on thy signet ring. Thou thyself art called *Emeth*, and therefore it will become thee, the great King, to begin and create the world by me.' Said the Holy One (blessed be He): 'Thou, oh, *Teth*, are indeed worthy, but I cannot create the world by thee; for thou art destined to be not only the characteristic emblem borne by faithful students of the law, from beginning to end, but also the associate of *Maveth* (death), of which thou art the final letter. Therefore the creation of the world cannot, must not, be through thee.'

"After *Th* had disappeared, *Sh* ascended and said: 'I pray thee, Lord of the Universe, as bearing thy great name *Shaddai* (almighty), to create the world by me, by the holy name that becometh thee only.' Said the Holy One: 'Thou art truly, oh, *Schin*, worthy, pure and true; but letters that go to form lying

and falsehood will associate themselves with thee, viz.: *Koph* (*Q*) and *Resh* (*R*), and with thee will make up *SheQeR* (a lie), Falsehood, in order that it may be received and credited, come first with the appearance of truth (*Sh*), which thou representest, and for this reason I will not create the world by thee.' So Schin departed and *Q* and *R*, having heard these words, dared not present themselves before the divine presence.

"TZ then went before him, saying: 'Because I mark the *Zaddikim* (the righteous), and thou thyself bearest me in thy name, *Zaddik* (righteous), and also it is written "*The righteous Lord loveth righteousness*," it will become thee to create the world by me.' Then said the Holy One: "*Zaddi, Zaddi, thou art truly righteous, but thou must keep thyself concealed, and thy occult meaning must not be made known or become revealed; and therefore thou must not be used in the creation of the world. Thy original form was a rod, symbol of the female principle, surmounted by Yod, a letter of the holy Name, and also of the Holy Covenant, and emblem of the male principle. (By this, reference is made to the first man, who was androgynous, with faces turning one to the right, the other to the left, as symbolized in the figure of Zaddi in the Hebrew alphabet). But the time will come that thou shall be divided, and thy faces shall then be turned to each other.*"

"Zaddi then departed, and *P* ascended and said: 'I am the beginning of the salvation (*Peragna*) and deliverance (*Peduth*) thou will execute in the world. It will be fitting to create it by me.' 'Thou art worthy,' replied the Holy One, 'but thou also givest rise to Evil (*Peshang*), and in thy form resemblest those animals who walk with drooping heads, like wicked men who go about with bowed heads and extended hands. I will not, therefore, create the world by thee.'

"To the letter *Ayin*, the initial of the word *Avon* (iniquity), though it claimed the origination of *Anava* (Modesty), the Holy One said: 'I shall not create the world by thee.' And forthwith *Ayin* departed.

"S then went and pleaded: 'I am near (*Samich*) to the fallen ones, as it is written: "*The Lord upholdeth (soumekh) all them that fall.*"' 'Thou must return, *Samich*, to thy place,' was the reply of the Holy One, 'and must not leave it; for if thou dost, what will become of the fallen, who will need and look to thee for aid and support?'

"Samich forthwith returned, and was followed by *N*, who said: 'Oh, thou Holy One! that thou mayest be venerated in praises (*Nura tehillim*), and also because the praise of the righteous will be a *Nava* (delight), let it please thee to create the world by me.' To whom he replied: '*Nun*, return thou to thy place with the fallen (*Nephelim*), for whose sake Samich hath gone back to her place, and lean for support upon her.'

"*M* then followed after, saying: 'Thou wilt by me be called *Melech* (King).' 'Truly so,' said He, 'but I will not, for all that, create the world by thee. Go back at once to thy place with thy companion letters, *L* and *CH*; for there must be a King, and for the world to be without one would not be seemly.' "

(*To be Continued.*)

"And yet, O Man born of Woman," cries the Autobiographer, with one of his sudden whirls, "wherein is my case peculiar? Hadst thou, any more than I, a Father whom thou knowest? The Andreas and Gretchen, or the Adam and Eve, who led thee into Life, and for a time suckled and pap-fed thee there, whom thou namest Father and Mother; these were, like mine, but thy nursing-father and nursing-mother; thy true Beginning and Father is in Heaven, whom with the bodily eye thou shalt never behold, but only with the spiritual."

—Diogenes Teufelsdröckh in Thomas Carlyle's *Sartor Resartus*.

Little knowest thou of the burning of a World-Phoenix, who fanciest that she must first burn-out, and lie as a dead cinereous heap; and therefrom the young one start-up by miracle, and fly heavenward. Far otherwise! In that Fire-whirlwind, Creation and Destruction proceed together; ever as the ashes of the Old are blown about, do organic filaments of the New mysteriously spin themselves: and amid the rushing and the waving of the Whirlwind-element come tones of a melodious Deathsong, which end not but in tones of a more melodious Birthsong. Nay, look into the Fire-whirlwind with thy own eyes, and thou wilt see.

—Diogenes Teufelsdröckh in Thomas Carlyle's *Sartor Resartus*.

MAN A CITY.

REPUBLIC IV.

BY ALEXANDER WILDER, M. D.

IV.

JUSTICE THE HARMONY OF THE FACULTIES.

SOKRATES, having laid down the proposition that men of the military class shall be employed solely as guardians and prevented from becoming masters instead, the suggestion is offered by Adeimantos that such an arrangement will not be one supremely fortunate for them. They only fill the place of hired helpers, and are not permitted to possess lands, build houses, purchase furniture, entertain others, travel for pleasure, or handle money like people in general. To this Sokrates answers that in establishing the city it was not contemplated to have any one class superlatively happy, but that the whole city should be happy to the fullest extent possible. In such a city we will meet with justice, but where particular classes are favored there is certain to be injustice. In painting a human figure, the artist does not seek to put the most beautiful colors on the most beautiful parts of the body, as upon the eyes, for example; but, by giving what is its due to each particular part, he makes the whole beautiful. If those who profess to follow particular callings in the city are simply required to work when they pleased, they would presently cease to follow their profession. This may be comparatively a small evil, but the auxiliaries and guardians, the military class, must keep strictly to their place, and everybody else in the same way. It is thus, as the city becomes prosperous and in good condition, that the several classes of population are enabled to share in the good fortune to the degree that is natural to them.

Deterioration in the quality of workmen is due to two causes

—wealth and poverty. To illustrate: when a potter becomes rich he takes less pains with his work, grows indolent, and becomes an inferior workman. Yet, if he has no money, he cannot buy tools and other necessary articles; and so will neither work so well nor instruct others to do their work properly. Hence the rulers ought to watch equally against wealth and against poverty. The one will engender luxury and idleness; the other will produce a mean disposition and vicious conduct; and in both cases there is certain to be discontent and incessant demand for innovation.

In case of the city that has no money being involved in war, there is little occasion for apprehension. It will be a conflict of a disciplined military force on one side, with rich men on the other. Even if the city has to contend with two or more, it can negotiate with other cities to become allies by agreeing to yield them the spoils of the enemy. Although there should be many cities in the combination, the conditions will not be materially altered. There will always be two parties in every one of them—the poor and the rich—and these will be in contention with each other. It would be a blunder to treat with them as individual cities. If, however, the negotiations are had with the many, giving them the goods, and even the persons, of the others, then the many will be the allies. So long as the city is conducted thus prudently it will be accounted the greatest, though its military force be no more than a thousand. A city like that is not easy to find, either among the Greeks or elsewhere; but there are many which greatly excel. Mr. Davis remarks that the philosopher wishes it to be understood that the dimensions of a city should be increased only in such a way as may be consistent with moderate bulk, and not endanger its unity and the harmony of its several parts. An individual abnormally large is liable to destructive disease. "So long as the city continues to be one, it may increase," says Sokrates, "but no farther." In regard to the several classes, if the offspring of any of the rulers turns out to be of an inferior cast of mind, he should be relegated to some other class; and, conversely, if any son of the other classes proves to be superior, he must be transferred to it accordingly. Thus every individual will be put to the use for which nature designed him, and everyone will give his attention to his work as one individual, and not as many. In this way the city will present the aspect of singleness and unity, and not that of a confusing plurality.

Yet these are small matters when compared to the one great thing, which is not so very great, but sufficient for the purpose—the Education and training of the children. If they are educated to become worthy men, they will easily see through all these matters, and others that will be passed over for the time; and likewise the subject of women, wedlock and procreation of children, because, as the saying goes, all these ought to be made common matters of friends. This was a Pythagorean expression, to which Plato refers—that with friends their property should be in common. A commonwealth, when it is begun, goes on increasing all the time in a circle, like a tree, from year to year. Good training and education, when they are maintained, create good natures; and worthy natures which have participated in such education are naturally better than those that were before them, in various respects, and also in propagating their like, as in the case of other living things. Hence those who are set to protect the city from harm should be careful, above everything, not to make innovations contrary to the established order, both in gymnastics and in literary instruction, lest it unobservedly operates to disorder and ruin; but should preserve the established order as far as possible.

A safeguard ought accordingly to be established in the education of the children. Lawlessness is likely to creep in as a form of sport, and as though there was no harm in it. So it glides silently into the morals and practice; then to their contracts with one another, and from that makes its way with great disregard of what is right into the legislation and several departments of government, till finally it overthrows everything, private and public. If children are permitted to indulge in such sports and pastimes as are of a lawless character, and are such themselves, it is impossible for them to grow up men that will be obedient to law and otherwise worthy. When, however, making a good beginning, children engage in well-ordered pastimes while being instructed, the very contrary is likely to happen with them, and then what before in the city had been neglected is certain to be corrected.

Usages likewise which had been considered to be small matters those ill-educated persons discard again, such as that younger persons should keep silence before those older, giving them a seat at table and rising up before them, respect for parents; also in relation to the dressing of the hair, the wearing of

clothes, the foot-gear and the whole arrangement of things outside, and like matters. But the making of laws respecting these things, Sokrates declares, would be silly. It is not done anywhere, and though there should be special exactments and written ordinances requiring such things, these would not be heeded. Individuals will be sure to behave as they have been educated.

Adeimantos thinks the same conditions will apply to other cases, such as matters of contract and petty traffic which individuals carry on with one another in the market, and also to negotiations in regard to mechanics work, wranglings and assaults, engaging in lawsuits, the appointing of judges and jurors, and perhaps to such exactions or impositions of taxes as are necessary as markets and ports, and generally in regard to commercial, municipal, or harbor legislation, or anything of like character. He is sure that there is no need to impose regulations by statute on good men, as they will soon find out for themselves what is proper and right. Aye, Sokrates replies, such would be the case if God afforded security for the laws which have been before described. Without such assurance, Adeimantos remarks that people will continue through life making regulations and amending them, imagining that in this way they will obtain the best result.

This, Sokrates remarks, would be like living the life of sick folks, or of persons who do not restrain their appetites and are unwilling to relinquish a bad way of living. They incessantly undergo medical treatment, but accomplish no result except to make their ailments worse and more complicated, always with the hope, if anyone recommends a drug, that this will restore health. But that man they will consider as being of all men the most unfriendly who ventures to tell them the truth, that they must abandon indulgence in drink, gross feeding, sensual pleasures, and idleness; or else that there will be no benefit from drugs, or cauteries, or surgical operations, or incantations, or charms, or any such things.

The analogy may be applied to the government of the city. There were cities that were ill-governed, yet forbade any alterations of the laws and constitution under pain of death. Yet the ruler who conforms to the regulations, flattering the people, fawning upon them, anticipating their wishes and skilfully gratifying them, will be regarded as good and wise and held in high honor.

There are public men in such cities sometimes who are really deceived by this adulation and really think that they are statesmen because they are applauded by the many. The man who is unable to measure is told by others that cannot measure that he is six feet high; he cannot avoid believing it. The men just described are more ridiculous still. They are constantly making laws and amending them, telling the nation that by so doing they will put an end to the frauds which attend commercial transactions and evils of other kinds. They are not aware that their operations are only endeavors to destroy a Hydra.¹ But it is evident, Sokrates thinks, that a true legislator ought not to trouble himself about minor exactments. In an ill-governed city they are useless, and in a well-governed community they are superfluous. With this conclusion, there remains nothing to be considered in regard to law-making; but the greatest and most important of legal institutions remains to Apollo. The philosopher would leave matters of religion to be prescribed at Delphi. Under this head are included the erecting of sacred buildings, sacrifices, services to gods, demons and heroes, and likewise to the dead.

This recognition was doubtless prompted by polite deference to the popular belief. Apollo at Delphi was the divinity of Greece, who was regarded as presiding over public and secular affairs. The gods were emanations of the Supreme Being, sharing in a measure of his power and ubiquity. The demons constitute lower grades of spiritual essences, and heroes, or half-gods, were the offspring of a human as well as of a divine parent. In later periods archangels, angels and archons were also included.

¹The Hydra of classic fable was a many-headed serpent which the hero Herakles was commanded to kill. But he could assail only one head at a time, and when that was destroyed, others sprang up in its place. Doubtless the legend had an Oriental origin, and the Hydra or Naga with its many heads denoted some divinity of the earlier worship that was superseded by the newer religious polity of the historic period. The "Twelve Labors" indicate a change of such a kind. The prehistoric period in Greece has been vaguely depicted to us by the various and often contradictory tales of the poets. It may be deduced from them that government was in the hands of a sacerdotal caste, and that human sacrifices and kindred savage rites were employed. The legends of Theseus and Herakles appear to have been framed to represent the transitions to the historic times. Herakles is described as a "hero" or a half-god, being the son of Zeus by a human mother. By an artifice of the goddess Hera he was made subject to Erysheus, the king of Mykenae, who imposed upon him the performing of Twelve Tasks. The second of these was to destroy the Hydra. This was a huge serpent living in the marsh at Lerna in Argolis. It had nine heads, one of them imperishable. Significantly, a crab is represented as aiding the monster. Evidently the Hydra represented some form of the anterior worship attended by human sacrifice, to which the hero put an end. Another interpretation makes Herakles the same as the Sun God and makes the Twelve Tasks correspond with the wraths. Thus the Sun entering Leo, as figured by the setting of the lion; and when it enters Virgo, the constellation of the Hydra disappears and Cancer comes into sight. The other ten are also explained by astral occurrences pertinent to the occasion.

The gradations of gods, demons and heroes are understood by readers in a sense conformed to their own mental tone and development. On the one hand, they are personifications of spiritual essences, forming a chain from the Supreme Being to man. In another view they denote the various dispositions, tempers of mind, faculties of understanding, corresponding to what is uppermost and active in the individual. On the better side of me I am a god and like god; on the other, I may be something else—"of the earth, earthy."

It was considered obligatory to care properly for the bodies of the dead. While Sokrates was one of the prytanes the commanders of the army were sentenced to death for not performing this duty after a battle. It was believed that the disembodied souls suffered severely when the funeral offices were neglected. Offerings of food and drink were made to them afterward at the family hearth or place of burial, to assure their enjoyment and good offices. The Chinese and Hindus still maintain this form of worship.

"Thus the city is established," remarks the philosopher. It is now time to consider where justice may be, and where injustice, and in what respect they differ from each other, and likewise which of the two qualities a person must possess in order to be happy, even though he is unperceived by all the gods and human beings.

The city, if it is rightly founded, will be good. Beyond question, then, it is wise, courageous, discreet and just. Hence, as it has been described, it is wise because it is provident; and this is superior knowledge. This knowledge is manifest in the provisions for safety, and with the rulers who exercise guardianship. These are fewest in number of the whole population, and by its agency and the superior knowledge that is placed over and governs, the whole city is wisely established in the natural way. This class, the least numerous of any, it behooves to participate of that superior knowledge which is called wisdom.

The city is also brave because of the class that carries on war and defends the commonwealth. Dyers, when they select wool for their work, make choice of that which is perfectly clean and white. Other kinds may be easily washed out or have a ridiculous appearance, but this, when properly prepared, holds color, even when washing and soap are applied. Warriors are to be selected on analogous principles and instructed in gymnastics and literature.

Another thing required is self-control, and, with that, justice. Sokrates defines self-control as a certain ruling principle within a person over certain pleasures and desires as being superior to himself. This expression is itself explained as though an individual was a twofold being. One part of his soul is better and another worse. When the better part governs the other, the individual is described as superior to himself; and when the other is predominant, he is declared inferior and in disorder generally. Making use of this analogy, the city in which the better portion governs the other is called self-poised and superior to itself. But there are to be encountered everywhere among children, women and domestics, and among the numerous and worthless of those that are termed freemen, many and various kinds of desires, pleasures and pains. Only with the few, the best in nature and best educated, will be found simple and moderate desires which are under the control of reason in conjunction with the superior mind and correct judgment. These various conditions will exist in the city. The desires of the many and the worthless will be kept under by the desires and good sense of the few and more respectable. Hence the city, as here described, is superior to pleasures and desires, and to itself likewise. Both classes, the rulers and the ruled, agree as to which should govern, thus establishing equilibrium and self-control in the most perfect form. Wisdom and courage are the endowment of distinct classes, but self-control is a kind of harmony, extending as it does through all. The original question is left and now comes for attention: What is justice? The answer, as a whole, is easy enough—justice is what ought to be done. But when considered in detail there are many things to be taken into account.

So far as the concept of justice is concerned, a just man will not differ, but will be similar in conception to a just city. It is because the three forms of natural proclivity in the city each works according to its own bent, that that city as a whole appears to be just. But it is because of certain other conditions and habits of these same forms of natural disposition that it appears to be self-poised, courageous and wise. The individual likewise, who has the same qualities in his own soul, is worthy to be distinguished and described by the same term. The character of a city results from that of individual persons of note in it, as high spirit with the Thracians and Skyths, love of learning with the Athenians, and covetousness with the Phoenicians and Egyptians.

Another question is whether we perform our separate acts by one faculty, or, as there are three, we act by each, distinct from the others—learning by one, getting angry by another, and coveting bodily delights by another; and when engaged with them we act on each with the whole soul. It is plain that the desires are different from one another, and that each desire refers to something specific to it, like drink for thirst, food for hunger. Things naturally relative refer in each particular to an object to which they belong, while in an individual character they refer to only the useless individually. The greater is greater than something else, the numerous than the less numerous. A superior knowledge may be that of learning itself, or of whatever department we choose to consider the knowledge; or, being of a particular kind of building, it will refer to that alone, this being because it is a particular thing and separate from other departments. In short, things which are relative when taken by themselves alone refer to themselves alone, but when considered as of some particular quality they refer to particular objects. Nevertheless, it is not to be regarded as altogether similar to the object of which it is the superior knowledge; else the knowledge of health and sickness would also imply a partaking subjectively of those conditions. As only a certain quality is included in the arrangement, it is considered as a particular branch of knowledge, and is called by the qualifying of their medical knowledge. Thirst is a desire for drink, and this the soul of the thirsty man covets. Yet there may also be something in the soul that holds back from this impulse. There are distinctly two principles, separate from one another—the reasoning principle, with which it reasons, and the irrational and appetitive principle, by which it loves, hungers, thirsts and is swayed by desires.

Thus there is likewise another—the passionate principle. If the desires impel an individual against the reasoning faculty, he reproaches himself and is angry. Like two persons in dispute, the anger becomes an auxiliary to the reason. But when reason takes sides with the desires, no opposition in such case will be made to them. When a person imagines that he is doing a wrong to another, then the more he is of noble temper, the less he is likely to be angry in case of suffering hunger, cold or other infliction from the person whom he considers to have a right to inflict them. But if he is of opinion that he is himself the injured one, he will chafe and bear up obstinately against hunger, cold or

whatever else he may have to suffer; and he does not let go till he has overcome, or died, or been pacified. Hence there are three principles in operation in a city—the acquisitive, the auxiliary, and the deliberative—and they correspond to those in the soul, the appetitive, the rational, and the passionate, which, when it has not been corrupted by bad training, is auxiliary to the rational. Thus in what respect the city is wise, in like respect the individual is wise. In like respect, too, as the city is brave and virtuous, so is the individual brave and virtuous. So likewise in the same way that the city is just, the individual is also just. The city is just and equally balanced when each of the three classes of population does its own particular work. The individual is just and does his share when every principle and quality in him also does its own work; and this is accomplished when the rational part of his nature governs and directs as being wise and in charge of the whole soul, and the passionate principle is submissive to it and auxiliary. The appetite in every individual is present in the largest part of the soul, and is by its nature greedy of wealth; but these two having been truly taught and disciplined in their own functions by their cooperating, have power over it, and make sure it will not, with the growth and strength acquired from pleasure through the body, become restless and endeavor to enslave and dominate the others and overturn the plans of life. This will be effected when the two have been properly taught and disciplined in their own spheres of action. They will maintain a good guard from the outside in behalf of both the soul and body, the one planning and the other fighting in obedience to it and courageously executing the plans which it lays down. When the passionate principle of the soul maintains what is required by the reasoning faculty in respect to what is to be dreaded and what is not, the individual is called manly and courageous. And from that minute part of his being which governs the individual and dictates this he is also called wise, since that faculty possesses the superior knowledge of what is suitable for each department of our nature by itself and for the three together. When the three are in harmony, the reasoning faculty governing and the others acting subordinate to it, he is considered judicious and sensible.

Such is the quality, whether of the city or of the individual.

Justice in like manner is nothing else in the individual than it is in the entire city. We may imagine him in conditions of

extraordinary temptation and difficulty. If large amounts of money should be placed in his charge, whether he would be likely to embezzle it, using it as his own; whether he would keep free from robbing of sanctuaries, secret thefts and betrayals, either privately with his associates or publicly with the business of the city; whether he would be faithless in respect to oaths or other agreements; whether in any one else than in him we will find debauched habits, neglect of parents, and impiety—the reason for all this, the cause of such propriety of conduct, is due to this equilibrium of character, justice, which consists in each part of his nature, doing its own part as to governing and being governed.

This definition, however it may be, naturally impresses us with its unlikeness to some of our modern nations. The philosopher sets forth an idolon of justice, illustrating it by the comparisons that a man fitted for the office of shoemaker should make shoes and do no other kind of work, and so with a builder and others. Justice, we are told, does not regard merely an individual's external action, but what is truly internal and distinctly his own interior quality. No principle in one person is to be allowed to attempt what belongs to the province of another, or to meddle and interfere with what does not belong to it; his attending properly to his own affairs, becoming really a friend to himself, he will be led to combine all the principles together, as in music. Thus he will be able to perform what is to be done, either in acquiring wealth, managing the body, or conducting any public or private affairs, and in all these cases reckoning that which he does as being just and good, and calling the knowledge which guides this action wisdom, but at the same time calling an unjust action and the opinion which directs it folly.

Injustice is defined accordingly as a kind of conflict between the three principles of the soul—a sort of meddling and interfering in matters that do not belong with their proper functions and a revolt of some part against the whole soul, aspiring to govern where it should be in subjection. This disturbance and error constitute the vices which are known as injustice, absence of proper restraint, pusillanimity, clownishness, and, in short, all forms of badness. The doing of injustice, the condition of being unjust, and the doing of justice, are distinctly manifest if injustice and justice are. They are analogous to what is healthy and what is diseased, the one being in the body and the other in

the soul. This is shown by the fact that things that are wholesome produce health, and those that are unwholesome produce disease. In like manner doing justly produces justice, and doing unjustly produces injustice. To produce health it is necessary that everything in the body shall be so established as to govern and be governed according to nature; and to create disorder the condition is that of governing and being governed contrary to nature. The same rule, by analogy, therefore exists with the soul.

The discussion now leads to forms of government. There are five of these for the commonwealth, Sokrates remarks, as there are five of the soul. But, he adds, only one of these has been considered, but it may have a twofold application. Where one is placed superior to the rest, it is a kingdom; but if there are more than one, it is an aristocracy. This is but one form, however, Sokrates adds. Whether one governs or several, they will not change the established laws of the city and will observe the training and education which have been described.

AN OMAR SONNET.

BY JOHN B. OPDYCKE.

The ashen fog's impenetrable pall
Did sudden o'er the trafficked city fall,
And silence, death-like, grim and blind, did reign;
Yet one, in flowing garment, gaunt and tall,
Of studious visage, it could not restrain;
For with a feeble lantern and a cane
He thought to light and feel his hidden way.
With bold conceit, he started off amain
And traveled far. But when redawned the day
He saw his zigzag wanderings with dismay—
His search had ended where it had begun.
The stick served nought. The smothered, flickering ray
Had useless been. The philosophic one
Was taught to stay at home and wait the sun.

THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence Between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry, and the Human Body, and Their Practical Application to Modern Problems.

BY KNUT M. PAULI.

IV.

GENERAL LAWS OF MUSIC.

(Continued.)

THE first *minor* scale is created by a process opposite to that of the first major scale, in accordance with the law of balance. Without a recognition of this fact, the musical system cannot be understood. The creative processes of the major and minor branches are related to each other as addition is to subtraction, multiplication to division, and involution to the evolution of numbers. The law of duality in numerical operations produces the dual effect in musical harmony. The symbol of the cross, or the symmetrical union of opposite principles, is the guide which leads us through the labyrinths of research, and shows the simplicity of nature's work.

Instead of starting from F and ascending by successive multiplication to the first major scale, we now start from its twin note, B, situated on the opposite end of the spiral diameter. Two notes so situated we will call *complementary*. The first minor scale is then evolved through successive division of the starting number by 2, 3 and 5, and their multiples. The relative vibration number of B, the last created of the seven major notes, is 45, and we divide it repeatedly until we find eight notes within the space of an octave and standing to each other in the simplest possible numerical relationship. These eight notes constitute the first minor scale, which is then the true counterpart of the first major scale. Throughout this reasoning we see the law of

duality, which does away with many of the complications of modern musical theories. In choosing B 45 as the starting note for minor evolution, we get fractional numbers, which are not so easily handled as whole numbers; this can be avoided if we start from a higher octave of B 45, which does not change the law, but makes easier a comparison between the two branches of the musical system. Such octave numbers are 90, 180, 360, 720, and so forth.

In Table VI. we first show the minor creation of notes from B 45, and later introduce 720 as the starting number. We can then see the advantage of one method over the other. Table VI. is similar to Table I., but the numbers go downward instead of upward.

TABLE VI.

Minor Creation of Notes.

B.....	45, $22\frac{1}{2}$, $11\frac{1}{4}$, $5\frac{5}{8}$, $2\frac{3}{16}$, $1\frac{3}{32}$, $\frac{45}{64}$,
E.....	15, $7\frac{1}{2}$, $3\frac{3}{4}$, $1\frac{7}{8}$, $\frac{15}{16}$,
G.....	9, $4\frac{1}{2}$, $2\frac{1}{4}$, $1\frac{1}{2}$,
A.....	5, $2\frac{1}{2}$, $1\frac{1}{4}$, $\frac{5}{8}$,
C.....	3, $1\frac{1}{2}$, $\frac{3}{4}$, $\frac{3}{8}$,
D.....	$1\frac{2}{3}$, $\frac{5}{6}$, $\frac{5}{12}$,
F.....	1, $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$,

In comparing Table VI. with Table I., we find that the first number of each row, except that of D, is the same for corresponding note in both tables, and that if D is omitted one series is the reverse of the other. D is the sixth created note in both cases. On account of its peculiar central position it has the privilege of acting in a manner different from the other notes.

Let us now study the mutual relation of the major and minor series of created notes. This is done in Table VII., which shows the first numbers of both tables.

TABLE VII.

Major and Minor Created Series.

Major:	F	C	A	G	E	D	B
	1	3	5	9	15	27	45
Minor:	B	E	G	A	C	D	F
	45	15	9	5	3	$1\frac{2}{3}$	1

This order of notes must be noticed, because it applies to the upbuilding of cosmic spheres of matter. In Table VII. twin notes are found in the same vertical column, F over B, C over E, and so forth. The product of two twin notes is here 45, which is four octaves lower than the previous number, 720. Both represent B. The note $D 1\frac{2}{3}$ is four octaves lower than $D 26\frac{2}{3}$, which is the minor D twin note of the major D 27. In practical music the two D's are one note, but in its essence D is dual, as seen by its two forms, 27 and $26\frac{2}{3}$, which numbers are related as 81 to 80. In this relationship we will find higher spiritual laws. The note D is the pivot of the musical system, but as there are two forms of D the real point of balance must be situated between the major and the minor D; that is, between the numbers 27 and $26\frac{2}{3}$. We have stated that the law of polarity, in its perfection, includes unity, duality, and trinity. This exactly describes the nature of the note D. Externally it serves as one note, but internally it has different aspects, the relations of which are most remarkable.

Each of the twelve notes of the chromatic scale is the central note of one *key-group*. Every note that stands as the governing note in a key-group has a dual and triple aspect, similar to that which D has in its own key-group. There are twelve key-groups, each with one major and one minor branch. The laws which govern the D key-group also govern the other eleven key-groups in corresponding order. Before, however, we can study the other groups, we must explain the nature of the sharps and flats in music.

Returning to the creation of the first minor scale, we write the numbers of Table VI. in consecutive order, analogous to that of Table II., and arrange these numbers in Table VIII.

TABLE VIII.

Creation of First Minor Scale.

First Minor Scale.	{	B 45	B 720	first note.
		B $22\frac{1}{2}$	B 360	
		E 15	E 240	second new note.
		B $11\frac{1}{2}$	B 180	
		G 9	G 144	third new note.
		E $7\frac{1}{2}$	E 120	
		B $5\frac{5}{8}$	B 90	
		A 5	A 80	fourth new note.
		G $4\frac{1}{2}$	G 72	
		E $3\frac{3}{4}$	E 60	
		C 3	C 48	fifth new note.
		B $2\frac{13}{16}$	B 45	
		A $2\frac{1}{2}$	A 40	
		G $2\frac{1}{4}$	G 36	
		E $1\frac{1}{8}$	E 30	
		D $1\frac{3}{8}$	D $26\frac{2}{3}$	sixth new note.
		C $1\frac{1}{2}$	C 24	
		B $1\frac{13}{32}$	B $22\frac{1}{2}$	
		A $1\frac{1}{4}$	A 20	
		G $1\frac{1}{8}$	G 18	
		F 1	F 16	seventh new note.
		E $\frac{15}{16}$	E 15	
		D $\frac{5}{4}$	D $13\frac{1}{2}$	
		C $\frac{3}{2}$	C 12	
		B $\frac{45}{32}$	B $11\frac{1}{4}$	

The first column of this table is formed by the division of B 45. The second column contains the same notes four octaves higher, and is formed from B 720. A good comparison can be made between the first major and the first minor scale from the second column. From the first note, B 45, to the last note, B $\frac{45}{32}$, or from B 720 to B $11\frac{1}{4}$, six octaves have been completed, which correspond to the six octaves of the major creation from F 1 to F 64 on the opposite point of the circle of notes. The first descending minor scale is found between E $1\frac{1}{8}$ and E $\frac{15}{16}$ of the first column, or between E 30 and E 15 of the second column. *This descending E minor scale is the true twin scale of the ascending C major scale.*

Table IX. shows this first minor scale, with its relative vibration numbers. The upper row is taken from the second column of Table VIII., these being more convenient to handle than the number of the first column. The lower row expresses the same relationship in fractions, with E as the unit.

TABLE IX.

Descending E Minor Scale.

E	D	C	B	A	G	F	E
30	$26\frac{2}{3}$	24	$22\frac{1}{2}$	20	18	16	15
1	$\frac{2}{3}$	$\frac{4}{3}$	$\frac{3}{4}$	$\frac{2}{5}$	$\frac{3}{6}$	$\frac{2}{15}$	$\frac{1}{2}$

Comparing this scale with the ascending C major scale, given in Table III., we make the important discovery that the upper numbers for each scale are identical, with the exception of D 27 and D $26\frac{2}{3}$; and the lower, or fractional, numbers of E minor are the inverted numbers of C major scale. We see in Table X. the mutual relation between these two twin scales.

TABLE X.

First Major and Minor Twin Scales.

Ascending C Major:	C	D	E	F	G	A	B	C
	24	27	30	32	36	40	45	48
	1	$\frac{3}{4}$	$\frac{2}{3}$	$\frac{4}{5}$	$\frac{3}{2}$	$\frac{5}{6}$	$\frac{16}{15}$	2
Descending E Minor:	E	D	C	B	A	G	F	E
	30	$26\frac{2}{3}$	24	$22\frac{1}{2}$	20	18	16	15
	1	$\frac{2}{3}$	$\frac{4}{3}$	$\frac{3}{4}$	$\frac{2}{5}$	$\frac{3}{6}$	$\frac{2}{15}$	$\frac{1}{2}$

The difference between D 27 and D $26\frac{2}{3}$ is, then, caused simply by the inversion of the fractions D $\frac{3}{4}$ into D $\frac{4}{3}$, E $\frac{2}{3}$ into C $\frac{4}{3}$, and so forth. This is another proof of the duality in the genesis of music. Twin notes are found in the same vertical column—C over E, D over D, E over C, and so forth. If multiplied by each other, we get the same product. The product of the larger numbers is 720, and that of the fractional numbers is 1.

If all the diatonic notes are written in one series, the first two twin scales are situated symmetrically to the central note D, as seen in Table XI.

TABLE XI.

Symmetrical Position of Twin Scales.

Ascending C Major.

E	F	G	A	B	C	D	E	F	G	A	B	C
---	---	---	---	---	---	---	---	---	---	---	---	---

Descending E Minor.

The note D is here the pivot of the two scales. The major scale starts with the note C, immediately below the center, and runs upward; the minor scale starts with the note E, twin note of C, immediately above the center, and runs downward. The major scale reads from left to right; the minor from right to left.

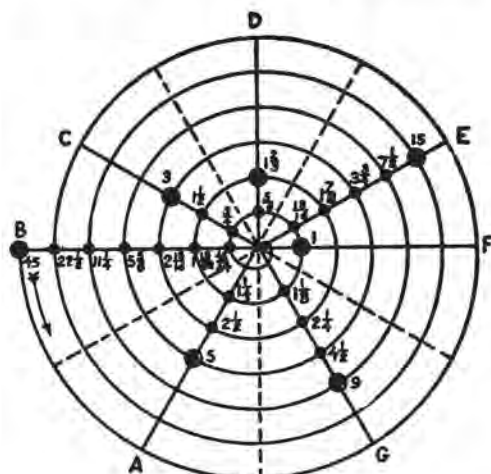


Figure 19.

The law of minor creation is geometrically expressed in a spiral, as shown in Figure 19, analogous to the major spiral of Figure 18. The minor evolution starts in B 45, in the direction of the arrow, which is opposite to the direction of major involution. All the new notes created are marked by an extra ring, as in the major spiral. There are seven sweeps inward of the minor spiral, balancing the seven outward sweeps of the major spiral. The two spirals are complementary to each other, and together express the twofold motion of musical elements; the major centrifugal, expanding, positive, male, involutive, and the minor centripetal, contracting, negative, female, and evolutive. The major

motion represents the condensation of fine into gross matter; the minor motion the refining of gross into finer matter. The two spirals should be studied together, and whatever is discovered in one should be compared with its counterpart in the other.

There are four distinct motions in the generation of harmonic numbers:

- | | |
|-------------------------------------|-----------------|
| 1. Straight outward, expanding | } Major spiral. |
| 2. Right-hand circular (clock-hand) | |
| 3. Straight inward, contracting | } Minor spiral. |
| 4. Left-hand circular | |

Thus the science of numerals rests upon the relation between straight and circular motion, the combined symbol of which is the geometrical spiral. Both spirals given here run in the same direction from the center; both are what we term positive or right-hand spirals, although the motion along the spiral path can be outward or inward. A combination of motion 1 with 4, and 2 with 3, gives a left-hand spiral, which may be of a major or a minor nature; but such left-hand spiral refers to the formation of sharps and flats, which will be described later. The complete spiral motion is fourfold:

1. Right-hand spiral outward.
2. Right-hand spiral inward.
3. Left-hand spiral outward.
4. Left-hand spiral inward.

Each one of the four spiral motions is composed of one straight and one circular motion.

We will now examine the symmetrical sevenfold minor scale, without reference to the harmonious effect (Table 12).

TABLE XII.
The Symmetrical Minor Scale.

G	F	E	D	C	B	A
36	32	30	$26\frac{2}{3}$	24	$22\frac{1}{2}$	20

This is the reverse of the symmetrical major scale. The multiplication of the numbers of twin notes will also be 720 in this case.

The hierarchal nature of each note in the diatonic scale is easily found by a simple displacement of the notes of the symmetrical scale into three different rows, as seen in Table XIII.

TABLE XIII.

Hierarchal Displacement of Notes.

Symmetrical Scale:	A	B	C	D	E	F	G
Becomes	$\left\{ \begin{array}{l} 1. \dots \dots \dots D \\ 2. \dots B \dots \dots \dots F \\ 4. A. \dots \dots C. \dots \dots E. \dots \dots G \end{array} \right.$						

The central note, D, is first moved out of the line of notes and placed at the top, indicating its governing position in the musical system; then the two creating notes, B and F, are moved out and placed in the second row, and the remaining four, A, C, E and G, remain in the third row. This divides the seven into an upper triad and a lower quaternary (See Figure 20), or into one, two and four (See Figure 21).

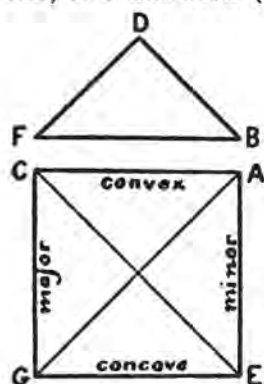


Figure 20.

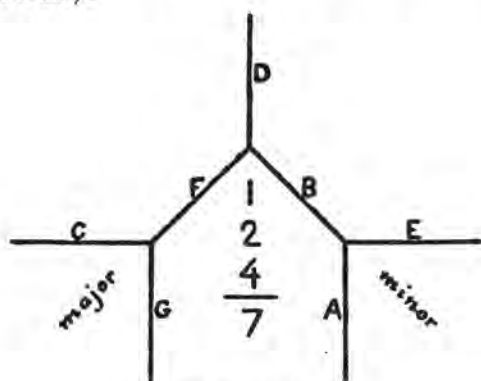


Figure 21.

This is no arbitrary division of the scale; it is a natural process of great importance to the entire system of harmony. The seven notes are divided into:

One governing note.

Two creating notes.

Four key notes.

Whether this division is made into a triangle, F B D, and a square, C A E G, as shown in Figure 20, or into branches of a tree, as will be seen in Figure 21, D into F and B, F into C and G, and B into E and A (Figure 21), it conveys the same important truth. Algebraically, the law reads:

$$7 = 1 + 2 + 4$$

or

$$7 = 2^0 + 2^1 + 2^2$$

The law of subdivision of the number seven, as applied to harmonic action, is analogous to the pedigree of an individual (D), who has a father and a mother, and each of these in turn has another father and mother, the sum of the three generations being seven. The correct interpretation of esoteric truths, based on the number seven, must follow this law. No deviation is possible, except where a group of seven may be in a temporary, transitory, unorganized condition. We will now examine the functions of the seven notes and prove the truth of our statements by consistently following the law of polarity throughout the development of our theories. In Table V. we gave the numerical proof for the existence of twin notes. This idea requires a further development.

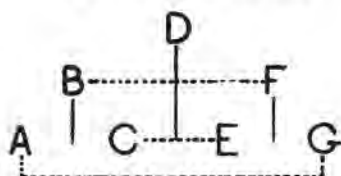
We have seen that single notes, as well as scales, were reflected in their twin images. We shall now see how this duality can be subdivided into a fourfold relationship. Notes and scales primarily run two and two, and secondarily four and four. There are direct twin notes, and indirect twin notes; direct twin scales, and indirect twin scales. The true or direct twin notes and twin scales have D as the point of balance, or as a mirror of reflection. A secondary reflection takes place with the key notes C and E as centers of balance in the same group.

The true or direct twin notes were given in Table V. They were F and B, C and E, G and A. Of these F, C and G are major notes; B, E and A minor notes.

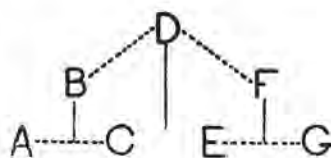
TABLE XIV.

Connection of Direct and Indirect Twin Notes.

Group 1.
Direct twin notes.



Group 2.
Indirect twin notes.



The twin connection is indicated by dots. The connection in Group 1 is the same as represented in Table V. by a symmetrical position in relation to the central note, D. The product of the two twin numbers was found to be the same number, 720.

The nature of the indirect twin notes, as connected in Group 2, is proved by the law that the quotient between two and two is the same number, $\frac{2}{3}$.

TABLE XV.

Indirect Twin Notes.

C 24	:	A 20	=	$\frac{2}{3}$.
G 36	:	E 30	=	$\frac{2}{3}$.
D 27	:	B $22\frac{1}{2}$	=	$\frac{2}{3}$.
F 32	:	D $26\frac{2}{3}$	=	$\frac{2}{3}$.

This law is made possible by the duality of the note D having a major form, 27, and a minor form, $26\frac{2}{3}$. The important conclusion to which we must come is this:

Direct twin notes, multiplied, always give the same number, 720. Indirect twin notes, divided, always give the same number, $\frac{2}{3}$.

One cannot require better proof for our statement that, whether externally or internally, notes always go in pairs, the latter being the case with D.

In Figure 20 we find that the direct twin notes in the square stand diagonally opposite, and the indirect twin notes on the same horizontal line. This arrangement is not absolutely necessary, because the square is only a surface projection of the solid figure, the tetrad; and the order of notes in the square depends on the direction in which they have been projected from the tetrad. The arrangement, however, is a good illustration of the functions of the four key notes A, C, E and G. Modern musicians consider the ascending A minor scale as the twin scale of C major scale. They do not, however, take into consideration the descending scales of the minor system as being the primary scales, and consequently they only know the indirect or secondary twin scales, of which C and A are key notes.

The group of *key scales* are four; or, if we count their return scales back to the starting note, there are eight. The four scales belonging to the four key notes are:

TABLE XVI.

Direct and Indirect Twin Scales.

1. C major ascending.
2. E minor descending.
3. G major descending.
4. A minor ascending.

In Table XVI., 1 and 2, 3 and 4 are direct twin scales; 1 and 4, 2 and 3 are indirect twin scales.

This relation corresponds exactly to the position of the four key notes in the square of Figure 20. The two scales, G major descending and A minor ascending, are found by a cross-reflexion of the two primary scales, C major ascending and E minor descending. When our ideas of harmony have passed beyond the frontiers of the present state of the science of music, we shall see that the names "major" and "minor" do not express the true nature of the scales. It would be more correct to call the G scale major-minor and the A scale minor-major, but the difficulty of terms can be removed by referring to the geometrical place of each scale. We see that there is the cross-reflexion of the two primary scales, if the primary key notes C and E serve as centers or pivots instead of D, and so we get a combination of reflected scales, which is shown in Table XVII. *There are three centers of reflexion which form the four key scales—a neutral center, D, a major center, E, and a minor center, C.* The three centers of reflexion, C, D and E, stand as the three central notes in the symmetrical scale, and their function is hereby justified. The striking feature of this law is that the major key note C serves as a minor center, and that the minor key note E serves as a major center to make a perfect balance.

TABLE XVII.

The Four Single Key Scales and Their Centers.

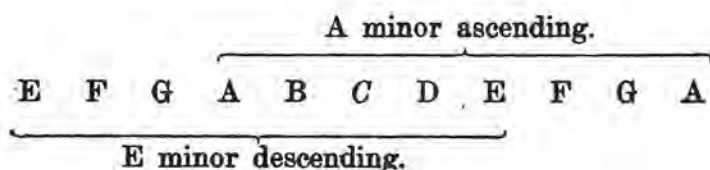
The neutral center D:

						C major ascending.						
E	F	G	A	B	C	D	E	F	G	A	B	C
E minor descending.												

The major center E:

						C major ascending.					
G	A	B	C	D	E	F	G	A	B	C	
G major descending.											

The minor center C:

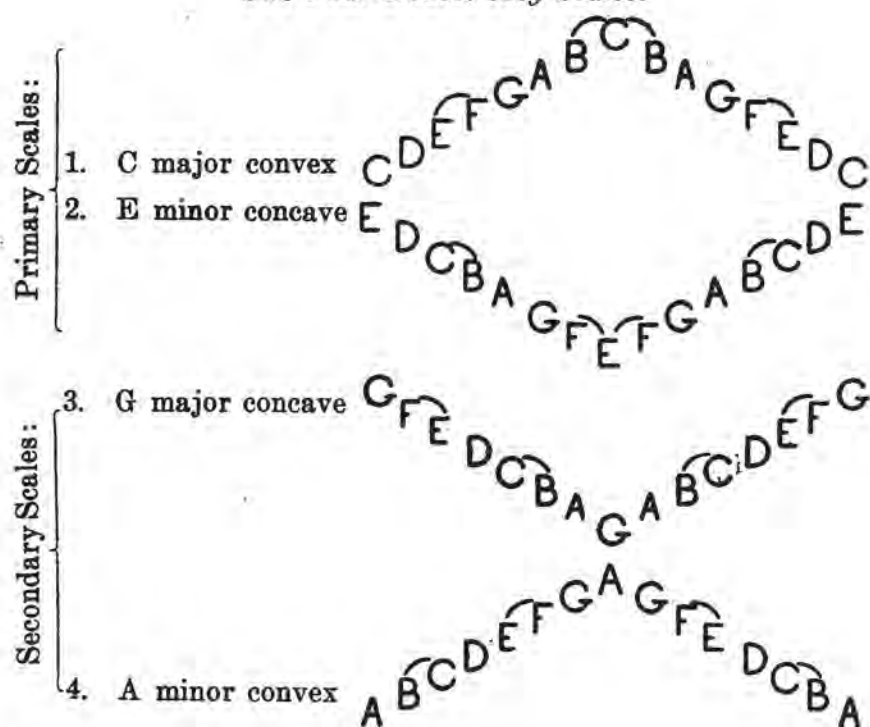


The A minor scale, formed by a secondary reflexion of the E minor into the center C, is the old form of the minor scale used in ancient music. The modern modification of the minor scale, by changing some of the notes half a step, is a form suited for the present ideas of minor harmony. It is, however, a temporary creation, and is not characteristic as a basic type of a minor scale.

The four forms of scales correspond to the four forms of spiral motion. Scales which first run upward and then return downward we term *convex scales* and the opposite *concave scales*. Hence the four key scales of the D key-group read:

TABLE XVIII.

The Four Double Key Scales.



The terms convex and concave in Figure 20 refer to the scales of the four key notes. The four sides of the square are marked major, minor, convex and concave. Each corner of the square is an expression of the qualities of two adjacent sides of the square, and the four corners are in accord with the scales shown in Table XVIII.

The four key scales are a fact in nature; they are necessary links in the great musical system. Of these four only 1 and 4 of Table XVIII. are used in practical music, and 4 is used only in a modified way. The two concave scales do not satisfy modern ideas of musical harmony, but future generations may use them in their right place. The concave scales play a part equally important to the convex scales in the application of the science of harmony to problems of cosmic nature. The true science of music is of abstract or spiritual nature, and has more to do with the soul than it has to do with the senses of the physical body. The ideas of harmonious sounds change with time and race, but the geometrical building of harmonious proportions stands as an indestructible eternal evidence of divine wisdom. If men do not understand how to apply it, it is not the fault of the structure.

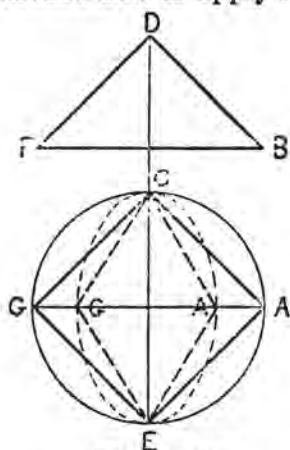


Figure 22.

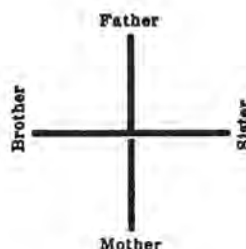


Figure 9.

The polarity of the four key notes C, E, A and G of the D key-group, and that of their respective scales, will be readily understood if studied in the light of a geometrical figure (See Figure 22). Here we see the upper triangle, F D B, and the lower square, C A E G—the square turned in an upright position and inscribed in a circle. In this position the square is an expression of an upright cross, which has already been discussed; and

from this viewpoint a natural analogy arises between the four notes and the cross. The ends of the vertical diagonal C E represent the primary key notes, C the upper or major convex, and E the lower or minor concave key note. The ends of the horizontal diameter represent the secondary key notes, G the left or major concave, and A the right or minor convex key note.

The dotted figure within the dotted ellipse is an angular projection of the square within the circle. It shows this figure turned at a certain angle, so that the circle looks like an ellipse and the square like a parallelogram (rhomb). By this process the diameter G A is made shorter, thereby indicating its secondary nature. In the scale G and A are closer together than are C and E. This is also expressed in the dotted figure. If we symbolize the four key notes by a regular square, we will see that harmony in cooperation is symbolized by absolute regularity in form, and by such a method neglect the different hierarchal nature and the different note distance of the two parts, C E and G A. If, however, we wish to get a closer expression of the truth, we turn the square so that G A is shorter than C E, and the circle changes into an ellipse. An irregular figure may be a projection from a regular figure, and *vice versa*. Irregularly arranged units may produce full harmony and be symbolized by a perfect figure, whereas regularly situated units, if they produce discord, should be symbolized by an irregular figure. The figure expressing the *location* of the units in distance is the physical body, and the symbol of the *action* of the units is the soul-symbol, expressing the invisible life of the visible bodies. An ugly physical body may have a beautiful soul, and a beautiful body may be inhabited by a monster soul. In the science of symbology it is important to notice from which point of view the truth is expressed.

The cross within the square in Figure 22 symbolizes the four key notes, and shows these to have the same polar relation as the four ends of the cross in Figure 9—father, mother, brother, sister. The father and mother first are the two primary entities, one positive, the other negative; brother and sister are the two secondary, also one positive, the other negative. In the teachings of the sacred Temple, where the nature of group souls is explained, we will meet the expressions: father, mother, brother, sister, as representing hierarchal forces or entities. The analogy between forces or entities and the notes of the musical scale is as follows:

ing each note with the center of the circle indicate the angles of which each note is an expression, just as a color in the solar spectrum represents an angle of polarization of the pure white light. The angular position of a T is, then, an indication of the character of a note within the octave. The lines connecting the notes into a star-shaped figure indicate the chords formed. The irregular shape of the star indicates the irregular location of notes as they are physically seen. These, however, produce perfect harmony, as symbolized in Figure 25 by a regular star.

This six-pointed star, with the seventh point in the center, is sometimes referred to as Solomon's seal, and is a symbol of the soul of the musical scale, or any other sevenfold scale in the universe. The scale is situated on the letter S, and reads in the direction of the arrow. The triangles indicate the extreme triple chords, interlaced in each other. Twin notes are diagonally opposite each other; the governing triad represented by a vertical line, B D F, and the lower square of key notes C A E G surrounding the center. Musical harmony is expressed in this symbol, and with it harmony of creation. It is the Star of Universal Harmony in its simple beauty.

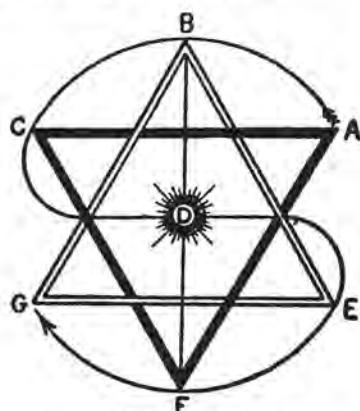


Figure 25.

A VISIT TO ZOROASTER.

TRANSLATED FROM THE GERMAN OF J. KERNNING.

BY T. R. PRATER.

A COURTIER once visited Zoroaster on business, and became angry at his indifference to worldly affairs. Mistaking calmness for conceit, the courtier said to Zoroaster: "You say that you love and speak the truth, but it is sometimes easier to speak than to listen to the truth. Men are always ready to tell others of their faults, yet they cannot endure to listen to a recital of their own. If you really love truth, you should welcome it when others would speak it."

Zoroaster had listened kindly, and replied:

"You speak well, and are welcome. Let me hear what you have to say."

"You have become indifferent to the opinions of the world," the courtier continued, "and have retreated into a selfish isolation, where the opinion of others cannot reach you. In this retreat you do not regard the habits and customs of those by whom you are surrounded; you do not fear poverty, and wealth has no attraction for you. Praise you despise, and criticism you avoid. Honor has lost its hold upon you, and the worship of the masses appears to you as foolish. You even appear to be indifferent to the good opinion of the King. But do not think that you deceive the world; do not suppose it is not known that your humility is conceit; that your indifference is only hypocrisy; and that your pretended virtues are intended to attract the attention of others. It would seem that nothing is accomplished by traveling the straight way; people wish to be cheated; and he who realizes this and acts accordingly gets along the best. You have selected a strange plan of life, and in that you are a master. But you shall no longer ridicule the truth. Your calmness, indifference, and humility, are no more real than are other people's lies."

"There is some good in you, even though you are a courtier," replied Zoroaster. "You are able to express your opinion freely and without fear; you have capacities. Remain with me to-day, and we will visit the neighboring villages. In one the young people will to-day elect their leader for their summer entertainments. Come, let us look on at the fun."

"What do I care for the entertainment of these country people," said the courtier.

"Then we will visit another village, where prizes are distributed among the children for their diligence and good behavior."

"Oh, I am familiar with that," replied the courtier. "I know how honors are awarded—the children of the rich receive the prizes and the poor go away empty-handed."

"Then we will go to another community, where there is to be the election of a gooseherd. You must know that a gooseherd is an important person. His office is next to that of the mayor, because geese are regarded as holy. In the temple the gooseherd occupies a prominent place, and is adorned with a blue sash tipped with silver ornaments."

The courtier looked at Zoroaster with pitying contempt, and was about to leave. But the wise man detained him, and said:

"It appears that your dignity will not permit you to visit these places; but there is one favor which I hope you will grant me. On this farm there is a large barnyard. Let us look at that."

As the yard was not far away, the courtier consented. They went to the yard and saw its general bustle and activity. The chickens were scratching in the dirt for food, while whole troughs full of grain were standing before them. The roosters were fighting for leadership. The victor looked upon the others with contempt; he stalked about, then scratched in the dirt for food, and when a worm was found called lustily for the hens. Then another search, a running hither and thither, and then other fights. So it went on continually.

"Now, what have you to say to all of this?" Zoroaster asked.

"I must say that I was unjust to you," replied the courtier. "I thought your humility to be mere hypocrisy, but now I see that it is due to weak-mindedness. Surely, I cannot make anything else out of this."

"You are right," said Zoroaster. "But I cannot make anything more out of the activity of your so-called great and enlightened world, which shows nothing more than chicken activity. Know that every being has its aim, which is to it as the sun of its life. It revolves around its sun, guides itself by its sun, and the more important the sun is the more important the being considers itself. But do you think there is not a higher sun, and higher honor than that which your world and court looks up to? There is a Sun which is immeasurably higher than all your splendor. Compared to that Sun all your grandeur is less than goose-herd, boy's play, or barnyard activity. He who moves in the light of that divine Sun looks upon your bustle of life as you look upon the bustle of the barnyard—it is neither conceit nor pride when he is indifferent to your criticism and opinions. You are surprised? This does not show a penetrating spirit. If you believed in the Sun of which I speak, you would not find it difficult to comprehend my state of mind; you might even be able to perceive that Sun yourself. But if you do not believe what I have said, then all that I might say will sound as mere twaddle to you."

"Do you live in the light of that Sun?" the courtier queried.

"His realization and approval is the object of my life."

"And if you are assured of his approval, then what?"

"How do you feel when the king gives you proof of his graciousness?"

"Then I am happy; for that is my aim," the courtier replied.

"And the opinion of others?" continued Zoroaster.

"Is indifferent to me," said the courtier, "and must be so long as I possess the king's favor."

"You have spoken well," said Zoroaster. "This is exactly my position. As long as I possess the favor of *my* King, so long is the world and its incessant bustle only an empty show, which is not worth listening to. Good-bye! You have not completely lost yourself. When you fall under the world's disfavor, come to me. Then I will try to lead you into the sphere where truth reigns supreme and only falsehood falls under disfavor."

CHOICE EXTRACTS AND TRANSLATIONS.

HINDU COSMOGONY.

FROM THE DHARMA SHASTRA, OR LAWS OF MANU, WITH
EXPLANATORY NOTES.

TRANSLATED FROM THE SANSKRIT.

BY A FELLOW OF THE ROSICRUSIAN SOCIETY.

MANU was seated, absorbed in meditation on the Supreme Being. The Maharishis, or great Rishis,¹ gathered round him, and, saluting with deep respect, addressed him thus :

(2) "Sovereign Lord! may it please thee to make known to us, in their exactitude and sequence, the laws concerning the four classes of mankind² on earth and of those from their inter-blending.

(3) "Thou alone, oh, Master! amongst mortals, knowest the rites and ceremonies, the principle and true sense of that universal rule of conduct, the Veda,³ inconceivable to human reason, unlimited in extent, and unequalled in authority."

(4) To these requests of the great and divine sages, he whose power was boundless, after saluting them, replied thus :
"Harken!" said he.

(5) "The universe was involved in darkness,⁴ invisible, void of distinctive attributes, undiscoverable by human reason, as though immersed wholly in sleep.

¹Holy beings of a superior order to man and of which there were several classes.

²The Brahman or priestly class, the Kshatriya, or military class, the Vaisya or commercial and agricultural class, the Sudra or servile class.

³The Holy Scripture of India. There are four Vedas, viz., the Rig, Yajur, Sama and Atharva, each of which contain mantras or prayers and precepts to be observed in the celebration of religious rites, ceremonies and sacrifices.

⁴In sanskrit Tamas, by which according to ancient commentators is meant Prakriti, the substance into which the universe is resolved during Pralaya. In the Sankhya system of philosophy, Prakriti is the first of twenty-five principles, and regarded as the primary substance of the universe.

(6) "Then, when the period of Pralaya⁵ had terminated, the sole existing Lord, the unknowable and undiscernible, with five elements and other principles of nature, appeared in all his resplendent light and glory and dissipated the gloom and obscurity.

(7) "He whom the mind alone can perceive, incognizant by the organs of sense, without visible parts, existing from eternity, the great *Soul* of all beings, whom no being can comprehend, manifested himself in his own glory and splendor.

(8) "Having willed to produce various creations by emanation of his own substance, he created first the waters, in which he deposited a seed or living germ.

(9) "This germ became bright and brilliant as gold, sparkling and glittering like a star with a thousand rays, and in that germ was the great Supreme Being, self-born in the form of *Brahma*,⁶ the Progenitor of all creatures.

(10) "The waters are called *Naras*, because they were the creation of *Nara*, the Divine Spirit, and since they were his first place of motion (*ayana*), he is therefore named *Narayana* (He who moved on the waters).

(11) "From that which is the first cause unknowable, eternal, existing everywhere, yet not perceptible to the senses, was produced the divine male principle known throughout the world as *Brahma*.

(12) "After lying inactive in this egg a year of *Brahma*,⁷ the great Supreme Being, by his thought alone, divided it into two parts.

(13) "Of which two parts he formed the heaven and the earth, and between them placed the atmosphere,⁸ the eight celestial regions,⁹ and the permanent receptacle of the waters.

(14) "From the supreme Soul¹⁰ he drew forth *Manas*, self-existing (mind), yet uncognized by the senses, but before mind or the reasoning power he produced *Ahamkara* (the I, or self-consciousness), the inward monitor and sovereign ruler.

⁵The dissolution and disappearance of the visible universe which began at the close of a day of *Brahma*.

⁶*Brahma* is here the only Supreme Deity, creator of the universe. He is also called *Hiranyagarbha*—come forth from the golden matrix or egg.

⁷A year of *Brahma* is equal to three billions, one hundred and ten thousand and four hundred millions of human years.

⁸Meaning the space between the earth and the sun.

⁹These eight celestial regions are the four cardinal and intermediate points, each having its own president.

¹⁰The *Paramatma* or soul of the universe.

(15) "Before these, however, viz.: Manas and Ahankara,¹¹ he produced the great Principle of Intellect, Mahat,¹² and everything that is endowed with the gunas or qualities; also the intellectual organs for the perception of external objects.

(16) "Having now united the invisible molecules of these six principles, or emanations, viz.: of the five elements and consciousness, and imbued them with a mighty exhaustless energy, then formed he all creatures animate and inanimate.

(17) "And because of the six invisible molecules emanated from that Supreme Being, viz.: the various particles of the five elements and consciousness, by which it took a form in joining itself to these elements and organs of sense, therefore sages have designated the visible forms of this divine Being *Sharira* endowed with the six molecules.

(18) "Thence proceed the elements, with their individual powers and functions, as also the manas (mind), the inexhaustible fount of created life, with attributes infinitely subtle.

(19) "By means of these minute particles, endowed with form, of these seven principles of infinite energy, intelligence and consciousness, and also the subtle particles of the five elements, this perishable universe, emanation of the ever-enduring has been formed.

(20) "Each of these elements¹³ acquires the quality of the one preceding it, so that the remoter the element the more qualities it possesses.

(21) "From the beginning the Supreme Being assigned to each individual creature and thing a name, action, and mode of life, by which it is distinguished.

(22) "The great ruler created a vast multitude of inferior devas (spiritual beings), each self-acting, endowed with a soul; also a host of invisible genii (*sadhyns*), and instituted the sacrifices.

(23) "From fire, air and the sun he produced the three eternal Vedas (*Rig*, *Yajur*, and *Sama*) for the due performance of the sacrificial rites and ceremonies.

(24) "He created Time and its divisions and parts, the constellations, planets, rivers, seas, mountains, plains and valleys.

¹¹That which produces, the feeling or sentiment of egoism.

¹²Mahat is also called *Buddhi* (intelligence).

¹³The five elements are: Ether or *akasa*, air, fire, water and earth. The ether has only one quality, viz., vibration; the air two, vibration and tangibility; fire has three, vibration, tangibility and color; water, besides these, has taste; earth has odor, in addition to vibration, tangibility, color and taste.

(25) "Also ascetic devotion, speech, pleasure, desire, wrath, and all creation; for he willed to give existence to all beings.

(26) "In order to distinguish actions, he separated right from wrong, and made sentient creatures susceptible of pleasure and pain, and the pairs of opposites.

(27) "With the minute particles of the five perishable elements (matras), every existing thing has been formed in its sequence and order.

(28) "As the sovereign lord destined each endowed creature to a certain function, it discharges it spontaneously each time that it becomes reincarnated.

(29) "With whatever quality it is possessed at the moment of its creation, either good or bad, gentle or rude, virtuous or vicious, true or false, it is distinguished in its various lives.

(30) "The same with the seasons in their periods of return; they manifest their special characters, even as animated creatures, with their peculiar habits.

(31) "But for the propagation of the human race, he caused to proceed: from his mouth, the Brahman (teacher); from his arms, the Kshatriya (warrior); from his thighs, the Vaisya (merchant); from his feet, the Sudra (servant).

(32) "Having divided himself into two parts, the sovereign lord became half male and half female, and, uniting himself with this latter, he engendered Viradj.

(33) "Learn, oh, noble Brahmans, that I, Manu, the secondary creator of this universe, am he who was engendered by that same Viradj after ascetic devotions.

(34) "I desired to give birth to the human race after performing rigid austerities of devotion. I first produced the Maharishis, eminent in holiness and lords over created beings, viz.:

(35) "Maritshi, Atri, Angiras, Pulastyer, Pulaha, Craton, Pratshetas, Vasishta, Brigon, and Narada.

(36) "These mighty, all-powerful beings created seven other Manus, the devas,¹⁴ their mansions, and great Rishis of unlimited power.

(37) "They created also benevolent genii (yakshas)¹⁵,

¹⁴The devas are inferior deities under the chieftainship of Indra, King of heaven, and are sometimes called Suras and Adityas from their mother Aditi, wife of Kasyapa.

¹⁵Servants of Kuvera, god of wealth, who preside over his gardens and treasures.

giants (rakshasas)¹⁶, and bloodthirsty savages (pisachas), the gandharba,¹⁷ musicians, the nymphs,¹⁸ the titans,¹⁹ the dragons, the serpents, birds, and the different tribes of pitris, or divine ancestors.”

¹⁶Rakshasas are evil genii of which there are several kinds, viz.: the giants, the enemies of the gods like Ravana. Others are species of ogres, and vampires who feed on human blood and live in forests and cemeteries. The Rakshasas are a source of great trouble to holy hermits engaged in sacrifices who are forced to appeal for help and protection to princes noted for their valor. The number of these evil beings is incalculable. The souls of some criminals are often doomed to live in bodies of Rakshasas for a period long or short according to the nature of the crime.

¹⁷Gandharbas are the celestial musicians belonging to the court of Indra.

¹⁸Apsaras, the courtiers of Indra.

¹⁹Asuras, an order of beings superior to the Rakshasas yet unceasingly hostile to the devas or lower deities.

(To be Continued.)

As in long-drawn systole and long-drawn diastole, must the period of Faith alternate with the period of Denial; must the vernal growth, the summer luxuriance of all Opinions Spiritual Representations and Creations, be followed by, and again follow, the autumnal decay, the winter dissolution. For man lives in Time, has his whole earthly being, endeavor and destiny shaped for him by Time; only in the transitory Time-Symbol is the ever-motionless Eternity we stand on made manifest.

—Diogenes Teufelsdröckh in Thomas Carlyle's *Sartor Resartus*.

Is the Past annihilated, then, or only past; is the Future non-existent, or only future? Those mystic faculties of thine, Memory and Hope, already answer: already through those mystic avenues, thou the Earth-blinded summonest both Past and Future, and communest with them, though as yet darkly, and with mute beckonings. The curtains of Yesterday drop down, the curtains of To-morrow roll up; but Yesterday and To-morrow both are. Pierce through the Time-element, glance into the Eternal. Believe what thou findest written in the sanctuaries of Man's Soul, even as all Thinkers, in all ages, have devoutly read it there: that Time and Space are not God, but creations of God; that with God as it is a universal Here, so is it an everlasting Now.

—Diogenes Teufelsdröckh in Thomas Carlyle's *Sartor Resartus*.

THE ONE THING NEEDFUL.

By E. B. GUILD, M. D.

IT is not to be supposed that a change in the one characteristic of human nature would eliminate all the ills to which that nature is subject in the varied and wonderfully complicated relationship which the individual holds to his fellows and to the whole. The complications of that relationship, however, are due not to the individual rights of each person, as is so often contended, but to a misconception of those rights and a persistent and well-nigh universal effort to ignore or deny the basic principle on which alone individual right can rest.

There can be no right of the individual unless there be a corresponding responsibility of the individual. The responsibility is the basis of the right. Individuality cannot be separated from responsibility. It is because one is responsible that he becomes established and recognized as an individual. The very fact of being separate and distinct is in itself responsibility. The *one* is one because it is distinct from the other and from all others, and is responsible for its integrity and can perpetuate such integrity only by responsibility. If responsibility lessens, the individuality, the oneness, begins to merge into the other.

The purpose of life and its experience is the perfecting of the individual. That perfecting is accomplished only by the experiences and attainments afforded by the relation of the one to all others, and these both are realized only by the actual responsibility of the individual himself.

As Society is made up of its individuals, the degree of its perfectness will depend upon the degree of the perfectness of the *ones* that compose the whole.

Everyone of the individuals composing society is responsible for his own ideals, and also for the degree to which approximates those ideals in his character and his daily life; and since he is a part of the whole—that is to say, of society—his responsibility for the ideals and character of society is in just proportion to his influence upon the whole, and he is wholly responsible for the effects of his conduct upon that whole.

Environment does not make the man. The man makes the environment, in so far as society is concerned. It is a sophistry to say that the rights of government are made up of the aggregate of the rights surrendered by the individual to the government. No individual actually surrenders any of his real rights to the government. The rights of the government consist solely of such rights of individuals as have been merged by consent and have so become the rights of the whole; and true government is only the expression and conservation of those rights.

It is truly said, "Governments derive their just powers from the consent of the governed." The just power of government is only that power which has been conferred by individuals to secure the expression of rights which they have merged, but not relinquished. Whatever power is exercised by government beyond this is assumed and not conferred, and is therefore not a right, but an usurpation.

As government exists for the exercise and protection of the common or merged rights of the individuals, if it permits the infringement of any such rights by any persons or organization it is derelict and does not justify its existence.

In either case, whether government assumes prerogatives or defaults in its duty, who shall call it to account, and who shall abrogate its powers? None but those individuals whose common or merged rights it was formed to conserve, each one whose rights have been infringed upon by its permission or invaded by its assumed authority.

The responsibility for the failure of the government lies solely in the individual.

Theosophists usually are students of human nature, not as shown in outward results, but as found in the real nature and constitution of man. They learn the motives and purposes of life as expressed in the individual. They learn the cause of conduct and its results in the individual. They become familiar with the desires that actuate the motives that prompt and the sources of the hopes that inspire the individual to effort. They learn the causes of conditions and the true means of improving them, and find both to lie always within the individual himself.

Society is but the composite of the individual which it includes, and the knowledge and wisdom which is beneficial to the individual is of vastly greater benefit to society as organized into towns and states and nations.

Theosophy can give no holier gospel to a needy world to-day than that of "personal responsibility" and the consequent possibility of personal attainment. That is the essence of the "square deal." Each man is responsible for what he is and for what he may become by his own effort. Because each man is an individual, he is responsible, and because he is responsible he has inherently an equal right of opportunity with every other individual.

That right is inalienable. He may suppress it and for a time resign it, but he cannot relinquish it; for the great law of justice which rules the world will at last require it of him, and in spite of his cavilling and his cheap excuses he will confess it.

When each man shall have learned that actual truth of his own personal responsibility and the futility of any attempt to evade it, he will build the wall over against his own house as did each Israelite at the restoration of Jerusalem.

That gospel which teaches a profound and sincere sense of personal responsibility and a knowledge of the certainty of inexorable justice to each individual is the only gospel that will bring about civic righteousness and realize the "square deal," which is the equal right of opportunity.

The one thing needful in this age of devotion to creature comforts and of increasing luxurious pleasure is a clear understanding of the responsibility of the soul for the deeds of its personality. We must revise our understanding of forgiveness and learn that forgiveness does not abrogate the law nor repeal its penalties. They who sin—that is to say, they who retard the progress of the individual or of society—must pay the penalty. When that penalty has been paid, Forgiveness says: "Hold no more remembrances against the doer; he is no longer a sinner, having made due expiation." That is the true forgiveness, and in it is no release from responsibility, but instead a plain acknowledgment and full appreciation of it.

The one thing needful in individual and civic life to-day is for all men to realize that the real man is a persisting, conscious entity, and that as such he cannot escape responsibility for the results of his own thoughts and deeds. He may pay cash, as many do, by suffering and sickness and loss and disappointment, or by realization of health and pleasure; or he may postpone settlement by giving a note of hand and at its maturity pay principal and interest, as do those who claim the extenuating circum-

stances of heredity—but in any event each man pays, and pays to the utmost farthing.

Let everyone first learn and then preach by life and word the gospel of personal and individual responsibility. In no other way can every man be brought to concede to every other man the equal "right of opportunity" which is at once the foundation and superstructure of the temple of Freedom. Its full acceptance will cloy the rapacity of greed, make graft impossible, and render ambition innocuous by transforming it into devotion to the good of all.

A realization of personal responsibility will solve the trust problem and make possible a solution of the great transportation problem. When each man realizes his own personal responsibility for his part in every undertaking, and his accountability to the whole as a citizen, he will carefully refrain from infringing upon the rights of others, and thereby abridging his own opportunities.

"It continues ever true," says he, "that Saturn, or Chronos, or what we call *Time*, devours all his Children: only by incessant Running, by incessant Working, may you (for some three-score-and-ten years) escape him: and you too he devours at last. Can any Sovereign, or Holy Alliance of Sovereigns, bid Time stand still: even in thought, shake themselves free of Time? Our whole terrestrial being is based on Time, and built of Time; it is wholly a Movement, a Time-impulse; Time is the author of it, the material of it. Hence also our Whole Duty, which is to move, to work,—in the right direction. Are not our Bodies and our Souls in continual movement, whether we will or not; in a continual Waste, requiring a continual Repair? Utmost satisfaction of our whole outward and inward Wants were but satisfaction for a space of Time; thus, whatso we have done, is done, and for us annihilated, and ever must we go and do anew. O Time-Spirit, how hast thou environed and imprisoned us, and sunk us so deep in thy troublous dim Time-Element, that only in lucid moments can so much as glimpses of our upper Azure Home be revealed to us."

—Diogenes Teufelsdröckh in Thomas Carlyle's *Sartor Resartus*.

THE AUTOBIOGRAPHY OF A GHOST.

BY RAYNOR B. BOWMAN.

IT was night—a night dark, moonless and starless. From the windows of the dining-car “Siesta” we could see only a streak of light shed upon the foreground of the passing landscape. There was that wild turmoil of sound, movement and confusion of a rushing train, the sharp clicking of the rails, the violent echo and re-echo of sound from every structure we passed; the whistle of signal or warning, which is caught, wafted, strangled, and again released by the whirling wind.

Walter Deshon, my secretary, was my sole companion. We were on our way to Rome, Georgia, where we intended spending the summer in rest, light recreation, and a little work. By profession I am a writer. Sometimes I become tired of the phantasmagoria I produce, and in the summer of which I speak I was tired, physically and mentally. Considering the problem of where to find rest, I determined on a trip South, and succeeded in making reasonable terms for the rent of a furnished house on the banks of the quiet and picturesque Coosa River, near Rome, some fifty miles from the battlefield of Chickamauga. Thither we were bound, but had I known what would befall me nothing could have induced me to continue the journey. And yet it may be for the best. This experience has caused me to think more seriously on the problems of life. I will cite the conclusions resulting therefrom at the end of this story.

We entered the old country home the third week in July. The description we had received was by no means adequate to its beauty. Wild—solitary—peaceful. From my room, situated on the second and top floor, I could look out upon the Coosa, stretching for fully a mile without a bend; cool, silent, beautiful.

The colored housekeeper, whom I had procured through a Rome employment bureau, had the place in readiness, and a good supper awaited us.

My first night was not a restful one. Walter had brought his typewriter along, upon which to complete the last chapters

of an ensuing work. I had him place it on a table near my window, where the light was best, and the window was left wide open to let in the cool air from the river.

During the night it stormed, and I was awakened by a crash of thunder. I tried to sleep again, but the thought that the typewriter was in an exposed position led me to arise and move the table back from the window and to cover the machine. I stopped a moment to look out upon the grim and rain-lashed river, illuminated almost continuously by the lightning with a ghastly light; then, with a shudder, I crawled into bed and managed finally to lose myself in fitful dreams.

I awoke the second time with the innate consciousness of another presence in the room. I sat up quickly in bed and peered into the darkness. As I did so the sound of click! click! clickety-click-ding! seemed to fill the room, and I was unable to imagine the cause of such a familiar, yet inexplicable, sound; for the storm was over and an intense stillness followed.

As I sat in bed, startled and wondering, the cloud which had obscured the moon passed, and I was able to see that the table was again close by the window, though I had moved it back many feet from its present position.

Suddenly I became positive that the clicking sound came from the typewriter. Straining my eyes, I was able to see a shadowy form sitting before it and industriously hammering the keys, regardless of the fact that I was being kept awake. The idea of such impudence! I exclaimed angrily:

“Walter! what, in God’s name, *are* you doing?”

No answer. The writing continued. I repeated my question in a louder voice, but apparently he did not hear.

I sprang quickly out of bed and strode across the room toward the form. The clicking of keys ceased abruptly, and as I reached the table the form vanished like a mist.

My surprise and consternation were indescribable! Imagine my excitement when I looked around and found the door of my room locked and the screen undisturbed in the window. I groped about for a match, and after considerable fumbling lighted the lamp. By this light I first examined my room, then pinched myself. I *was* awake! Then I remembered the typewriter. I found the machine uncovered and the following unfinished sheet still in it:

“This is my home. Strangers have no right here. I will

not be silent! So long as I remain within the confines of earthly influence, I will speak!"

(I rubbed my eyes and moved nearer to the light.)

"The cold waters of the Coosa wash my bones. My nephew put me there, but my daughter shall be righted. This is her home."

Now, frankly, what would you have done if the same thing had been presented to you at three in the morning, under the same conditions?

I felt a creeping sense of awe. What absurd thing was I reading? I tried to think I had written it myself, but I had not. I continued to read:

"I cannot rest. There is no peace for me until I right this great wrong. It is ——"

Here the strange writing ended, and as I scanned the paper on both sides and found nothing further, I concluded I had interrupted at that moment.

I tried to make myself believe that Walter was playing a practical joke on me.

I hammered at his door. He did not respond. Finding it unlocked, I entered without further ado. Walter was sitting near the window, arrayed in *robe de nuit*, and apparently asleep. I shook him vigorously several times before he awoke, or, rather, seemed to regain consciousness from something deeper than ordinary slumber.

"Were you in my room a moment ago?" I asked, sternly.

"In—in—your room? Why, no—no, sir; I was not." And he appeared utterly astounded.

"Come, Walter, get dressed! We must investigate this matter."

"Investigate what, sir?" he asked, sleepily.

"Some devil's joke," I answered.

But even with Walter's assistance I was unable to discover anything that would explain the facts which I held in my hand and showed to him; so we discontinued the search and went to bed. During the remaining hours I lay wide awake, lifting my head every now and then to get a view of the bewitched machine or to catch a glimpse of the filmy spectre.

On the following day we talked about my experience of the night, but came to no satisfactory conclusion. Walter, however, said that he had at times entertained his friends by exercise of

certain psychic faculties of which he was possessed in early youth.

I took care that the episode was not mentioned before the cook.

The next night I determined to remain awake and detain the joker with my revolver if he were human, which I doubted, though I feared he would not appear. But sleep overtook my vigil, and I was again awakened by the familiar hammering on the typewriter. Half terrified with unreasonable fear, I lay still, not having the courage to rise in bed. I listened to the systematic spacing after the ringing of the bell. I could hear the shifts move. Finally, when I could no longer stand the strain, I cautiously felt under the pillow for my revolver, and then slowly rose in bed.

There sat the form, more distinct than on the previous night, and industriously working away. An uncanny chill stole over my heart, and I sat quite still and numb. While this lasted I found it impossible to move or speak.

I do not know how long I sat there shivering in a cold, clammy perspiration, but I managed to regain my nerve. Then, taking deliberate aim, I demanded:

"Come, now! Account for this deviltry!" My voice was hoarse.

No answer.

"One—two—three!" I cried, warningly.

Silence.

A deafening report rang out, and filled the room so suddenly with its noise that my ear-drums pained. By the flash of light I thought I saw the form rise from its seat. I strained my eyes toward the typewriter, and it slowly came into view, as the rising of a mist reveals a boat upon the water; but, instead of seeing the dead body of a man before it, the machine was deserted.

As on the previous night, I arose and made an inspection, and found that my bullet had hit far to one side. As before, there was a sheet of paper in the roll, and I eagerly pulled it out. It read:

"My daughter did not get what I intended her to have of my fortune. He changed my will and killed me. It is not too late to right the wrong. Within the walls of this room you will find a secret locker, which contains a plan showing the location

of the bulk of my fortune. My daughter alone will understand this plan, and if the finder will take it to her he will be amply rewarded. It is hers, and she shall have it all. Until she receives what I intended for her, I cannot rest. The plan is hidden just——”

Here I had fired.

The writing no doubt would have continued had I not fired the shot.

When morning came I determined to test the truth of the anonymous writing. Walter told me he had found himself sitting in his chair by the window, instead of being in bed, but he had not heard the shot.

I procured the necessary tools, and alone sounded the wall of my room and tore off the paper from a part which seemed to be hollow. My find was truly unexpected. A small door appeared, which I had to pry open, as it was nailed shut and made flush with the wall. The contents were in a state of disorder. The back of the box, which was of soft wood, was completely eaten away. The contents—alas!—consisted of a nest of three small mice, a lot of chewed paper and such trash as mice will accumulate.

There was no document of any description, though the particles of paper used in building the nest might have been the ill-fated plan. I repaired the damage as best I could and sounded the wall all over, but as I found no other hollow-sounding places I gave up the idea of doing more damage in search of a mythical document. I began my colored woman when I went to bed. “Dere noises I heerd las’ night?”

“I

shootin’.”

“I shot at a rat that was

like no sech noise.”

“I

Forget about

ay. This makes

of my seven

After lunch I

was deter-

We held

"My dear sir, will you kindly tell me what tragedy was enacted in that house?" I asked when we were seated. I observed he was rather startled by my question.

"A tragedy? Yes, possibly; but not *in* the house, I assure you. Mr. Lawrence, the former owner, was presumably drowned in the river; but further than finding signs of a struggle at a spot along its banks and an article of the deceased's apparel, nothing was proven. His nephew, who strangely disappeared at that time, came back some months later. He was named as sole heir in the will. He was arrested on the charge of murder, and ended his own life the same day. That is the story, which I thought quite unnecessary to tell you."

And the agent seemed relieved when I took it calmly.

"What was Mr. Lawrence's occupation?" I asked.

"He taught stenography and typewriting in the Rome Business College, though he had an independent fortune."

"What do you make of this?" I demanded, handing him the sheets of writing, believing they would explain themselves.

"Why, I see nothing—nothing at all."

"Nothing! Indeed!" I said, ironically. "How do you account for what that says?"

"Says? Why, I do not understand."

He handed the manuscript back to me with the writing turned down. No—why, what was this! No writing! Blank sheets! I dropped the paper as though it was bewitched, and, bewildered, passed my hand over my eyes.

"I—I—. Good heavens! *am* I crazy? There was—I know there was!—"

Then, without further regard for the gaping attorney, I rushed through the door.

I hastened back to the old house, and in three hours my belongings were packed and ready for shipment; but owing to inconvenient transportation facilities we were forced to stay until late afternoon. I did not explain my reason for such hurried departure, though Walter doubtless guessed it.

The last thing to be packed was the typewriter. As I approached it, there on the table lay the pages I thought I had taken to the agent. What a fool I had been to take blank sheets to the man, when here was the evidence of which I was in need.

I reached out for them, when, to my dismay, I saw, as plainly as I ever observed anything, a human hand, with pale, thin

fingers and protruding veins, reach out ahead of me, grasp the papers and move quickly toward the window. I stood rooted to the spot. With a crash, the screen went tumbling from the window frame, the hand was thrust out, and the papers were cast upon the rising wind. I rushed to the window, put my head out to watch their flight, saw them rise high in the air and then gently fall on the surface of the Coosa. The hand had vanished.

I rushed madly down the stairs and made for the boat-landing. It was the work of a moment to release the skiff and push out into the current. Determined to rescue the only material proof of my experience, I followed the flow of the river for fully a mile, searched each nook and cranny of both shores and carefully scanned the ripples on the water, but my quest was fruitless. Somewhat fatigued and ill-tempered after an hour's struggle with the current, I at last returned to the landing.

Night found Walter and me safely packed away in a Pullman sleeper on the Seaboard Air Line, with through tickets for New York.

Now, a tale of this nature needs a well-deduced explanation; but, while I leave it an open subject, I believe the following to be approximately correct.

"I had three strange experiences at the 'Haunted House,' " began Walter, one morning shortly after our departure. "Each night and in our last afternoon there I was in a state similar to sleep, yet I am sure it was something deeper than that; for upon reviving I felt strangely weak. It seemed as though I had been in a dreamless trance."

This gave me the clue needed for the solution of the mystery. The desire bodies (theosophically speaking) of the entities concerned in this episode received the matter for materialization from Walter, who, owing to his psychic nature, was just what was required by them. Lawrence, being a professional typist, found my machine the handiest thing for him to communicate his desires. The hand that snatched the papers from me and thrust them out the window was doubtless the hand of an entity antagonistic to Lawrence, or, and most likely, the hand of his nephew—the suicide!

The zodiac is the law according to which everything comes into existence, stays a while, then passes out of existence, to reappear according to the zodiac.

THE ZODIAC.

THE WORD.

VOL. 5

MAY, 1907.

No. 2

Copyright, 1907, by H. W. PERCIVAL.

BIRTH-DEATH—DEATH-BIRTH.

THERE is no death without birth, nor birth without death. For every birth there is a death, and for every death a birth.

Birth means a change of condition; so also does death. To be born into this world the ordinary mortal must die to the world from which he comes; to die to this world is to be born into another world.

In the journey to the beyond countless generations have repeatedly asked, "Whence do we come? Whither do we go?" The only answer they have heard has been the echo to their questions.

From more meditative minds there come the other twin questions, "How do I come? How do I go?" This adds more mystery to the mysterious, and thus the subject rests.

While passing through our shadowland those who are conscious of or who have had glimpses into either side of the beyond say that one may solve the riddles and answer the questions relating to his future by the analogy of the past. These statements are so simple that we listen to them and dismiss them without thought.

It is well that we cannot solve the mystery. To do so might destroy our shadowland before we can live in the light. Yet we may get an idea of the truth by making use of analogy. We may apprehend "Whither we go?" by taking a glance along the perspective of "Whence we come?"

After asking the twin questions, "Whence and Whither?" and "How do I come?" and "How do I go?" there comes the soul-awakening question, "Who am I?" When the soul has earnestly asked itself this question, it will never again be content until it knows. "I! I! I! Who am I? What am I here for? Where do I come from? Where am I going? How do I come? and How do I go? However I come or go through space, through time, or beyond, still, ever and always, I am I and only I!"

From testimony and observation, one knows that he came into the world, or at least his body did, through birth, and that he will pass out of the visible world through death. Birth is the portal leading into the world and the entrance into the life of the world. Death is the exit from the world.

The generally accepted meaning of the word "birth" is the entrance of a living, organized body into the world. The generally accepted meaning of the word "death" is the ceasing of a living, organized body to co-ordinate its life and maintain its organization.

This, our, world, with its atmosphere—the dregs of eternal substance—is as a speck floating in infinite space. The soul comes from the eternal, but has lost its wings and its memory while coming through the earth's dense atmosphere. Arrived on the earth, forgetful of its true home, deluded by its vestures and the fleshly coil of its present body, it is unable to see into the beyond on either side of the now and here. Like a bird whose wings are broken, it is unable to rise and soar into its own element; and so the soul dwells here for a little while, held a prisoner by the coils of flesh in the time-world, unmindful of its past, fearful of the future—the unknown.

The visible world stands between two eternities as a great theatre in eternity. The immaterial and the invisible here become material and visible, the intangible and formless take on a tangible form, and the Infinite here appears to be finite as it enters into the play of life.

The womb is the hall where each soul gowns itself in the costume for its part and then launches itself into the play. The soul is forgetful of the past. The paste, the paint, the costume,

the footlights and the play cause the soul to forget its being in eternity, and it is immersed in the littleness of the play. Its part over, the soul is relieved of its vestures one by one and ushered again into eternity through the doorway of death. The soul puts on its fleshly robes to come into the world; its part over, it puts off these robes to leave the world. Pre-natal life is the process of costuming, and birth is the step out onto the stage of the world. The process of death is the disrobing and passing back into the worlds of desire, thought or knowledge (मन्त्र, मन्त्र-ज्ञ, मन्त्र-ज्ञ) from which we came.

To know the process of unmasking, we must know the process of masking. To know the transformation during the passing out of the world, we must know of the transformation while coming into the world. To know the process of masking or of the putting on the costume of the physical body, one must know somewhat of physiology and of the physiology of foetal development.

From the time of copulation until the birth into the physical world the reincarnating ego is concerned with the preparation of its vestures, and the building of its physical body which it is to inhabit. During this time the ego is not incarnate, but it is in contact with the mother through the emotions and senses, either consciously superintending the preparation and building of its body or it is in a dream state. These conditions are determined by the previous development of the ego as to its powers and capacities.

Each soul lives in a distinct world of its own, and of its own making, which it relates to or identifies with itself. The soul builds a physical body within and around a portion of itself for a sojourn and experience in the physical world. When the sojourn is at an end it dissipates the physical body by the process called death and decay. During and after this process of death it prepares other bodies in which to live in the worlds invisible to this our physical world. But whether in the visible physical world or invisible worlds, the reincarnating ego is never outside its own world or sphere of action.

After a life just ended the ego causes the physical body to be dissolved, consumed and resolved into its natural sources by the physical, chemical, elemental fires, and there remains nothing of that physical body except a germ. This germ is invisible to the physical eye, but remains within the world of the soul. Symbolizing the physical body, this germ appears as a glowing, burn-

ing coal during the process of the death and decay of the physical body. But when the elements of the physical body have been resolved into their natural sources and the reincarnating ego has passed into its period of rest the germ ceases to burn and glow; it gradually decreases in size until it finally appears to be a diminutive burned out cinder of an ashy color. It continues as an ashy speck in an obscure part of the world of the soul during the entire period of enjoyment and rest of the ego. This period of rest is known to the different religionists as "Heaven." When its heaven period is over and the ego is preparing to reincarnate, the burned out cinder, as the germ of the physical life, begins to glow again. It continues to glow and become brighter as it is brought into magnetic relation with its future parents by the law of fitness.

When the time is ripe for the germ of the physical to begin the growing of a physical body it enters into a closer relationship with its future parents.

In the early stages of humanity the gods walked the earth with men, and men were ruled by the wisdom of the gods. In those times humanity copulated only at certain seasons and for the purpose of giving birth to beings. In those times there existed an intimate relationship between the ego who was ready to incarnate and the egos who were to provide the physical body. When an ego was ready and willing to incarnate it made known its readiness by asking those of its own kind and order who were living in the physical world to prepare a physical body in which it might incarnate. By mutual consent the man and woman thus approached began a course of preparation and development which lasted until the birth of the body. The preparation consisted of a certain training and a series of religious ceremonies which were considered to be solemn and sacred. They knew that they were about to re-enact the history of creation and that they themselves were to act as gods in the august presence of the universal over-soul. After the necessary purification and training of body and mind and at the particular time and season suited for and indicated by the ego to incarnate, the sacred rite of copulative sacramental union was performed. Then the individual breath of each merged into one flame-like breath, which formed an atmosphere around the pair. During the rite of copulative union the glowing germ of the future physical body shot forth from the sphere of the soul of the ego and entered the sphere of the breath of the pair. The germ passed like lightning through

the bodies of both and caused them to thrill as it took the impression of each part of the body, then centered itself in the womb of the woman and became the bond which caused the two germs of sex to fuse into one—the impregnated ovum. Then began the building of the body which was to be the physical world of the ego.

This was the way when wisdom ruled humanity. Then child birth was attended by no labor pains, and the beings in the world knew of those who were to enter. It is not so now.

Lust, lasciviousness, sexuality, voluptuousness, animality, are the present rulers of men who now desire sexual union without thought of the malignant beings who come into the world through their practices. The inevitable companions to these practices are hypocrisy, deceit, fraud, falsehood and treachery. All together are the causes of the world's misery, sickness, disease, idiocy, poverty, ignorance, suffering, fear, envy, spite, jealousy, slothfulness, laziness, forgetfulness, nervousness, weakness, uncertainty, timidity, remorse, anxiety, despondency, despair and death. And not only do the women of our race suffer pain in giving birth, and both sexes are subject to their peculiar diseases, but the incoming egos, guilty of the same sins, endure great suffering during pre-natal life and birth. (See Editorial, *THE WORD*, February, 1907, page 257.)

The invisible germ from the world of the soul is the idea of and archetypal design according to which the physical body is built. The germ of the man and the germ of the woman are the active and passive forces of nature which build according to the design of the invisible germ.

When the invisible germ has come from its place in the world of the soul and has passed through the flame-breath of the united pair and taken its place in the womb it unites the two germs of the pair, and nature begins her work of creation.

But the invisible germ, although out of its place in the world of the soul, is not cut off from the world of the soul. When departing the world of the soul the glowing invisible germ leaves a trail. This trail is brilliant or of a lurid cast, according to the nature of the being who will incarnate. The trail becomes the cord which connects the fallen invisible germ with the world of the soul. The cord connecting the invisible germ with its parent soul is composed of four strands within three sheaths. Together they seem as one cord; in color they vary from dull,

heavy lead to a bright and golden hue, indicative of the purity of the body in process of formation.

This cord furnishes the channels through which are transmitted to the foetus all the potencies and tendencies of character, as they are involuted into the body and which remained as seeds (skandas) to bloom and bear fruit as the body matures in life, and the conditions are furnished for the expression of these tendencies.

The four strands which make up the cord are the channels through which passes the gross matter, the astral matter, the life matter, and the desire matter, to be fashioned into the body of the foetus. Through the three sheaths surrounding the four strands is transmitted the higher matter of the body, namely, that which is the essence of the bones, nerves and glands (manas), the marrow (buddhi), and the virile principle (atma). The four strands transmit the matter which is the essence of the skin, hair and nails (sthula sharira), flesh tissue (linga sharira), blood (prana) and fat (kama).

As this matter is precipitated and condensed there are produced in the mother certain peculiar sensations and tendencies, such, for instance, as the desire for certain foods, sudden sentiments and outbursts, strange moods and longings, mental tendencies of a religious, artistic, poetic and heroic color. Each such phase appears as the influence of the ego is being transmitted and worked into the body of the foetus through its bodily parent—the mother.

In ancient times the father played a most important part in the development of the foetus and guarded himself as carefully for this work as did the mother. In our degenerate times the relation of the father to the foetus is ignored and unknown. Only through natural instinct, but in ignorance, may he now act positively on the passive nature of the woman in the development of the foetus.

Every true scripture and cosmogony describes the building of a physical body in its gradual development. So, in Genesis, the building of the world in six days is a description of the development of the foetus, and on the seventh day the Lord, the Elohim, the builders, rested from their labors, as the work had been completed and man was fashioned in the image of his creators; that is, for every part of the body of man there is a corresponding force and entity in nature, which is the body of God, and the beings who take part in the building of the body are

bound to that part which they have built and must respond to the nature of the function which that part is commanded by the incarnated ego to perform.

Each part of the body is a talisman to attract or guard against the powers of nature. As the talisman is used the powers will respond. Man is verily the microcosm who may call upon the macrocosm according to his knowledge or faith, his image-making and will.

When the foetus has been completed it is only the building of the physical being in its sevenfold division that has been done. This is only the lowest world of the soul. But the ego is not yet incarnate.

The foetus, being perfected and having rested, leaves its physical world of darkness, the womb, and dies to it. And this death of the foetus is its birth into its physical world of light. A breath, a gasp and a cry, and through the breath the ego begins its incarnation and is born into and enfolded by the psychic sphere of its parent over-soul. The ego, too, dies from its world and is born into and immersed into the world of flesh.

TRUE NOBLEMEN.

By TOWNSEND ALLEN.

True noblemen are they who overcome
Each base ignoble thought, wish and desire;
Who for the love of truth steadfast aspire
To walk the narrow way, and there endure
The trials all must meet who would be pure;
Who give up willingly all earthly good
To sanctify their souls, misunderstood,
Called fools and dreamers oft, yet wisely dumb
Remain; content to know that One above
Looks on approvingly and gives His love.

H. P. BLAVATSKY.

To the Editor of THE WORD:

Dear Sir:—

Your favor has been received. I am requested to write an article about the real underlying character of H. P. Blavatsky and of her object in life. Such a task is very difficult, because there are two classes of readers, neither of which wishes to hear the truth. There are those bigoted admirers of Blavatsky who, so to say, make even her petticoat an object of idolatrous worship; and if I were to say anything that would indicate that she was not a perfect saint I would be regarded as a renegade, traitor or what not. Then there are her enemies, who make of her an adventuress, an imposter, a plagiarist, and even worse. Both classes are alike far from the truth.

H. P. Blavatsky was neither a saint nor a devil, and she did not claim to be either. She was a human being, having many agreeable and perhaps a few disagreeable qualities; but she was an *Initiate*, and, moreover, a person of such a rare "mediumistic" constitution that she was enabled to live at the borderland of two worlds, visit both and bring them into communication with each other. Enough has already been written about her personality, but it should be said that anyone who did not know her personally will not be able to judge her correctly. As to the knowledge of her real underlying character, the only way to judge it is to study her writings. This will make it clear to any unprejudiced mind that they were inspired from a higher source than from her own personal study or speculation. The things which she wrote were taught or dictated to her by some superior Intelligence. Whether this Intelligence was her own Higher Self, or, as she claimed, some adept living in Tibet, we cannot know of a certainty, and still less prove it to others. I believe it to be quite true, as she said, that a great many things which she wrote were written by her while her body was asleep. She wrote in Latin, Greek, Hebrew, Sanscrit and other languages correctly, which she could not even read while in her normal state; and I doubt whether she would in her lower personality have fully understood all she ever wrote in her "*Secret Doctrine*," if she had ever attempted to study it.

I lived as a guest of H. P. Blavatsky at the headquarters at Adyar from 1883 to 1885. I went with her to Europe, stayed with her at Toure del Greco, Naples; saw her afterwards repeatedly at Wurzburg and London, and saw enough of her to be convinced that she was the most extraordinary person I have ever seen, and that she was in possession of very peculiar occult powers, such as thought reading, answering to mental questions, etc.

I had been investigating spiritistic and occult phenomena for fifteen years in America before going to India, and the phenomena which I witnessed in the presence of H. P. Blavatsky were therefore nothing new to me. I did not care to know whether the "occult letters" I received had their origin in the brain of Blavatsky or whether they were "precipitated" by some Tibetan adept or chela. I was only interested in their contents.

What was her object in life?

Her object undoubtedly was to spread the theosophical teachings all over the world, to cause people to do their own thinking, and thus to guide them on their way to finding the truth. This object was to her paramount to all other considerations, and she may have been right in thinking that such a high object justifies the means for its attainments, especially if those means never did anybody any harm. Her ambition to lead mankind up to a higher conception of life, to overthrow religious and scientific superstition, and to cause people to realize the presence of the Holy Ghost within themselves, caused her to vulgarize the high philosophy of the East and to act against the commandment of the Bible contained in Matthew, VII., 6, a circumstance which she regretted to the end of her days.

H. P. Blavatsky had a powerful imagination, and was very impulsive and self-willed. This may sometimes have led her into trouble; but in her mortal personality she was nothing more than a servant of a higher power, whose nature we can only judge by what it taught through her instrumentality.

Her personal faults, if she had any, are her own; her teachings belong to the world. By her death we have lost a master-mind who brought spiritual truths nearer to our intellectual understanding and exhibited the teachings of ancient sages and mystics in a modern and comprehensible form. *Requiescat in pace.*

Yours

FRANZ HARTMANN.

PLURALITY OF EXISTENCES.

BY EDUARD HERRMANN.

IT HAS always been a pleasure to me to find in the works of thinkers and philosophers allusions made to our greatest teaching—that of reincarnation. I have not always been rewarded by finding this truth, for in the materialistic age in which we are now living it is not easy to find a thinker who goes beyond matter, who penetrates into the realm of the soul. To do this he must believe in the soul—a belief that is despised by a real materialist. But once in a while I do find such a daring thinker, and then my satisfaction is so great that I would like to share it with those who are glad to hear that men who are in no way connected with theosophy have by independent thinking come to the conclusion that the belief in the immortality of the soul leads in its logical development to the belief in reincarnation. For this reason I take the liberty of submitting a short essay by Hypolite Rivail concerning the Plurality of Lives. Before doing so, however, I would briefly explain the teaching for the benefit of those readers who know little of the doctrine of reincarnation.

I have said that the teaching of reincarnation is the most important of our theosophical teachings. I would also add that it is the greatest and most important teaching that humanity, in its present state of evolution, can receive; for it is the only teaching which satisfies our awakened sense of justice, which elevates our moral natures and which imperatively urges us on toward physical, moral and spiritual perfection. In past centuries, when people were as simple children who had to be led and directed by parents and guardians, it was well for them to be brought up in the orthodox belief of the church which at heart taught the immortality of the soul. Untold millions of people were benefited by this teaching, for it carried them safely through the miseries of life and the terrors of death—and even now there are millions whose only hope is the expectation of the promised joys of heaven, whose only restraint is the fear of hell.

I am not speaking to them; they are all right, and I hope and wish that their belief will not be shaken, and that they will live and die as true children of their various creeds and churches. But there are many who have outgrown this primitive belief and who have been led astray by the materialistic teaching that there is no immortal soul in man, no life to come, and consequently no heaven, no hell, no God. How must such a teaching affect a man who is, as we all are, full of passions, desires, full of love for life, for riches, full of selfishness, ambition and egotism. We need only look around in our large cities and see how it works, for the greater part of our population is made up of unbelievers, agnostics, materialists. I do not mean that agnostics and materialists cannot be virtuous men, but I claim that it requires a highly developed and instructed soul to be an absolute unbeliever and at the same time an absolutely moral man. People generally cannot be such, and they consequently follow the practical way to the goal of all materialism—selfishness. Their whole being is rooted in this physical life; they do not want to hear of anything else. Gratification of all desires is their motto; they become atheists, anarchists, nihilists—men who are never satisfied with the prevailing order of things, even though they become emperors like Nero or Caligula. This cannot be the way that leads to the perfection of the human race, but still perfection will come if evolution is a law of nature. How, then, is it to come? By a higher teaching; by one that is able to combine the truth which the materialistic teaching contains with the belief in eternal justice, in the higher destiny of the human race. Humanity is bound to accept that belief which is the most reasonable and at the same time the most suitable to general happiness; and this is none other than that of reincarnation.

According to this very old teaching, the human soul is a spark from the eternal fire, which is worshipped everywhere as the great first cause of all things—as God. The soul, being eternal, must have existed before it came into a physical body, and will forever exist after it leaves the body. The periods of incarnation are brought about through the working of a mysterious law which is in part known to us as the law of evolution. It seems to be necessary for the soul to come in contact with matter in order to get so much knowledge of matter as to be able to overcome it by the soul's own free will. The contact with matter seems to be a source of great delight for the soul, from which springs that love of life which pervades every living thing. As

long as love for a sentient life exists the soul will always long for reincarnation, and consequently, after having finished one terrestrial life and enjoyed a shorter or longer period of rest, it will be drawn back to earth and clothed with a new body, which will be formed according to its desires and power of imagination. For the soul, being a part of that all-creating force which we call God, has the power to create the tabernacle in which it will dwell for an earth-life. As long as the power to create is on the increase the body grows and develops; then comes a time when that power diminishes, which shows itself in the approaching old age, until finally the love for life grows less and less, until the soul is no longer able or willing to keep the molecules of the body together; then it leaves the body to enjoy its period of rest.

This process of incarnation and excarnation would be endless if the soul did not finally learn to overcome the desire for terrestrial life. But just as the desire for this present life grows less and entirely disappears with old age, so will the desire for all and every life on earth be extinguished when the soul has learned all it can from contact with terrestrial matter; then reincarnation ceases. This is how I understand the theosophical teaching.

Now let us hear what our author has to say, explaining that Hypolite Rivail was a Frenchman who wrote about the middle of last century. He was a pupil of the celebrated teacher, Pestalozzi.

CONSIDERATIONS REGARDING THE PLURALITY OF EXISTENCES.

By HYPOLITE RIVAIL.

Certain persons say:

The teaching of reincarnation is not new; it is taken from Pythagoras. Now, we should know that Pythagoras is not the inventor of that teaching; he took it from the Indian sages and from the Egyptians, among whom it has existed since time immemorial. The idea of the reincarnation and transmigration of souls was then a popular belief, which had the sanction of the most eminent men. Where or how did they receive it? Was it through revelation or through intuition? We do not know; but surely an idea does not persist through the ages and is not accepted by the greatest men without there being something serious in it. The antiquity of this doctrine is therefore a proof rather than an objection to its truth. But, as we know, there is a great

difference between the metempsychosis of the ancients and the modern teaching of reincarnation. The teaching of reincarnation rejects most emphatically the idea of a soul transmigrating from a man to an animal, and vice versa.

In accepting the doctrine of reincarnation we renew a teaching that was born in the first ages of the world and that has been preserved ever since in the most intimate thoughts of many persons. Perhaps it is now presented from a more rational point of view and takes account of laws of progress in nature and is more in harmony with the wisdom of the creator, at the same time removing some of the superstition with which it has been surrounded in the course of time. I am not the only one who was favored with this knowledge, for it has been given out at the same time in different countries. It does not matter who taught it or how it came to our knowledge. We will place ourselves for a moment on neutral territory and examine the teaching by allowing the same probability to one or the other hypothesis, viz.: the plurality and the unity of corporeal existences. Then let us see to which side our reason and self-interest will carry us.

Certain persons reject the idea of reincarnation for the only reason that they do not like it, saying that they have had enough of one existence and that they would not begin a similar one. We know some such people who resent the thought that they would reappear in this world. We would ask them whether they believe that it was necessary for God to ask their advice and to consult their desires when creating the universe and in keeping it in order? Either reincarnation is true or it is not. If it is true, they can do nothing against it; they have simply to endure it, whether they like it or not. God does not ask their permission.

If a sick man says "I have suffered enough to-day; I do not want to suffer again to-morrow," is it of any use for him to rebel against his fate? However bad his humor may be, he cannot avoid suffering to-morrow nor any following day until he is healed. Just so, if it is necessary to live again in a body, we will surely reincarnate. Those people may be obstinate, like children who do not like to go to school or like a man who is condemned to prison, but they will have to go. Such objections do not deserve refutation, because they are too childish. But we can console those people by asserting that the doctrine of reincarnation is not so terrible as they believe. They would not be afraid of it if they were to study it thoroughly; for then they would know that the conditions of their new existence depend entirely on themselves. It will be happy or unhappy, according to the deeds of this life.

I speak to all who believe in a future after death, and not to those who have only nothingness before their eyes or who would drown their soul in a universal whole without individuality, like drops of rain in the ocean. If, then, we believe in a future, it will be conceded that this future should be the same for all of us, else what good could come out of it? Why should we restrain ourselves? Why should we not satisfy all our desires, our passions, even at the cost of others, if nothing comes of it? You believe that the future will be happy or unhappy, according to the deeds of the present life. Have you the desire to be happy in that future which is eternal? Do you pretend to be one of the most perfect men that ever existed on this earth and therefore be entitled to the highest felicity of the elected ones? No! Then you admit that there are human beings who are more perfect than you and who deserve a better place—without you being one of the rejected ones. Well, place yourself for a moment in that middle ground which, according to your own estimation, you deserve, and suppose that someone comes to you and says, "You suffer; you are not as happy as you could be, since there are beings who enjoy a happiness which is without bounds. Would you like to change your position with theirs?" "Without a doubt," you say. But how can that be? It is really very easy. Begin again and try to do better what you have done badly before. Would you hesitate to do it, even at the cost of many other existences?

Let us take another, more prosaic comparison. In the case of one not in abject misery, but who has to deny himself things which he needs on account of his limited means. Suppose he is told there is an immense fortune at his disposal if he will work hard for it during one minute. If that man were the laziest man on earth, he would say without hesitation, "Let me work for one minute, for an hour, for a day if necessary. What does such a short time amount to if, after that, I can finish my life in affluence?" And what is the duration of our corporeal life in comparison with eternity? Less than a minute, less than a second.

We have heard the following objection raised: God, who is goodness, cannot impose on man the beginning again of a series of miseries and of tribulations. Do those reasoners find it more in accord with divine goodness to condemn a man to perpetual suffering because he has erred for a few minutes, instead of according him the means to repair his faults?

Two manufacturers had each a clerk who could aspire to

become the partner of his employer. Now, one day it happened that both clerks committed grave mistakes, and in consequence deserved to be sent away. One of the employers dismissed his clerk without regarding the petitions of the poor man, who, being unable to find other work, became so destitute that he died. The other employer said to his clerk: "You have lost a day in my service. You owe me one in return. You have given me trouble and loss. You must make it good. I will allow you to begin anew. Try to do better, and you can remain with me and again aspire to the position which was promised you."

Is it necessary to ask which one of the two masters was the most humane? And God, who is mercy, should he be less merciful than a man?

The idea that our fate is forever fixed by a few years of trial, even when our circumstances are such that it does not always depend on us alone to become perfect, has something terrible in it; while the contrary thought is full of consolation, because it does not deprive us of the hope of the opportunity to do better next time.

Thus, without speaking for or against the plurality of existences, without admitting one hypothesis more than the other, we say that if we had the choice none of us would prefer a judgment without appeal. A philosopher has said that if God should not exist it would be necessary for the happiness of man to invent him. One could say the same of the plurality of existences. But God does not ask our permission; he does not consult our wishes. Reincarnation either is a fact or it is not—that is all.

As a philosophical study, let us consider this question from another point of view; let us see on which side are the greatest probabilities. It is evident that if there is no reincarnation there can be only one corporeal existence. If our actual corporeal existence is the only one, then the soul of each human being is created at birth, if it has not existed before birth, in which case one might ask what the soul has been before that event, and if that state of the soul was not also an existence under some form or other. There is no other possibility: either the soul did exist before the body or it did not. If it existed, what was its condition? Did it have self-consciousness or not? If it did not, then it would be about the same as non-existence; if it had an individuality, then it was either progressive or stationary. In the one or other case, how far was it developed when it arrived in the body? Admitting, according to the popular belief, that the soul is cre-

ated with the body, or, what is about the same, that before its incarnation it had only negative faculties, we put the following questions:

1. Why does the soul show faculties that are so different from and independent of those ideas which are acquired through education?

2. Where does that extraordinary talent come from which certain children show for some art or science when they are very young, while others remain insignificant or mediocre during their entire life?

3. Why do some people have innate or intuitive ideas which others have not?

4. Certain children have precocious instincts for vices or virtues, innate sentiments for dignity or baseness, which are in great contrast with the surroundings in which they are born. Where do such instincts come from?

5. Why are certain persons more advanced than others notwithstanding their education?

6. Why are there savages and civilized men? If you take a Hottentot baby and educate it in our very best schools, will you ever make a Newton or Laplace of it?

We ask, Where is the philosophy that is competent to solve these problems? The souls at their birth are either equal or not equal. If they are equal, why do they have so many different talents and possibilities? Will you say that it depends on the organism? Why, that would be the most monstrous and immoral doctrine. Man would then be nothing but a machine, the sport of matter; he would not be responsible for his acts and could trace them all back to his physical imperfections.

If the souls are unequal, they are so because God has created them unequal; but, then, why did he endow some of them with innate superiority? Is such a partiality consistent with his justice and to the equal love which he has for all his creatures?

But let us concede a series of anterior progressive existences, and everything is explained. When man is born he brings with him the intuition of all that he has formerly acquired; he is more or less advanced, according to the number of existences which he has gone through and according to the experiences he has had. As in a reunion of individuals of all ages, where each has a development proportioned to the number of years he has lived, so the successive existences are for the life of the soul what the years are for the life of the body.

Assemble a thousand individuals, ranging from one to eighty years of age, and imagine a veil cast over all the preceding days, so that, in your ignorance, you believe them to be all born on the same day; you would naturally ask how it is possible that some are tall and the others small; that some are old, others young; that some are intelligent while the others are ignorant. But when the cloud which hides the past is raised, when you learn to know that they have lived for a longer or shorter period, then everything is explained. God, who is justice, cannot create souls more or less perfect, but with the plurality of existences the inequality which we see has nothing contrary to the most rigorous equity. *We can only see the present, not the past, and that is what confuses us.*

Is this reasoning illogical, a groundless supposition? No! For we start from a fact that is evident and incontestable—the inequality of the abilities and of the intellectual and moral development, and we find this fact inexplicable by all the current theories; while its explanation is simply natural and logical by another theory. Is it rational to prefer a theory which does not explain to one which does explain?

In regard to the sixth question, one will probably say that the Hottentot belongs to an inferior race. Now let us ask if the Hottentot is a human being or not. If he is, then why has God disinherited him and his race from the privileges which are accorded to the Caucasian race? If he is not a man, why do we try to make him become a Christian? The higher teaching does not know different species of human beings; it only knows man whose spirit is more or less in arrears but susceptible to progress. Is this not more in conformity to the justice of God?

We have now considered the soul in its past and present. If we consider it in its future, we find the same difficulties.

1. If our actual existence alone decides our coming destiny, what will be the position of the savage and of the civilized man in the future state after death? Are they on the same elevation or is one nearer to eternal happiness than the other?

2. Is the man who has worked all his life to become better of the same rank as the one who remained inferior, not through his own fault, but because he did not have the time nor the possibilities for improvement?

3. Is the man who was evil because he did not have the opportunity to enlighten himself responsible for a state of affairs which did not depend upon him?

4. We work hard to enlighten men, to make them moral and civilized, but for every one who is thus saved there are a million who die every day before the light of true knowledge can dispel the darkness with which they are surrounded. What will be the fate of the unfortunate ones? Will they be treated as lost sinners? If not, what have they done to deserve the same happiness as the others?

5. What is the fate of children who die very young, before they were able to do good or evil? If they are among the elected ones, why are they so favored without having done something to deserve it? What privilege delivered them from the tribulations of life?

Is there a doctrine that will solve these questions? Yes; if we admit a succession of existences; then everything is explained in agreement with the justice of God. What we could not do in one existence we will do in another. In this way nobody can escape the law of progress; each one will be rewarded according to his real merit and no one is excluded from the superior felicity which he may attain, notwithstanding all the obstacles put in his way.

These questions could be infinitely multiplied, for the psychological and moral problems which can only find a solution in the plurality of existences, are innumerable, but we have limited ourselves to the most general ones. Some persons will probably object that the doctrine of reincarnation is not admitted by the church, and that it would mean the downfall of religion. My object is not to treat that question just now; suffice it to have demonstrated that this teaching is eminently moral and rational. And what is rational and moral cannot be contrary to a religion which proclaims God as the highest reason and goodness. What would have become of religion if, against the universal opinion and the testimony of science, it opposed all evidence and banished from her community all those who could not believe in the movement of the sun or in the six days' creation? A religion that is founded on manifest errors which it gives as articles of faith—what kind of belief would it deserve and what authority could it have among enlightened people?

As soon as the evidences were given the church wisely ranged itself on the side of the evidence. If it is proven by reason that the existing order of things is impossible without reincarnation; if certain points and facts cannot be explained except by reincarnation, it must needs be accepted. Later I will

show that the religion is perhaps much less remote from that teaching than we think and that it would not suffer more from it than it has suffered from the discovery of the rotation of the earth and of the geological periods which at first seemed to deny the truth of the holy scriptures.

The principle of reincarnation is, however, confined in several passages of the Bible, and may be found in the Gospel of St. Matthew, Chapter XVII., where it is stated in a clear and plain manner :

10. And the disciples asked him, Why then say the scribes that Elias must first come?

11. And Jesus answered and said unto them, Elias truly shall first come and restore all things.

12. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise also shall the Son of Man suffer of them.

13. Then the disciples understood that he spake unto them of John the Baptist.

If, therefore, John the Baptist was Elias, there must have been a reincarnation of the spirit or soul of Elias in the body of John the Baptist.

One may think about reincarnation as he pleases; he may accept the teaching or reject it; but he will continue to reincarnate, notwithstanding his belief to the contrary. The essential point is that it is a teaching founded on the immortality of the soul, on the penalties or rewards of the future, on divine justice, on the free will of man and on the moral teaching of Christ. Therefore it cannot be anti-religious.

We have reasoned about this subject without being influenced by any authority whatever. If I and many others accept the teaching of a plurality of existences, we do so because it seems to us to be the most logical teaching which alone solves questions that have so far been unsolvable. If a poor, simple mortal should have taught it to us, we would not have hesitated to accept it and to renounce our own thoughts to the contrary. At the moment an error is demonstrated the self-love loses more than it gains by persisting in a wrong belief. Just so we would have rejected the teaching, even though coming from a superior intelligence, if it should have appeared to be against reason, just as we have done with many others; for we know by experience

that we cannot blindly accept anything that comes to us, either from the other world or from the world of man. The first claim of this teaching seems to us to be its logic and reason; its other claim is that it is confirmed by facts—facts that are positive, and, so to speak, material, which by an attentive and reasonable study may be revealed to anyone who takes the trouble to observe with patience and perseverance. In the presence of such facts, no doubt can be permitted. When the facts become popularized like those of the formation and the movement of the earth, all will have to surrender to the evidence and the opponents will have to defray the expense of their contradiction.

Let us therefore repeat that the doctrine of reincarnation alone can explain that which without it is inexplicable; that it is eminently consoling and in harmony with the strictest justice, and that for man it is the anchor of hope which God, in his compassion, has given him.

Even the words of Jesus can leave no doubt in this respect. Here is what the Gospel of St. John says in Chapter III.:

3. Verily, verily, I say unto thee: Except a man be born again, he cannot see the Kingdom of God.

13. And no man hath ascended up to heaven but he that came down from heaven.

This is what I found in the writings of Hypolite Rivail, a man who is not as well known as he deserves; for, if we consider that he wrote long before the Theosophical Movement began, we cannot doubt that he drew his information from a similar source as Madame Blavatsky, since their views are almost alike. But we know that the teaching of reincarnation dates back for thousands of years, and that the greatest sages and philosophers always taught that man has an immortal soul which from time to time incarnates in a human body. Why did they teach this? Because they well know that this teaching alone would enable man to fulfill his destiny and become god-like on earth. If we study history, we will find that the wisest and noblest nations of antiquity were those who held this belief, among them the Hindus and Egyptians. Here on this continent is to be formed a new and great race, and if it is destined to become the most excellent nation it will accept the teaching of reincarnation; for it is the only one which can satisfy all demands.

By its wisdom this nation will dominate all other nations; it will abolish wars, poverty, misery and crime. It will bring forth the greatest inventors, the greatest artists, musicians and philosophers—for great souls incarnate only in noble nations. Here will be reborn the sages of antiquity whose names have not been forgotten in the centuries of superstition and intellectual darkness, and they will guide us on toward the goal of all human efforts—universal altruism!

“Strange enough how creatures of the human-kind shut their eyes to plainest facts; and by the mere inertia of Oblivion and Stupidity, live at ease in the midst of Wonders and Terrors. But indeed man is, and was always, a blockhead and dullard; much readier to feel and digest than to think and consider. Prejudice, which he pretends to hate, is his absolute law-giver; mere use-and-wont everywhere leads him by the nose; thus let but a Rising of the Sun, let but a Creation of the World happen *twice*, and it ceases to be marvelous, to be noteworthy, or noticeable.”

—Diogenes Teufelsdröckh in Thomas Carlyle's *Sartor Resartus*.

“To the eye of vulgar Logic,” says he, “what is man? An omnivorous Biped that wears Breeches. To the eye of Pure Reason what is he? A Soul, A Spirit, and divine Apparition. Round his mysterious Me, there lies, under all those wool-rags, a Garment of Flesh (or of Senses), contextured in the Loom of Heaven; whereby he is revealed to his like, and dwells with them in Union and Division; and sees and fashions for himself a Universe, with azure Starry Spaces, and long Thousands of Years. Deep-hidden is he under that strange Garment; amid Sounds and Colors and Forms, as it were, swathed-in, and inextricably overshadowed; yet it is sky-woven, and worthy of a God. Stands he not thereby in the centre of Immensities, in the confux of Eternities?”

—Diogenes Teufelsdröckh in Thomas Carlyle's *Sartor Resartus*.

THE SEPHER HA-ZOHAR;

OR,

THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references, and expository remarks

By NURHO DE MANHAR.

THE MYSTERY OF THE ALPHABET.

(Continued.)

AT that moment bh descended from off the throne of light and splendor, exclaiming: "I am thy glory, create the world by me." As it stood trembling with excitement before the Holy One, two hundred thousand worlds together with the throne itself were seized with a sudden tremor and seemed ready to fall. "Caph, Caph!" cried the Holy One, "what hast thou done? I will not create the world by thee, for thou beginnest bhala (ruin, loss). Return at once to thy place on the throne of glory and abide there!" Then Caph retired and went back to its place.

I next appeared and claimed that being the initial letter in the divine name IHVH, it was the best for the work of creation. But the Holy One replied: "Let it suffice thee to be what thou art, chief letter in my name and foremost in all my designs, thou must remain where and as thou art!"

Then came T and spake before the Eternal One: "Create the world by me, for in me alone is thy goodness (Tobh) and uprightness, both attributes of thee." "I will not, Oh Teth," replied the Holy One, "use thee in the creation of the world, because the goodness within thee is hidden and concealed from sight as it is written, *'How great is thy goodness which thou hidest for them that fear thee.'*" Seeing thou wilt remain invisible to the world, I am about to create, and furthermore because of the goodness hidden within thee, the gates of the temple will sink into the earth as it is written, *'Her gates are sunk into the ground,'* and besides all this, thou with thy comrade the letter Heth (bh) composed sin. Therefore, these letters will never enter in the names of the twelve holy tribes." On hearing these words bh went not before the Holy One, but returned at once to its place.

Z then went up and urged its claim, saying: "*Thy children will through me keep the Sabbath, as it is written: 'Remember (Zecor) the Sabbath to keep it holy.'*" "Thou, Oh Zain," replied the Holy One, "art of too warlike a form, resembling as thou dost a spear. I cannot use thee in the creation of the world."

When Z heard this decision, like N it retired and gave place to V, who said: "I am a letter in thy holy name." The eternal one answered and said: "Remain contented, Oh V that together with H you are in the great name. I shall not choose you by whom to create the world."

D, accompanied by G, went before the divine presence. To them it was said, "Let it suffice you, that so long as you are conjoined and associated, there will always be the poor on the earth who will need succor and help. Daleth (D)—poverty and Gimel (G)—help or the benefactor. Therefore both of you keep together, the one helping the other." (In the Hebrew alphabet G and D are successive letters).

Then came B and said: "Create the world by me, because I am the initial letter of beracha (blessing) and through me all will bless thee, both in the world above as in the world below." "Truly, Oh B," said the Holy One, "I will surely create the world by thee only."

Hearing these words, A remained in its place and went not into the divine presence, who therefore exclaimed "Aleph (A) Aleph! why comest thou not before me as all the other letters?" Then replied A: "Lord and sovereign of the universe, it is because I have observed that (B excepted) they have returned as they went, without success. Why, therefore, should I come before thee, since thou hast already given to B the great and precious gift we all of us craved and desired. Moreover, it becometh not the monarch of the universe to withdraw and take back his presents from one subject and give them to another." To these words the Holy One responded: "Aleph, Aleph! Thou shalt be the first of all letters and my unity shall be symbolized only by thee. In all conceptions and ideas human or divine, in every act and deed begun, carried on and completed, in all of them shalt thou be the first, the beginning."

Therefore did the holy one make the letters of the celestial alphabet, capitals, and those of the earthly, small, each corresponding to one another. Therefore also the Book of Genesis begins with two words whose initials are B, viz.: Braeshith, Bara (in the beginning created) followed by two others, whose initials

are A, viz., Alhim, ath (God, the substance of) to show that the letters of these alphabets celestial and earthly are one and the same by which every creature and thing in the universe has been formed and produced.

THE INITIATION OF RABBI HIYA.

Bereshith, "In the beginning," said Rabbi Ionda, "what is the signification of this mystical word? It is hochma—wisdom, that wisdom by which the world was formed and still subsists. Like a globe it includes the six directions of space, viz., north, south, east and west, high and low, from which emanate six streams of existence, all of which flow at last into the great ocean of primal life. Another occult signification of Bereshith is this, Bara sith (he created six) and who was he? Though not mentioned, it was the mysterious though ineffable, the great unknown."

Rabbi Hiya and Rabbi Jose were walking together in the country and when they reached their destination, said Rabbi Hiya: "This occult meaning of bereshith is undoubtedly correct, since we find in the Book of Genesis that the creation of all things occurred and took place in six days and not more. In an ancient occult work on Genesis we have found many references to this account. Thus, the holy one at first formed a point in which was included and concealed, as in a palace, the forms or prototypes of all created things. Now though the palace contains them, the key of it is the most essential thing which closes and opens it. This palace, the world, is the receptacle or casket in which are enclosed many wonderful and secret mysteries, it has fifty gateways, ten on each of its four sides, nine opening heavenward and one, of which nothing definite is known about it, and it is therefore termed '*The Mysterious Gate*.' There is also one kind of lock to all these gates and one key alone opens and closes them and gives entrance into the palace and the treasures therein. Bereshith, bara Alhim, these words are the palace, and Bereshith is the key that conceals or opens up their mysterious meanings. It opens and shuts, it reveals or obscures. Bereshith contains an opening word, shith, and a closing word, bara."

Said Rabbi Jose: "Truly this is so, and I have myself heard the master, Rabbi Simeon, say that this occult word bara closes but does not open, and thus explained it.

"Ere the world became fixed and established, it was wrapped and enshrouded in darkness and chaos reigned supreme and as long as it endured, the world was Tohu (without form and solidity). When this key opened the gates, it became adapted for the generation and production of living beings. When was this? When Abraham came, as it is written: *'These (Aleh) are the generations of the heavens and the earth, behibaram'* (when they were created) which word is an anagram of beabraham (by Abraham). The creation was brought about by the transposing of the letters of the concealing word, bara, into Abar, the sacred principle on which the world was founded and continues to subsist. Mi was the first aspect of the mysterious unknown who, when bara was transposed into Abr, created Alh (these). To Abr he took and joined the letter H, forming Abrh, to Alh. He took and joined I, forming Alhi, then of the two component letters of Mi, he took and added M to each of them and thus were formed Alhim and Abraham. Another explanation of the forming of these names is as follows:

"The holy one took Mi and joined it to Alh and this formed Alhim. He also took Mah, and joining it to Abr, formed Abraham. Now the name Mi (50) has reference to the fifty gates of Binah, the third sephira, and in it is also I, the first letter in the Shem Hamphorah or holy name IHVH, and Mah has also reference to the divine name, for the H thereof is the second letter in it. So the two worlds were formed, by I the world to come through H the present world through Mi, the world on high, through Mah the world below. But until the name of Abraham was formed, there was no generation of living creatures and things, and this explains what is written, Aleh produced the generations of the heaven and the earth bi-Abraham; that is, when the name of Abraham was formed, as it is written *'In that day the Lord God made the earth and the heavens.'*"

Rabbi Hiya prostrated himself on the earth and kissing it, exclaimed: "Oh, earth, earth! how hard and unfeeling art thou! In thee lies buried everything delighting the eyes. All the lights of learning and wisdom thou causest to disappear and vanish from the world. How unfeeling thou art. The great master and teacher, the one shining light of the world, by which it was enlightened, has returned to the dust and now lies concealed in thee, even Rabbi Simeon thou hidest him and all things become subject to thee at last. Overwhelmed with emotion, for a moment he became speechless. Again he cried, earth! earth! exult

thou not, for now I see the great masters of light are not delivered into thy hands, for Rabbi Simeon yet lives, and with eyes filled with tears of joy, Rabbi Hiya went on his way and Rabbi Jose was with him. For forty days he fasted that he might see Rabbi Simeon, but it was said to him: "It is not possible for thee to behold him." Then fasted he other forty days, at the end of which he saw as in a vision Rabbi Simeon, with Rabbi Eleazar his son, studying and meditating upon the words upon which Rabbi Jose had discoursed. They were surrounded by a multitude of listening and attentive students. Anon he observed mighty angelic beings, who descended from on high, taking Rabbi Simeon, and Eleazar, his son, with them, wended their way again upwards to the celestial school, where, when they arrived, they all became arrayed with garments of dazzling splendor, whiter and more glittering than the light of the sun.

Then spake Rabbi Simeon, and said: "Let Rabbi Hiya come up hither and behold how great joys the holy one hath prepared for the just and upright in the world to come. Blessed the lot of him who cometh hither with a pure heart and mind, blessed also are they who in the world abide steadfast and firm and unmoved as pillars of right and truth." Rabbi Hiya then ascended and after making obeisance to Rabbi Eleazar and the masters who were standing to receive and welcome him, went and sat down at the feet of Rabbi Simeon. A voice resounded and said: "Close thy eyes and bow thy head, so that thy mind may not be distracted or disturbed." He closed his eyes and there was, as it were, a great light shining afar off and another voice was heard saying: "Ye heavenly beings, high and exalted ones, who unseen and invisible to mortal vision, visit the world, attend ye! Teachers of the mysteries who in your lonely hermitages are sleeping, awaken ye! attend(as also those who before coming hither, have turned darkness into light and made bitter to become sweet, waiting and longing for the dawning of the day when the king should visit his loved ones, in and by whom he shall be glorified and hailed as the King of kings and Lord of lords. Such only have the right and privilege to be present here."

Then Rabbi Hiya saw his fellow students standing around the masters and they wended their way to the celestial school. Some were ascending and others descending thither, and at their head was the great winged angel of the presence (Metatron), who was saying he had heard in the palace on high that the king

visits everyday and does not forget his lone and loved ones who are struggling towards the higher life unnoticed and unregarded by the world. At that moment three hundred and ninety worlds trembled and shook as with an earthquake. Stars as of fire descended from on high and fell into the great sea, whose ruler then stood up and swore by him that lives forever, that he would dry up all the waters of creation if ever the world and its powers should gather themselves against the children of light to destroy them.

As he ceased speaking, Rabbi Hiya heard a voice from heaven exclaiming: "Fall back! make room for the King Messiah coming to the school of Rabbi Simeon, whose students are all initiates and master teachers of the secret doctrine." Then came Messiah and visited all the celestial schools and confirmed the teachings and expositions of the mysteries given by their appointed instructors. As he entered the great assembly crowned with many crowns, all the great masters rose up and saluted. Turning to Rabbi Simeon, the emanation of whose light reached up to heaven, Messiah spake and said: "Blessed art thou, Rabbi Simeon, for thy mystic teachings are of the highest worth and valued and cherished by all. They only, along with those of Hesekiah, King of Judah, and Achiya, the Solonite, are marked and sealed with the approval of the holy one. I have come hither because I know that the angel of the presence visits no other school save yours."

As he ceased speaking, Rabbi Simeon raised his hand and repeated the vow of the angel of the great sea. Then spake Messiah words which made the heavens, the ocean and Great Leviathan tremble, fearing that the world was about to be destroyed and annihilated. Beholding Rabbi Hiya at the feet of Rabbi Simeon, "Who!" said he, "who has brought hither one clad in garments of the lower world?" "It is Rabbi Hiya," replied Rabbi Simeon, "a student skilled in the science of the mysteries." "Let him then, together with his son, be enrolled as members of thy school." "I pray thee," said Rabbi Simeon again, "that time may be granted for due preparation." The request was granted and Rabbi Hiya overwhelmed with feelings of joy, went forth exclaiming: "Blessed is the lot of the just in heaven, blessed also the lot of Rabbi Simeon ben Jochai, to whom the words of the scripture may be applied: *'I cause those that love me to be blest with substance, and I will fill their treasures.'*"

THE DEATH OF RABBI HIYA.

The following affecting and descriptive account of Rabbi Hiya's decease is not found in some of the early editions of the Zohar and is probably an interpolation from an ancient Kabbalistic work no longer extant.

Rabbi Hiya, perceiving the end of life approaching, exclaimed: "Return, my soul to thy home on high! Thou spark divine of heavenly flame, quit thou this mortal frame. Fearing, trembling, hoping the time has come for thee to mount up to the mansions of light and life. Sweet angelic voices are calling me. My strength is failing, my eyes grow dim; I cease to breathe; the earth is disappearing and heaven opens on my eyes. Methinks I hear the fluttering of angel wings. Ah! what do I see? The tree of life radiating a perfume that fills the azure vault of heaven itself. I see descending the mystic heavenly dove. I recognize King Messiah, whom I saw in Rabbi Simeon's school. Oh! ye angelic beings, lend me your wings, that I may mount on high to meet him. Oh, my soul! can this be death? How vain the fear and dread of the transports of ecstatic bliss and joys its presence brings! Oh, grave! where is thy victory? Oh, death! where is thy sting?"

A moment, and his soul had taken its flight—the life of Rabbi Hiya had ended.

THE MYSTERIOUS STRANGER.

Bereshith! Rabbi Simeon spake and said: "*I have put my words in thy mouth, and I have covered thee in the shadow of my hand, that I may plant the heavens and lay the foundation of the earth.*" These words inculcate that man should study and acquaint himself with the mysteries of the secret doctrine by day and by night, and that the Holy One regards those whose delights are therein. Every new thought suggestive or explanatory of it is crowned by him, and by it he forms a new heaven. It is said that whenever a man gives expression to such a word it ascends at once into the divine presence, who taketh and embraceth it and adorneth it with seventy crowns, all engraveth with his holy name. This word of mystic wisdom then descends and visits the children of light, who are the life of the world. Then it flies through seventy thousand worlds and stands before the Ancient of Days, with whose words, enfolding the deep-

est mysteries, it then becomes united and together fly through eighteen worlds invisible to mortal eyes and known only to Alhim. Perfected and complete, it returns to the Ancient of Days and become to him a subject of delight as he takes and crowns it with three hundred and seventy thousand crowns, when at length it is transformed into and becomes a new world. So, with every such like word, it becomes a new world of hidden mysteries of heavenly wisdom, a new earth referred to in scripture. "*As the new heaven and the new earth which I make abiding before me.*" Not which I have created, as in the past, but which I create in the present, by means of those holy words which preserve and renew the worlds, and this is the occult signification of these words. Observe, it is said, not the heavens, but new heavens."

Said Rabbi Eleazar: "What is the occult meaning of the words, 'In the shadow of mine hand have I hid thee?'"

Rabbi Simeon replied: "When the secret doctrine and its hidden mysteries was delivered to Moses on Mount Sinai myriads of angels endeavored, through jealousy, to consume him with their fiery breath. Then the Holy One covered him with his hand, so that they did him no hurt. Also, with the word of which we have just described proceeding from human lips, it also is covered and protected from the wrath and envy of angels, until it becomes a new heaven or a new earth; for then only become they uncovered and their meaning revealed. This is furthermore shown by the words, '*Say unto Sion Ammi Atha*' (*thou art my people*). They should rather be rendered, '*Immi Atha*' (*thou art with me*), *with me as an associate*, just as my word was with me when I created the world, as it is written: '*By the word of the Lord the heavens were made.*' And so it is with words containing mysteries of the secret doctrine uttered by us. We become creators, and happy and blessed are they who consecrate themselves to the study and teaching of this holy science and knowledge. If, however, you say that such a word may proceed from or be spoken by one who has no knowledge or understanding of sacred mysteries, observe that, if this should happen, then the word spoken by one who is ignorant of the secret doctrine is seized hold of by a demon called *aishtaphucoth* (froward lips), who casts it into the great abyss when it becomes a false heaven, and know as *Tohu* (vanity). When this heaven of falsehood is formed, forthwith it becomes united with another demon named *esithzenonim* (or lady of seductions),

who causeth the ruin and destruction of thousands and as long as this false heaven subsists and power and rule predominate. Therefore is it written: *'Woe unto you who draw iniquity (avon) with cords of vanity and sin (hatah), as with a cart rope.'* What is Hatah? It is this seductress who, proceeding from this world of vanity, destroyeth the children of man. The cause of all this is the student who has not attained to the wisdom and science of an initiate or master. God preserve us from becoming such! See to it, therefore, that ye let not a single word escape your lips concerning divine mysteries without understanding or before consulting with a master that ye may not be originators of *Hatah*, and thus cause the destruction and ruin of many souls."

With one accord exclaimed the students of Rabbi Simeon: *"God keep and preserve us from this!"*

Continuing his discourse, Rabbi Simeon said: "Mark this also. It was by means of the secret doctrine that the Holy One created the world. Holy scripture affirms that it was with him and was his delight daily. He examined it attentively and minutely, and then uttered it, and thereby produced all his works in order to teach us to study occult science and sacred mysteries calmly and reverently, and thus avoid falling into error and causing many to stumble, to fall, to perish. It is written, *"Then did he see it and declare it. He prepared it; yea, searched it out."* in which verse are the words *yaha* (see), *yesaphrah* (declared), *kenah* (prepared), *hakar* (searched), showing what carefulness was exercised by the Holy One before creating the world. For ere doing so he formed the four words corresponding to those we have just particularized, viz.: *Bereshith*, *bara*, *Alhim*, *ath*, implying a fourfold examination of the secret doctrine ere he used it in Creation."

Rabbi Eleazar went one day to visit his uncle, Rabbi Jose, and Rabbi Abba was with him. A porter followed behind them.

Said Rabbi Abba: "As the time and opportunity are favorable, let us discourse and search a little into the secret doctrine."

Then spake Rabbi Eleazar, and said: "It is written, *'Ye shall keep my sabbaths.'* Observe that in six days the Holy One created the world that each day was distinguished by a special production. But on what day appeared the production that was fruitful? On the fourth; for those of the three first days were unmanifested and hidden, viz.: fire, water, and earth. If you say that the earth was clothed with vegetation on the third, it

was truly so. It was, however, really on the fourth day that the results became manifest and distinctive in themselves, and thus it became the fourth pedestal of the heavenly throne. All the works of creation were finished certainly on the Sabbath, as it is written: *'And Alhim created on the seventh day,'* the Sabbath, which was the fourth day of the earth's fruitful production. But what meaneth 'Ye shall keep my Sabbaths,' as though there were two or more sabbaths? The scripture, by this plural word, designates the eve of the Sabbath and the day of the Sabbath, distinct yet not separate."

Then spake the porter who had followed them, and said: "But what is the signification of the following words: 'Ye shall reverence my sanctuary.'"

Rabbi Eleazar replied: "They refer to the holiness of the Sabbath."

"What do you mean by the holiness of the Sabbath?" asked the stranger.

"It is the heavenly holiness which cometh down upon the earth on that day," replied Rabbi Eleazar.

"If so, then you make not the Sabbath holy, but a something which is from above."

"That truly is so," said Rabbi Abba, "what Rabbi Eleazar has said, for it is written: *'Call the Sabbath a delight, and the Holy of the Lord honorable.'* Therefore there is a distinction between the Sabbath day and the Holy of the Lord."

"What, then, meaneth the Holy of the Lord?" asked the stranger again.

"It is," replied Rabbi Abba, "as has been just said, a heavenly holiness coming from above on that day."

"Then," answered the stranger, "in that case the heavenly holiness is glorious and hallowed, but not the day of the Sabbath; and yet the scripture says, 'Glorify the Sabbath day.'"

"Men," said Rabbi Eleazar to Rabbi Abba, "let this man speak on, for he seems to be endowed with a wisdom and knowledge we do not possess."

"They turned toward the stranger and said: 'Give us your opinion on the subject.'"

"It is written," he said to them, "*'Keep my Sabbaths,'* words which show plainly that there are two sabbaths—one heavenly and one earthly—yet are they but one, both alike in their esoteric meaning. There is another sabbath—a third one, not mentioned in scripture, and which was unhonored. This Sab-

bath said to the Holy One: 'Thou art my maker, and I am called Sabbath. Now, there is no day without a night. Let there a Sabbath night or eve, as well as a Sabbath day, be kept.' To which the Holy One replied: 'My child, Sabbath art thou, and Sabbath thou shalt be called. I will yet adorn thee with great honor and beauty.' Then made he proclamation, and said: 'Reverence my sanctuary.' That is to say, the Sabbath eve, which is also to be revered and kept; for the name of the Holy One is found in the word. I will now inform you how my father explained this to me. 'Imagine,' said he, 'a square within a circle, symbolizing two divine forms, which, though distinct, are not separate; for there is not division or separation in the divine essence. An earthly resemblance to this divine union is that between Jacob and Joseph. There is also a resemblance in the repetition of the word peace, in that verse of scripture, "*Peace to those that are far off and peace to those that are near,*" those that are far off referring to Jacob and those that are near to Joseph, symbolical of the Sabbath and the Sabbath eve, distinguished by 'Keep the Sabbath' and 'remember the Sabbath day.' But the words, 'Reverence my sanctuary,' designate a point in the middle of the square and circle which is the most sacred of all—he who violates and breaks this commandment is punishable with death, as it is written, '*Whoso violates it shall be put to death*'; that is, who enters into the circle and square to the middle point and profanes it. Therefore is it said, '*Reverence ye,*' for that middle point is called *Ani* (Me), which is but another term or name of the Great Unknown, the Divine Being."

After hearing these words from the unknown stranger, they embraced him, and said:

"Possessed of such knowledge of the secret doctrine, you must not follow behind, but go before us. What is thy name?"

"Ask me not," he replied. "But let us go forward discoursing on occult mysteries, each of us giving utterance to words of hidden wisdom which shall lighten the way."

Said they: "How came you to follow us?"

"Yod," he replied, "made war against two other letters, Caph and Samech (ch and S), in order that they might become attached to me. Koph was unwilling to be joined to one without whose help it could not subsist a single moment, and Samech was equally unwilling to become bound to Koph, and thus be unable to help those who stumble and fall. Then Yod, coming

to me, embraced me, caressed me, wept with me, and said: 'My child, what can I do for you? I am about to ascend on high, and shall acquire amongst many good things secret letters, all capitals, and valuable. I will then come back to thee and help thee and give thee other letters, better and stronger than those who have forsaken and left thee, even Ysh (blessing), who will be to thee treasures filled with good things. Go, therefore, my child, and mount thy ass.' And this is why I am here."

Rabbi Eleazar and Rabbi Abba were greatly pleased, and said: "Go on before and we will follow after thee."

Replied the stranger: "Have I not told you it was through the King's orders that I have come hither?"

They said: "But you have not told us your name. Where do you dwell?"

"My habitation is a fine and strong one, a high tower, in which the Holy One and myself only reside. Just now I am here riding on my ass."

Then Rabbi Eleazar and Rabbi Abba pondered awhile and meditated on these sayings and the meaning of them, which to them were as honey and manna. Then said they unto him: "Who is thy father? If thou wilt tell us we will make obeisance unto thee."

"Wherefore should I?" he answered. "It is not usual with me to impart occult science to anyone. However, my father lives in the great sea, and was a great fish. He was great and strong and full of years, so that he swallowed up all the other fishes of the sea and then sent them forth living and filled with all the good things of the world. His power is such he can run through the sea in a moment, and he sent me forth as an arrow from the bow of a skilled archer and concealed me in the place of which I have spoken; but he himself has returned, and remains hidden in the sea."

Rabbi Eleazar, after reflecting a moment, exclaimed: "Thou art the son of the great mystic teacher Rabbi Hammenuna, the Aged, the great initiate in the secret doctrine!"

Then they embraced him and went forward, saying: "Let it please thee, Oh, master, tell us thy name?"

"Then," said he, "it is written, '*Benaiah, Son of Jehoida.*' We have already expounded the signification of these words. It will, however, be profitable to consider the deeply occult meaning of them, which has reference to human life. To continue, 'Son of a living man'; that is, of the just one—the life of the

world. 'Who wrought many great works,' meaning Lord of all workers and of the heavenly hosts, all of whom are marked and distinguished by the letters of the divine name, Yehoval Sabaoth, the greatest of all names. 'The Lord of great works'; that is, the Lord of 'Mequabsel,' a mighty and most lordly tree. Where is its locality, and in what consists its magnificence? The scripture refers to it as being on high, where '*Eye hath not seen it, save thine alone, Oh, Lord.*' In it is contained the life and essence of all existing things and living creatures, angels, arch-angels, heavenly hierarchies, principalities and powers, the universe with its unnumbered systems of stars and constellations; yea! all things are contained therein as in a glorious and magnificent palace, and from it come forth all things visible and reflective of its glory and magnificence. 'He killed two lions of Moab,' referring to the first and second temple of Jerusalem, which subsisted until the heavenly light which enlightened them was withdrawn from them; then were they destroyed and the holy thorne demolished. Thus it is written: '*I was in the captivity*'; that is to say, this divine glory or essence called Ani (I) was in captivity. Why does the scripture still proceed, saying: 'By the River Chebar?' Because Chebar is the mysterious river of the heavenly light which floweth forth, but became dried up and ceased to flow when I was in captivity, and this is the meaning of the words, '*The river decayeth and drieth up,*' referring to the two temples of Jerusalem. With respect to the words, 'He killed two lions of Moab,' this latter word should be rendered Meab—of the father in heaven, having the same occult meaning. Again it is said of Benaiah, '*He went down and slew a lion in the midst of the pit in time of snow.*' In former times, when the river of divine radiance and glory was flowing, the children of Israel flourished and lived in peace and offered up daily sacrifices for their sins, when a celestial being, with the emblematic form of a lion, was seen by them descending on the altar, consuming and devouring the offerings with the avidity of a hungry man, during which the demons of evil, like dogs, fled away and hid themselves. But, on account of the sins of the people, the Most High came down and killed the lion, if it may be so expressed. '*He killed it in a pit,*' meaning in presence of the dog-like demons, living in dark subterranean places, that they might see they could seize and devour now the sacrifices, as they were of no worth in his sight. Now, the name of the lion was *Ouriel*, because lion-like in form, and the name of

the demons was *Baladan*, or not human but dog-like. '*In the time of snow*'; that is, when the children of Israel sinned and were consumed by divine justice. Such also is the significance of the words, '*She feareth not for her house of snow.*' Why? Because arrayed with purple, and thus able to resist the fiercest flame. To proceed further, '*And he killed an Egyptian, a goodly man,*' teaching that whenever Israel sins it loses the blessing and light of the divine presence which it once enjoyed. '*And he killed the Egyptian,*' referring to the light which illuminated Israel, viz.: Moses, who was called an Egyptian by the daughters of Jethro, when they said to him: '*An Egyptian hath helped us.*' In Egypt he was born and reared, and there he became initiated in the secret doctrine. '*A goodly man,*' for he saw the Lord clearly and not in dark speeches. He was a divine man, a man of God, a recipient of divine science as no other man had ever enjoyed before. '*And in hand of the Egyptian was a spear.*' This was the sceptre or rod of God that was handed to Moses, as mentioned by scripture: '*And the rod of the Alhim was in my hand,*' the rod which was made when the sun rose for the first time, and on it was engraved the Shem Hamphorash, or most holy divine name. By it he smote the rock, as it is written: '*And he struck the rock with his rod twice.*' Then said the Holy One: 'Moses, my rod was not given to thee to be used thus. I swear, by thy life, from this moment thou shalt not retain it.' Therefore we read: '*He descended with the rod,*' which proved a great affliction for Israel, for then the rod was taken away. '*And he wrested the spear from out of the hand of the Egyptian,*' meaning the rod, and it was never seen again. Then, furthermore, he read: '*He killed him with his spear* for the sin committed by a wrong use of the rod. Moses died and was not allowed to enter into the promised land, and that light was taken from Israel. The scripture further relates that he, Benaiah, '*Was more honorable than the thirty, but he was not one of the three.*' 'More honorable than the thirty, referring to the thirty years he was separated from the heavenly powers on high, and who, at the end of life, took him to themselves again. '*But he became not one of the three, viz.: the Divine,* under three hypostases or forms, and who gave him the desire of his heart. '*Nevertheless, David set him over his guard*'; that is, David, being attached to him, retained his services, so that they might not be separated from one another, in the same

way that the moon is attached to the sun, to which it addresses its song of praise as the center and source of its light."

Rabbi Eleazar and Rabbi Abba knelt and prostrated themselves before the stranger, and then—but where was he? He had suddenly disappeared. They looked around amazed, but he was not to be seen. They sat down and pondered, bewildered and speechless. At length Rabbi Abba spake, and said:

"True is it that whenever students of esoteric truths travel together, discoursing amongst themselves on the mysteries of the secret doctrine, then are they visited by spiritual masters and teachers from on high. This stranger was indeed none other than Rabbi Hammenuna, the Aged, who has taught us truths which have never been divulged and revealed to anyone before, and leaving us before we were able to recognize him."

Then rose they up to mount their asses, but were unable to do so. Again they tried, with no better success. Filled with a feeling of trepidation, they fled away and left their asses behind, and to this day that place is known and called *Assfield*.

MAN'S SUPREMACY.

BY JOHN B. OPDYCKE.

Man's latent possibilities are more
 Than many times his few apparent ones.
 Enslaved to sense, his course he feebly runs
 And heedless doth his inner self ignore.
 In vain did God the power of Prana pour
 Into the soul of him whose being shuns
 Its very purpose, and its keenness stuns.
 'Tis Force Divine, all knowledge 'twould restore.

Like window panes opaque, the senses are
 Which rob of view and shed but muffled light.
 Who will false darkness from his soul debar,
 Attain self-consciousness, ascend the height
 Of Will supreme, remove external blight,
 Can be the master of the farthest star!

MAN A CITY.

REPUBLIC V.

BY ALEXANDER WILDER, M. D.

The perfect man figured by the perfectly organized city.
All of mere transient date as symbol showeth,
Here the inadequate to fulness groweth,
Here the ineffable wrought is in love.

—Goethe.

LOOKING as from a watch-tower," Sokrates continues, "it is apparent to me that of virtue there is only one form, but of vice there are forms innumerable. Of these there are four, which deserve special attention. Corresponding to the forms of civil policy there appear to be these of the individual soul. There are five of these, one of which has been already described, and is entitled to a twofold designation. Where among the rulers there is one above the rest, it is a kingdom, but if there are more, it is an aristocracy. The two, however, represent but one ideal. Because of the training and education which have been received, whether there be one ruler or several, the fundamental laws of the city will not be changed. A city and commonwealth of this kind, and likewise a man of this kind I call good and right. But if what has been thus described is actually right, then the others are bad and defective. This is true alike in regard to matters of government and also in reference to the condition of soul of private individuals, there being four general forms of baseness."

Like the Grand Man of Swedenborg, this figures moral rather than external regulations. These, being established from interior principles of action, and higher motives ruling, the city or individual man is represented as a kingdom or aristocracy that maintains inviolate its fundamental laws; while everything else is certain to be disorder and misrule.

With this summary, the course of argument is interrupted. The young men demand that a particular utterance shall be explained more definitely. While setting forth the regulations of the military class, those whom he designates the guardians or guards of the city, he had remarked that whatever belongs to friends is common. There are many forms of communism, Adeimantos remarks, and they desired him to tell the true kind, and to explain in relation to children, their parentage, mode of rearing and education, and in fact everything relating to wives and children; all which are matters of vital importance to the proposed city. Sokrates speaks of these questions as hard to be believed as being at all possible, or possible in this way. What is said may be rather something desired, than what may be realized. He is fully conscious of the difficulties on every side. Indeed he disclaims the possessing of any complete perception of the subject himself.

To be sure, in a company of intelligent and friendly persons, one who takes the true view of the most important matters may speak safely and with confidence. But he himself was still investigating the subject, he declares, and there still existed danger of exposing himself to ridicule; and likewise, that from not properly understanding the matter, he might lead his friends into error upon a subject in regard to which there ought to be no mistake. He consents, however, remarking that in what had been discussed they had finished the drama so far as related to men, and so they would now complete the part which concerned women.

It had been laid down in the discussion that the protectors of the flock are men, but with the people born and educated as has been described, Sokrates entertained the opinion that the wives and children should be possessed and employed according to the same rules. Hence the children should have a parentage and education corresponding. Among animals employed in domestic service, no distinction is made between the males and females, except as the latter are regarded as being weaker, but they are reared and trained alike.

Women and men are beings of the same mould and nature, and are capable of following the same employments. They should accordingly receive similar instruction in civil and military matters, and be employed in the same way. It may be in certain respects incongruous with our tastes and habit of viewing things to exhibit old and unsightly figures in athletic exer-

cises. But he is shallow and foolish who considers anything ridiculous or degrading except what is really bad, or who attempts to make any matter as a theme for jest except it is actually foolish or bad, or who employs himself with any aim or purpose except one that is good.

It has been remarked already that each individual in the city should follow the employment which is suited to his or her nature. Glaukon interposes the declaration that the nature of a woman differs widely from that of a man, and therefore, by this rule, a different kind of work should be assigned to each. To this Sokrates replies that if this statement is based upon the part taken by each in the procreation of offspring, one as father and the other as mother, there is no difference which would require their employment to be of a different kind. His object in reasoning was not to entangle an individual in what he was endeavoring to say, but to bring to light what is true. For mere cavil and dispute are not reasoning. In the present discussion, he remarks, every minute diversity in the constituent elements of the city is not classed as an actual difference of nature. Only those diversities are to be considered which indicate the character of the employment in which an individual should be engaged. For example, we say that a physician, and another person who has the same tastes and inclinations as a physician, have a similar nature; but that a physician and a carpenter do not. So in the matter now under consideration. If the men and women appear to differ in respect to any art or other employment, it is necessary to assign to each that which is suitable. But if the diversity pertains solely to the functions which relate to offspring, it is not a difference of the kind now under contemplation. We must, therefore, still insist that the guards and their wives shall be employed the same way.

In the supervising of affairs in the city, there is no department peculiar to a woman. If we take a general view of the subject, it is manifest that in the various employments men are generally superior to women; yet in specific cases, many women excel many men. Nevertheless, there is no department peculiar to women as such. Natural ability is distributed to men and women impartially, and the woman shares in it the same as the man, though weaker of body. She should, therefore, take her share in the various employments. The same rule must apply in the different callings. One woman is adapted to be a physician, and another is not; one may be devoted to the Muses and another

have no taste for liberal learning. One may be fond of athletics and loves to know of war, and another be totally unsuitable for either; one may be a lover of philosophic study, and another dislike everything of the kind. One may be spirited, and another will be spiritless. One woman is suitable for a guard and another totally unfit. In short, the nature of women in this matter of public defense and conduct of affairs is the same as that of the men, except that one is weaker and the other stronger. Since they are akin and mutually adapted, such women should dwell with such men and be associate guardians. The same employments should be assigned to those of the same nature and disposition. The wives of the guardians should be educated like the men. The same education which fits the man for his work will fit the woman for hers.

The guards who are thus properly educated make the superior men in the city, and accordingly the women who are so educated are rendered the highest class. There can be no better policy than this for the welfare of the city. The individual who laughs or makes scurrilous jests at women who are divested of clothing for the athletic exercise, only "plucks an unripe fruit of wisdom," not knowing what he is laughing at or why he is laughing. That which is useful is superlatively becoming and beautiful, and that which is hurtful is a cause of shame.

"In thus propounding the law in relation to womanly station and employments," says Sokrates, "we have escaped from being overwhelmed by one wave. We have established the position that the guardians, the men and women alike, shall manage all their affairs in common, and must it not be confessed that the reasoning as to what is feasible and useful, is consistent with itself?"

"Truly," replies Glaukon, "the wave which has been thus escaped is not a small one."

It was a bold affirmation which Plato thus put forth in the face of Athens and all Greece. That women, from being ignorant and isolated like serfs in a household, could be entitled to a rank as companions and take place in the superior class of citizens, though accepted by such men as Perikles, was yet foreign to the public sentiment. But he did not stop there. He declares that what has been set forth is a small matter when we consider what naturally follows in the process of reasoning. It is no less than this: that all the women shall be wives to all the men in common; no one of them to dwell with any man exclusively, and

that the children shall be in common, a father not to know his own offspring nor a child his own father.

Glaukon takes exception to this proposition at once. It was far more certain to arouse disbelief, he declares, not only in regard to being possible, but also as to being really useful and beneficial. Sokrates insists that the utility and advantage of such a condition would not be disputed, and that the chief difficulty that existed was in regard to the possibility of establishing the scheme. He proposes at the beginning to defer any discussion of possibilities, but simply to set forth how, in case the arrangement should be adopted, the rulers would carry it into effect, and likewise that it would be the most suitable for the city and the guardian protectors themselves. He is of opinion that if the rulers are worthy of the name, as well as the guardians, the latter will be willing to do what they are commanded; and that the rulers in giving their commands, will themselves obey the laws and conform to their spirit and purpose in the matter under their charge. The men having been selected, women are to be chosen who shall be, as far as possible, of similar tastes and disposition. Then as they have their homes and meals in common, and possess no private property, they will be continually together, and being thrown together in athletics and other exercises, they will be led by a requirement of nature to more intimate relations with one another. It will not be by geometric necessity, an allotting by prescribed regulation, but by the requirements from eager desire, which is far more forcible than other incentives in persuading and attracting the great majority of individuals.

"On the contrary," Sokrates continues, "to consort with one another in a disorderly manner, or to do anything of the kind, is not allowable in the city of good order, and will not be permitted by the rulers. It is manifest, therefore, that to the utmost possibility, marriages should be made holy, and those which are the most advantageous will be holy. This raises the question how they may be brought about. In the case of the domestic animals care is exercised in the mating, that the best shall be brought together, and these only when in their prime. A similar care may be employed in the case of human beings. Rulers of the highest character will be required. Like physicians, they must make use of many drugs. When there is need of drugs a skilful physician is required. So it is in this case. It is likely that the rulers must make use of falsehood and deception, em-

ploying them as drugs for the benefit of the subjects. This deception is used because of the end to be served in the matter of marriages and procreation of children. It is plain: if the flock is to be the most perfect, that as frequently as possible, superior individuals only should be paired together, leaving out those who are inferior, and that their offspring shall be carefully educated. All these things, however, must be conducted secretly by the rulers, if they would keep the flock, the guards, undisturbed by commotions.

"Festivals should be established accordingly to bring together brides and bridegrooms, and at these there should be sacrifices and hymns suitable for nuptials. The accomplishing of this would be the duty of the rulers, and they should take care that the numbers of this class shall not become too great or too small. At the same time every thing should be so managed that those who are inferior would not suspect the agency of the rulers in their disappointment, but will suppose it to be their own ill fortune.

"The children of the guardian class, it is insisted, were to be reared with careful exactness. They were to be placed at birth under the charge of men and women appointed for the purpose. The offspring of good parentage shall be taken to nurses dwelling in a house apart in a particular district of the city. But the children of the inferior class, and the mutilated or imperfect offspring of the others should be, as is proper, concealed in a secret and unknown retreat.¹

"Due precaution must be taken to prevent each mother when engaged in nursing from recognizing her own child. Care is also to be taken that all children shall be born when individuals are in the prime of life. Those that chance to be born before or after that period, or without the approval of the rulers, should be accounted as illegitimate."

This description is plainly not to be taken literally. An association in France making the attempt to associate in the way here described speedily realized that it was not practicable. It would require absolute perfection on the part of all. Apuleius, when commenting upon the doctrines of Plato, denominates it a commonwealth without proofs of being possible, and declares that it is only "an imagined representation of the truth, made

¹Such a custom existed among many of the earlier populations of Europe. One of these was the contredance, in which the marriageable youths and maids were stationed in rows facing each other, and in the procession which followed each individual changed place till every one in each row has confronted every one in the other. The "country-dance" is a survival of this custom.

for the sake of an illustration." Alkinous more carefully explains that the city here described is "a polity divided into three parts like a division of the soul." But when, as in *The Laws*, Plato is laying down principles for the regulation of the state, he omits such propositions. In fact, as one biographer declares, he wrote in a peculiar manner on purpose that the topic which he was presenting might not be easily perceived by the untaught.

He never married, and although he nowhere seems to inculcate anything like asceticism, his disciples have generally been notable for propriety of conduct. The real meaning of the philosopher must be sought in other directions.

"Plato's *Republic* is not a theory or ideal of a government among men," says General E. A. Hitchcock, "but the ideal of man in the abstract, whose condition is determined internally by the action and reaction of internal elements under a certain freedom which no external law can reach. In this State (city) all thoughts and feelings exist in common, or as a 'community,' under no restraints or compulsions not derived from their internal nature. Under these circumstances, the *family* of thought and feelings *generated*, will represent the character of the *State* whether noble or base, elevated or depraved."² The inhabitants of the city are the thoughts and feelings, the internal or spiritual principles *personified*, the external form being what Plato terms "a veil." It is under a king or an aristocracy, when the right reason rules; but it is under an oligarchy, and other forms of government, and finally, in the descending scale, to an anarchy, when inferior principles usurp the ascendancy.

Having finished his description of the imagined community, Sokrates turns back to the original theme. The question arises whether the proposed city possesses the peculiar traits in the highest degree, or whether it shall be excelled by other cities. There will be rulers and population in them as there are in this and they will undoubtedly acknowledge one another as citizens. In some cities the rulers will be called lords, or sovereigns, in others, archons or magistrates, but in the city here described, Defenders and Assistants. These last, in their turn, will call the people taxpayers and supporters of government. But in other cities the rulers style the people subjects and servants, and in others, colleagues, but in this city fellow-guardians. In the other cities a ruler will accost one colleague as one of the same social circle and another as a stranger, but in this city all

²Swedenborg, a Hermetic Philosopher, p. 286.

the citizens are regarded as being of the same set and family. Nor is this simply a courtesy. The action must agree with the designations. Those who are called "father" must be treated with reverence, care and obedience, and corresponding rules of duty apply to the relationships which are recognized as those of children, sisters or brothers. The sense of pleasure and pain experienced by one will be regarded as common to all, and each individual will think and speak of it as undergoing it with the others. For a well-ordered city is like the human body, in the fact of feeling in every part of the pain or pleasure that affects any of its members. Hence, Sokrates, referring to the imaginary description, remarks that the having of wives and children in common among the assistants would be a cause of very great benefit to the city. Having neither household of their own, nor land, nor other exclusive possessions, they receive subsistence from the other townsmen as the reward for being defenders, and make use of it in common. In this way the discords and factions are prevented which arise from individual ownership, one claiming possession of this article and another of that, one bringing to his house what he may be able to acquire away from the others and another to his, each counting as his own a wife and children apart from the others, together with the pleasures and pains which are attendant. As no one will possess what is his own exclusively except his own body, controversies for the sake of exclusive possession will be obviated; lawsuits and criminal charges will not be made in the courts. Nor will there be suits in regard to personal assaults or violence. As it is necessary to take care of their bodies it is both proper and just for a comrade to defend himself against a comrade. This regulation has the advantage that if one individual is angry with another he will be less likely to vent his rage by engaging in greater controversies. There should be authority given to an older person to govern and chastise those who are younger. But unless the magistrates command it, a younger person will not dare strike or maltreat an older person in any way. He will be held back by reverence and fear; reverence which restrains him from attacking those whom he is taught to look upon as parents, and fear that there will come to the help of the individual who is thus assaulted other persons who stand in the rank of sons, brothers or fathers. Thus as a result there will be peace between them all; the guardians not quarreling with the other inhabitants and not being at variance with one another. The

guardians will be exonerated from numerous evils and perplexities, such as the flattering of the rich, the procuring of money for payment of domestics, sometimes borrowing, sometimes casting off debt by bankruptcy, or employing other pretexts for the purpose, besides various slavish and ignoble procedures not worthy of mention. Relieved of these they are sure to live most blissfully and are even more fortunate than those who win the prizes at the Olympic games. For their victory is for the preservation of the entire city, and for their crown and reward they and their children receive their maintenance during lifetime and an honorable funeral at death.

Thus by making the guardian class of the city genuinely its protectors, the entire body of inhabitants will be as happy as conditions can make them, without providing for a single favored class to make its members happy. If one of them should try to provide for himself in some other calling and seek to acquire property for himself individually, he will speedily realize that Hesiod was wise when he wrote: "The half is more than the whole."

"The Situation that has not its Duty, its Ideal, was never yet occupied by man. Yes here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom; and working, believe, live, be free. Fool, the Ideal is in thyself, the impediment too is in thyself: thy Condition is but the stuff thou art to shape that same Ideal out of: what matters whether such stuff be of this sort or that, so the Form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, 'here or nowhere,' couldst thou only see."

—Diogenes Teufelsdröckh in Thomas Carlyle's *Sartor Resartus*.

To him the Upholsterer is no Pontiff, neither is any Drawing-room a Temple, were it never so begilt and overhung: "a whole immensity of Brussels carpets, and pier-glasses, and ormolu," as he himself expresses it, "cannot hide from me that such Drawing-room is simply a section of Infinite Space, where so many God-created Souls do for the time meet together."

Thomas Carlyle, *Sartor Resartus*.

THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondence Between the Human Soul, Numbers, Geometry, Music, Color,
Astronomy, Chemistry, and the Human Body, and Their Practical
Application to Modern Problems.

BY KNUT M. PAULI.

IV.

GENERAL LAWS OF MUSIC.

(Continued.)

THE INDIVIDUAL character of each note will be better understood if the more important facts about the seven notes given in the foregoing are summed up in a few fundamental laws. These laws are applied to the D key group only, and whenever another key group is considered the notes given here must be replaced by corresponding notes in this other key group. Each note has a certain character in one key group and its defined twin note, but the same note has another twin note and another character in another key group. The absolute number of vibrations or the *frequency* of a note does not alone decide its individuality. The order of the note in a scale represented by its *relative frequency* is much more important.

For instance, the note D, which was the representative of a governing note, has in turn all the other six functions in other key groups, and therefore plays a part according to its place in the key or its *harmonic rank*.

TABLE XX.

*Comparison Between Notes in the D Key Group.***D.**

Central and governing note; primary center of reflexion; of triple nature; relation between minor and major form = $\frac{80}{81}$ = one comma.

Major D.

1. Central note in the ascending symmetrical scale.
2. Direct twin note of minor D.
3. Indirect twin note of minor creator B.
4. Sixth note in the major creation.
5. Second note in the C major up scale.
6. Central note in the sevenfold G major down scale.
7. Relative frequency = 27, or in fraction = $\frac{9}{8}$, referred to keynote C 24.

Minor D.

1. Central note in the descending symmetrical scale.
2. Direct twin note of major D.
3. Indirect twin note of major creator F.
4. Sixth note in the minor creation.
5. Second note in the E minor down scale.
6. Central note in the sevenfold A minor up scale.
7. Relative frequency = $26\frac{2}{3}$, or in fraction = $\frac{8}{9}$, referred to keynote E 30.

F and B.

Creating and complementary notes; the greatest mutual distance of any notes in the circular scale.

F.

1. First note of major series created by ascending multiplication.
2. Direct twin note of minor creator B.
3. Indirect twin note of minor D.
4. Last note in the minor creation.
5. Central note in the sevenfold C major up scale.
6. Last note in the sevenfold E minor down scale.

B.

1. First note of minor series created by descending division.
2. Direct twin note of major creator F.
3. Indirect twin note of major D.
4. Last note in the major creation.
5. Central note in the sevenfold E minor down scale.
6. Last note in the sevenfold C major up scale.

- | | |
|--|---|
| 7. Second note in the G major down scale. | 7. Second note in the A minor up scale. |
| 8. United with minor primary keynote E by shortest interval. | 8. United with major primary keynote C by shortest interval. |
| 9. Moves outward, gravitating, centrifugal, condensing. | 9. Moves inward, levitating, centripetal, rarifying. |
| 10. Involution of spirit into matter. | 10. Evolution of matter into spirit. |
| 11. Relative frequency = 32, or in fraction = $\frac{4}{3}$, referred to keynote C 24. | 11. Relative frequency = $22\frac{1}{2}$, or in fraction = $\frac{8}{4}$, referred to keynote E 30. |
| 12. Relative frequency = 16, or in fraction = $\frac{8}{15}$, referred to keynote E 30. | 12. Relative frequency = 45, or in fraction = $\frac{15}{8}$, referred to keynote C 24. |

C and E.

Primary keynotes; secondary centers of reflexion; medium mutual distance of twin notes; first notes created by F and B.

C.

1. Second note in the major creation.
2. Fifth note in the minor creation.
3. Primary major keynote.
4. Direct twin note of primary minor keynote E.
5. Indirect twin note of secondary minor keynote A.
6. Minor center of reflexion.
7. Keynote of major convex scale.
8. Third note of both minor scales.
9. Relative frequency = 24, or in fraction = $\frac{4}{5}$, referred to minor keynote E 30.

E.

1. Second note in the minor creation.
2. Fifth note in the major creation.
3. Primary minor keynote.
4. Direct twin note of primary major keynote C.
5. Indirect twin note of secondary major keynote G.
6. Major center of reflexion.
7. Keynote of minor concave scale.
8. Third note of both major scales.
9. Relative frequency = 30, or in fraction = $\frac{5}{4}$, referred to major keynote C 24.

G and A.

Secondary keynotes; smallest mutual distance of twin notes.

G.	A.
1. Central note in major creation.	1. Central note in minor creation.
2. Third note in minor creation.	2. Third note in major creation.
3. Secondary major keynote.	3. Secondary minor keynote.
4. Direct twin note of secondary minor keynote A.	4. Direct twin note of secondary major keynote G.
5. Indirect twin note of primary keynote E.	5. Indirect twin note of primary major keynote C.
6. Keynote of major concave scale.	6. Keynote of minor convex scale.
7. First note in the minor symmetrical scale.	7. First note in the major symmetrical scale.
8. Relative frequency = 36, or in fraction = $\frac{2}{3}$, referred to keynote C 24.	8. Relative frequency = 20, or in fraction = $\frac{2}{3}$, referred to keynote E 30.
9. Relative frequency = 18, or in fraction = $\frac{2}{3}$, referred to keynote E 30.	9. Relative frequency = 40, or in fraction = $\frac{2}{3}$, referred to keynote C 24.

To this table may be added the following observations:

1. The greater the mutual distance is on the circle of an octave, the greater will be the polar activity of direct twin notes.

2. The polar activity of indirect twin notes is always the same, the mutual distance on the circle always being a minor third, or 6/5.

3. There are only two complementary notes in each key group.

The *intervals* between the notes of the diatonic scale are measured by the relative difference in pitch of two adjacent notes. The true intervals between consecutive notes, expressed in numbers, represent the impression of these notes in the human organism. Interval numbers are generally calculated for an ordinary major scale going up. In extending our views of the function of numbers and notes we will find it necessary to study the four types of scales, major and minor, ascending and

descending, in order to arrive at the true interval of two notes. The "triple key," or the law of threefold polarity, will furnish us a simple solution. There is one interval in going up, another in going down; from these we get the true or total interval when striking the notes simultaneously, or first up and then down, blending the two impressions into one.

The interval number is generally formed in dividing the difference in pitch by the *lower* frequency of the two notes going upward all the time, but a different number will be found when returning and dividing the same difference in pitch by the frequency of the *higher* note. For instance, the interval between C 24 and D 27 is expressed by the relation of the number 3, which is the difference in relative pitch to the number 24; this makes $\frac{3}{24}$, or $\frac{1}{8}$, which then conveys the impression of striking C—D. On the other hand, if we strike D—C, we must divide the difference 3 by 27 and find the interval $\frac{3}{27}$, or $\frac{1}{9}$, which illustrates the musical effect in descending.

The complete effect of a scale will then be reached by playing it forward and backward, or twice round a circle, which is a motion of 720 degrees. The convex and concave scales will here find their right of existence in the harmonious structure.

Tables XXI. and XXII. show these intervals, first in fractions, then transformed into whole numbers, for the purpose of easier comparison. Such a transformation is made in multiplying all the fractions with a common factor until all fractions have the same denominator, which for purposes of comparison may be omitted. This common factor is our old friend 720, which here appears again. In multiplying all the fractional intervals of Table XXI. with 720, we get the whole interval numbers of Table XXII.

TABLE XXI.

Fractional Interval Numbers.

C major scale:	C	D	E	F	G	A	B	C
Relative frequencies.	24	27	30	32	36	40	45	48
Differences.....	3	3	2	4	4	5	3	
Intervals up.....	$\frac{1}{8}$	$\frac{1}{9}$	$\frac{1}{15}$	$\frac{1}{8}$	$\frac{1}{9}$	$\frac{1}{8}$	$\frac{1}{15}$	
Intervals down.....	$\frac{1}{9}$	$\frac{1}{10}$	$\frac{1}{16}$	$\frac{1}{9}$	$\frac{1}{10}$	$\frac{1}{9}$	$\frac{1}{16}$	
E minor scale:	E	D	C	B	A	G	F	E
Relative frequencies.	30	26 $\frac{2}{3}$	24	22 $\frac{1}{2}$	20	18	16	15
Differences.....	3 $\frac{1}{2}$	2 $\frac{2}{3}$	1 $\frac{1}{2}$	2 $\frac{1}{2}$	2	2	1	
Intervals down.....	$\frac{1}{9}$	$\frac{1}{10}$	$\frac{1}{16}$	$\frac{1}{9}$	$\frac{1}{10}$	$\frac{1}{9}$	$\frac{1}{16}$	
Intervals up.....	$\frac{1}{8}$	$\frac{1}{9}$	$\frac{1}{15}$	$\frac{1}{8}$	$\frac{1}{9}$	$\frac{1}{8}$	$\frac{1}{15}$	

TABLE XXII.

Whole Interval Numbers.

C major scale:	C	D	E	F	G	A	B	C
Intervals up.....	90	80	48	90	80	90	48	
Intervals down.....	80	72	45	80	72	80	45	
Total intervals.....	170	152	93	170	152	170	93	

E minor scale:	E	D	C	B	A	G	F	E
Intervals down.....	80	72	45	80	72	80	45	
Intervals up.....	90	80	48	90	80	90	48	
Total intervals.....	170	152	93	170	152	170	93	

From this table we see that the intervals of the two primary scales are the same, with the exception of the two intervals on both sides of D. This is to be expected, on account of the dual nature of D.

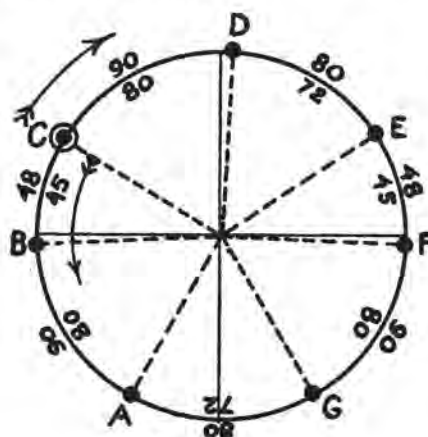


Figure 26.

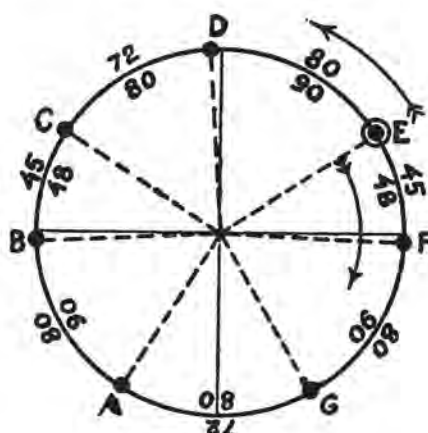


Figure 27.

The Figures 26, 27 and 28 represent the intervals of circular scales. The numbers outside the circle of the two first figures are the first formed intervals—up for major, down for minor—and the numbers inside the circle are the intervals found in returning to the starting point. The numbers of Figure 28 represent the true mean intervals, or the total interval impressions. The crosses inside the circles indicate the lines of balance for one key group.

The special purpose of these tables is to show the actual existence in nature of cyclic numbers, which have been regarded

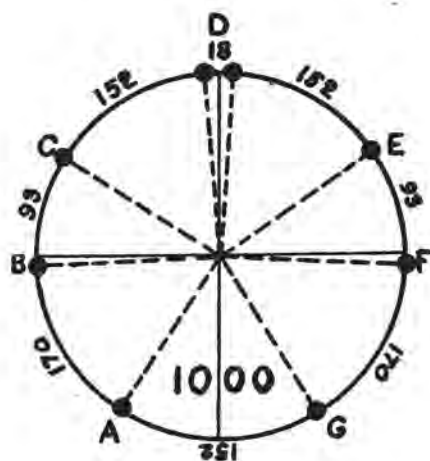


Figure 28.

as arbitrary. In addition to the discovery of number 720, first as the motion in degrees for a total convex or concave scale, second as the product of the six first harmonic numbers, third as the union numbers of direct twin notes, and fourth as the common denominator of all the intervals, we arrive at another interesting fact. *The sum of all intervals for a total scale is exactly 1,000 units, representing a motion of 720 degrees, or twice a circle.* This gives another measurement of angles, expressed in interval units. The whole chain of intervals along a total scale would not produce such a complete number as 1,000, or the cube of 10, by a mere freak of nature, or by an arbitrary system of musical sounds. Cyclic numbers represent cyclic motions in the absolute sense of the word. The discovery that the sevenfold scale produces the decimal system in nature should cause a thinker to see that true systems are not made; they exist. All that one can do is to find them.

MISPRINTS.

- Page 30, line 15, the words involution and evolution change place.
 Page 31, line 4, read involution instead of evolution.
 Page 33, line 28, read ω/ω instead of ω/ω .
 Page 35, line 16, read involution instead of evolution.
 Page 35, line 17, read evolution instead of involution.
 Page 35, line 23, read evolutive instead of involutive.
 Page 35, line 24, read involutive instead of evolutive, and minor instead of major.
 Page 36, line 3, read major instead of minor.
 Page 36, line 28, read XII instead of 12.
 Page 44, line 11, read 23 instead of 24 and 24 instead of 23.
 Page 44, lines 16 and 17, read 20 instead of 21.

A "MOTIF," AN APPEARANCE, AND THE GAVOTTE.*

BY HERRMANN O. C. KORTHEUER.

FOR MANY days the "motif" of a Gavotte had been haunting me. At every opportunity I played it over on the piano, trying to develop it or get more of it. I did not succeed in this, although it seemed as if the space around me was full of it—charged with it!

Then I spent an evening with musical friends, to whom I played what had come of the Gavotte. They were pleased, greatly interested and anxious for further developments. On reaching home I immediately retired for the night, but a flood of musical ideas made sleep impossible. The motif of the Gavotte finally predominated. I was wide awake, looking at the shadows thrown on the wall by the light from a street lamp, when suddenly the wall disappeared, and in its place I saw a brilliantly lighted and elegantly furnished "Salon" in the style of the time of Louis XV. of France. The waxed floor shone brightly in brilliant illumination. A gentleman, elegantly attired in the courtiers' dress of that period—golden shoe buckles, silk stockings, velvet coat, powdered hair and wig—advanced smilingly toward me, bowing gracefully.

At that moment there was precipitated into me the complete music of the Gavotte, of which, so far, only the motif had come to my consciousness. I did not hear the music as we generally do—note after note, bar after bar—but I became conscious of the whole composition in a moment.

*Some time ago Mr. Korthueuer kindly played some of his compositions for me at his residence in Cleveland. Among these was a Gavotte, the writing of which, as he remarked, was due to unusual causes. The recital was so striking that, by my request, Mr. Korthueuer has kindly written out the facts connected with the production and allowed me to publish these with the Gavotte in *The Word*.

I understood that the French gentleman and musician had for a long time desired to give to the world this Gavotte, which he had composed before his death, but had never written down, and which had consequently gone with him. He had tried to reach musicians at many different times, but had never succeeded in transmitting more than the "motif."

He was unutterably delighted, not only to get sufficiently *en rapport* with me to transmit the composition as it was in his mind, but also to be able to see me as I saw him. He begged me to be so kind as to write down the Gavotte, and give it to the world under my name. I told him that, with his permission, I would gladly write out the Gavotte and publish it under his own name. But this he positively refused to do, and insisted that it should be published under my name.

I now hastily slipped on my dressing gown and went down to my music room; the French gentleman went with me. The lights had all been turned out, but the brilliancy accompanying the phenomenon lighted the stairway with the brightness of day.

I sat down at the piano, and, to the exquisite delight of my midnight visitor, played his Gavotte for him. He clapped his hands in delight, danced the Gavotte around my music room in the most beautifully finished manner, came and patted my shoulders, and in many ways showed his gratitude and pleasure.

I then took pen, ink and paper and wrote down a sketch of the composition. This done, I closed my piano, placed the sketch with my manuscripts and returned to my room upstairs, the gentleman lighting the way as before. Arrived in my bedroom, he thanked me in the most winning and polite manner, and—disappeared.

On the next morning I took the sketch in hand and wrote out the whole composition as it is now printed.

At no time during his visit did the gentleman speak in words! I simply knew what he wished to communicate. We were in perfect *rappor*t, and his thoughts became my thoughts, and my thoughts were evidently equally understood by him.

The style and spirit of this Gavotte are not at all like that of any of my own compositions. It is in the light, graceful French style of those days.

In the writing out of the Gavotte on the morning after the midnight episode, some modern harmonies and modern piano style may have unintentionally crept in, but the idea and the melody are as they came to me.

A handwritten musical score for a piece titled "THE WORD". The score is written on ten staves, organized into five systems of two staves each. The notation is in treble and bass clefs, with a key signature of one flat (B-flat). The music features a variety of rhythmic patterns, including eighth and sixteenth notes, and rests. Dynamic markings such as *f* (forte), *pp* (pianissimo), and *sf* (sforzando) are present. Performance instructions like *forca rit.* (forza ritardando) and *a tempo* are also included. The word "ferme" is written on the third staff, followed by a long horizontal line. The score is heavily annotated with handwritten notes and markings, including "Ped" (pedal) and "f" (forte) written below the staves. The handwriting is in ink on aged paper.

THE GAVOTTE

A handwritten musical score for piano and voice. The score consists of eight systems of staves. Each system includes a vocal staff at the top and two piano accompaniment staves below it. The key signature has one flat (B-flat), and the time signature is common time (C). The music features various dynamics such as *p*, *cresc.*, *f*, *mpo*, *mf*, *pp*, *leggerissimo*, and *espressivo*. There are also performance markings like accents (** Pul*) and slurs. The handwriting is fluid and characteristic of early 20th-century manuscript notation. At the bottom left corner, there is a small square logo or stamp containing some illegible text and symbols.

Handwritten musical score for "Mareado" by Juan Luis Rivera. The score is written on ten systems of grand staves (treble and bass clef). It includes various musical notations such as notes, rests, and dynamic markings like *p*, *mf*, *ff*, *poco rto.*, and *Brr...*. There are also handwritten annotations in Spanish: *Fid*, *Brr*, *marteillo*, *marteillo con to*, *marteillo*, *Brr...*, and *Brr...*. The score is a piano arrangement of a piece by Juan Luis Rivera.

THE MASON'S OBLIGATION.

TRANSLATED FROM THE GERMAN OF J. KERNNING.

BY T. R. PRATER.

TO THE MASON who regularly attends his lodge it may seem very strange that so many different explanations of the symbols and emblems are given, each having its peculiar value, and he naturally asks himself upon what these explanations are based.

An advanced brother asked the master of the lodge to give him a reason for these manifold explanations. To which the master replied:

The symbols and emblems of masonry contain the essential spirit and mode of our work. According to the first nine verses of the Gospel of St. John, the most prominent constitution of masonry, we are called upon to bear witness to "the light that shineth in darkness," * * * "which lighteth every man that cometh into the world." This light shines in us. This light cannot be explained except through symbols and emblems.

In considering the life of man, we find that in the beginning he is in an imperfect state of development and that he can only rise to perfection by degrees, step by step. In fact, life itself may be compared to a number of steps which each must himself climb, one by one, in order to attain to the realization of the light. These steps are analogous to the duties of life which confront each of us:

1. Business and professional duty.
2. Family duty.
3. Duty to neighbors.
4. Duty to the state.
5. Duty to one's honor or personality.
6. Duty to God.
7. Duty to to one's inner and highest self.

Business duties begin in the days of childhood, when we go to school. These duties continue throughout life, be it whether obscure or of the greatest prominence.

Family duties demand that we do everything to make those near to us happy, and to stand by them through sorrow and distress.

Duties to our neighbor are of a holy nature. "Love thy neighbor as thyself" is a duty which we too often forget, yet we find this duty expressed in nature. On it is based the concept of "Universal Brotherhood."

Duty to the state depends on our duty to our neighbors, for through the neglect of our duty we endanger the social order and well-being of all. The state is a body composed of many members, not one of which can be injured, or the whole will suffer. No one can say I am sufficient unto myself; everyone should realize that he is a part of the whole; that the more perfectly he fulfills his duties the more will the whole prosper.

The duties of honor are so manifold and of so delicate a nature that they are not within the pale of the law. Honor is a susceptibility or sense, a kind of conscience which dictates or approves certain rules concerning one's relation to every condition of life. Man must respect himself if he wishes to be content and happy; he must be able to say to himself, I live according to my highest ideals and am not ashamed of my thoughts and acts.

Concerning the duties to God, we hear much. A special class of men instruct us in these duties. This class is the ministry or priesthood. They preach and teach, but they do not open the "Kingdom of Heaven" to us. They are prejudiced and in error, and are liable to lead us into wrong paths. Man should try to learn and understand every lesson of life as it is presented to him in his daily duties; he should not always depend on others to know his own duty to God. As man learns to know and does his duty in business, to his family, his neighbor, to the state, and to his honor, even so he will rise above blind faith and attain to a clear perception of his duty to God. That God is, no one will deny. But who takes cognizance of his well-being and destiny? If God, as a separate being, ruled all the world and everything had to be according to his will, then we, as parts of the whole, would be freed from all responsibilities. Only by our being connected with God are holy duties imposed upon us. Unless we were in touch with God we would be chil-

dren of nature who looked only to the pleasures of the senses. God is, and as we can reason about him he is in us and we in him. Because we are in God it is possible for us to realize him, and because he is in us we have only to learn to know ourselves in order to realize him.

What do we owe to ourselves? This question seems to be superfluous, selfish and egotistical. But when we look about us we see that everything in nature has its distinct aim and strives toward perfection; it should remind us that man should also discover the object and aim of his life, that he may work with rather than against the plan of the great creator.

Man distinguishes himself from all other beings by a distinct and self-conscious I. This I is the real self, the star around which everything turns that makes up his complex being. It is necessary to separate and distinguish this I from all chaotic feelings and phantasies in order to enter the road to self-knowledge. But where is this I located? "I am I" is easily said, but what is it that says "I am I?" Is it the foot, the hand, the head, the heart or the lungs? Each organ of the human body seems to have its particular I. This is noticed when any part of the body is in pain; yet there is only one I in the entire body.

"I" is the characteristic power that makes us self-conscious, discriminative beings. It is that characteristic centre which determines the growth and unfoldment of distinct species. Man can enjoy life, he loves and hates, is happy and sad, hopes and fears, believes and knows. These qualities are so interwoven with the I that many suppose these to be the I. But this is not so; for man is conscious and feels that he can control his body and his emotions and thoughts. He says: This is my foot, my hand, my head; the organs with which he thinks are as much the servants of the I as is the finger of the hand or the eyelid.

Some people say the heart controls man; others say he is controlled by the head. There are persons whose heart overflows with goodness, but they lack a fixed center. Others are very learned, yet they show uncertainty and fear in the affairs of life. The sentimentalist fritters away his life, while the intellectualist has little faith, little hope, little love, and knows of the nobility of human nature by report only or from books.

The life of man is like a precious lamp which sheds light of many colors around it. The I grows and becomes strong through diligence and firmness. The continuance in its duty to concentrate will develop, and it will increase in excellence and power

and will recognize the spiritual qualities that are now latent within. If one performs his duties to himself, the results will prove what great fruits may be garnered through knowledge of Self.

It is not the duties alone that must be practiced, but the obstacles which stand in one's way must also be overcome; for they stand in the path to obstruct our progress.

Business and professional duties are attended by innumerable obstacles; they begin with school and continue until we leave the theatre of life. At the very outset we have to fight against carelessness, laziness, evil associations, violence, hatred and frivolity; later on are added avarice, passion, dissipation, love of pleasure, vanity, ambition and pride, which hinder us from performing our duties. Wherever we turn we will find those who try to avoid or place disagreeable duties on others and to select for themselves only such duties as are less difficult and onerous and which attract and meet with popular approval.

Family duties which are deeply graven in our hearts are subject to many trials. We often feel ourselves neglected in the home circle. One may use the kindness of father or mother for his own personal advantage, and thus sow the seeds of dissension. After the death of parents the children will assume a new relation to each other; one may remain in the same circumstances, while others will rise or fall financially and socially, which may cause the family tie to feel irksome. An inheritance from parents has often caused brothers and sisters to become lifelong enemies.

Many obstacles must be overcome to fulfill our duty to our neighbors. Differences of opinion, of seeing a thing from different standpoints, or at times only failing to express ourselves clearly has often put an end to love for our neighbor. Should it happen that one crosses another in his speculations or plans, then the clearest logic is powerless to prevent hatred and to attune the heart to forbearance and love. We often see that one having authority will, in his zeal, or in blind arrogance, show no consideration for the feelings of others. To "do unto others as you would that they should do unto you" is a most important doctrine, and one who has the courage to live according to this rule will surely advance. Love, patience and consideration for others are virtues which we should think of regularly before beginning our daily labors.

Obstacles to our duty to the state usually appear in social

disturbances and in revolutions. A citizen should not merely criticize the constitution of the state; he should perform his own civic duties with sincerity, and thus by a good example he will influence others also to do their duties.

We often erroneously criticize the incumbent of an office, not taking into consideration the difficulties he has to contend with, or that we would be subject to the same failings were we to be placed in his position; we seldom find one who can live up to the ideal of perfection. We should regard the country in which we live as our home and fatherland, even though it is not governed as we would wish. From our limited viewpoint we do not see that statesmen often do the best they can under the conditions.

Obstacles which oppose our duties to our honor are of a delicate nature. On account of ambition, arrogance, vanity and pride we seldom live up to our sense of honor. Honor is part of our make-up, but is not controlled by our brain mind, hence one should not expect to find its basis in externals. Everyone has his own code of honor, of which he should be careful during tumult and excitement and not be carried away by the influence of others.

Our duties toward God are subject to many tribulations; when faith is strong there is little danger of losing it, but if our faith is weak we are liable to disbelieve and we either sink into crass materialism or strive for true enlightenment and illumination.

Many will ask: Who can attain to illumination or lift the veil which separates us from eternity? Who can see that which no eye has seen nor ear heard? What difference is there between scriptural stories and the tales of "The Thousand and One Nights"? Why should we believe "authorities" who have themselves had no experience?

Blind belief and blind unbelief are two extremes which are opposed to illumination. Blind belief fears reason, is subject to all authority, and while it fears it speaks of reason as blasphemy. Unbelief admits nothing except the cold, heartless reasoning of the brain mind. Man wanders between these two monstrosities and is influenced at times by one and then the other. If neither brain reasoning nor blind faith can help us, where, then, can we find illumination?

In the halls of Freemasonry will be opened up to us the path by which we may realize the eternal word of deity, wherein we should free ourselves from the giants of mystification and unbelief.

Duty to deity can only be explained by a realization of deity within oneself. But a realization of deity is only possible through the living word that lies hidden in the inmost nature of man. It speaks constantly and will be heard if we only fit ourselves to hear it. It is our duty to search for the living word that we may develop the immortal germ into the full grown flower of immortality.

The aspiration to a realization of God leads to the knowledge of our duties to ourselves. If God is within us, then it is necessary to attain self-knowledge to find him within, hence self-knowledge is our first duty; but of all our duties in life it is the most difficult. Man lives everywhere except within himself; he lives in his business, in his family, in social life, and in the state; he watches over his honor and pretends to follow God's behests, but he refuses to enter within himself, his real home and haven, even when the storms of life are raging. Man refuses to hear the voice of the preacher in the desert, which is within himself, and will not transform this desert into the garden of life. Man is like a clock which the world spirit has wound up; when he runs down, he must wait until he is wound up again. The world spirit is the obstacle to self-knowledge. The world spirit has bound its chains about us and made slaves of us, and we fear to throw off our shackles and attain freedom; yet we call ourselves Freemasons, and consider ourselves wise, though we know not even the portal of the temple we speak of entering. Of what use to us are the inscriptions at the entrance of the lodge, or in the dark chamber? Why should we say to the one who enters: "Know Thyself" when we neglect this most important of all duties and consider it as merely one of the orthodox symbols.

"Know Thyself" is the call on entering the Order; "Know Thyself" is constantly repeated to urge us to fulfil our duties. "Know Thyself" is my call to all the brethren, it is your salvation, it contains the essence of all the teachings, in it lies all that can raise man from death to life, from slavery to freedom.

We must ascend the seven steps. Upon each step the Mason bears witness of his sincerity, hence praise and thanks should be accorded to him that he has the courage to set himself up as a good example.

Hail to him who has ascended the seven steps, and, fully illuminated, hears within himself the Master's voice—for him, the riddle of life is solved.

To preserve the lunar germ is the first step towards immortality. All bodies of man, the physical, psychic, mental and spiritual bodies, are built by the same force. The force rises to different heights in order to furnish a germ for the kind of body which is to be built.

THE ZODIAC.

THE WORD.

VOL. 5

JUNE, 1907.

No. 3

Copyright, 1907, by H. W. PERCIVAL.

BIRTH-DEATH-DEATH-BIRTH.

IN OUR last article a brief description was given of the perennial invisible germ of physical life, how it persists in the world of the soul from life to life, how it acts as the bond which unites the two sex germs, how it furnishes the idea on which the physical body is built, how in pre-natal development the foetus receives its principles and faculties and how these are transferred from the world of the soul through the instrumentality of its parents, how, when the body is perfected it dies from its world of physical darkness, the womb, and is thence born into the world of physical light; and also how, at the birth of its physical body, the reincarnating ego is born into the flesh and dies from its place in the world of the soul.

In the present article will be shown the correspondence between physical death and physical birth and how the process of death may be anticipated and overcome by a process of spiritual development and spiritual birth while man is still living in the physical body, which development and birth is analogous to foetal development and birth, and how by this birth immortality is established.

All the powers and forces of the universe are called upon in the fashioning and building up of a human body. The human body is born and is breathed into the physical world of the soul; speech is developed; later, the ego incarnates and self-consciousness begins to manifest. The body grows, the senses are exercised, the faculties developed; a few ideals and ambitions are at-

tended by some all-important little struggles, by a little joy and sorrow and pleasure and pain. Then the end comes; the play of life is over, the curtain is rung down; a gasp, the light of the breath goes out and the actor retires to brood over his deeds and motives in the play. So we come and go, again and again, alternately praising and abusing the wheel of birth and death, but hugging it closely all the while.

Physical death corresponds to physical birth. As the child leaves the mother, breathes and is separated from the parent, so the bundle of sensations held together during physical life in the astral body (*linga sharira*) is at the time of death forced outward from the physical body, its vehicle. A cry, a gasp, a rattle in the throat; the silver cord that binds is loosed, and death has taken place. The new born child is cared for and protected by its parent until it is self-conscious and is able to live by its experiences and knowledge, so the ego separated from the physical is cared for and protected by its good deeds and works in the world of its soul until it arrives at a knowledge of its state, and, at the moment of choice, separates itself from the sensuous desires which hold it in bondage in the desire world. Thus is lived the round of birth and life and death and birth again. But this will not go on forever. There comes a time when the ego insists on knowing who and what it is and what its purpose is in the whirl of life and death? After much pain and sorrow the light begins to dawn for him in this land of shadows. Then he will see that he need not be ground down by the wheel of life, that he may be free from this wheel even while it continues to revolve. He sees that the purpose of the turning of the wheel through joy and sorrow, struggle and strife, light and darkness, is to bring him to the point where he may see how and desire to overcome death. He learns that he may overcome physical death by spiritual birth. Even as physical birth is attended by pain, so also does travail and much labor attend him who would help on the tardy race to which he belongs by bringing about and attaining his spiritual birth and thus becoming consciously immortal.

In new fields of effort, thousands fail where one succeeds. For centuries past thousands have tried and failed before one air-ship was built to fly against the wind. And if in one branch only of physical science partial success has resulted from centuries of effort and the loss of lives, it is to be expected that many will try and fail before one of the present human race succeeds

in dealing intelligently with and entering into a new world where the instruments, the material, the problems, and the results are different from those with which he has been familiar.

The explorer into the new world of immortality must not be less courageous than the adventurer into new fields who risks his life and spends his substance and endures mental and bodily hardship and privation and failure, in the hope of discovery.

It is not different with the one who would enter the spiritual immortal world and become an intelligent resident thereof. Greater dangers will attend him than any adventurer in the physical world, and he must be possessed of the endurance and strength and valor and wisdom and power to cope with all obstacles and difficulties. He must build and launch his bark and then cross the ocean of life on to the other shore before he can be numbered among the immortal host.

In the course of his journey, if he cannot endure the jibes and ridicule of his race, if he has not strength to withstand the fears of the weak-kneed and faint-hearted and to continue even while those engaged with him fail utterly or leave him and return to the beaten track, if he has not the valor to ward off the onslaughts and attacks of his enemies who would interfere with or prevent his work, if he has not the wisdom to guide him in the great work, if he has not the power to overcome, and if he has not, withal, an unswerving conviction in the virtue and reality of his quest, then he will not succeed.

But all these are acquired through effort and repeated effort. If the efforts of one life do not succeed, they will add to the success of a future life of him who admits defeat only to renew the fight. Let the motive be unselfish and for the good of all. Success will surely follow the effort.

In the early ages of humanity, the consciously immortal beings from past evolutions formed bodies by the union of the dual forces through their will and wisdom, and entering these bodies they dwelt among our then primitive humanity. The divine beings in that period taught mankind that they could produce physical or spiritual bodies by uniting the dual forces within. Owing to natural fitness and following the instruction of the divine beings, a few of that race united the dual forces of nature within their bodies and called into existence that body in which they became consciously immortal. But the majority, continually uniting the opposite forces to produce only physical effects, became less and less desirous of the spiritual and more

and more deluded by the physical. Then instead of copulating only for the purpose of furnishing human bodies for the egos of their own high order and like character, they listened to the promptings of lower entities and copulated out of season and for their own pleasure. Thus were born into the world beings who were crafty and cunning and who made war against all human kind and among themselves. The immortals withdrew, humanity lost the knowledge and memory of its divinity and of its past. Then came loss of identity, and the degeneracy from which humanity is now emerging. Entrance to the physical world was given to inferior beings through the door of human passion and lust. When passion and lust are controlled and overcome there will be no door through which maleficent beings can come into the world.

What was done in the early ages of humanity may be done again in our age. Through all apparent confusion runs a harmonious purpose. Humanity had to become involved in materiality that it might gain strength and wisdom and power by overcoming matter and raising it to a higher degree in the scale of perfection. Humanity is now on the upward evolutionary arc of the cycle, and some may, some must rise to the plane of the immortals if the race is to progress. To-day it stands on the upward evolutionary arc of the plane ($\mu\chi\text{-}\mu\lambda$) that humanity was on in its opposite and downward involutionary path, and man may enter the kingdom of the immortals ($\nu\theta$). But whereas, in the early ages men acted naturally and spontaneously as gods because they were consciously in the presence of and with the gods, now we can become as gods only by overcoming all that holds humanity in ignorance and bondage, and thus earning the right to our divine inheritance of conscious immortality. It was easier for humanity to become involved into matter and held in bondage than it is to gain freedom from that bondage, because bondage comes by natural descent, but freedom is gained only through self-conscious effort.

What was true in the early ages of humanity is true to-day. Man can earn his immortality to-day as it was earned by man in past ages. He may know of the law concerning spiritual development and if he will comply with the necessary requirements he will benefit by the law.

He who is informed concerning the law of spiritual development and birth, even though he be willing to comply with all requirements, should not rush madly on when wise men stop to

ponder. After becoming aware of the law and requirements one should wait and consider well what are his ideals and duties in life before he determines to engage in the process of attaining self-conscious immortality. No real duty of life can be assumed and then neglected without incurring the consequences. One cannot make real progress in spiritual life if his present duty is left undone. There is no exception to this stern fact.

With its attendant causes and phenomena, foetal development and birth into the physical world are physical examples of physical development and birth into the spiritual world; with the difference that whereas physical birth is attended by ignorance on the part of the parents and lack of self-knowledge on the part of the child, the spiritual birth accompanies the self-conscious knowledge on the part of the parent who becomes immortal through the development and birth of the spiritual body.

The requirements for immortality are a sound mind in a healthy and adult body, with the idea of immortality as the motive in a life of unselfishness and of living for the good of all.

There is in the body of man a solar germ (♌) and a lunar germ (♊). The lunar germ is psychic. It comes from the world of the soul and represents the *barhishad pitri*. The lunar germ descends into the body once every month—with man as well as woman. In the body of man it develops into a spermatozoon—but not every spermatozoon contains the lunar germ. In the woman it becomes an ovum; not every ovum has the lunar germ. For impregnation to take place in the production of a human physical body there is necessary the presence of what we have called the invisible germ of the physical from the world of the soul, and the male germ (spermatozoon with the lunar germ) and the female germ (ovum with the lunar germ). The male and the female germs are bonded by the invisible germ and so produce the impregnated ovum; then follows foetal development which culminates in birth. This is the psycho-physical aspect of conception and of the building of a physical body.

The lunar germ is lost from the body of man by the production of a physical body. If still in the body the lunar germ is lost by copulation; and it may be lost in other ways. In the case of our present day humanity it is lost every month by both man and woman. To preserve the lunar germ is the first step towards immortality, for all bodies of man, the physical, psychic, mental and spiritual bodies,¹ are built up from the same source

¹See *The Word*, Vol. IV., No. 4, "The Zodiac."

and force, but the force must rise to a certain height in order to furnish a germ for the kind of body which is to be built. This is the basis and secret of all true alchemy.

The solar germ descends into the body from the world of the soul. The solar germ is never lost so long as the human remains human. The solar germ is the representative of the ego, the *agnishvatta pitri*, and is divine.² In reality the solar germ enters when the child becomes self-conscious, and is renewed thereafter every year.

The bodies of man and woman complement each other and are so constructed that their particular functions produce two distinct physical germs. On the purely physical plane the body of the woman produces the ovum, which is the vehicle and representative of the lunar germ, while a male body is used to produce the vehicle and representative of the lunar germ, impressed with the signature of the solar germ.

To create a spiritual body the lunar germ must not be lost. By living a life of purity of thought and action, with the motives of immortality and unselfishness, the lunar germ is preserved and passes the gate of balance (\triangle) and enters the gland of *Lushka* (η) and thence rises to the head.³ It takes one month for the lunar germ to reach the head from the time of its entrance into the body.

If the purity of the body has been preserved consecutively during the course of a year, there are in the head the solar and lunar germs, which stand to each other as the male and female germs in the production of a physical body. During a sacred rite similar to the act of copulation in former times, there comes down a divine ray of light from the divine ego in the world of the soul, and blesses the union of the solar and lunar germs in the head; this is the conception of a spiritual body. It is the immaculate conception. Then begins the growth of the spiritual immortal body through the physical body.

The descent of the divine ray of light from the ego sanctioning the union of the solar and lunar germs corresponds to the presence, on a lower plane, of the invisible germ which blends the two psycho-physical germs.

The immaculate conception is attended by a great spiritual illumination; then the inner worlds are opened to the spiritual vision, and man not only sees but is impressed with the knowl-

²See *The Word*, Vol. IV., Nos. 3-4, "The Zodiac."

³See *The Word*, Vol. V., No. 1, "The Zodiac."

edge of those worlds. Then follows a long period during which this spiritual body is developed through its physical matrix, just as the foetus was developed in the womb. But whereas, during the foetal development the mother feels only and merely senses vague influences, the one who is thus creating a spiritual body knows of all of the universal processes which are represented and called upon in the fashioning of this immortal body. Just as at the time of the physical birth the breath entered the physical body, so now the divine breath, the holy pneuma, enters the spiritual immortal body so created. Immortality is thus attained.

Whatsoever sensibility exists, whatsoever represents Spirit to Spirit, is properly a Clothing, a suit of Raiment, put on for a season, and to be laid off. Thus in this one pregnant subject of Clothes, rightly understood, is included all that men have thought, dreamed, done, and been: the whole External Universe and what it holds is but Clothing: and the essence of all Science lies in the Philosophy of Clothes.

—Diogenes Teufelsdröckh in Thomas Carlyle's *Sartor Resartus*.

O Heaven, it is mysterious, it is awful to consider that we not only carry each a future Ghost within him; but are, in very deed, Ghosts! These limbs, whence had we them; this stormy Force; this life-blood with its burning Passion! They are dust and shadow; a Shadow-system gathered round our Me; wherein, through some moments or years, the Divine Essence is to be revealed in the Flesh. That warrior on his strong war-horse, fire flashes through his eyes; force dwells in his arm and heart: but warrior and war-horse are a vision: a revealed Force, nothing more. Stately they tread the Earth, as if it were a firm substance: fool! the Earth is but a film; it cracks in twain, and warrior and war-horse sink beyond plummet's sounding. Plummet's? Fantasy herself will not follow them. A little while ago, they were not; a little while, and they are not, their very ashes are not.

—Diogenes Teufelsdröckh in Thomas Carlyle's *Sartor Resartus*.

MAN A CITY.

REPUBLIC V, VI.

BY ALEXANDER WILDER, M. D.

VI.

THE QUESTION has been settled accordingly that the members of the military class, the guards of the commonwealth, will be wisest by remaining true to the mode of life as appointed for them, to comradeship in education, rearing of children, and the protection of the rest of the citizens. The women, as far as possible, are to share in common with the men, like dogs in the chase, in all the duties of life. The question to be determined is whether it is possible, and in what way. Sokrates explains that the men and women will go on campaigns together, and take with them such children as are old enough. As the children of the mechanics look on the work of those older and so obtain perceptions of what they must do themselves when they are grown up, so these likewise will obtain knowledge of their future employment, and will also be required to act as aids and attendants, waiting upon the fathers and mothers. Then, besides, like the animals, the soldiers will fight with more courage and energy in the presence of their children.

Glaukon here interposes the objection that there will also be risk. In case of defeat the children would perish as well as the parents, and thus the city would be left without protectors in future.

In reply it may be remarked that there must be some exposure to peril, and children who are destined for a military life should accordingly have such opportunities for observation, and if the conflict is successful they will be the better for seeing it.

Nevertheless it is right to provide for their safety. Fathers

will be able to judge as to what campaigns will be dangerous, and act accordingly in relation to taking them. They will also set masters over them, not persons of indifferent character, but such as are fitted by experience and suitable age. Likewise as many events occur untowardly, the children ought to be provided with facilities to escape by fleeing from the danger. They should be trained while very young, to riding on horseback, not on fiery and restive horses, but animals the fleetest and most obedient to the rein. Then they will be able to get the best view of a battle and, in case of danger, will be very certain to have means of escape.

In case of soldiers leaving the ranks, throwing away their arms, or otherwise displaying cowardice, such should be transferred to the class of mechanics or tillers of the soil. When a man allows himself to be made a prisoner by the enemy, let him be a prize for them to use as they please. But the individual who is distinguished for glorious achievements should be decorated by the young fellow-soldiers and children with garlands, taken by the hand and permitted to salute as a friend whomever he desires. It has been shown already that opportunities for marriage are to be provided by the rulers for the brave rather than for others. The warrior who happens to be in love will thus be prompted to the most heroic action. As for those who die in a campaign, closing life gloriously, they may be declared to be of the Golden Race, whom Hesiod describes as guardian dæmons of humankind. Their tombs are to be temples where rites of worship are to be performed.

In regard to the conflicts between Grecian cities, Sokrates insists that they are radically different from those with alien nations. He considers them as of the nature of a family quarrel, and denominates them "discords," while the others are "war." Hence Greeks may not enslave Greek cities or even make slaves of Greeks. He also reprehends the maltreating and plundering of the bodies of those who are killed in battle, and compares it to the practice of dogs that snap at the stones with which they are pelted, but pay no attention to the individuals who throw the stones. The practice of bringing to the temples the weapons of the enemy he forcibly disapproves. Especially he would exclude those taken from Greeks, declaring it a kind of profanation. Instead of laying waste the lands and burning the houses, belligerents should be content with carrying in the harvest of the year. The only course which he admits would be just in any conflict be-

tween cities is to compel the originators of the difficulty to make reparation to those whom they have injured. As the Greeks are kindred to each other and have the same religious worship, these conflicts may be entirely for the sake of righting a wrong, and not to destroy or enslave. Hence when they contend with one another, it is with the consciousness that they are yet to be reconciled, and not remain incessantly at war. This seems to be an implied rebuke to the Spartans in the Peloponnesian War.

Glaukon again interposes. He asks that further details in this direction be omitted, and that the discourse should return to the question how far all this is possible, and in what way it is to be brought about. Sokrates replies that he has got over two waves, two difficult propositions in relation to the common duties and social life of the men and women of the guardian class, and that this was the most difficult of all. He reminds Glaukon that the conversation had been originally in relation to the nature of justice and injustice. Now were they to expect the just man never to vary from abstract justice itself, or were they to be satisfied if he came as near the standard as possible, and had a larger share of its qualities than others? Glaukon replies that he would be satisfied with the latter. But they were enquiring, Sokrates reminds him, both into the nature of justice, and were in quest likewise of the man perfectly just, how he became so and if he really existed, what was his nature; and also in a similar manner in relation to injustice and the unjust man. The purpose of this investigation was this: that in explaining their apparent qualities in regard to happiness or the contrary, it would compel the acknowledging that whoever most resembles the just or the unjust individual in character, will have a fortune most like them. It is not at all for the purpose of demonstrating that these things are possible. If a painter had made the portrait of a superlatively handsome man, and had thus expressed everything completely in the picture, we would not consider him inferior because of not being able to show that such a man exists. For an analogous reason in the model which has been given of the perfect city, the case can by no means be less ably stated, because of being unable to show it possible for a city like the one described to be established. The examples are ideal, and express the subjects as they would be in their perfection, and not as affairs exist in the present imperfect conditions. It behooves accordingly to endeavor to find out and show when wrong condition exists in cities, owing to which they are not established in

this manner, and to ascertain the smallest change required to bring a city to this model of polity. Sokrates thinks that by the altering of a single thing the city might be thus modified, but this change is neither small nor easy, though not impossible. This brings the theme to what had been styled "the greatest wave." "Either the philosopher must have royal power in the cities, or the kings and men in power must be genuinely and in abundant degree, philosophers. Thus the one will be intimately blended with the other, political power and the pursuit of wisdom. But till the many who are now following either of these separately shall be excluded from power, there will be no cessation of evils to the cities, nor I think, to the human race. Yet till such shall be the case, the commonwealth which has been described will never be possible, or behold the light of the sun."

Acknowledging his apprehension that the utterings of these views will expose him to personal danger as well as to ridicule, Sokrates defines what kind of men he denominates "philosophers" and represents to be those who alone ought to be the rulers. It will then be incumbent to explain that to some persons it belongs naturally to study philosophy and administer the government, while the others simply follow their leaders. Thus when a person loves a thing, he loves it in its entirety, as a whole. So those in love with individuals regard the objects of their affection, covering their defects by flattering language; so lovers of wine have pretext for accepting every kind of wine, and persons ambitious for honors will even take up with a lesser and meaner distinction, because of being desirous of distinction. The philosopher has a passionate desire for wisdom, not a part, but the whole. Hence he is called a philosopher, who has the desire to taste every kind of learning, and is insatiable in its pursuits. In this the mere love of common stories and theatrical exhibitions has no part. The genuine philosophers are those who are eager to behold the actual truth, that which really is. But as beauty and ugliness, justice and injustice, good and evil, are opposites to each other and therefore two, so those who take delight in beautiful things and those who attain to the contemplation of beauty itself are distinct. But the latter are few. It is the individual who believes in beautiful things but has no conception of beauty itself, who is dreaming. The one who can distinguish beauty from objects that partake of it sees the reality. He knows; whereas the other only entertains an opinion, judging only according to appearance.

It is a fundamental fact that that which really is real being, is knowable, but that which does not have being can not be known. If, however, anything be so constituted as to be and at the same time not to be, it would find a place between being and absolute non-being. As knowing pertains to that which is, and not knowing to that which has no being, that which is intermediate between these extremes must be sought for in the region between them if there be anything of such a kind. Opinion is a faculty then, distinct from actual knowledge. Each has its own field and province. Actual knowledge has relation to that which really is: the knowing that real being actually is.

Sokrates further explains his meaning by the hypothesis that faculties are distinct kinds of entities, by which we are able to do whatever we are able and everything else also in the way it is able. He includes sight and hearing in the category of faculties. Such qualities as color or figure or others which exist in other things which enable us to observe the distinctions between them are not observed in faculties. Hence he looks only to its function and what it accomplishes. That which is employed for the same purpose is considered as the same faculty, and that which has a different purpose is classed as a different faculty. But knowing or intuition is classed as the strongest faculty of all. It differs from opinion in that it does not err, while opinion may be mistaken. They are different in faculty and have each a different object. Knowing considers that which has actual being, in regard to its essence, while opinion is only a guessing. The thing which is known can not be considered as identical with what is guessed. Then of course as that which actually is must be considered as belonging to the province of knowing, that which is guessed must be something else. Nevertheless one cannot form an opinion about nothing. He forms it about something. Yet that which has no actual being can not be called any one thing, but must be spoken of as nothing at all. As not knowing relates to that which does not exist and knowledge to that which really is, opinion is neither knowing nor not knowing. It is more obscure than knowledge and brighter than ignorance. It holds its place between the two. This involves the question as to the something that parts both in being and non-being, and cannot rightly be considered as belonging to either.

Sokrates accordingly sets about to demonstrate his meaning by suggesting examples. What pertains to the extremes must be assigned to them, and whatever belongs between should be

allotted there. He refers again to the individual who believes in the abundance of beautiful objects, but not in beauty itself, or that an absolute reality, beauty, justice, or any other, is one. Of all these innumerable beautiful objects, there is not one which from some point of view will not appear rightly, and of things relatively just, not one will not appear unjust. Hence it is manifest that most of the popular utterances about the beautiful and other qualities relate to conditions between actual being and absolute non-being. Of course, as has been demonstrated, if such a condition be apparent, it ought to be designated as what is conjectured or guessed, and not what is actually known. Whatever then belongs between the two, is to be perceived by the intermediate faculty. So then, those individuals who behold many beautiful things, but do not perceive beauty itself, and are not able to follow another who would lead to it, or who behold many just things but have no adequate conception of justice itself, and so of other things, we may say that they entertain opinions but that they do not know anything of the matters which they are guessing about. But they who behold all these things and always the same and in the same relations, are those who know and are not simply entertaining opinions. These welcome and love the things of which they have knowledge; and the others care for the things of which they entertain opinions. Plainly, therefore, these latter individuals are lovers of opinion, rather than lovers of wisdom. Those, therefore, who welcome the truth, the reality in everything, are to be called philosophers, lovers of wisdom and not mere adherents to opinion.

The discussion is thus brought to the issue before insisted upon, that philosophers ought to be rulers of the city. Such of this class as seem able to defend the laws and customs ought to be appointed. They ought to know the essential truth of everything, and be in no wise inferior to others in experience or deficient in virtue. First of all, those having the philosophic disposition always love that learning which makes known to them the ever-being essence which never varies by generation and corruption. They should be tenacious of it in every detail, omitting no part, small or great, or as more or less honorable, exhibiting ardency like those who are in love. Truthfulness should be inherent in their very nature, inducing them never to accept of the lie but to hate it absolutely, from their tender affection for the truth. There is nothing more intimately allied to wisdom than is truth, and it is not possible for the same nature to be a lover

of wisdom and fond of falsehood. He who loves the real knowledge ought from early youth to desire all truth; and consequently when an individual passionately sets his desires upon an object, then as a stream diverted from its channel, they are weaker, in regard to other objects. The individual therefore whose desires flow out after knowledge, and such things, will be attracted by the pleasure of the soul itself, letting the delights of the body go uncared for, if he is not hypocritical but a genuine philosopher. Such a person will be moderate in his wants and in no way covetous. The reasons on account of which great wealth is sought so anxiously at great cost are likely to make any one else anxious, rather than this individual.

In deciding between a person of philosophic nature and one who is not, it is further to be considered that he shall not be secretly mean and ungenerous. Sordidness is absolutely contrary to a soul that is always reaching forward to attain the whole of things both divine and human. Possessing great liberality of mind, and beholding as in vision, all time and all essence, it does not imagine the human life, as compared with this, to be anything great. Such an individual will not think death anything terrible. Hence a person of timid and illiberal nature is not likely to have anything to do with genuine philosophy.

Nor can an individual who is courteous, and not covetous, illiberal, boastful or cowardly, ever be possibly hard to deal with, or unjust. Viewing directly from early youth, which is a wisdom-loving soul and which is not, it may be considered likewise whether it is just and gentle, or unsocial and clownish.

Another point is whether the individual learns easily or with difficulty. It is not to be expected that one will love anything to a sufficient degree, while he suffers pain in the doing, and accomplishes little. When he is forgetful and can retain nothing that he has learned, he will be perfectly empty of the superior knowledge. Laboring to no purpose he will end in both hating himself and such employment. Hence a person who is forgetful may not be classed rightly with students of wisdom, but only such may be so reckoned as can remember. A person uninstructed and ill-mannered has no attraction, except to excess. But truth leads to moderation. In addition to other qualifications, therefore, it is essential that the person should possess a disposition well regulated and courteous, which it displays naturally and faithfully in respect to the idea of real things. These qualifications are necessary and allied to each other that would attain

a sufficient and complete perception of the actual reality. Such a study can not be successfully pursued except the individual has a retentive memory, learns readily, is high-minded, courteous, loving and akin to truth, justice, courage and self-control. To such as these who have been matured by education and adult age, may the city be entrusted.

Here Adeimantos interposes a serious objection. It is difficult to encounter Sokrates in argument, he remarks, but he does not himself perceive facts that sustain the conditions. On the contrary it is to be observed that those who engage in the study of philosophy do not do so for the sake of instruction while young and leaving off at maturity, but adhere to it when older. They become miscreant, and it may be said, very wicked.¹ Even those who may be considered more worthy are so affected by this pursuit as to be of no use to the city.

Sokrates admits that when philosophers are thus described it is the truth. But he explains by comparing the city to a ship which has had a captain somewhat deaf, short-sighted, and not very well skilled in navigation. The sailors likewise are quarreling about the pilotage. Each thinks that he himself ought to be the pilot, though he had never learned the art; and they all think that the art cannot be taught and are ready to kill any one who thinks differently. Accordingly certain of them manage by killing those opposed to them, and then in some way make the captain incapable. After this they go on with the ship, feasting on the stores. While this is happening the genuine pilot who takes observation of the year, the seasons, the sky, stars and winds is called a mere stargazer, an idle talker and a useless person. Under such conditions it is not remarkable that philosophers are not honored in cities. It is true that they are useless to the great body. But the fault is not theirs. It pertains to the others who do not make use of them. In the nature of things the skilful pilot does not seek to persuade the sailors to be governed by him; nor does the wise man go to the gate of the rich. Instead, the sick man, poor or rich, goes to the gates of the physician, and he who is conscious of the need of a wholesome government must wait on the person who is fit to govern.

Hence, it seems that the best pursuit of all is not held in hand by those who are engaged in opposite directions. Indeed the worst calumny to philosophy comes through those who profess to be its disciples. These, the person who is making the

¹All these epithets were applied to Sokrates himself.

attack, describes as superlatively wicked, while he decries the best as utterly useless.

But Sokrates does not acknowledge that philosophy is the cause of such uselessness. The leading character of the worthy and good is truth. This the individual must pursue under all conditions, else he will be only a pretender who has no part whatever in genuine philosophy.

In his defense it may be pleaded that the true lover of knowledge presses forward naturally with eagerness in quest of the real. He does not wait to consider the innumerable matters of opinion that are offered, but never slackens or forsakes his love till he has learned the nature of everything that really is. He attains to this knowledge through the agency of that part of the soul that has to do with such matters, which is itself akin to the absolute. The lover of knowledge having become intimate and mingled with absolute being, thus generating mind and truth, he truly knows and lives and becomes vigorous. Then, but not before, does he have cessation of the pangs of childbirth. With this experience such a person is certain to hate falsehood absolutely. Where truth leads the way, a chorus of evils will never follow, but sound and just morals which are accompanied by moderation.

Having shown that the characteristics of a philosophic nature are courage, greatness of soul, aptitude for knowledge and memory, it is next proposed to consider how it becomes corrupted, so many being ruined and few escaping. Such a nature is rarely to be found, and even the qualities just enumerated that belong to it corrupt the soul that possesses them, and pull it away from philosophy. Besides these, there are likewise all that are commonly called good, such as beauty, wealth, strength of body, and powerful family connections in the city operate the same way. Every seed or plant requires proper nutriment, climate and soil, and the greater its vigor, the greater its need of proper conditions. So too, the best nature and disposition, when supplied with an incongruous aliment is liable to become worse than a nature originally inferior. Souls naturally the best become, if badly trained, the very worst; but a weak disposition will never accomplish anything very good or very bad. The philosophic, wisdom-loving nature, if suitably cultivated, will attain every virtue, but when badly trained, it will become the very opposite unless a god comes to its help. It is charged that the teachers corrupt the youth, but they who make this accusation

are themselves thus guilty. When they are seated in an assemblage, court of law, theatre, camp or other public meeting, they blame some things which are said and applaud others, shouting and stamping. A youth on such occasions is very sure to be carried away by the blame or applause till he calls things excellent or base as the multitude have done, thus becoming of the same character as the others. It is not easy to resist, whatever the instruction which has been received.¹

Adeimantos acknowledges that this is the case from necessity. Sokrates reminds him that there is still the greatest necessity of all. These teachers who berate the philosophers, whom they are unable to persuade after their style of procedure, have and exercise the power to punish, with ignominy, fines and deaths, the individual who is not persuaded. No private instructor can cope with them. Hence there is not and cannot be any system by which any can be trained to virtue independently of them. This refers to anything human; for according to the proverb a system truly divine is not to be considered. For it ought to be well known, whatever is preserved and becomes what it ought to be in such a condition of public affairs is by decree of God. Sokrates also declares that every one of the private hired teachers who are called sophists, and thought to be rivals in the art, teach nothing else than these dogmas of the many, which are promulgated when they are assembled and called wisdom. It is as though a man were training an animal, and having learned its habits and the sounds which it utters, should call this skill, wisdom, and teach it as an established art, and define everything by the opinions and caprices of the animal.

The multitude, Sokrates declares, will never admit that there is an absolutely beautiful, but not a plurality of things that are beautiful. The multitude cannot be philosophers; and those who have wisdom will be censured by them. Individuals too, who desire to please the multitude, will join in the cry. Yet the philosopher will be first among them all, if he has a body suited to the soul, and when he is older the citizens will desire to employ him in their affairs. Then they will fawn, flatter and make promises to him in hope to secure a superior place with him in power.

Here a character is depicted which many think to be that of Alkibiades. He had been familiar with Sokrates, was rich and

¹This would seem to be an endeavor to parry the accusation made against Sokrates that he corrupted the young men. The examples of Kritias and Alkibiades were fresh in the recollection of Athenians.

of noble rank, and also of tall and commanding form. Such a one, Sokrates thinks, would be of boundless ambition, and thinks himself fully equal to managing affairs both of Greeks and "barbarians." So he would carry himself loftily, and be full of ostentation and conceit. Under these circumstances he would be little disposed to accept counsel from another. Yet if an individual of different temper, with real merit, should be in power, and inclined toward philosophy, those who had hoped to gain advantage through his friendship would see their expectations likely to be frustrated and would endeavor to check his philosophic aspirations, and at the same time plot against his adviser to blast his influence. It is hardly likely, therefore, that a man under such conditions would be a philosopher. Hence it may easily be perceived that the essential qualities of the wisdom-loving temper, if not rightly directed, are likely to be harmful. Such is the ruin and corruption of the best natures, and it is the cause of the greatest mischief to cities and private individuals.

Another pen-picture evidently describes Athens as Plato regarded it. Having described the evils from rulers with philosophic tastes, but warped from their aims till they became actually injurious to the welfare of community, Sokrates describes the unworthy individuals who have intruded into philosophy and exposed it to dishonor. He compares them to prisoners taking refuge from their dungeons in a sanctuary, artisans leaping from their peculiar calling into philosophy. It will be remembered that Sokrates had been a sculptor himself. Perhaps those who make such a change were best skilled in their callings. Because philosophy has an honorable distinction despite its unfortunate condition, it retains a rank above the other arts, many are attracted whose natures and capacities are imperfect, whose souls are exonerated by their miserable conditions, and their bodies disfigured by their peculiar employments. It is like a bald and puny smith who has acquired a little fortune, and having been washed in the bath and dressed in fine clothes, takes advantage of his master's poverty to marry his daughter.

The number that engage in philosophy worthily is very small. They are persons of that well-cultivated nature which seeks retirement, and persists in the pursuit of wisdom through the absence of corrupting tendencies. "It is not worth while," Sokrates remarks, "to speak of the dæmonian signal, for it has happened to no one, or to a single individual, if at all. These few are such as taste and have tasted how sweet and blessed a

possession philosophy is, who have beheld the madness of the many, but no one does what is wholesome in the affairs of cities, though no one will help when the cause of justice is maintained. It is like falling among wild beasts; one does no good to the state or to his friends, but perishes to no purpose. He therefore, reasoning quietly on these things, attends to his own affairs. He is like a man sheltered under a wall in a storm. He sees the ruin about him and is content to pass his life pure from injustice and unholy actions, and to depart hence cheerful and kindly, with good hope."

AN OMAR SONNET.

By JOHN B. OPDYCKE.

When I have put aside this mortal clay,
A few relations and my gentle friends
Will doubtless stand about in sad array
And mourn because I've journeyed on my way.
If then, when my real self to peace ascends
'Tis sensate, surely it will also grieve
That man so ill a compliment extends
When o'er the house in ignorance he bends.
Lament me not when death doth thus relieve
My soul of the contaminated dust;
Let no funereal fashions so deceive,
Do not to Christian superstition cleave,
But be rejoiced, e'en envious if thou must,—
The tenant's better station ne'er distrust.

THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondences between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry and the Human Body, and their Practical Application to Modern Problems.

BY KNUT M. PAULI.

V.

THE UNIVERSAL TEMPLE.

FOR AGES past the highest hopes and aspirations of progressive humanity have been to lay the spiritual and material foundation for the building of a Universal Temple; first in the soul of the human race, and then outwardly, as a visible sign of the highest thought and worship which will be expressed in the form of a building designed in symbolic proportions in the most perfect architectural beauty.

Such a structure must be an expression of the essential wisdom of all nations, and be the symbol of a perfect system of religion, of science and philosophy, which will stand through the ages, leaving unimportant details to the individual or national taste, but tolerating the different opinions, manners and methods, which will necessarily be found in those who are united in their effort to show humanity the road to its glorious destiny. Only on such broad bases will a Universal Temple be able to rise and stand as a beacon of light, love and knowledge, for eager and serious seekers after wisdom and truth.

In the sacred doctrines of all nations there is enough material for an outer framework of universal teaching; it needs only to be woven into a harmonious whole, compared, explained and developed on its own basis, and if to this can be added the deeper knowledge of esoteric nature reserved for the few who have the courage, adaptability and opportunity to enter within its sacred portals, then the Temple of Universal Wisdom will be a grand reality. Sectarian views can be left to individuals, who

prefer to spend their time, effort and means in maintaining their particular doctrines.

We shall here try to set forth the basic inner and outer laws for the construction of the Universal Temple. No serious effort is wasted in constantly presenting this great fact to the mind, and until the dream has grown into a reality, every serious contribution should be welcomed by those who await its realization. Each stone and each stroke of the gavel add to the fulfillment of long expectations, until eventually, the great Temple will rise in its grandeur and power to benefit the world.

Every spiritual or divine truth causes a corresponding material manifestation, just as a sound wave produces a form in plastic material. When the great Christos wave now going forth from the inner spheres has softened the hard shell of materialistic humanity and changed it into a plastic substance, then the wave will appear in the form of a perfect Master or Christ. This is repeated again and again in every cycle of great need.

In order to understand the silent process which is now active in the reconstruction and transforming of almost every department of life, we shall examine the universal laws of cosmic and planetary harmonic action which are at the root of the spiritual regeneration of the time. The ancient and modern sciences seem to be merging with a steadily increasing speed. That we may have a basis analogous to our demonstrated facts in the science of musical harmony, we will examine the doctrine of the seven-fold division of the cosmos in its consciousness, force and substance, and to do this in the light of what has been said about the relation of music to mathematics. When the laws of vibratory movement which rule the whole universe are understood in their various aspects, the conception of a Universal Temple will then not be difficult.

God and a Stone are the two poles. Between these the whole creation oscillates.

In the upbuilding of the elementary system of harmonic tones or vibrations we have seen that two great forces were at play, creating the foundation of the building. These are the two notes F and B, the poles of the musical system, through which the major and minor aspects were made manifest. Related to cosmic problems we will call these forces the two creative modes of motion: evolution and involution, spiritualization and materialization. In correspondences and analogies between groups of ideas, it is important that we take into consideration the idea of

the past, present, and the future state, to avoid the confusion of terms, which is the cause of much misunderstanding in literature. By the use of improper terms, great truths have often been misrepresented and ridiculed as superstition. When it is said that a certain number or color has a certain significance, this simply means that under certain circumstances its action is a definite one, but under other circumstances its action may be entirely different. The indiscriminate use of esoteric truths has discredited that grand old science.

In connection with musical ideas the terms involution and evolution require some explanation. By involution we mean a change of cosmic vibratory speed from high to low; by evolution, the change is from low to high. We regard the involutive force as that which is sent out from the great central cause of universal consciousness and which gradually changes fine substance into coarse matter; it condenses and contracts until a physical universe is formed. On the other hand, the evolutive force returns to the great center of spiritual consciousness by the process of dissolving the gross matter into fine, breaking up the molecules into atoms of a finer nature and of higher vibratory speed, until the cyclic movement is at an end, and another cycle of a similar nature begins. This motion is like a cosmic breathing or pulsation. The law of universal balance requires the two creative forces, the positive and the negative, to be simultaneously active, but alternately dominating each other.

The involutive materializing force moves outwardly from the greater center and inwardly to the lesser centers, the atoms, causing them to contract into solid groups; whereas, the evolutive or spiritualizing process acts outwardly from the lesser centers, separating them and moving inwardly to the great central cause of life and motion.

The note F corresponds to the involution of spirit into matter only in so far as F is the note which in the D key-group has the largest amount of gravity or inertia. To this fact every practical musician can testify. The note F is heavy, solemn, and produces a depressing downward effect on an organism. F is the *result* of an involutive or condensing and gravitating force, but at the same time F evolves through the major spiral in the opposite direction up to the other pole B, which is the expression of levity or elasticity and corresponds to the evolution of matter into spirit as the *result* of such a force. Its action in the generative process is naturally the opposite, or involutive,

through the minor spiral back to the pole of gravity, the note F. This fact should be borne in mind when dealing with the analogy between notes and forces.

Figure 29 shows this double process in a schematic way. The individual character of F is inertia, gravity, the result of involution; it ascends to higher vibrations and meets the opposite force from B, whose individuality is levity and elasticity, which descends to slower vibrations.

The properties of a note as the result of a previous process are naturally opposite to the future development of the same note, or the force working through the note.

Strictly speaking, *F is the result of involution, and the cause of evolution. B is the result of evolution and the cause of involution.* The analogy should be understood in this sense. If nothing is mentioned about the different phases of development of an idea or a musical note, we refer to the present individuality of the idea or the note, as will be seen in Table XIX.

The two fundamental forces, *elasticity* and *inertia*, are alternately at play in a vibratory system which possesses an individual keynote or rate of speed.

Figure 30 shows a simple application of this principle. An elastic spring, A, is rigidly attached at one end and provided with a heavy piece of iron or other metal, B. This combination of elasticity, A, and inertia or weight, B, forms an elementary vibratory system which possesses a certain frequency of its own, and is active when the spring is set in motion sideways. In the two extreme side positions the elasticity is at maximal activity;

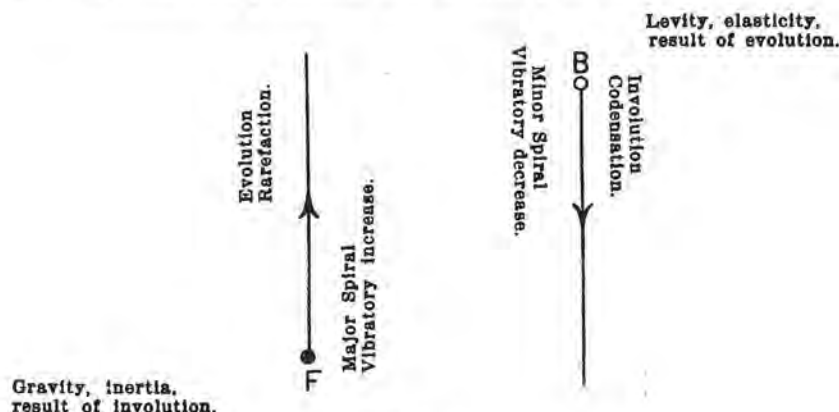


Figure 29.



Figure 30.

the spring thus bent is charged with force, but the inertia of the iron is inactive, being at the turning point. There is no elasticity in the middle position, as the spring is not bent, but the inertia of weight drives the spring into the opposite extreme, where again the inertia is exhausted and the elasticity made active.

The alternating of the two forces results in a forward and backward motion, which we call vibration or oscillation. One complete period of vibration includes one forward and one backward movement, which we will call a *period*. One-half period is called an *alternation*. The number of periods per second is the *frequency* of the system, or the *keynote*.

The keynote can be changed in two ways: by changing the elasticity of the spring, A, or the weight of the body, B. A stiff spring and light weight means an increase of vibratory speed: the evolution of matter (inertia) into spirit (elasticity). A weak spring and heavy weight causes a decrease of vibratory speed: the involution of spirit (elasticity) into matter (inertia).

Such a swinging process gives a good analogy to the two creative cosmic forces which cause worlds to come into existence, and to disappear; the only difference is that the field of application is a different one, and the period infinitely longer. But whether we deal with an etheric particle vibrating 800,000,000,000,000 times in one second, and producing the violet light, or the long period of world creation amounting to 311,040,000,000,000 years, and called a Maha Kalpa in Hindu cosmogony, the principles of the motion are identical, and show the unity of all vibratory phenomena. The creation of matter and destruction of spirit, and the destruction of matter and creation of spirit, are

the twice twofold motion of universal manifestation, corresponding to the simple elastic pendulum used in our illustration.

Applied to musical notes, the motion is similar: F evolves upward to B, and B involves downward to F, thus giving the fundamental law of vibratory polarity to the science of music or harmony. Electric waves follow the same law, as every electrician knows. The elasticity of ether, called the electric force, combined with the inertia of the ether, or the magnetic force, together form the vibratory movement of the electro-magnetic waves, which is practically applied in wireless telegraphy, the alternating current machinery, and in other fields of invention.

The note D, which holds the balance between B and F, corresponds to the neutral force which preserves the rhythm between the positive and the negative; it neither creates nor destroys, but rules, governs, preserves and neutralizes. The triple polar key represented by the chord B D F, the upper triangle in the sevenfold harmony, shows us the principles of cosmic harmony, the governing triangle of which is *creation, preservation and destruction*; but the word destruction should be taken in the sense of transformation, not annihilation. This triple aspect of a governing intelligence or God is by the Hindus called Brahma, Vishnu and Shiva; and by the Christian world Father, Son and Holy Spirit, the Three in One. In the light of the law of polarity, many of the difficult conceptions of divinity may be resolved into simple elements analogous to physical phenomena.

The sacred Word of the East, the A U M, stands for the triple aspect of Divinity, A the creating, outgoing involutive force, Brahma, the Father or positive aspect, U the preserving, balancing force, Vishnu, the Son or Christ, the neutral aspect; and finally M, the destroying or transforming ingoing evolutive force, Shiva, the Mother or Holy Spirit, which is the negative aspect of the three.

In literature we sometimes meet a different polarization of the "Holy Trinity," where the Son is taken as the negative aspect, and it may be true in a secondary sense, but not as to its original character, which is the result of a union between two polar forces. Christ is the mediator, the preserver, holding the reins of government, the neutralizing power in the Universal Temple. From the analogy between the A U M and the governing triad B D F we find that the middle element is double in its nature, a major D and a minor D, the Man-Christ and the Woman-Christ. In the sacred scriptures, many allusions are made

to the twofoldness of the Christ, and in the science of numbers we will find a beautiful illustration of the properties of divinity in developing the relationship of the two strangely connected numbers 27 and $26\frac{2}{3}$, but an exposition of this would require a whole chapter.

The major branch of the musical system has a natural expression of joy and strength, as known by the chords; it represents the deliberation of the soul captive in matter, and ascending through higher numbers of vibration into spiritual regions, whereas the minor branch in its chords expresses the sadness of the soul when descending through lower vibrations into the material world. But both are necessary for the balance of the world, and for the preservation of a true cycle of experience for the ego, the key to this balance, or the preservation of extreme forces, is held by the great ruler of the sevenfold harmony, the Sacrificer, Son, Saviour or Christ.

To be Continued.

WHERE DWELLETH TRUTH.

BY JOHN B. OPDYCKE.

The hermit chemist in his workshop knows
 The properties of water everywhere
 By studying a single drop with care,—
 The portion small which all of ocean shows.
 Intelligence in every province grows
 From atoms, which their quality must share
 With all their kind. The microcosm e'er
 With macrocosmic force and fullness glows.
 Thou art a man,—exact epitome
 Of this great universe. Believe not that thou
 Art this or that great person, here and now,—
 But rather,—merest drop in life's wild sea.
 Truth comes not through conceit, or power, or pelf,
 But only through full knowledge of the self.

THE SEPHER HA-ZOHAR;

OR

THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references, and expository remarks.

BY NURHO DE MANHAR.

INTRODUCTION.

Continued.

RABBI ELEAZAR spake and said: "How great is thy goodness which thou hast laid up for them that fear Thee" (Ps. xxxi. 19). How exceedingly great the celestial happiness which the Holy One has prepared for those who are pure in heart and mind and delight in the study of the divine law, when they ascend into the higher and diviner life. The scripture does not only say thy goodness, but the great abundance of thy goodness. What do these words comprehend? It will be one of the great enjoyments of those who attain to the higher life, to live in the presence of the Eternal One who is known to them as "Abundant Goodness" and who in scripture is referred to as "the great good to the house of Israel, or children of light." Again, "How great is thy goodness," words wherein is contained the mystery of Hochma (Wisdom) which includes all mysteries and therefore is designated or called Mah (how.) "Thy goodness" is the light created on the first day. "Which thou hast laid up for them that fear thee" signifies the garden of Eden of which it is written: "The place, O Lord, which thou hast made for them to dwell in" (Ex. xv. 17). "Before the sons of Men," viz., the souls of the just who, on

their ascension into Paradise, became clothed with bright ether-eal raiment and in their forms resemble those they bore on the earth plane. After abiding there a short space of time, they mount up to the celestial college in the higher Eden, where, after bathing in perfumed rivers, they come forth at times, appearing to man, on whose behalf they perform miracles like the angels from on high and similar to what we have ourselves just experienced. We have seen the light of the sacred lamp, but alas! that we have not learned and acquired more of the secret doctrine of Wisdom.

Then spake Rabbi Abba. It is written: "And Manoah said to his wife, 'We shall surely die for we have seen God' " (Judges xiii. 22). Although Manoah knew not who had spoken to him, yet he imagined it was the divine Being of whom it is affirmed "No man can see my face and live." We ourselves have been blessed with the celestial light that has been with us on our way, and whom the Holy One has sent to us in order to make known and reveal to us secret wisdom. Happy are we!

Then went they on their way and arrived at a hillside as the sun was about to set. The leaves of the trees in a neighboring grove stirred by a gentle breeze began in sweet cadences to hymn their praises to the Creator and heard by the travellers wending their way, a voice cried: "Children of the great Divine who go down and mingle with mortals on the earth plane, and who reflect the light of your learning in the celestial college, assemble and gather yourselves together in your usual places for instruction in the secret doctrine." Then another voice exclaimed: "Ye great and honored teachers, behold, the Master sits on his throne!" Then another voice, in great and mighty tones, cried aloud: "The voice of the Lord breaketh the cedars" (Ps. xxix. 5). Rabbi Eleazar and Rabbi Abba at once prostrated themselves with their faces on the earth and trembled greatly. At last, rising, they fled hastily away and stayed not to listen longer, but proceeded on their way.

On arriving at the house of Rabbi Jose, son of Rabbi Simeon, son of Leconga, they beheld Rabbi Simeon ben Jochai there, and were exceeding glad. Said Rabbi Simeon: I know your journey has been a wonderful and marvellous one. We were sleeping when you went forth and we saw with you Benaiah the son of Jehoida and who had brought two crowns from the Aged One wherewith to bedeck you. Truly the Holy One was with you. Furthermore, if I had not seen this in a vision, I should have

divined from your looks what has happened unto you. Said Rabbi Abba: What thou sayest is true, and the words of a sage are of more worth than those of a prophet. Rabbi Eleazar then recounted to his father all that had happened to them. Rabbi Simeon trembled and said: "Oh, Lord, I have heard thy speech and was afraid" (Habac. iii. 1). These words were uttered by the prophet Habacuc. After dying he was resuscitated and brought back to life by Elisha, the prophet and seer. Wherefore was he called Habacuc? Because of the words of Elisha to his mother: "About this season, according to the time of life, thou shalt embrace a son" (II. Kings iv. 16). In Hebrew the word embrace is expressed by the word *habac*. The prophet Habacuc was the son of the Shunamite woman and was so named because he was once embraced by his mother and again by Elisha as the scripture relates. "And he put his mouth upon his mouth" (II. Kings iv. 34). In an ancient book written by King Solomon, I have read that the seventy-two sacred divine names of the Holy One imprinted on the body of every mortal born into the world, had faded and become obliterated from the form of the Shumanite's son when he died. After Elisha the prophet had embraced him, these names containing two hundred and sixty letters reappeared, hence his name Habacuc, the numerical value of the letters composing it, being equal to 260. This is why Habacuc said: "I have heard thy speech and was afraid," that is, what I must experience or pass through in the world and was afraid. Oh, Lord! grant that thy work which thou hast performed through me in my two lives may endure.

Pausing a moment, Rabbi Simeon exclaimed: After what I have heard from you I also am afraid before the Holy One. Then raising his hands on high he cried: How great is Hammenuna the aged, the renowned teacher of the secret doctrine! Blessed and happy are ye who have seen him face to face, a favor I have never enjoyed. Prostrating himself upon the earth, Rabbi Simeon beheld in a vision Rabbi Hammenuna the aged, on his course and hastening to light up the temple of King Messiah. Observing Rabbi Simeon, he cried: "Thou shalt be associated and take thy place with the great teachers of the secret doctrine who ever stands in the presence of the Holy One." From that day Rabbi Simeon called Rabbi Eleazar his son and Rabbi Abba by the name of *Peniel* as we read of Jacob: "He called the name of the place Peniel, for I have seen Alhim face to face" (Gen. xxxii. 30).

EXPOSITION OF BIBLE MYSTERIES.

"In the beginning," Rabbi Hiya spake and said: "The beginning of wisdom is the fear of Jehovah, a good understanding have all they that do his commandments, his praise endureth forever" (Ps. cxi. 10). The beginning of wisdom has reference to the great object of wisdom, viz., to raise and elevate us into the higher and diviner life, as it is said: "Open to me the gates of righteousness" (Ps. cxviii. 19). This is the gate or way of the Lord through which everyone must pass in order to attain unto this life and live in the presence of the heavenly king. Ere this, however, there are several other gates on the upward course which must be passed through, each with their bolts and bars that have to be unloosed, and the last of which is that called "the fear of the Lord." It is the one only gate of access. There are in scripture two beginnings (bereshith) mentioned, and are united into one, viz., "the fear of the Lord" and "the beginning of Wisdom," both one and the same, and never found disjoined from each other. As it is written: "That men may know that thy name is Jehovah only." (Ps. lxxxiii. 18). Why is the first gate called the fear of the Lord? Because it is a tree of good or evil. When a man lives uprightly, it is a tree of good to him; if unjustly, a tree of evil. It is the gate or portal through which all blessing, spiritual or temporal, comes. The words: "*A good understanding*," refer to those gates which, as aforesaid, are one and the same.

Said Rabbi Jose: "A good understanding"; it is the tree of life without admixture or alloy of evil. "That do his commandments" are they who are true and faithful students of esoteric science. "His praise endureth forever" signifies that the throne of God or, in other words, the action of the good law, pervades the universe and endures throughout all ages.

Rabbi Simeon was sitting engaged in meditation and study of the secret doctrine during the night when the celestial bride becomes united to her bridegroom, for then, it is enjoined upon all the members of her retinue they should especially be present to accompany her to the nuptial dais and rejoice with her. On the eve of the heavenly union they must devote themselves to the study of the Pentateuch, the prophetic books, and the other parts of scripture, to the explanation of verses, and their occult meaning in which the heavenly spouse takes great delight. These students, with their acquired knowledge resulting from their studies, are "the marriage guests." When she ascendeth

and seateth herself on the nuptial dais, the Holy One salutes her and blesses her attendants and presents them with crowns and garlands. Happy and blessed is their lot! Rabbi Simeon, together with his students, spent the night in study and acquiring deeper knowledge of esoteric science. Then said Rabbi Simeon: Blessed are ye! inasmuch as having spent this eve in meditation and study, your names will be enrolled and written in the celestial book, and the Holy One will endow you with faculties and powers more enlarged and receptive for the comprehension and understanding of divine mysteries.

Rabbi Simeon again spake and said: "The heavens declare the glory of God." (Ps. xix. 2). These words have already been explained, but they possess a deeper mystical meaning. At the time that the heavenly spouse is adorned in order to ascend the nuptial dais surrounded with the masters or teachers who have rejoiced with her throughout the night, beholding her husband, then is it "the heavens declare the glory of God," the heavens meaning the bridegroom who enters the nuptial chamber. The word "declare" (*mesapherim*) signifies sending forth glittering rays from one end of the wood to the other like a brilliant sapphire. "The glory of God" is the glory of the bridegroom who is called El (God) as it is written: "El judgeth the righteous, El is angry with the wicked every day." (Ps. vii. 12). During the whole of the year up to the eve of the celestial union, He is called El, but when the marriage day is consummated, he takes the name of Kobad (glory). These two names are a source of reciprocal light, power and joy to each other.

"And the firmament showeth his handiwork." His handiwork are the true and faithful followers of the holy law of whom it is said: "Let the beauty of the Lord, our God, be upon us and establish thou the work of our hands upon us, yea, the work of our hands establish thou it" (Ps. xc. 17), signifying or referring to the work of circumcision, which is a sign marked on the human body. Rabbi Hammenuna, the aged, has said: "Suffer not thy mouth to cause thy flesh to sin" (Ecces. v. 5). Never allow thy lips to give expression to evil words and thus sin against thy flesh which has been sanctified with the seal of the holy covenant, for by so doing thou incurrst the danger of being cast into the hell of evil and wrong-doing (*Gehenna*), the ruler of which is called *Duma* and is always attended with destroying angels, observing those who keep the covenant over whom they have then no power to injure or afflict. It is further written: "Neither say

thou before the angel, that it was an error; that is, speak nothing that will cause the angel Duma to prevail against and overcome thee. "The firmament showeth his handiwork." These are the companions of the heavenly spouse, whose names are marked and inscribed in the firmament. What firmament? The visible heaven in which are the sun and moon, stars and constellations, and is the true Book of God. In it are found and written the names of all who have kept themselves pure and undefiled.

"Day unto day uttereth speech." This refers to the great holy day of the King who applauds his companions and commends the words of learning and wisdom uttered by each of them. "Night unto night showeth knowledge." That is, each night communicates to the following one the mystery of the esoteric knowledge which enlightens all intelligences. "There is no speech nor language where their voice is not heard," meaning they discourse not of worldly matters and vanities in presence of the King, who taketh no delight in such. "Their line is gone out through all the earth" refers to the dimensional archetypes according to which the heavens and the earth were measured and formed. If the question be asked who resides in them? Scripture declares: "In them hath he set a tabernacle for the sun," that is, the Holy One has fixed his mansion or tabernacle in the heavens wherein he is adorned and is then as a bridegroom coming out of his chamber rejoicing to run on his course, which when finished, he mounteth on high and runneth another course elsewhere. "His going forth is from the end of the heaven and his circuit unto the ends of it," that is, he descendeth from the higher to the lower world, which is expressed by the word *outhqouphatha* in which is included the idea of rotundity. For this reason the duration of a year is termed, *thqouphatha-shana*, for during that period the earth has travelled round the sun, and been the recipient of the whole of its rays of light and heat. "And there is nothing hid from the heat thereof." Every created thing, whether visible or not, is affected by the warming rays of the sun, which occultly represents the universality of the secret doctrine operating everywhere and is described as "the law of the Lord is perfect."

From the beginning of this Psalm (19th) the tetragrammaton or holy name I. H. V. H. is found six times, showing the mystery contained in the word *Brashith* (in the beginning), which has six letters, Bra-shith, (He created six) and these six letters correspond to the six first words of scripture which ex-

press the work of creation. Bra, Alhim, eth, hassamayim, veath, aaretzs (Alhim created the substance of the heaven and the earth) or thus: Alhim created the substance of fire, water and earth.

At this moment Rabbi Eleazar and Rabbi Abba entered the assembly. On beholding them, Rabbi Simeon exclaimed: Truly is the presence of the Schekinah with you and therefore I have called you Peniel, for ye have seen the Schekinah face to face, and now that I have explained the esoteric meaning of Ben-aiah, Son of Jehoida, I will explain to you the mystical meaning of yet another biblical verse: "And he slew an Egyptian, a man of great stature five cubits high" (I. Chron. xii. 23). The word Egyptian refers to Moses, of whom we said that he was very "great in the land of Egypt, in the eyes of Pharaoh's servants and the people of the land" (Ex. xi. 3), the mystical meaning of which is that he was distinguished more by his intellectual endowments and gifts than by his stature, similar to Adam, the first man, of whom it is metaphorically said that his stature was of the number of cubits separating the east from the west of the world. So when it is said of Moses that he was five cubits in height, it means that he was an adept practised in the five virtues leading to spiritual perfection, viz., love to God, chastity, charity, humility and perseverance in meditation and study of the secret doctrine. "And in the hand of the Egyptian was a spear like a weaver's beam," meaning the rod of God on which was engraved the holy name of forty-two letters, as was the shuttle of Bezaleel since we read: "He hath filled him with the spirit of God in wisdom, in understanding, in knowledge and in all manner of workmanship, and to devise curious works, in gold, silver and brass—all manner of work of the engraver, of the cunning workman, and of the embroiderer" (Ex. xxxv. 31-35). "Happy was the lot of Moses!" Come, therefore, dear friends; come and let us meditate and evolve new thoughts and ideas from out of the secret doctrine, for whoever on this night doeth thus shall be preserved from evil, and live in peace hereafter, "for the angel of the Lord campeth round about them that fear him and delivereth them. Oh, taste and see that the Lord is good. Blessed is the man that trusteth in him" (Ps. xxxiv. 8-9).

Again, on another occasion, Rabbi Simeon spake and said: "Bereshith bara Alhim" (In the beginning created God). These words require great thought and consideration, for everyone that says there is another God is cut off from the world, as it is writ-

ten: "Thus shall he say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens" (Jer. x. 11), for there is no other God beside the Holy One.

This verse is in the Chaldee tongue excepting the last word Aleh (these) which is in Hebrew. Why? It might be said, in order that the holy angels should not comprehend its signification of the divine unity. The true reason is that they might not become envious of man and thus cause him to suffer, for in the words, "the gods that have not made the heavens and the earth" have reference to certain angels who fell from heaven and set themselves up as gods.

Now the word earth which in Hebrew is arqa, in the Chaldee is arca; why so? Because it is one of the seven lower worlds where reside the descendants of Cain. After his expulsion from the earth, he went thither and begat children. This arqa was partly lighted and partly enshrouded in darkness and governed by two chiefs who were constantly warring against each other. On the arrival of Cain, however, they entered into an alliance of friendship for they perceived that it was to him they owed their existence. They became one body with two heads, the name of the one was *Aphira*, and *Qastimon*, the name of the other; this ruled over the dark, that over the light parts of Arqa. Before becoming joined together, they were like angels with six wings, *Aphira* having the form of an ox, *Qastimon* that of an eagle. On their union, they took on them the human form and begat offspring like unto themselves. When they found themselves in darkness, they became changed into the form of a serpent with two heads, and crawling as a serpent they plunged into the great sea, the abode of demons, where they found the decadent angels *Azar* and *Azael* and expelled them from their lurking places. These then fled and hid themselves in dark mountains thinking that the Holy One was about to execute vengeance upon them for their evil doings and conduct. After this, the two chiefs *Aphira* and *Qastimon* swam through the great sea and went to visit *Naamah*, the mother of the demons, and the first deceiver and seducer of holy angels, who after their fall took different human forms and in their turn became corruptors of mankind. After roaming through the world they returned to Arqa, and now their great object is to corrupt the descendants of Cain and lead them into sin. Respecting this Arqa, the heaven with its various constellations and stars is altogether different

from our visible heavens at night. The seasons for sowing and reaping are not the same as ours in their sequence and regularity, being separated by a considerable number of years; these two chiefs of Arqa are they to whom the Scripture refers, who posing as gods shall become exterminated from our Thebel or earth on which they shall not exercise any dominion, nor afflict the children of man during the night, but as saith the Scripture: "They shall be destroyed by Aleh, by whom the heavens and the earth have been created. This is why Aleh in this verse is written in Hebrew, designating the holy name untranslatable into the Chaldee language.

Then said Rabbi Eleazar to his father: What meaneth the words: "Who would not fear thee, Oh King of nations?" (Jer. x., 7). Who is this King of Nations or Gentiles?

Said Rabbi Simeon: "This verse, my son, has been interpreted in various ways, but all alike erroneous, as is proved by the remaining portion of the verse, "among all the wise men of the nations and in all their kingdoms, there is none like unto thee," which closes the mouth of the ungodly who imagine that the Holy One knoweth not and is not acquainted with the thoughts of their hearts. We will now refute their error.

A Gentile philosopher came to me one day, saying: You say that your God rules in the heavens on high and that all the angelic hosts cannot approach him or form a conception of his being. The words of this verse add no dignity to his glory. What glory and eminence can be ascribed to a deity who cannot be found and located amongst mankind. Furthermore, you declare: "And there arose not a prophet since in Israel like unto Moses" (Deuter. xxxiv. 10), from which it may be inferred that though no such prophet as he rose in Israel, yet it does not apply to the Gentiles, amongst whom I venture to maintain there have appeared many as great and equal to him. From these words of Jeremiah I conclude therefore that only amongst the wise men of the Gentiles there is none like unto God, but that in Israel there have been many like unto him; consequently, he could not be from this similarity their superior or master. Think well over my words and you will confess that I have reasoned logically and correctly.

My reply to him was thus: 'It is true what thou sayest, that in Israel there have been some sages like unto God. Who raiseth the dead to life again? Is it not God only? Yet both Elijah and Elisha brought the dead to life again. Who maketh the rain

descend, but God only? Yet by his prayer Elijah caused it to cease and descend. Who is it but the Holy One that made the heavens and the earth? Yet Abraham came, and by him they were established. Who rules the course of the sun? Is it not the Holy One? Yet Joshua commanded it to stand still as it is written: "And the sun stood still" (Josh. x., 13). The Holy One gave decrees, so also did Moses, and they were established and conformed. Again the Holy One decreed punishments, but the just men of Israel caused them to cease or be turned aside, as it is said: "The righteous man ruleth in the fear of God" (II. Sam. xxiii., 3). Moreover, he commanded the just to walk in his way and to become like him. On hearing these words the philosopher turned away and went to the village of Shehalim, where he became known as the Little Joshua. There he applied himself to the study of the secret doctrine and eventually became one of the sages and chief men in that place.

Let us now return to the exposition of the words: "All the nations before him are as nothing." What do they mean? As also: "Who would not fear thee, Oh King of the Gentiles." What is their signification? Is God then the King of the Gentiles and not of Israel? Yea, the Holy One everywhere wishes to be glorified and worshipped by Israel and his name to be attached to Israel only, as it is written: "The God of Israel, the God of the Hebrews" (Ex. v., 3). "The King of Israel" (Is. xlv., 6). But the other nations of the world say: "We have other protectors in heaven. Your king ruleth over you and our king ruleth over us. The Scriptures say: "Who would not fear thee, Oh King of the Gentiles?" Now in heaven there are four great cosmokratores or rulers who derive their power and authority over the nations from the divine ruler and are unable to do anything except by his will and command. By the words: "Wise men of the nations," is meant the celestial rulers of the Gentiles, from whom these receive all their wisdom. Also the words: "Amongst all their kingdoms," have reference to the dominions of these rulers with their attendant hosts, who control the affairs of the world as executors of the divine will. "There is none like unto thee, Oh Lord, the holy and hidden one, who hath made the heavens and the earth." Of this Holy One we learn: "In the beginning God created the heavens and the earth," but to the nations and their dominions may be applied: "And the earth was without form and void."

Children! exclaimed Rabbi Simeon, let each of you prepare

or procure a jewel for the heavenly bride; and thou, Eleazar, my son, be ready when the bridegroom cometh, to offer thy present to-morrow, when he ascendeth the dais with hymns and praises of his retinue.

Then Rabbi Eleazar read aloud: "Who is this that cometh out of the wilderness?" (Cant. III., 6). The two words "who" and "this" refer to two holy beings intimately associated and joined together by a tie which is termed olah (sacrifice). Though the literal meaning of this word is to ascend or come up, yet it occultly refers to the "Holy of Holies." Again "who" (Mi) is united to "this" (Zoth) in order that it, the Holy of Holies, may come from the wilderness. "Out of the wilderness" means mystically from or out of the word, and we are taught: "Thy word is comely" (Cant. IV., 3). Also by way of tradition has been imparted to us the signification of the words: "Who shall deliver us out of the hand of this mighty God?" This is the God that smote the Egyptians with all the plagues in the wilderness" (I. Sam., iv., 8). Why in the wilderness, when we read it was in their own land of Egypt? Now the term bemidbar (in the wilderness) in its real meaning is "by the Word," and everything that was done unto them was done by the Word of the Lord. And this is true generally.

When man rises in the morning he should utter or pronounce a blessing as soon as he opens his eyes, as did the holy men of olden time. They used to place near themselves a vessel of water. When waking they washed their hands and then commenced the study of the secret doctrine. At the time of cock crow, whether it be at midnight or break of day, the Holy One is found in the Garden of Eden, during which the defiled and impure are forbidden to pray or bless. When a man sleeps and his soul quits his body, an impure spirit comes and attaches itself to it and pollutes it. This is why it is forbidden to bless God before first washing the hands and engaging in the study of occult science. This applies also during the day when a man is awake; for then the impure spirit is unable to defile him except he is in some improper place. Even then it is unlawful when leaving it to bless God or recite a single verse of scripture without first washing his hands, though he may not have touched any impure thing. Woe to those who neglect and regard not this rite! They know nothing of the glory of their Lord; nothing of the law or principle upon which the world is founded. In every impure place there is an impure spirit whose delight is to dwell there and attach itself to man.

Then spake Rabbi Simeon and said: Whoever gives not to God a part of his works or substance is guilty of avarice. Satan hates him, becomes his accuser and takes him out of the world. Great and terrible are the afflictions he has to endure! We give to God when we give to the poor as far as we are able, in the time of their need and necessity. If in times of our rejoicing and feasting the Holy One observes them ignored and forgotten and uncared for he grieves over and sympathizes with them and ascends on high, thinking to destroy the world. Then the souls of just men made righteous gather before him, saying: "Lord of the universe! thy name is called gracious and merciful. Have pity upon thy erring, forgetful children." And the Holy One replies: "Is it not upon mercy that I have founded the world as it is written: 'The world is builded up on mercy' (Ps. lxxxix., 2). Then spake the angels: "Ruler of the universe! behold such a man eats and drinks and is able to succor the poor, yet refrains his hand." Then goeth forth the accuser, after obtaining permission, and hurries him out of existence. Who in the world was so great as Abraham, who did good and was kind to all creatures? Yet we learn from tradition that when Isaac, his son, was weaned, he made a great feast and invited thereto all the great men of the place to be present. At the festive gathering it is said that an accusing angel was there in the form of a poor unknown beggar, but no one recognized or took any notice of him. Abraham busied himself in attending to and waiting upon his royal and noble guests, whilst Sarah suckled the infants of all those who did not believe that she had given birth to a child and said that Isaac was some foundling who had been picked up on the roadside and brought to Sarah. When, therefore, they brought their own infants Sarah suckled all of them in their presence as the scripture states: "Who would have said unto Abraham that Sarah should have given children suck." The accusing angel happened to be entering the house when Sarah was uttering the words: "God has made me a subject of laughter." Forthwith he presented himself before the Holy One and said: "Lord of the universe, Thou callest Abraham thy friend. He has made a great feast, but has not remembered the poor and has not even offered a sacrifice of a single turtle dove. Sarah also says Thou hast caused her to become a subject of derisive laughter and jeers." Then replied the Holy One: "Who is there amongst men, kinder and more charitable than Abraham?" The accuser, however, was dissatisfied until

he learned that the feast would be followed by sorrow and trouble to Abraham, which came to pass when God commanded Abraham to offer up Isaac as a sacrifice, and Sarah died through anguish of heart when she learned what God had commanded with respect to her son. All these misfortunes arose through neglect of the poor."

On another occasion Rabbi Simeon spake and said: It is written: "And Hezekiah turned his face toward the wall and prayed unto the Lord" (Is. xxxviii., 2). Observe how great the power and influence of a student of the secret doctrine. He is superior to all others, for he fears nothing, being in close touch with the tree of life, from which he receives counsel and instruction all his days. It teaches us in the way of truth and how to avoid evil that may assail us, and also how to direct our ways and walk before the Lord. Therefore, it is necessary we should study the secret doctrine day and night and observe its teachings and doctrines. By night, when reclining on our beds we ought to submit ourselves to the kingdom of heaven and make it our chief object to commend ourselves to the care and guardianship of the Almighty. Then become we freed from all evil influences and demoniacal powers have no sway over us. In the morning the student of esoteric science rises and gives thanks to his Lord and wends his way to the temple and there pours forth his soul in prayer and adoration. Afterwards he should take counsel from the holy patriarchs, as it is written: "I will come into thy house in the multitude of thy mercies, and in thy fear will I worship toward thy holy temple" (Ps. v., 7). We are taught from tradition never to enter the house of prayer before being instructed by the patriarchs, Abraham, Isaac and Jacob, who will inspire us with suitable prayers to be addressed to the Holy One, for the words: "In the multitude of thy mercy," designate Abraham; "I will worship in or toward thy holy temple," refer to Isaac; and "in thy fear," to Jacob. Then we render acceptable worship and of us it will be said: "Israel, thou art my servant in whom I will be glorified" (Is. xlix., 3).

Rabbi Pinchus used frequently to go and visit Rabbi Rechumi, whose dwelling was on the borders of the Sea of Genesareth. Rabbi Rechumi was very aged and had become blind. He spake and said to Rabbi Pinchus: I have heard that the son of Jochai, my fellow student in esoteric science, possesses a most precious stone, a pearl I have greatly desired to behold. It radiates rays of light like those of the sun and lightens up

the world and will continue to do so until the Ancient of Days sits upon his throne. Thou art his grandson, therefore happy is thy lot. Go thou my son and search for this glittering and lustrous pearl, for now is the most propitious time for finding it.

Rabbi Pinchus with two others, went forth and embarked on a vessel. Observing two birds flying overhead, he cried aloud: Birds! birds! flying over the waters, have you seen the dwelling place of the son of Jochai? After a few moments again he cried: Birds! Birds! come and tell me. Then flew they away, but after a time returned and in the beak of one of them was a slip of paper on which was written: "The son of Jochai has quitted and left the cave in which he dwells with Rabbi Eleazar his son." Then he went and found Rabbi Simeon suffering from bodily sores. To his expressions of sorrow, finding him so ill and afflicted, Rabbi Simeon replied: I am glad, Rabbi Pinchus, thou hast found me thus. If it had been otherwise I should not be what I am. Suffering makes us wiser and better.

(*To be Continued.*)

All visible things are emblems; what thou seest is not there on its own account; strictly taken is not there at all; Matter exists only spiritually, and to represent some Idea, and *body* it forth.

—Diogenes Teufelsdröckh in Thomas Carlyle's *Sartor Resartus*.

The ablest of all the mental physicians, Time.

—Fielding in *Amelia*.

THE THEOSOPHICAL LIFE.

BY ELIZABETH P. CORNELL.

THE ONE potent, connecting current which runs through the whole of humanity we may call the life principle. Consciously or unconsciously, each of us steers his bark in certain well-defined channels in our communal life, and these channels have received definite names. Each has its separate duties, pleasures and responsibilities. For instance, when we speak of a "business life" there is no possibility of confusing it with a life of mere idleness and pleasure. The "simple life" brings up to our minds a more direct handling of the facts of existence, which are stripped of their useless trappings and complexities; there is an attempt at a return to more natural methods of calm and repose. We would never confuse it with the "strenuous life" of which we hear so much, although that, too, may in a certain sense be simple. A "religious" or "monastic" life does not stand at all for the same thing as a fashionable life; a literary or scientific life is not that of a man about town. Back of all of these expressions are the ideals which they represent. Is it so with the Theosophical Life? What does the Theosophical Life stand for to us? Does it differ from those we have mentioned, and if so, in what way?

In the first place, in life we start with actualities and travel toward idealities; and it is only the ideal of a theosophical life we can attempt to portray, and that ideal will vary with the individual. Before even an attempt is made to begin on this particular life there is so much to be done that we are hardly fitted for the real task before death calls us to another plane. As different traits appeal to different individuals, the particular characteristics to which I wish to refer can only be regarded as those which may perhaps appeal to one individual, and may not

be those which another would find necessary to particularly emphasize. But suppose we take an ordinary type, one in whom the thinking faculty is active, and turn his thoughts toward theosophical teachings; or, rather, let us suppose him to have become sufficiently interested in the subject to be willing to give it a thorough investigation and to live as its teachings dictate. He has come in touch with certain truths of theosophy, and his first desire, let us say, would be for more knowledge. Earnest, serious study, therefore, is the first requisite; not of external things, although this knowledge is a necessary part of our armor, but we must delve into the innermost recesses of our being; we must know ourselves, our secret motives; we must know where we are weak and where we are strong; where we can depend on ourselves under all circumstances, and where we have to go slowly, for the time being, until further progress may have made us stronger and wiser and better fitted to withstand our foes internal and external.

With knowledge must come discrimination. We read: "Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting." In the business life we do not accept every proposition that is put before us; we question and weigh and ponder the different problems we meet and judge them accordingly. And so, in the theosophical life, we are not supposed to believe every statement that is made. It must coincide with our reason and be accepted if it is not contrary to the promptings of conscience. We should not tear down until we are ready to build up. We cannot live without stable elements in our mental mechanism; there must be certain truths on which we can stand firm and from which we can begin to erect our house of life. We should not too hastily throw aside all preconceived notions and grasp at the new simply for its novelty; for under such circumstances we may find we are worse off than at the beginning. In the "Voice of the Silence" we read: "Believe not that life on roots and plants will lead thee to the goal of final liberation"; and, again, "think not that breaking bone, that rending flesh and muscles unites thee to thy silent Self."

We should, indeed, go slowly in this preparation for the theosophical life, and should carefully examine the different methods which are presented to us for our development. That certain teachings come to us from India, for example, does not imply that they are correct for us to follow; indeed, it would seem to be dangerous to graft many of the Eastern customs on Western civilization. Our whole mode of life is so at variance

with the Eastern standard that if we are to remain where duty has placed us we should live in accordance with the general system of morals and ethics of our own times and country. The fact that we are Americans instead of Asiatics shows clearly that our development should on the main be along Western lines; but that each nation can learn valuable lessons from the other. This is undoubtedly true, but here again discrimination and good judgment should guide us as to what to accept and what to reject. Many of the hatha yoga practices would go as well with our method of inner development as would the white turban on the head of a New York business man.

As we proceed with our studies on theosophical lines, we may find ourselves more and more out of touch with many things which had formerly seemed an indispensable part of our environment. We will not have time for many of the distractions which engage us while we are laying the foundation for the theosophical life; we may not have time for reading other than along these lines; we will not care for many of the amusements which formerly appealed to us, because we have set up a different standard, and we find that many of those attractions which were formerly dear to us now fall short. We have in a measure lost the old and are not yet firmly fixed in the new. This is usually a very trying time in the student's life. A time of loneliness has to be passed through until he adjusts himself to the new order of things; until he learns that he can stand, can live, without much which had formerly seemed indispensable to him.

With knowledge and discrimination there must also be the development of the will. This mighty power, which is now controlled almost entirely by desire, must in the hands of the disciple be turned in another direction; it must become the master, and not the slave; we must begin wherever we are in the scale, begin with the simple things and gradually work up to the greater. We should form the habit of clear, concise thinking and planning for each day, take the guidance of our lives more directly into our own hands, instead of being blown about by the winds of chance. If, after due consideration, we have decided on a course of action, carry it out, even at personal inconvenience, unless it proves to be directly opposed to reason. This will educate us in our plan-building to more intelligently steer our craft, and allow will and intelligence to be the rulers of the mind, rather than followers of the desires. To do this in small things will make us ready to act wisely in larger things.

Another step is in purity of thought. The foes which surround and are in us are invisible—immaterial, so far as this plane goes. Our greatest struggles are not, I think, with material things, but with the subtle, inner nature. In our psychic natures we are open to incursions of foes against whom we are too ignorant to protect ourselves. A positive mental attitude is a great help. "Satan finds mischief for idle hands to do." If the mind is passive, it is the playground of all sorts of waifs and stray thoughts which flow in on us from every side. We are assaulted by evil from without as well as from that which is innate in us. A mind occupied with pure thoughts, busied with the contemplation of the things which are unfolding about us, is already safeguarded from many of the evil influences of the astral and lower thought planes. Again, the "Voice of the Silence" says: "Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will overpower and kill thee."

These four ideas—knowledge, discrimination, strengthening of the will, and purity of thought—may be summed up in the one word, control; self-control, self-mastery, is the way to all success. There is one helpful thought which may steady us if we are at any time thrown from our balance. It is: "This, too, will pass away." If we find ourselves depressed by an unsatisfactory day, perhaps a day of utter failure, as to any visible advance toward self-control, we must bear in mind that our moods change. With the morning will come a different aspect of affairs. The night will have brought a solution of the difficulty, or at least the trouble will have passed by so many hours into that which is behind us—and we still survive. We stand there, refreshed by sleep and again ready for the battle of life; or, if we feel undue joy or elation over anything, it is well to temper the exhilaration with the thought that this state, too, is but temporary; that with the morrow things will settle down to the dead level, or even swing past into the slough of despond. We find ourselves, therefore, swinging between two extremes, and learn that the true happiness is not at either extreme of the pendulum's swing, but at the center; that is, we are beginning to appreciate what is meant by "the pairs of opposites," and to endeavor to find within ourselves a center which is free from this constant shifting of the emotions. It is knowledge again which comes to our rescue, and brings with it the elements of self-

control; the control of all these lower selves, which make up the personality, by the Self which stands over us as Individuality.

But, we may ask, are these the essentials of a theosophical life any more than of any earnest ethical or religious life? Yes; in so far as they prescribe a course of conduct free from hypocrisy, superstition and dogmatism, and yet leave room for the religious element. The knowledge which we attempt to gain goes deeper than the superficialities which suffice for the unthinking mind; the discrimination should be against one's own self as much as against others; by knowledge we understand the different parts of our being; by discrimination we decide where the knife shall be used and where growth encouraged, with a view to a broadening and strengthening of the individuality. Purity of thought, again, requires the deeper knowledge which comes from philosophical studies; the knowledge of the power of thought, the danger which lies in the thought-forms with which we surround ourselves, the infinite harm to others as well as to ourselves by base, degraded or even weak and shifting thoughts. Will, we find, lifted from the plane of desire, becomes the greatest power at the disposal of the immortal entity for the perfecting of itself—and the uplifting and ennobling of those around and below it.

I mean no more, Sir, said the gentleman, than that in the Days of our affliction we are inclined to think more seriously than in those seasons of life when we are engaged in the hurrying pursuits of business or pleasure, when we have neither leisure nor inclination to sift and examine things to the bottom.

—Fielding in *Amelia*.

THE WHY OF SOME BELIEFS.

By E. B. GUILD, M. D.

I^r ONE should say that religion has been the object of contention, quarrels and strife in all ages and among all people, it would probably be accepted by a large majority of people as a rather uninteresting statement of a commonly accepted fact. If one should say that religion has been the real cause of many bloody wars between races and nations, few of either the friends or enemies of religion would challenge his statement or question his judgment. "A holy war" is supposed to be a war on behalf of religion, and such a war is commonly held to be the bitterest, most bloody and deadly of all wars. The general who has led his armies to battle on behalf of his "religion" and has overthrown and conquered the opposing hosts of another "religion," wins a fame before the brightness of whose glory all the achievements of mere ambition and lust of worldly power fade and dwindle.

The truth is there have been no contentions nor striving nor wars because of religion nor on behalf of religion. All the contention, all the strife, all the "religious" war has been on behalf of *belief* and because of a difference of *belief*.

Religion has two aspects. On the one hand it has to do with the relation of each individual to the supreme, and on the other hand the relation of each individual to his fellows. With the first none can interfere and no other intervene. The second, the relation of the man to his fellows, is the concern of all. Belief is only the imperfect vehicle for the expression of both. Attention to the differences of belief breeds dissension and strife. A search for the underlying principles leads to harmony. Men agree on ethical principles, as for instance that it is better not to steal, not to lie, not to kill, and to "do unto others as you would that they should do unto you."

There is a vast difference between religion and belief, and men war about belief.

To be progressive one should ever hold his mind in that plastic condition which permits the easy modification or entire change of belief, and yet men do hold even more tenaciously to belief than to life.

Since the mere adherence of the mind to form or statements of belief plays so important a part in the affairs of mankind, it becomes more important to know the *why* of beliefs in order that a just and true discrimination may be made, and each be valued at its true worth.

Some form of belief in the existence of a supreme being or God has prevailed in all ages and among all races. Why is it so universal? Why do men believe in God? There is a great underlying principle from which emanates the belief. That principle briefly stated is this: "Man can form no concept of that which has no counterpart in himself," and, conversely, "every concept of the mind has its correspondence in man." He knows force because force finds expression through his body. He knows matter because there is matter in his body and in his mind. He knows space because there is space in his body. He conceives mind because he uses mind as a vehicle for expressing *himself*. He conceives consciousness because he is, in the last analysis, CONSCIOUSNESS. Spirit is but another word for expressing that consciousness which says "I am I."

The I am I is the Thinker. The Thinker uses the mind and the body as the vehicle of expression and experience. Looking out through the avenues of experience and expression, his five senses, he may through his mind unite himself with all the manifested universe from the infinity above to the infinity below.

Observing his body with its wonderful organism and its intricate mechanism, this thinker finds himself to be the ruler of an infinity of atoms and molecules and of form and force. Recognizing his body as an integral part of the material universe, he finds the necessity of thinker, that is to say of consciousness expressing itself through the laws which control the life of the material universe. This he calls, Allah, Brahm, the Supreme, God.

This is but to say that man believes in God because the essential man, the thinker, is the counterpart of God. God is spirit, consciousness. Man—the real man—is Consciousness, is God.

"I am I" is the alpha and omega, the beginning and the end, and the ultimate reason of the belief in the Supreme.

The belief in the over-ruling power of fate, or destiny, is a logical sequence of the belief in God. The ideas of God have evolved as men's minds have grown and in a certain stage of that evolution the personal God is the highest ideal. Now a personal God is a God of qualities and attributes. Qualities and attributes are limitations. If the Supreme is to be limited by the human mind, the limitations will be human, that is to say, the God will have the qualities of humanity. He will be greater by the degree of his power and that power will be expressed in terms of the mind and suited to the understanding of the mind. Hence, his power will be an extension, an exaggeration of man's greatest power, which is *control*. He can only impress that power by its use on human beings, hence they come to consider the God as *controlling* them.

The personal man, that is to say, the physical, mental, emotional man, finds himself hedged in by a power greater than his own. Without sufficient knowledge to properly assign that power to its real source, he says it is fate. When he is able through the evolution of his mind to form a clearer conception by linking intelligence to the power controlling him, he calls it "Providence" or the power of God. By the observation of results he formulates rules of the working of the power that limits and controls, and then declares that he knows the law of God. If he really knew the law of God he would know that God of whose wisdom and power the law is an expression. This he disclaims, for his personality recognizes its limitations, and he acknowledges that God is "past finding out." Then lost in the maze of his own contradictions he falls back upon fate. The devout Mohammedan says "Kismet," "'tis Allah's will," and the devout Christian says, "it is God's will." Then he easily accounts for his own failures and shortcomings by saying that God has fore-ordained all things from the beginning. He finds it easier to shirk responsibility than to learn the truth and to face the consequences of his ignorance and the delusions of his personal self.

Yet there is a truth underlying the so-called doctrine of "predestination." It is this: the individual man is the living, intelligent soul. This real man is the soul which is in itself the essence of its own experiences, the essences of the experiences acquired through all the personalities through which it has expressed itself in all its long past. The law of compensation which is the law of justice (the Sanscrit "karma") holds the soul responsible for all the acts of its personality, whether those acts

be thoughts on the mental plane or deeds on the physical plane. The purpose of the soul is its own evolution through the experiences of life in the body, through incarnation. The personal man does not always make himself aware of his soul and its purpose but is always the instrument of the soul. Thus, even though the personal man fails to recognize it, the soul works out its purpose through its personality.

The personality is therefore under the control and direction of the soul and under the law of justice-karma, to which the soul must conform itself. The soul, ever evolving itself, chooses its environment, forms and perfects the body as its instrument, uses and directs the mind, and so "*ordains*" the career of the personality. Thus the real man is the arbiter of the destiny of his personality and foreordains his own future. Man is his own fate. He makes his own environment and in the present releases and directs those causes which determine his future condition. In his soul he knows this, hence his belief in Fate.

TRUTH.

BY MERLIN.

THE TERMS used in the various languages to denote the idea of absolute fact are often curious and peculiarly significant. The term itself is from the Saxon term *trouian* and signifies that which is to be believed. The Greek word is *aletheia*, the negative of *lethe* or forgetfulness, and denotes what is not forgotten. The Sanskrit term is *Satya* which literally signifies that which is. Plato seems to have been familiar with this conception of the meaning. He uses its Greek, *to on*, real being, that which really is. Hence there appears to have been a certain idea of sacredness implied, indicating that to tamper with it was to profane it. The Persians seemed to excel other peoples in this veneration; everything which they regarded as evil they denominated a lie. That a man spoke truth was his highest commendation; the liar was leprous.

HERMETIC STORIES FOR CHILDREN.

BY FRANZ HARTMANN, M. D.

AN ALMOST INCREDIBLE, BUT NEVERTHELESS A TRUE SNAKE STORY.

A certain or uncertain number of people, consisting of philosophers, theologians, and would-be mystics, who were desirous of finding out all about the divine mysteries of nature, went into the desert in search of divine wisdom. The day was very hot, and they soon became hungry and thirsty; but, as is usual in such deserts, there was nothing to eat. At last they espied a serpent of a beautiful green color, with a golden crown upon its head; and, although snakes are considered to be a disgusting article of diet, nevertheless their appetite was strong. So they caught the snake and concluded to eat it.

They cut the snake into little pieces, which they divided among themselves, and each one went to cook and prepare his piece in a manner which best suited his taste. One boiled, one man baked his, and still another made a stew of his piece.

However, wonderful as it may appear to you, as each piece was nearly cooked it disappeared from the pot and nothing remained but a few indigestible bones. Then the philosophers, theologians, and would-be mystics, wept and grieved very much for having killed the beautiful snake, because they now saw that it was the symbol of wisdom, and that he who wants to come into possession of living truth must not kill or dismember it.

THE LITTLE SPENDTHRIFT.

A good little boy received from his father seven dollars as a birthday present, with permission to do with that money whatever he pleased. He had never before seen so much money, and

he thought that he could buy the whole world with it and still have some of it left. He immediately went about the town, looking at all the nice things that were for sale, and he bought a brand-new rattle, which pleased him very much, and for which he paid a dollar and a half. With that rattle he made a great deal of noise, but after a while he saw another still more expensive rattle which pleased him better; so he bought the new one and gave the old one away. In this way he bought one rattle after another, and never thought of buying anything to eat. After a while he became very hungry, and as he passed a baker-shop he saw an awfully nice jelly-cake, which he wanted to buy, but when he entered the shop he found that he had spent all his money for rattles and had none left with which to buy bread. He was now sixty-five years of age, and felt very sorry for having been such a spendthrift, but his sorrow did him no good.

THE IMPRISONED PARROT.

I must tell you a story about a very foolish parrot that was imprisoned in a cage and could have gained his liberty if he had only had sense enough to go out of his prison, for the door of the cage was always left open. This parrot was captured when he was very young and when he had only just begun to fly. He was put into that cage for a number of years, and at last entirely forgot his previous state of liberty and that he was able to fly. He foolishly imagined that he had crawled out of his egg in that cage and that he would have to remain there all his life. In fact, he became so much accustomed to his prison that whenever his owner took him out of the cage he did not like it at all, but after walking around in the room and picking up a few crumbs that were upon the floor he would go back into his prison voluntarily and remain there, although the door was always left open.

One day, however, as the cage with the parrot was put outside in the garden it happened that he saw another bird flying high up in the air, and then it came to pass that the parrot, without thinking what he was doing, walked out of his cage and began to fly likewise; and then he was very much astonished to see that he was in possession of powers of which he had known nothing, and henceforth he led a life of liberty and had no desire to go back to his prison.

A STORY ABOUT AN ANGEL.

There was once an angel in heaven who, like most angels, was engaged in making celestial music. He was not in a very prominent position, for he merely played the nine hundred and ninety-ninth fiddle in the hindmost rank of the orchestra, which is not very far from the earth. They had just been playing the same piece for the two billion, thirty-six million, twenty-five thousand, three hundred and forty-sixth time, when a pause for the fiddles occurred, during which only the trumpets, great drums, and gongs were engaged. This gave the angel a chance to look down from his note-book and get a peep at the earth.

Taking his fiddle-bow under his arm, he turned toward the earth and saw it dancing a waltz to the tune of the celestial music, and this sight amused him so much that he forgot all about heaven and became attracted to the earth, where he entered the body of a child that happened to be born at that moment.

So he grew up, and as the brain of a child is not strong enough to think the thoughts of an angel, he lost all recollection of having been an angel and knew nothing but that he was a child. In due time he suffered much from the cutting of teeth, and after that he got the measles, and when he grew bigger he married a woman who was very jealous, and with her he got a very bad mother-in-law.

One fine day it happened that an organ-grinder, with a barrel organ, made an awful music in front of his window, and as the angel could not bear that kind of a noise he became very angry and opened the door to throw a bootjack at the organ-grinder; but when he beheld the man he saw that he was very poor and crippled and could do nothing else to make a living than grind organs. He therefore took pity on the man, and instead of throwing the bootjack he threw him a penny. It then seemed to him that he had already heard the piece which the man played, and as he looked closer he recognized in the organ-grinder an angel who used to be his neighbor in the heavenly orchestra, and who had by some mistake also become a man. He then remembered all about his own former state as an angel, and found his way back to his former place as soon as he became freed from the bonds which his curiosity had caused him to accept.

A DOG STORY.

There was a dog-kennel, surrounded by a high fence, and that kennel contained a great many hungry and ferocious dogs. A man whose relatives are still alive lived for many years in that dog-kennel, and the dogs used to snarl and bite him, and they often tore big pieces of flesh out of his body, never leaving him alone except when he was asleep. For a long time that man fought with the dogs, driving them away with a stick and trying to prevent them from fatally injuring him. But while he was beating off one of the dogs he was being bitten by another, so that he never had any peace and could not enjoy a moment of rest.

This state of affairs lasted for a long time, and he became actually weary of life; but at last he bethought himself of a means of escape. With some little effort he climbed on the top of the fence, where he was out of reach of the dogs. There he enjoyed a good rest and much happiness, and he was heard to say that if we want to get rid of our evils we should rise above them. But what has this saying to do with our story about the man and the dogs?

A TRUE STORY ABOUT A MAN WHO DID NOT KNOW
THAT HE WAS RICH.

A young man who had a very rich father, but who did not know that his father was rich, went into a foreign country where he remained for many years. He had learned no particular trade, but occupied himself with the things which happened to come his way. The consequence was that he became very poor and had to beg for alms. In the meantime his father deposited a million pounds sterling in the Bank of England for him, but, having ceased to communicate with his people at home, the son did not receive any information about that legacy. Thus it happened that the son, although he was very rich, lived and died among strangers in extreme poverty; and the same thing happens every day, for there are ever so many people who die poor because they are ignorant of their true value.

WHAT HAPPENED TO SOME CURIOUS LITTLE BOYS.

Some time ago a committee of scientifically-inclined small boys was appointed to examine the phenomena of light and to find out its true nature. It was a bright day and the sun shone, and they could all see that the light came from the sun and that it illuminated all objects everywhere. After they had looked at the sun long enough without becoming any wiser, they began to examine the colors of the objects they saw, and they soon became so much interested in their investigations that they forgot the existence of the sun altogether and imagined that each object was producing its own particular light. Moreover, during that time the sky had become overcast with clouds, and they could not see the sun, which confirmed them in their conclusion that each body was the creator of its own color and light. Each boy had selected a certain object for investigation. One examined a blade of grass and made a report proving that all light was green; another examined a rose and said all light was red; and still another, who had carefully studied the color of a little violet, insisted that the color of the light was blue. As their decisions differed one from another, they began to quarrel, and then they took colored spectacles and put them on their noses, which, however, only increased the confusion; for what now appeared to one little boy green seemed yellow to another and black to the third. They are still quarreling, because the day is still cloudy. But when the sun appears again we hope that they will find out the nature of light.

The invention of spectacles has been attributed to Roger Bacon. It appears that like other analogous discoveries an Italian was the man. A stone in the Church of Santa Maria Maggiore in Florence, records the fact in an epitaph. The following is the translation:

"Here lies Savrino degli Armati, inventor of spectacles. May God forgive him his sins. A. D. 1317." A. W.

THE SIGN OF URIREL.

BY SAMUEL S. NEU.

FOUR YEARS had passed since the sad happening which marred the brightness of my life, when I received a letter from Fred Gesser, brother of my poor Lucille, written on his death bed. The letter itself more fully explains its import than I could, besides, I cannot endure the mental anguish of going over the sad events to which it refers. Therefore I give it here in full:

My Dear George:—

You will, no doubt, be surprised at hearing from me after nearly four years of silence; but the doctor has told me I have only two days to live, so I must hasten to set down what by right you should have known long ago, but which, from shame, and the knowledge of my guilt, I have withheld. It concerns our poor Lucille and the cause of her sad disfigurement, for which I hold myself guilty, as you shall see. The thought that I, her brother, should, through my folly, have robbed her and you of the happiness of life, has hastened the disease I have always dreaded and brought me to the condition in which I find myself. And now, when I am almost able to right the wrong, I am called away. But I must hasten to put you in possession of the facts so that you may do what may still be done.

As you know, I have always been interested in the occult. About four years ago I decided to investigate spiritualistic phenomena. Would that I never heard of such! I went one night to a seance held by a medium of good repute, determined to make a thorough test. The room was filled by the crowd usually found at such places, men and women with eager eyes and expectant faces, some with doubt, others confident, and here and there a veil of mourning whose wearer had been attracted by the hope of communion with "the dear departed." One of the number present immediately attracted my attention because of his difference from the others. He was a little person of very dark complexion, a native of some eastern country, no doubt. His dark eyes were bright and glittering and shone with animal cunning. Unobserved he sat watching the throng of wonder-seekers, a sardonic smile, almost a sneer, permanently imprinted on his coun-

tenance. Through later inquiries I learned that he attended these meetings regularly, never taking any active part, never asking for a communication from the other world, but always watching quietly with that same impassive sneer on his face.

The performance of the medium consisted in calling the apparition of some dead relative or friend at the request of each sitter. The chances of fraud were so great, and the audience so easily satisfied, that I hardly blamed the dark person, Urirel I learned his name to be, for his sneer; in fact, I believed my own face showed the same disgust. Therefore, when it came my turn to call "a spirit" I determined to trap the medium, I would call for the spirit of a living person. I was sitting near Urirel and am positive that as this thought flashed through my mind, I distinctly heard him chuckle. It struck me, too, as being so clever that I immediately put it into execution.

"I wish to speak," said I, "to my sister, Lucille." Lucille, you know, was at that time studying in Paris, and no doubt looking forward to her coming marriage to you. Oh, what a fool I have been! But I must hurry.

The medium announced that for some reason she could not reach Lucille, and would I not ask for some one else. At this instant Urirel sprang to his feet and asked permission to assist in calling her. He excitedly muttered a few words in a strange tongue, and there before us stood the shade of Lucille. You may doubt my sanity and discernment, but you cannot doubt the results that followed. She conversed with me a short time and told me of several occurrences which I afterward verified. But as she was about to leave, Urirel sprang toward her and muttering some unintelligible sounds, drew a small silver knife from his person with which he scratched upon the face of the shade a peculiar mark, the exact duplicate of the horrible scar she now bears.

No one thought much of his action at the time. I was satisfied with the thought that I had trapped the medium, and this I proclaimed immediately to the astonished "sitters." Everyone was amused at the cleverness of the trap and equally incensed at the fraud of the medium, and from that day to this she has never held a public sitting.

But after these events had passed from my memory, came the sudden return of Lucille with her face horribly disfigured. You remember the story she told of becoming suddenly drowsy and losing consciousness and as suddenly awaking with the ugly

sign on her face. I need not remind you of our efforts and the efforts of the most expert physicians to restore even a semblance of her former beauty, and of their unaccountable failure. Through it all I maintained silence. I was afraid. I was ashamed. Yet all the while I knew that the doctor's skill would not avail; that the one to remove the scar was the one who caused it. And to this end I have sought out Urirel. I have sought him unremittingly for the last four years, through hope and disappointment, and at last have located him at a spritualistic circle in Philadelphia. And now, when I was about to journey thither, demand an explanation and restitution, I am stricken. But you are strong and have not the weaknesses which have marred my life. Go, as you love Lucille, and repair the ruin I have caused. The circle meets at No.— N— Street. And take with you all the last good wishes and blessings of

Your dying friend,

FRED.

My first impulse was to consider the letter a result of the delirium in which my friend must have been suffering, and to destroy it. However, on considering the solemn circumstances under which it had been written, and the fact that he had died two hours after, I could not bring myself to throw it aside, but determined at least to banish it from my mind. But the letter kept recurring most annoyingly.

When I considered the matter in a somewhat calmer light I realized that the letter could not have been entirely the result of delirium, for some of the things mentioned were facts. It was true that Lucille had returned four years before as Fred had described, and our efforts in her behalf were not exaggerated in his letter, nor had we met with the slightest success. How well I remembered the sad interview I had with her just after our last hope, a physician of international fame had failed us; how, in spite of all my protestations of undying affection, she had told me gently but firmly that she would not ruin my life as hers had been, that she would not marry me and so cause me to share her exile from society; that we must never meet again. Yes, now that the clouds have been cleared away and the sun of happiness shines once more upon us, I sometimes look with amused cynicism upon those days of storm and sorrow, but then the sorrow was real and ever present, overclouding all my being, robbing my mind of its power of reason and in its place planting strange and gruesome fancies.

So it is small wonder that I finally came to look upon Fred's letter as the recital of facts, and never since have I regretted doing so. I solemnly vowed to find the fiend, Urirel, whoever or whatever he might be, and force him to repair the wrong, to remove the fatal scar. How I was to compel him I did not stop to consider. An overwhelming faith in the justice of my cause told me that I must succeed.

I visited the seance at the address given and found the person I wanted, recognizing him at once from the description given. The meeting over, I drew close to him and touched him on the arm, touched him as if he were some loathsome reptile. He turned and leered up into my face and that evil smile of his deepened, if such were possible.

"So you haf come, at last," he said. "Well, come to my rooms."

In silence I followed him, marvelling at his evident foreknowledge of my coming, yet fearing him not in the least. So imbued had I become with the idea that I was as an avenging angel, that my mind had no room for fear. A short walk brought us to his quarters, and climbing two long flights of stairs, we entered a large room which, judging from its furnishing, I took to be the laboratory of a chemist, but which he informed me was his bedroom.

If I had been startled at his evident expectation of my coming, I was now utterly amazed. Without waiting for me to introduce myself or explain the cause of my visit he at once proceeded to explain for me. Even before I had regained my breath after climbing the stairs, he began:

"Mr. George Carpenter, ees it not? Yes. I am Urirel, whom your friend who haf just died hass been seeking. Ah, yes! he hass gone to the place of reward and weell return, but I—there weel be an end of me, and all becauss of her. Oh, how I hate her now! Yes, and you, too, Meester Carpenter. We haf met before, you and I, but you do not remember. Yes, it wass always you who came between me and that other you call Lucille. Yes, I know it ees about her you came. No, Meester George, I weell nefer remove that sign. Nefer."

"What do you mean?" I asked, losing my temper at once at his cool insolence. "You must undo your devil's work, I will make you."

His eyes narrowed to almost imperceptible slits and he chuckled softly, insolently.

"So," he said, sneeringly, "*you* weel make me. And may I esk how?"

I was calm now. I coolly drew a revolver from my pocket and levelled it at his breast. There was no need of my explaining how. At sight of the weapon pointed at him, he cowered and cringed in great fear. The wretch evidently feared death.

"But no, Meester George," he whined, "you would not keel me. No, not that. Only hear my story, Meester George, and you weel not be so harsh. Only leesten. For many years I lofed the one who ees now Lucille. I lofed her madly. I lofed her fery much. Each life I lofed her more. At first she lofed me little, and once we were man and wife. But that wass many lifes ago. And then you came, and seence then each life she has lofed me less and lofed you more. Oh, I could not stand eet. Blacker and blacker became my heart, deeper and deeper I fell, I, who had once set out upon the path. In the last life so black had my heart become that I keeled you to get her. But it wass for nothing, becauss then she also soon departed to the other world. And ass my heart grew blacker and ass more and more I used the great knowledge for this mad lofe, the chain which bound me to my soul grew weaker and weaker. At the beginning of this present life, I had my last chance. The forces of all nature which to help me had arranged to keep us for one life apart I set aside by my dangerous knowledge. Then the chain snapped and I knew I wass forefer lost.

"Oh, Meester George, you weel not keel me, I am not like you who haf eternity before you. When I die thees time eet ees the last. There ees nothing to carry me through the gap. Long ago the forces of nature and the great law decreed that I should cease, but I am theer master unteel I fall. Life I draw from men weeth souls about me, much I receife from the sitters at the difil circle, who will be some day ass I. Eef no accident destroy this body, I weel life forever and cheat the great law. Do not shoot me, Meester George."

Now if ever man listened to nonsense surely I was getting full share if it. Yet the earnestness of his appeal told me that he, at least, believed thoroughly in what he was saying, and I could not find it in my heart to cause such anguish even to the wretch that he confessed himself to be. So I lowered the revolver.

"I will not kill you," said I, "if you will remove the mark from Lucille."

"Ah," said he, regaining his old air, now that death no longer menaced, "you do not know how sweet to me ees thees refenge. But wait, Meester George, geef me time to theenk. Rest there in that eesy chair while I theenk."

I had been standing, but now seated myself in the low soft chair he indicated. How soothing the soft cushions are. Surely the man who could enjoy such a chair as this can not be wholly bad. Perhaps, after all, I have judged Urirel too harshly. Perhaps he will now relent. Yes, I have been too hasty. See him, deep in thought, striding up and down the room. How graceful his movements are. He is muttering to himself, thinking aloud in his own tongue. Ah, I had not noticed, how manly his face looks from this position. Yes, surely he must be a good man. I have known him a long time. See how he stands before me, this friend of mine, his arms extended toward me. My heart goes out to him. Yes, my life, my whole being are going out to him. What is that strange word some one is shouting? How pleasant it feels as the fluid life rushes from me to him. They are shouting that word louder, louder, what is it? I must catch that word before all my life goes forth to him. Ah, I think I have it. Again they shout that word. My lips repeat it and it rings through me.

As the strange word passed my lips, I suddenly came to myself and stood upright. Urirel, the old Urirel, the ugly, fiendish Urirel, started as if in fear. Again I repeated the strange word.

"Stop!" he faintly shrieked. "Not that! Not that! Your refofeler might haf destroyed thees frame and I would haf ages yet to spend on other planes. But that word! If three times repeated I am dissolved utterly ass a flame extinguished. It ees the name of my lost soul!"

"Well, Urirel," I said, as calmly as I could, "I find I have a real weapon now against you. Either you remove at once your diabolic sign from my Lucille, or out you go."

"Anything, anything, Master, but that! I will restore your Lucille at once."

"But remember," I warned him, "if I even suspect any such trick as you have just attempted to play on me, it will be your last moment. Two of your chains are gone. One false step and I repeat the name."

I need not detail the diabolic art he used to remove the disfigurement he had caused. As at the seance described in Fred's letter, the shade of Lucille was called and some unknown lotion

which Urirel prepared was applied by him to the scar, which vanished instantly. I doubted not at all that the real Lucille whom I knew in the flesh was now freed from all such blemish.

"But remember," I said to Urirel, "I still have the word to hurl at you if you ever attempt again to come between us." And with that I left him.

I hastened at once to Lucille, who met me with tears of happiness in her eyes. No sign of a scar now marred her fair face.

"But tell me," she entreated, after our greetings were over, "how did you know that I would receive you, that that dreadful misfortune passed away?"

I told her the story in detail, just as I have told you.

"But there is one thing you have omitted," she said, when I had finished. "What was the strange word that saved your life?"

After making her promise never to use it I told her. And then it suddenly occurred to me that I had repeated the word for the third time.

Lucille and I were married immediately. The next day, while passing through Philadelphia, on our honeymoon, we found a notice in one of the daily papers to the effect that an eccentric chemist in a certain house had been found dead in his room. An autopsy had, far from revealing the cause of death, brought to light a most curious anatomical freak. The spleen of the dead man had grown to enormous proportions, but many of the other organs had long since been atrophied or shrivelled up. Eminent physicians had pronounced the case the most remarkable ever heard of. The dead man had been a frequent attendant at spiritualistic seances, but his real name had been known to none.

There is nothing else to tell except about the strange word. Remarkable as it may seem, since the moment I pronounced it in Lucille's ear, I cannot even with the most intense mental effort, recollect it. Nor has Lucille, though she admits having heard it distinctly, the faintest recollection of its form. But we are at last living happily together, and if it is indeed true that I caused the death of the soulless Urirel, we realize that I acted unwittingly as the agent of the great law. For did not Urirel himself confess that in a previous incarnation he had killed me?

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 CULTURE OF THE SOUL AMONG WESTERN NATIONS, by P. Ramanathan. G. P. Putnam's Sons. The Knickerbocker Press, 1906. 16mo., 262 pp.; price, \$1.00.

The author is the solicitor-general of Ceylon, a trained jurist, who recently visited the United States and now presents in this book a criticism of what he believes to be the shortcomings of western soul culture, and gives his remedies. The reading of this book is made easy because of the full indices of the contents of each chapter, as well as because of the clear style—advantages possessed by few books of eastern writers.

The author claims unbelief and wrong belief to be two characteristics of western soul culture. Unbelief, he says, is based on a wrong understanding of the term "Faith." Faith, with him, is not belief, but a love or attachment born of belief, the equivalent of *bhakti*, *pietis*, *fides*, all from the same sanskrit root *bhaddh*, to bind.

A living man of spiritual discernment is necessary to interpret "sound" teaching which will make faith dawn in the heart, and which is hidden in the Bible under parables (parabole, comparison) and literal meaning of the text.

Jesus taught by word of mouth; his oral teachings not having been at once recorded were partially lost; then literary and historical problems full of "vain questions and strifes of words" turned Christianity into Churchianity, the effect of which institution, education not with

spiritual knowledge, is seen by Mr. Ramanathan as the rise in the West of agnosticism, irreverence, and materialism, the wide prevalence of self love which does not permit the "growth of the Spirit in Light and Love," and manifests as commercial dishonesty, immorality in politics, sensationalism in literature, poverty and crime in cities, infidelity and belief in externals.

All this, he sees, is due to a wrong interpretation of the Western scriptures. But where obtain the "sound" interpretation which will restore the true meaning to the words of the Bible? From the *Jivanmuktas* and *Jnanis* of India and their books, the "*Jnana Shastras*" (or guide books of Perfect Light and Love.)

The author dwells upon their doctrines, the essence of which has, thanks to Madam Blavatsky and Theosophy, become better known in the West. This is the most interesting and valuable portion of his book.

The book is throughout a glorification of the Anointed Ones of the Lord called *Jnanis* or *Jivanmuktas*, and tries to point to the desirability of having a living *Jivanmukta* for a sacred Teacher to help to attain spiritual knowledge. It seems not far distant from the author's mind that this book is evidence of such a teacher. The other matter, though interesting in itself, as well as showing how the West is mirrored in an Eastern mind, is inserted as background.

AQUARIUS.

LIFE'S PROGRESSION, by Edward C. Randall. Buffalo: The Henry B. Brown Co. 200 pages, 8vo.; \$1.60.

Here is an interesting book which deals with a peculiar branch of spiritualism. While the practices and intercourse with the spirits of the dead advocated in this book are condemned by theosophy, and the name of "Metaphysics" given by the author to his new science is a liberal use of that term and, of course, the usual claim is made that some of the greatest and truest men and women that have ever lived have been the author's teachers; yet the book contains many true and interesting statements concerning the activities, life and conditions of the departed, and merits a close study.

Some of the author's statements are that he is not himself a medium; but has talked with thousands of "spirits" and enjoys complete speech with "spirits." He uses as an honest medium Mrs. Emily S. French, a woman far along in years, through whom seances are held at which the "spirits" do not manifest visually as at ordinary seances, but whispers are heard, the vocal organs of the manifesting "spirits" being clothed with "material," that is, astral matter, furnished by the sitters.

The object of Mr. Randall's "missionary" work is to furnish material vibrations that give the life force of the living, present at the seance, to awaken the newly dead out of the stupor in which they are and to start them right in the life beyond the grave, also to advise them in helpless conditions.

This practice, let it be said, though by the author honestly believed in, is most dangerous and strongly to be disapproved for the reason that the dead when suddenly and too soon awakened, are without the necessary rest, and especially without protection, and fall in many instances an easy prey to malignant and astral powers. None but an adept could gage the responsibility thus taken and do this work properly.

The author being a man, evidently, of clear mind, positiveness—instead of the negativeness of the ordinary medium—and actuated by good and unselfish mo-

tives, has attracted "spirits" of a better class. Their teachings are precise in most instances, yet they do not reveal anything that living teachers have not stated better and more completely and from a point of view not limited as is and must of necessity be that of the dead.

The spirits—we here use the word in the sense in which he uses it—have made many interesting statements, some of which, as near as may be in the author's language, are as follows:

The universe presents itself as different stages of (spirit-) matter, according to the greater or lesser materialization of spirit. Sometimes the author designates as "spirit" everything that is not physical matter, from which inaccuracy springs the fault that he uses the word "spirit" indiscriminately. Mind is matter; thoughts are things. When we take spirit-material and make of it a thought, it becomes ours and never for a moment leaves us. Moods and feelings are embryonic thoughts; suggestions held by the brain and crystallized become real thoughts. More or less intelligent thought precedes all physical action. By the life he leads and the thought he individualizes and solidifies, each one to-day is building a condition into which he must enter upon quitting his earthly frame. The spirit of man is individualized thought, surrounded and clothed by spirit-matter (thoughts) that he has gathered. After death thoughts that did not solidify into actions, are lived over again one by one; from this result conditions of suffering and joy. The dead have taught the author that the thoughts of the living do not look to the dead like anything in a material sense, but are felt by the dead, as well as by sensitive living men, as an atmosphere easily discernible, forming an aurora.

Death is painless in most instances, sometimes conscious, but more often unconscious. It adds nothing or little to the present knowledge. The thought that was uppermost when the shadow fell is the dominating idea when the awakening comes. The dead say death comes nearly always before they are ready. The phenomenon of death is described as a first bodily chill touching the feet. Slowly

the chill creeps up until it touches the knees. Then a light (the *linga-sharira*, astral body) begins to rise, a clouded substance gradually increasing in size. The light from the body rises higher and higher. Then the dying one does not see the weeping bystanders, but hears a faint echo as of music, a song of gladness coming. The brain weakens, the eye droops and the astral leaves the body. The dead often do not realize at once that they are dead. When their speech addressed to the living is not answered, their touch not felt, they begin to realize that they are what the living call dead. Thoughts of sadness and mourning by those in life, hold the spirits earth bound. There are earth bound spirits, they are those who were thoroughly bad, and also those whose ties, family, business, simply selfish, animal, were strong. In such cases the material conditions have a strong attraction; but the less material spirits soon go to their "homes." Each has a separate home. The home is one it has built while here on earth, with its thoughts. There it lives in its heaven or hell. The thoughts in spirit become things. They are the solid pictures made from day to day.

As to the subsistence of spirits, they require food. In the lower sphere they absorb the essence of food, while the mortals take the gross matter. But after the dead have been dead a longer while they can absorb spiritual food—what that is the author does not say. The language of the spirits is thought. As to accidents, the author says that with returning consciousness the spirits feel at first that they have escaped a terrible danger.

The awakening is not sudden. The author says he has talked with some who have not had an intelligent thought for seventy-five or a hundred years. He insists that there is no vicarious atone-

ment. Those religiously inclined at once want to find their Saviour, but after a while they give up the idea reluctantly; they do not find him. Each spirit must carry his own burden. For wrong it has done it must make "restitution," that is, the desire comes to live over deeds of earth life, and they are lived over until they are lived over aright, and that alone dispels the darkness and suffering. With the knowledge that men have no saviour but themselves, spirits usually assume the responsibility of their own acts readily and are eager to commence the undoing.

This may or may not be so. There is somewhat of philosophy in these statements, and they may not be based on correct observation by the spirits, but rather due to a thought current that enveloped the speaking "spirits" unconsciously to themselves.

The spirits tell the author that with the change they do not go away; though they may do so in time; but until they progress they are around and about the living, earth bound. This tends to show that he did not come into contact with devachanic entities, but rather with those on the desire plane (*kama loka*), and principally with those more intelligent because the separation of the desire body and the thought body had not yet taken place.

He not only wants to aid the spirits instead of—as so many desire—to get something from them, and in this he shows his sincerity and unselfishness, though his is an erroneous and dangerous undertaking; but he also wants to suggest to mankind to lead a better life, so as to go into the beyond better prepared to live that life as he conceives it should be lived. It is a curious little book in which the reader may find some strange statements, but if read in the light of the theosophical teachings of after death states, they may be properly understood. AQUARIUS.

THE WORD.

VOL. 5

JULY, 1907.

No. 4

Copyright, 1907, by H. W. PERCIVAL.

I IN THE SENSES.

WE SMELL AND TASTE and hear and see and feel; we live in the senses, act with the senses, think through the senses and often identify ourselves with the senses, but seldom or never do we question the origin of our senses, nor how the occupant inhabits them. We suffer and enjoy, strive and slave to feed and gratify the senses; we think and plan and work for the attainment of our ambitions without realizing that these ambitions are all connected with the senses and that we are their servants. We create ideals which are based on sensuous perceptions. The ideals become idols and we idolators. Our religion is a religion of the senses, the senses our gods. We create or select our deity according to the dictates of our senses. We endow it with the attributes of sense, and worship devoutly through the avenues of our senses. We are educated and cultured according to our capacity and to the enlightenment of the age we live in; but our culture and education is for the purpose of paying tribute and homage to our senses in an artistic and aesthetic manner, and according to scientific methods. Our science is a science of the senses. We try to show that ideas are only sensuous forms and that numbers are figures invented for the convenience of counting and to be used for obtaining the comforts and enjoyments of the senses in the age in which we live.

Left to the senses we should be circumscribed and shut in by the world of our senses; we should feed, act, live and die like animals in the world of our senses. But there is the "I" who is the dweller in the senses—on whom the senses depend for their keenness of sensation—and though the senses are his present masters, there will be a day when the "I" will awake from his stupor and will arise and throw off the chains of the senses.

He will end his term of slavery and claim his divine rights. By the light which he radiates he will dispel the powers of darkness and dissipate the glamour of the senses which had blinded and lulled him into forgetfulness of his divine origin. He will quiet, subdue, discipline, and develop the senses into superior faculties and they will become his willing servants. Then the "I" will as the divine king reign with justice, love and wisdom over the universe of the senses.

The "I" will then know of the realm within and beyond the senses, which is the divine source of all things, and will be partaker of the ineffable presence that is the One Reality in all things—but which we, while blinded by our senses, are unable to perceive.

In the beginnings of the universe the one homogeneous substance differentiates, and through its one attribute, duality, manifests as spirit-matter. From and as spirit-matter are produced all forces. Thus comes into existence a universe without form. In the course of involution the forces produce the elements as their vehicles. Each force has its corresponding vehicle. This vehicle or element is the grosser expression of the force. It is the reverse side of its force, just as spirit-matter and matter-spirit are the opposite poles of that which was substance. All forces and elements are not manifesting at once in the beginning, but manifest only as and in the degree in which they produce the conditions for manifestation. There are seven forces, with their corresponding vehicles, seven elements. These constitute a universe in its involution and its evolution. The zodiac shows this involution and evolution by its seven signs from cancer (♋) by way of libra (♎) to capricorn (♏). In the beginning of the first period (round) of manifestation, but one force expresses itself and through its particular element. This element later serves as a means for the expression of the second force also with its second element. In each period (round) an additional force and element manifest. Our present universe has passed through three such great periods and is now in its fourth. Our bodies are the result of the involution of the forces and their elements which are manifested and are becoming manifest. In the fourth period is the turning point from involution into evolution.

By the involution of the elements, bodies are produced which contact the elements and through which the elements operate. The elements are involuted into bodies and become the senses of the organized body. Our senses are the drawing to-

gether and blending of the elements into one body. Each sense is connected with its particular part of the body which part is its organ and the particular center through which the sense acts on its corresponding element and through which the element reacts on the sense. Thus have been involved the elements of fire, air, water and earth; and the fifth is now being evolved as ether. The sixth and seventh senses are now being, and still are to be evolved through their corresponding organs and centers in the body. The forces operating through the elements of fire, air, water, earth and ether are light, electricity, the water-force which has as yet no scientific name, magnetism, and sound. The corresponding senses are: sight (fire), hearing (air), tasting (water), smelling (earth), and touch or feeling (ether). The organs of these elements in the head are the eye, ear, tongue, nose and skin or lips.

These elements with their forces are entities, they are not chaotic no-things. They are brought together and unite to produce the body of man with its senses.

Nearly every animal form is endowed with five senses, but none in the same degree as man. The senses in the animal are governed and controlled by their corresponding elements, but in man the "I" offers resistance to the entire control by the elements. The senses in the animal appear to be keener than those of man. This is because the elements meet no opposition when acting on the animal, and therefore the animal is guided more truly by the elements. The senses of the animal are simply conscious of their respective elements, but the "I" in man questions the action of his senses as he attempts to relate them to himself, and so apparent confusion ensues. The less resistance the "I" offers to the senses in which it finds itself the more truly will the elements guide the senses, but if the elements guide the man entirely through his senses he is less intelligent and less responsible. The closer to nature man lives the more readily will he respond to and be guided by nature through his senses. Although primitive man can see and hear farther and his smell and taste is keener along natural lines, yet he cannot distinguish between colors and shades of color, which the artist sees and appreciates at a glance, nor can he distinguish the difference in tones and harmonies which the musician knows, nor has he the keenness of taste which the epicure has cultivated or the expert tester of teas developed, nor is he able to detect the difference and quantities of odor which one can who has disciplined his sense of smell.

Man is developing a sixth sense which the animals have not, This is the personality or moral sense. The moral sense begins to awaken in primitive man and becomes a more dominant factor as man improves in breeding and education. The element corresponding to this sense cannot be perceived by man though it is present, but the force which he uses through the sense of personality and morality is thought, and it is through thought that there awakens within the senses of man his real "I" which is the seventh sense, the sense of individuality, of understanding and of knowledge.

The past history of our universe, of the involution of the elements of nature and of all animal life, is re-enacted in the formation of a human body. The involution of the elements ends at birth and the evolution of the senses begins. The gradual development of the senses in the past races can be best studied by careful observation of the human being, from birth to the complete unfoldment as man. But a still better and surer method of learning how the senses are developed is to revert to the time of our own infancy and watch the gradual evolution of our senses and the manner in which we made use of them.

A baby is a wonderful object; of all living creatures it is the most helpless. All the powers of the earth are summoned to assist in the fabrication of the little body; it is verily a "Noah's Ark" in which is contained the pairs of all forms of life and of every thing. The beasts, birds, fishes, reptiles, and the seeds of all life are held in that wee universe. But unlike the other animal creation, a baby needs constant care and protection for many years, as it cannot provide for nor help itself. The little creature is born into the world without the use of its senses; but with the faculty of making itself heard on arrival and demanding attention.

At birth the infant is not in possession of any of its senses. It can neither see, nor hear, nor taste, nor smell, nor feel. It has to learn the use of each of these senses, and does it gradually. All infants do not learn the use of their senses in the same order. With some hearing comes first; with others, seeing first. Generally, however, the infant is only conscious as in an indistinct dream. Each of its senses is opened as by a shock, produced by the seeing or hearing for the first time, which is brought about by its mother or some one present. Objects are blurred to the infant eye, and it can in no manner see anything distinctly. The voice of its mother is only heard as a buzzing or other noise which excites its organ of hearing. It is unable to distinguish

odors and cannot taste. Nourishment taken is from the prompting of the cells of the body, which are simply mouths and stomachs, and it cannot feel with any exactness nor locate any part of its body. At first it cannot close its hands on any object, and attempts to feed itself with its fists. That it cannot see will be observed by its inability to focus its eyes on any given object. The mother has to teach it to see and hear, as she teaches it to take nourishment. By repeated words and gestures she attempts to attract its attention. With patience the mother looks into its wobbling eyes for a glance of recognition, and weeks or months pass before her heart is gladdened by an intelligent smile. When it is first able to detect sound it moves its little limbs rapidly, but is unable to locate the sound. Usually with the location of the sound comes the sense of sight when some bright object is moved before its eyes or its attention is attracted to some object. The careful observer who has followed the development of any infant cannot fail to perceive by its actions when either of these senses is used properly. If the tone used in speaking to it is mild and pleasant it will smile, if harsh and angry it will scream with fear. The time when it first sees an object may be recognized by the corresponding look of recognition which the object excites. At this time the eyes will be seen to focus properly; at other times than when it sees the eyes are out of focus. We can test the child as to whether it sees and hears with one of the favorite toys, a rattle. If we shake the rattle and the child hears it but does not see, it will stretch out its hands in any direction and kick violently, which may or may not be in the direction of the rattle. This depends on its ability to locate the sound. If it sees the rattle it will at once focus its eyes on the rattle and reach for it. That it does or does not see is proved by moving the rattle gradually to the eyes and withdrawing it again. If it does not see, the eyes will present a blank stare. But if it does see they will change in their focus according to the nearness or distance to the rattle.

Taste is the next sense developed. At first the infant is unable to show its preference for water or milk or sugar or other food that does not actually irritate or blister the cells of the body. It will take all food alike, but in time it shows preference for one over the others by crying for it when the particular food is suddenly withdrawn. Thus, for instance, if a piece of candy is placed in its mouth it will cry if the candy is removed and will not be consoled by either nipple or milk. But its attention may be removed from its sense of taste by shaking a rattle or

dancing some bright object before its eyes. The sense of smell is detected by the observer by presenting certain odors, the preference for which will be shown by a smile, a frown, or the baby coo.

Feeling is developed gradually and in proportion to the other senses. But the child has not yet learned the value of distances. It will reach for the moon or a swaying bough of a tree with as much confidence as it will reach for its mother's nose, or its father's beard. Oftentimes it will cry because it cannot grasp the moon or some distant object; but gradually it learns the value of distances. It does not, however, so readily learn the use of its organs, for it will try to feed itself with its feet or rattle or any toy. Not until many years have passed will it cease to try to put everything within reach into its mouth.

The senses are in early life controlled by the elements as are the animals. But in this early youth the senses are not actually developed; for, though there are prodigies which are exceptions to the ordinary rule, the senses do not really begin to be used with intelligence until the age of puberty; then begins the real use of the senses. It is then that the moral sense, the sense of personality begins, and all the senses take on a different meaning at this stage in their development.

As there are forces which operate through their vehicles, the elements, so also are there principles which are connected with and act through the senses and their organs. In the beginning the first element was fire, the first force manifesting was light which operated through its vehicle and element, fire. In the beginnings of man the light as a fire in the universe is mind, which, though in its beginning is in the most primitive form, contains in itself the germs of all things which are to be developed and also sets the limit to its development. Its sense is sight and its organ is the eye, which is also its symbol.

Then comes the operation of the force, electricity, through its element the air. In man the corresponding principle is life (prana), with its corresponding sense of hearing, and the ear as its organ. The force of "water" acts through its element water, and has as its correspondence the principle of form (astral body or *linga sharira*), with its sense, that of taste, and its organ the tongue.

The force of magnetism operates through the element earth, and has its corresponding principle and sense in man, sex (physical body, *sthula sharira*) and smelling, with the nose as its organ.

The force of sound acts through its vehicle ether. In man the corresponding principle is desire (kama) and its sense feeling, with the skin and lips as its organs. These five senses are common to animal and man alike, but in varying degree.

The sixth sense is the sense which differentiates the animal from the human. The sense begins, whether in child or man, with the sense of I-am-ness. In the child it is shown when the child becomes what is called "self-conscious." The natural child, like the natural animal or natural man, is quite unreserved in its manners, and unafraid and confident in its behavior. As soon as it becomes aware of itself, however, it loses that natural response of the senses to their outer elements, and feels restrained by its feeling of I.

In looking back over the past the adult does not remember the many pangs and jars which the presence of I has caused to his sensations. The more aware the I is of itself, the more pain it will cause to the sensitive organization. This is particularly expressed by the boy or girl just reaching their adolescence. Then the sixth sense, the moral or sense of personality, is evinced because the I is then more positively connected with the body than it had been before. It is at this point that the principle of thought acts through its sense, the moral sense or personality. In this sense the personality is merely the reflection of the I, the mask of the I, the false ego. The I is the individuality or the perfected principle of mind, corresponding to the initial effort of mind to express itself through its first sense, that of sight, with the corresponding force of light and its element fire.

The senses are represented in the zodiac. If a diameter be drawn from the sign cancer (♋) to capricorn (♑), the eyes in the head are on the horizontal line in the zodiac which divide the sphere into an upper and lower portion. The upper part of the zodiac or head is the unmanifested, while the lower half of the zodiac or head is the manifested and manifesting half. In this lower manifesting half there are seven openings, indicating seven centers, but through which at present only five senses operate.

The principles enumerated by Mme. Blavatsky in theosophical teachings are, the physical body (sthula sharira), the astral body (linga sharira), the life principle (prana), the principle of desire (kama), the mind (manas). The principle of mind (manas) is by Mme. Blavatsky said to be the individualizing principle, which is the only one of those mentioned by her which

is eternal, and the only undying principle which manifests itself in man. The higher principles are not yet manifest, and therefore are represented in the upper half of the zodiac; but inasmuch as the principle of mind is that which is manifest in the universe and man, the signs of the zodiac show the manner in which this principle is developed through contact with the lower transitory principles, in the natural order from involution to evolution. Thus, for instance, the first breath of mind, cancer (♋), fructifies the germ of life, leo (♌), which gradually develops into form, virgo (♍), and which form is determined by its sex and birth, libra (♎). Its sex is expressed with the development of the principle of desire, scorpio (♏). Here ends the solely animal physical man. But there are the inner senses, such as clairvoyance and clairaudience, which correspond to seeing and hearing. These, with the faculties of the mind, have their organs and centers of action in the upper half of the head. The mind and its faculties must be disciplined and developed before the higher principles (atma and buddhi) can become active.

The human begins the sixth sense of personality and morality which either guides or is guided by the thought, sagittary (♐). As the thought becomes strictly moral, and the senses are used in their proper functions and put to right uses, the thought as personality and a reflection of the I comes in line with its real I, the individuality or mind, which is the completing of the senses by calling into action the higher power of the mind. The organ through which the personality is reflected and on which the moral sense dawns is in this classification represented by the pituitary body. The organ representing individuality, capricorn (♑) is the pineal gland. As an organ the pituitary body is placed behind and midway between the eyes. The pineal gland is slightly behind and above them. The eyes symbolize these two organs which lie behind them.

These senses of ours while acting through the centers or organs in the head are not mere accidents, or chance—evolution by environment. They are both the receiving and the operating stations from which the thinker, man, may receive instruction, and control or direct the forces and elements of nature. Neither is it to be supposed that the signs of the zodiac are the arbitrary naming of certain constellations in the heavens. The constellations in the heavens are symbols as are our own planets. The signs of the zodiac represent so many great classes or orders. At the head of each class or order is an intelligence too sacred to make more than mention of to us. From each such great intelli-

gence there gradually proceed in orderly procession all the forces and elements which make up man's body, and each such has its correspondence in the body of man as stated.

The senses are distinct from the real I and cannot be identified with it. As the I comes into contact with the body, the senses delude it, they intoxicate it, they bewitch it and throw a glamour of enchantment around it which it is not well able to overcome. The I is not to be perceived by the senses; it is intangible and impalpable. As it comes into the world and is associated with the senses it identifies itself with some or all of the senses, because it is in the physical world of forms in which there is nothing to remind it of itself, and it is not until after long suffering and many journeys that it begins to identify itself as distinct from the senses. But in its very effort to distinguish itself it at first becomes even more enamored and deluded.

In the child state or of primitive man it had the natural use of its senses, but with such it could not discern itself. Through cultivation and education the senses were brought to a higher degree of development. This is represented by the various branches of art. As, for instance, the sculptor more clearly conceives form and proportion and moulds the plastic clay or carves the solid marble into forms approximating the beauty which his mind conceives. The artist with the color sense trains his eye to see and his thinking principle to conceive of beauty not only in form but in color. He detects differences in shades and tones of color which the ordinary man does not even conceive, and the primitive man or child sees only as a splash of color contrasting with another splash. Even the man of ordinary education in looking at a face sees only the contour, and gets the general impression of the color and features. From closer inspection he sees what he cannot name as any particular shade of color; but the artist not only at once gets a general impression of the color, but he can on inspection detect many shades of color on the skin which are not even suspected to be present by the ordinary man. The beauties of a landscape or figure executed by a great artist are unappreciated by the ordinary man, and only seen as daubs by the primitive man or child. An animal has either no regard for color, or else is only excited by it. The child or primitive man has to be trained carefully to grasp the idea of shades of color and the perspective in a painting. At first a painting appears to be only a flat surface which is light or dark in certain parts, but gradually the mind appreciates the foreground and the background with the objects and atmosphere intervening, and

as it learns to appreciate color the world appears different to it. The child or primitive man only recognizes a sound through the feeling or emotion which it produces. Then it distinguishes between a discordant noise and a simple melody. Later it may be trained to appreciate more complex sounds, but only the real musician is able to distinguish and appreciate discord from harmony in a great symphony.

But the glamour which results from the cultivation of the senses binds him even more closely to the senses, and make him more their slave than heretofore. From their obedient servant in ignorance, he becomes their loyal slave with culture, though by education and culture he approaches the time of awakening.

Each of the five senses is either high or low according to the use which is made of it by the personality. Civilization and education tend to bind the I to the senses as long as the I and the reasoning faculties shall be applied to material ends and the I is attached to the world and to what it erroneously conceives to be its possessions. Losses, poverty, pain, sickness, sorrow, trouble of all kinds, throw the I back on itself and away from their opposites which attract and delude the I. When the I is strong enough it begins to argue with itself about itself. Then it is possible for it to learn the meaning and the real use of the senses. It then learns that it is not of this world, that it is a messenger with a mission in this world. That before it can give its message and perform its mission it must become acquainted with the senses as they really are, and use them as they should be used instead of being deluded and controlled by them.

The I learns that the senses are really the interpreters of the universe to it, the I, and as such should be given audience, but that the I must learn their language of interpretation, and use them as such. Instead of being beguiled by their influence, the I learns that only by the control of the senses is it able to interpret the universe through them, and that by their control, it, the I, is performing a duty by giving form to the unformed and helping on matter in its involutionary and evolutionary processes. The I then still further learns that behind and above the elements to which he speaks through his senses there are intelligences and presences with which he may communicate through new and unused faculties which come into existence and are acquired by the proper use and control of his physical senses. As the higher faculties (such as perception and discrimination) are developed they take the place of the physical senses.

But how is the I to become conscious of I and acquainted with itself? The process by which this may be done is simply stated, though for many it may be difficult of accomplishment. The process is a mental process and is the process of elimination. It may not be done at once, though it is quite possible if the efforts are continued.

Let the one who would succeed in the elimination of the senses be seated quietly and close his eyes. Immediately there will rush into his mind the thoughts of all manner of things relative to the senses. Let him simply begin the elimination of one of the senses, say that of smell. Then let him cut off the sense of taste, so that he is not conscious of anything that he can either smell or taste. Let him continue by eliminating the sense of sight, that is to say that he will not be conscious in thought by any means of any thing in form or color. Let him further eliminate the sense of hearing, so that he shall be conscious of no noise or sound, not even the buzzing in the ear, or the circulation of the blood through his body. Let him then further proceed by eliminating all sense of feeling so that he is not conscious of his body. It will be conceived now that there is no light or color and that nothing in the universe can be seen, that the sense of taste is lost, the sense of smell is lost, that nothing in the universe can be heard, and that there is no sense of feeling whatever.

It will be said that one from whom the senses of sight, hearing, tasting, smelling and feeling are cut off has no existence, that he is dead. This is true. In that moment he is dead, and he does not exist, but in place of *ex-istence* he has *Being*, and instead of having sensuous life, he IS.

That which remains conscious after the senses have been eliminated is I. In that brief moment of time man is illuminated in Consciousness. He has knowledge of the I as I, distinct from the senses. This will not last long. He will again become conscious of the senses, in the senses, through the senses, but he will know them for what they are, and he will carry the memory of his real being with him. He may then work on with and through the senses towards the time when he will no longer be their slave, but will be himself always himself, will always be I in the proper relation to the senses.

One who is afraid of death and the process of dying should not engage in this practice. He should learn somewhat the nature of death and of his mental processes before thus going in search of I.

THE RATIONALE OF IMMORTALITY.

A PHILOSOPHICAL PRESENTMENT BASED UPON "PRE-EXISTENCE" OF
THE SOUL AND ITS EXPRESSION IN "SUCCESSIVE EMBODIMENTS."

BY FREDERICK FRANCIS COOK.

THIS presentation is the esoteric side of Modern Spiritualism. As a philosophical presentment of another world order it postulates absolute or "Pre-Existence" and "Successive Embodiments."

PRE-EXISTENCE: This is affirmed only of essential individuality, the Soul—an integral of perfection seeking activity or expression for its celestial content: first in realms spiritual (a medial state) and then by means of a series of embodiments or incarnations in this matter state.

SUCCESSIVE EMBODIMENTS: The soul's expressions in physical limitations should never be conceived as formal *re*-embodiments or *re*-incarnations of the human personality. With respect to the soul, it is always some hitherto unexpressed quantum of quality or attribute that is "Embodied"; and, as regards our present personality, it represents in the psychology of the soul (the sum of our subliminal consciousness) no more than a definitive congeries of experiences in the form of human self-consciousness, which, after transition, is conserved in a medial or spirit consciousness—thence in course of time to be joined by and assimilated with other (but necessarily different) congeries of experiences in the form of human personalities in the soul's chain of embodiments—and all for our egoistic gain without a scintilla of loss: except as we outgrow a lower to rise into a higher spiritual synthesis. Under this conception of personality, therefore, there can be no *re*-incarnation of personality: for the simple reason that each personality persists in spirit and each fresh embodiment represents an entirely new congeries of experiences.

As a moral correlate to its psychical scheme, this revelation

of the whence, why and whither is grounded on its moral side in the implication that every effect in this human, matter-conditioned existence has its efficient cause in a higher self-determination; and that every experience, whether for weal or for woe, is inherently referable to ourselves—our own transcendental egos—whence we issued, and to which we must return—and so it is seen that, “in the process of the suns,” there is absolute justice at the basis of human existence, as well as absolute equality in the outworking—without either of which postulates there can be no satisfying moral order.

In this philosophy good and evil are states of inclusion and exclusion, typical of individuality (inclusion) and personality (exclusion). Soul is individuality; man is personality. Soul is Being; man has at best only an intuition of Being. Soul is an inclusion of perfection, of beatitude; man is the lowermost resultant in consciousness of a process of exclusion from this state. The descent from soul to man is by *involution*; the ascent from man to angel (the soul's correlate) is by *evolution*.

THE ORDER OF INVOLUTION.

(1) SOUL OR BEING: The abstract, all-inclusive, egoistic reality; immanent in phenomena (personality), yet transcending all phenomena.

(2) SPIRIT: A primary soul impulse: a semi-abstract state between soul and man—the realm of Platonic “Ideas”—in which the noumenon (as expression) passes from stage to stage of illusion or un-reality.

(3) MAN: A secondary soul impulsion through spirit in matter—the soul's ultimate objective for expression in a conditioned otherness.

THE ORDER OF EVOLUTION.

(1) MAN: A congeries of self-conscious experiences, conditioned by matter; which though they report themselves, both in spirit and soul, yet do so only as effects peculiar to those states.

(2) SPIRIT: A quasi-conditioned state, between man and angel, constituting the immediate conscious impelling and conserving background of man—his sub-liminal self.

(3) ANGEL: An accretion of embodimental or evolutionary resultants standing over against soul the involutionary impulsion: man being the axial point of conversion.

The type of the Soul is innocence; the type of the Angel is purity; and between these extremes, first by descent, and then by ascent, lie all the states of transmutation and conversion in man and spirit.

Innocence, typical of the soul, dies in man. Purity, typical of the angel, is born in man.

Morally speaking, the spirit state is on earth when there is repentance for innocence defiled. In like manner is the angelic state on earth, when the crown of purity is won.

The soul has a divine origin; but the angel has a human origin, for it is only by conquest of matter, by victory over the flesh, that holiness is achieved.

Whatever happens, soul remains soul. Essential Being is unchangeable. It is also inexhaustible, or else unfoldment in angelic or arch-angelic states would sometime surely come to an end. Soul is innermost cause; Angel is innermost effect; while man (numerous spirit states intervening) is the outermost projection whence the innocence of the soul is transmuted into the purity of the angel.

The idea of *Continuity* now holds the supreme place in the hierarchy of scientific concepts. By means of it we unify the varied manifestations of the macrocosm; and it is by the grace of its irresistible compulsions that the mind of man will one day lay a firm hold upon the verity of immortality: by giving to faith, or the spiritual intuition, an incontrovertible basis in the domain of the pure intellect or Reason.

Over against the ultimate form of matter is, in inexpugnable duality, the ultimate state of Being—both fundamentally changeless. But *from* them, in conjunction, all change proceeds. And the same high light that now enables us to conceive the material universe as an indivisible coherence, will sooner or later compel man to place the elements of Consciousness, as an indestructible attribute of Being, in the gracious keeping of the same master-concept.

If we turn our thought to Spirit as a state anterior to human expression—while it is still an effect of Soul involution, unconstrained by matter—probably the nearest approach to intelligibility we can come is to give it a content of abstract ideas—i. e. Platonic “Ideas”—those absolute or general “forms” that realize themselves as best they may, in the sensible “forms” that we know. “Ideas,” says George Henry Lewes, in his “History of Philosophy,” “are the *Forms* of which *material Things* are

copies; the Noumena of which all that we perceive are the appearances (phenomena). But we must not suppose these copies to be exact; they do not at all participate in the *nature* of their models; they do not even represent them, otherwise than in a superficial manner—because *Ideas* do not resemble *Things*."

Spirit, as a quasi absolute state—i. e. in its relation to Soul as an initial involutory expression—may then be best described as the realm of the Soul's "Ideas." These "Ideas," on coming into sensible relations, become something very different, even as Things are different from our conceptions of them. In man, the absolute "Ideas" realize their most concrete and formal limitations: and it is away from man, in angelic directions (i. e. by evolution), and again through the state called spirit, that the "Ideas," so conditioned and distorted by descent into matter, approach to their pristine "form." In fine, while the involutory process conforms "Ideas" to sensible limitations, it is the process of evolution that releases them from their bondage, and returns them stage by stage to their original state of abstraction or reality.

"Ideas" are the ultimate "forms" of pure intelligence. Therefore Soul or Being, seeking sensible expression, makes its initial impulsion in the "form" of "Ideas"—the primordial exhalation of Being in the effort to convert its celestial negations into angelic affirmations. And it is, therefore, with "Ideas" that the occult web of involution begins. Thereafter, with each turn of the involving spiral some modification takes place, each more and more approximating to a "form" consonant with sensible comprehension, until the impulsion finally realizes itself under purely formal sense limitations.

Interpreting Plato, Mr. Lewes says: "He said the soul is and ever was immortal. In its anterior state (i. e. its unchanging or absolute state) of existence it had accurate conceptions of the Eternal Truth. It was face to face with Existence. Now, having descended upon Earth, having passed into a body, and, being subject to the hindrances of that bodily imprisonment, it is no longer face to face with Existence; it can see Existence only through the ever-changing flux of material phenomena. The world is only *becoming*, never *is*. The soul would apprehend only the becoming, had it not recollection of its anterior state—had it not in some sort, the power of tracing the *Unvarying Idea* under the *varying phenomena*. . . . So when we see or hear of a benevolent action, besides the fact, our soul apprehends the Idea

of Goodness. And all our recollection of 'Ideas' is performed in the same way."

Involution, then, is a process of celestial stair-building, from soul down to man. And Evolution is a corresponding mode of ascensions from man to angel; while upon each successive stage or landing, in an illimitable series of spirals, a higher type, a loftier or more abstract presentation of "Ideas," a more extended view of the Vision Splendid, of the Inmost Truth, of Soul or Being, is vouchsafed.

In the philosophy of "Embodiments" the evolution of the ego is the same as making your own higher acquaintance. Involution is by "Ideas," for what else is there to involve? Evolution is by "Ideas," for what else is there to evolve? It is in the "form" of "Ideas" then, that we know both ourselves and the world. There are, however, no "Ideas" independent of Being. It is in Being they await us: in an endless series of abstractions; and ever to finer issues. The philosophical reason demands that we set over against each expression or attainment in the ascending or evolutionary series an expression or stage corresponding to it in the descending or involutionary series, or there is no escape from the inference that something is derived from nothing. The progress of thought is rapid in our day, and it may be but a little while when the concept of a "Pre-established Harmony" between what we may call the inner and outer faces of existence will be as necessary a condition to rational thinking as is now the idea of Continuity when our thoughts are directed to the phenomena of the Cosmos.

It is taught by those supra-mundane intelligences who have this sacred flame in their keeping—and all presumptions favor this view, if we assume "Embodiments" to be true—that so delicate a process as Soul involution to embodiment takes place under angelic guardianship, and not by any means "spirit" guardianship; for so long as any development remains in the state called "spirit," it is proof that it is itself still subject to further embodiment on this planet; is, therefore, still in a state of tutelage, and not risen to the office of guardianship.

When no embodiment is in progress, it is spirit, (our present subliminal self) that represents the soul's outermost field of expression; but, the moment an embodiment is essayed, spirit becomes middle-ground between man and soul; and, as such, is man's immediate background of consciousness, in which he lives, and moves, and has his being. And it is precisely because *he lives*

in spirit now (not spirit in him, as we are apt to affirm), that there is spiritual conservation for man after the change called death.

When the gates of mortal existence close upon the conditioned ego, and man enters into the spiritual fullness of his immediate belongings—enters, so to speak, the storehouse of his earthly garnerings—he may discover himself, on complete realization, in an egoistic presence of overpowering proportion: some parts thereof being perchance pleasant to contemplate; but, in most cases it is highly probable that the major part of the “make-up” will prove of a sort one would like to have left behind, or lost *in-transitu*. Here, in the earthly estate, our fear is often that we may lose somewhat, or all, of ourselves with the body’s dissolution; there, in spirit, our regret may be that the bigger part failed to get itself lost.

It is taught that all souls begin embodiment at the lowermost stage of human existence; and when the last vestige of savage life shall have disappeared from the earth, it may be accepted as proof that the total number of souls seeking expression on this planet (preparatory to a higher or fuller expression on other and more advanced planets, of this, or other stellar systems) have passed their rudimentary embodiments. The celestial economy may be conceived as governed by a law of “supply and demand” as definitive in its application as the law by that name which regulates the activities of this terrestrial economy, and that the number of souls seeking or achieving expression on earth is determined by the planet’s ability to maintain human organisms, and give them opportunity for expression. Let civilization advance as it may, in the heart of the “Dark Continent,” if nowhere else, prolific nature will see to it that there shall be for centuries to come areas adapted to initial embodiments; and so long as there are souls requiring these lowermost conditions, all attempts of man to remove them will be vain. And when our boasted civilization—this master over the material forces of the Universe—shall have sturdily set itself the task to overcome nature even in her most impenetrable fastnesses, it should have a care less it transfer the field of beginnings in embodiment to the almost equally impenetrable purlieus of our great cities. Plainly, material advancement is not everything; and there are phases of human expression it were best not to meddle with too insistently. It is not given man to hold the key to the solution of race problems. Now it is isolation, again it is interaction, that ad-

vances or retards, and even sets back, the course of development. Certain it is, however, that no people ever fell away from excess of virtue.

According to these teachings man will never improve on "natural selection" as a means to race propagation: for the simple reason that it corresponds to spirit or soul selection. "The good die young" is a well-worn apothegm. Culture is more and more coming to be a synonym for sterility: while all attempts to turn the tide of existence into artificial channels, by means of "stirpiculture," are almost certain to eventuate in gnarled and stunted imbecility. If human existence in the slightest degree falls within the category of "accidents," then its regulation might become a consecrated duty. If, however, as these teachings declare, each life is the best possible adaptation to ultimate soul expression, "scientific" interference is a challenge to disaster.

When a people set about to conform generation to an established standard of living, they do so in accordance with a natural law of decadence—they but follow a race instinct. When there is ebb-tide in a people's life, generation is easily discouraged—the pressure of involution to evolution becoming less and less urgent. When, however, it is a period of flood-tide with any segment of the human family, not only is there no desire to stem or turn aside the inflowing current of generation, but it would be entirely futile to make the attempt. Culture dictates continence. The desire to maintain the social state one is in corresponds to one's satisfaction with it. It is a beneficent arrangement that the elect do not propagate their kind in the same degree as the lower orders, else retrogression might sometimes overbalance the tide of progression. As it is, the masses surge in upon the classes with an ever-increasing pressure; and were it not, that on the one hand the classes fail to "increase and multiply"; and, on the other that the boundaries of the upper ranges enlarge *pari passu* with the advancement of true civilization, the wail of those who had "seen better days" would drown the woe-cry of all the world beside.

The period in which man could be regarded as merely a fine animal culminated in the boasted culture of Greece. This culture had *form* for its ideal. To that expression the race can never return. The graces of the body—and even the graces of the mind—as ends in themselves, are merged in, and superseded by, the graces of the soul. Man's armor of defence in the new order is

woven of the threads of inner virtues. The nation which cultivates neighborly love stands even to-day in little fear of invasion. Purity is invulnerable. The supreme truth which "Embodiments" in their application to the race problem teaches is, that it is in the last analysis an individual problem. The methods that make for material advancement at one stage of development, at another and a higher stage may lead straight to disaster. At a time when morality is a consideration of outward "form" only, it seems to be true that acts essentially immoral, like war, have often a quasi moral resultant. But when morality is once lifted into the seat of power, as it soon must and will be, methods essentially immoral no longer perform moral functions, for the *regime* of soul will not permit it.

If the immortal part of man began with his physical birth, and his character is the product of human ancestry—referable to that and to nothing else—then where, in the name of all the virtues, does his personal responsibility come in?

Scientifically speaking, the moral law is now in durance to heredity, and the captivity is making us a race of pessimists. From this conception of the origin and meaning of human existence a revolt is inevitable. With the growth of the individual problem, man will insist ever more strenuously that the things that affect his moral nature somehow shall be referable to himself. In every true judgment cause and effect stand over against each other in an absolute moral balance. Accountability must be fundamentally inherent. Not to some dead ancestor, but to his own soul, must man be able to refer his crosses to bear them worthily—not to an unsentient law of matter (except as means to an end) but an informing law of spirit. Only as the soul illumines the way may he say, "Thy will be done."

The philosophy of "Embodiments" declares that the *unbroken race chain* is a composite of *unbroken individual chains*. Morals begin their evolution at the periphery of the social medium, and end by laying the entire burden of existence on the individual conscience. The line of descent on the genetic side of existence should count for something, no doubt—and, besides, the race has not yet advanced to a position where considerations of heredity as moral deterrents can safely be dispensed with—but, in estimating the forces that determine either individual or race destinies, objective causes should never occupy more than subsidiary position; the spiritual or soul impulse (its Karmatic character) being the real and vitally determining factor always.

There is a spiritual as well as an earthly or human law of heredity. On the *earthly side* we may, in a secondary sense, inherit certain mental and moral characteristics from our ancestors: only, however, as a formal means to further a predetermined soul impulse. But, on the *spiritual or Karmatic side*, the really vital, we *inherit from ourselves*, along an unbroken chain of inherent self-hood. On the *physical side* (as secondary mental and moral implications) we inherit from our ancestors; only, however, as a means to an end for soul expression as a line of least resistance to further a predetermined impulse. But, *on the spiritual side we inherit from ourselves, along an unbroken chain of inherent self-hood*—the true and only basis for the moral law: self-accountability. In this light when a human expression falls under the law of matter—i. e., succumbs to its hereditary predeterminations and physical environment—it does so in conformity with its impulsion. On the other hand, when a human expression completely sets aside a physical predetermination, as not infrequently happens, it does so (also, of course, in conformity with its impulsion) to declare and emphasize the supremacy of spirit or soul.

The number of souls placed in relation of infoldment for expression with a planet like the earth it would be idle to speculate about. But as the intervals between embodiments are said to vary from a few years to hundreds and thousands of years—according to the amount and nature of experience to re-action an embodiment contributes for spirit digestion or assimilation—it is safe to assume that the number far exceeds the capacity of the earth to provide expression for at any given period. Before the development of husbandry, the ability of this globe to support human beings was comparatively slight, and embodiments were few and far between. These earliest incarnations as *foci* of soul expression, necessarily gained some incidental advantage in the race, and it is as the fruit of the egoistic lines rooted in these primordial expressions, that the few in so marked a degree transcend the many: in primitive times as poets, seers, avatars or tyrants; and, later on, as the political tension undergoes relaxation, and the world is forwarded ever more by the silent force and example of individual right-doing, it is natural to think of these as constituting that "saving remnant," which, though it be never so insignificant in number, is yet sufficient to keep the world in the better way.

Moral greatness is typical of an all-round culmination—the

Christ embodiment. Greatness in other directions, such as war, politics, art or literature, is typical of a partial or segmentary culmination—i. e. is the cumulative effect of several successive embodiments directed to a specific achievement. From the standpoint of the soul, therefore, estimates of greatness might have little agreement with ordinary human estimates. And most of our conclusions would undoubtedly be swiftly overruled if brought before a judgment influenced only by spiritual values.

Angel has been called the state in which purity is conserved—the Devachan of Eastern Occultism. In like manner is the state called *spirit* the conservator of all that is less than a perfect moral residuum. That differently developed moral states exclude each other in the egoistic unit known as man, is matter of common observation. When so excluded we speak of them as dormant; and this characterization is well enough so long as we have regard only for the human aspect; but, manifestly, the good that is dormant in man (i. e. excluded from egoistic feeling or cognition for the time being), must be active somewhere, in some state, or we deny it a real existence, and so is beyond recall or recovery. We speak of states of feeling; we also speak of spirit as a state; therefore, if we mean what we say, we are held to the conclusion that, however things may appear to be on the human side of existence, on the spirit side the kind of egoistic exclusions and inclusions that we know here are not to be thought of; and the mind, if it would think intelligibly about matters spiritual, must accustom itself to processes of exclusion and inclusion very different, to say the least, from those associated with expressions of egoism under organic conditions. The good and the bad are inextricably bound together in the human form: because the object of earth existence is battle—overcoming. But with earth existence the conflict comes to an end; and however the state called spirit may be conceived, it should never be regarded as a sphere of *active* antagonisms. In the mortal form, the struggle consists in an adjustment of inner to outer relations. But in spirit the outer relations are entirely wanting, and existence there is wholly devoted to an adjustment of inner conditions to the standards of a soul-illuminated conscience.

Men are sometimes both very good and very bad; they express two distinct natures. Here the body holds the two in an inseparable embrace; each seeking to overcome the other. In spirit—the bodily tie being broken—an instant separation takes place: the war is over. Are there now two men, one good and

one bad? Well, yes, but in no sense other than was the case on earth. Only this has happened: the unnatural inclusion has given way to a natural exclusion or separation into congruous states, but always to ends of ultimate, essential, all-inclusive harmony.

Now let us return to the thought that the state called Angelic is the repository of moral residuums. Here all the good—the altruism—of the expression is conserved. And if you ask why the good—i. e. the unselfish or perfected part—is thus conceived as separate from the bad, the answer is that it represents an accomplished moral fact; that it is forever above conflict, because matter, physical desire, has no longer any temptation for or power over it. We are thus brought face to face with the startling truth that the victories in ninety-and-nine directions are of no avail—constitute a source of weakness rather than of strength—when the hundredth trial in some new direction comes. We all realize that when a self-righteous man falls—one who imagined himself above every form of temptation, and really was safe except for a single, unsuspected weakness: I repeat, we all realize, when such a man falls, the very heavens seem to come down with him. Obviously, the moral victories won in or by past embodiments may not take the place of supports to future embodiments in new or untried directions: lest “embodiments” be robbed of all their meaning. Each conquest over earthly temptation has its register in the soul—as *angel*—and through these conquests soul expresses itself in its purity in matter. In the angelic state all growth is by *accretions of earth developments*, and development is strictly confined to the soul’s earth relation—is ever a resultant of the soul’s conquest over material conditions—of conflict.

If the bad in me be dominant for a time, where is the good that was dominant before? The answer is, *it is in the angel*. But why in the angel? Why is it not present to save me from doing evil? It is retired in the angel that the bad in me—the weak, the unadjusted, the untransmuted—may have opportunity to become good also. By keeping the good uppermost, and keeping the bad under, one may possibly set up an amiable *statu quo*; but rest assured, *real things* are thereby in no wise forwarded. All progress is based on a *cost* principle.

How can that which was once a want, but is now satisfied, stand in the place of a want not satisfied? To this end the satisfactions are crowded out, and the soul is now intent on satisfy-

ing a new want—expressing the hitherto unexpressed. To that single desire existence is now narrowed; all else is left behind to be returned later. But where is it “left”? Whence shall it “return”? What kind of existence is our larger and fuller self leading while our narrowed self is on its ever-narrowing quest? We speak of returning to a state of content. How can we return to it unless it somewhere or somehow exists for us? The modern psychologist will tell you that this is metaphysics: and what he will substitute is physics. But, unfortunately, physics have no implications of immortality: *except as physics*.

In this Philosophy, Consciousness has no meaning except it be stated in terms of consciousness. There may be exclusions of particular forms of discrete phenomenal expressions, but in some state there is always an inclusion, a conservation, of what *Was*. In this philosophy there is no place for the *lost*.

The human ego, man, in the last analysis, is merely a congeries of definitive experiences in consciousness, with an aspect of self-consciousness, and this in turn is reduced to a single moment of consciousness. By a rapid succession of states, we seem to achieve something like an extension of moments in an instant of moment: but it is in appearance only—the actual instant is all there is to it. Yet our intuition, our sense of selfhood, tells us that there is an immense range belonging to us, that lies outside of our immediate, instantaneous cognition. This separateness or exclusion from instantaneous awareness refers to states of feeling as well as matters of knowledge, and all is comprehended under the single term, Being.

Let us assume that (under a beneficent ordering) man is first “born into” the better parts of himself upon translation to the spirit state—the worse parts being for a time compassionately excluded from his cognitions. What little or more good he did while on earth is strongly manifested to him; and thus he lives for a period only on the bright side of himself, in the Angel, in Devachan, in Heaven. But, in time an uneasiness comes over the spirit—a feeling of false security—a sense that but a part of himself is present; and one by one the little devils begin to peep over the gates of his paradise, asking to be let in. But instead of admitting them, he finds he needs must go out to them for any degree of comfort; and so he departs, into the state purgatorial, leaving peace, and self-satisfaction, and the spirit of content behind. All these remain in their places for him to return to; but he has now no use for this kind of belongings. He has urgent

conscience settlements to make: it is with the Soul he must deal, not the Angel. Under soul light the spirit now turns ever more inward. Such introspection is merciless. Each act of earth existence is analyzed to its farthest motives, and few of our determinations in the earthly state will bear this sort of examination—for somewhere, somehow, a miserable self-love or self-satisfaction will be found lurking in every act. And very likely it will come to pass that the acts we most plumed ourselves upon as worthiest and most disinterested, will, in the light of the soul, become most hateful to us. It was Christ who said: "Let not thy left hand know what thy right hand doeth." Vainly the ostentatious giver—mayhap some "world's benefactor"—seeks for conscience ease, surrounded as he is by the whited sepulchres of his "wondrous benefactions." The humblest spirit that partook of his "princely charity" is now an object of envy to him; and lo! it may come to pass that he shall find that the way to peace for him lies in an abject expression of pauper—some lowermost form of self-abasement.

The impulse for a new embodiment is, in the last analysis, directly from the soul. It began when the "philanthropist" first saw himself reflected in the light of an outraged conscience. The tide thus set in motion moves steadily, irresistibly forward, from stage to stage, until it realizes itself in another embodiment. The impulse, as has been said, arises in the soul; and it is soul, as expression, that emerges as pauper. Remember, please, there is never any re-embodiment. Each embodiment represents a fresh impulse from the fountain of Being: but there is ever spirit participation, but only in terms of formally unconditioned spirit consciousness. In the case cited, it is the philanthropist that is in very truth the spirit of the pauper; his urgent background—the pregnant force that determines his career—his Karmatic subliminal self. It is, indeed, hard lines for our pauper if the "philanthropist" he succeeded was a really great one, whose praises are on every tongue. Such a one may now see clearly that all his munificence, his royal benefactions, were the fruit of a foul economic injustice; that, at best, he only returned to the masses what he never should have taken from them as monopolistic profits—and, in his zeal to satisfy his soul, to purge his conscience, no state of the tramp will be too loathsome for him. Yes, it is rough on the tramp that he should, as it were, expiate a millionaire's sins; but there is this to be said, that tramps are proverbially a happy lot—because void of moral responsibility.

All embodiments of expiation are to a degree morally irresponsible. They represent the reaction from a culmination of a line of embodiments in some particular direction, and mark the turning point for a new, and perchance, opposed direction. The vast majority of embodiments express a *tendency* only. In the direction of this tendency embodiment follows cumulatively upon embodiment, until a culmination to reaction is achieved. The expression that has wealth for its determination, but fails to win it—or any other form of power or eminence, good or bad—will be followed by another expression in the same direction, until a climax is achieved. Most intermediary “lives” or embodiments to a culmination are of the “petty,” inconsequent sort, and their adjustment in spirit does not for long interfere with the soul’s impulse to achieve its goal in any particular direction.

In the last analysis, as Christ teaches, self-righteousness is the sin of sins, to which the heaviest penalties of expiation are attached. Even the lot of the slave-driver, who perchance needs must give impulse to an embodiment of slave, is preferable to the re-active self-abasement of the Pharisee.

To be Concluded.

DARWIN ON CHEMIC TRANSMUTATION.

Professor G. H. Darwin believes that the transmutation of elements is no longer to be regarded as a mere dream of alchemists. There is good reason for believing, he says, that in radium we do actually observe that break-up and spontaneous re-arrangement which constitute a transmutation of elements. In short, he declares that the atom is divisible, and that its separate parts may be described as particles of negative electricity. He defines the atom accordingly as consisting of negative electrons with a positive charge. But there is not yet room to be dogmatic, but only tentative.

A. W.

No one can teach another the secrets of nature. Nature herself is the priestess, and him only does she admit to her sanctuary who has searched for and is worthy of her.

Eckartshausen.

CHOICE EXTRACTS AND TRANSLATIONS.

THE LETTERS OF A MEDIAEVAL MYSTIC ON THE HIGHER AND DIVINER LIFE.

TRANSLATED AND ADAPTED TO MODERN READERS

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

A MIDST the arduous toils and exertions of active life it is highly essential and necessary that we devote some portion of our time to the development of the inner life, in order to obtain victory over *self*. This can only be acquired by detachment from those habits and modes of thought which have become a second nature. The aspirant to the higher life, like the young eaglet that quits its nest ere it essays to take its first flight in the ambient air, must quit and rid himself of material desires ere he can mount aloft and, by the exercise of his spiritual forces, ascend those heights of contemplation, meditation and reflection which constitute the initial steps towards human enlightenment, purification and perfection. This achievement, though difficult, is not unattainable. It demands strenuous effort and prolonged endeavor, but leads to final victory and ultimate self-mastery. The children of Israel had to travel a long and tedious journey through the solitudes of an arid and desert wilderness ere they could reach and enter into the promised land, the wonderful land of which they had heard so much from their forefathers, flowing with milk and honey. So must it be with all of us. Ere we can enter into our as yet undiscovered land, our heritage of light and life and immortality, we must endure and pass through the turmoil and din, the sorrows and bereavements, the cares and trials, the anguish and suffering, of this mundane sphere of existence. We must leave the Egypt and desert of the past ere we come into possession and enjoyment of that purity of heart and that peace of mind which are foretastes of the higher and diviner life.

In order that we may be better able to attain to this height of inward illumination and meditation the lower nature must be

disciplined and purified and our thoughts and desires directed, not to the furtherance and realization of our own selfish cravings, but to the promotion of the welfare and happiness of others. We must strive to acquire that gentleness of disposition, that magnanimity of thought and feeling—outward manifestations of the inner spiritual light—which invest and tinge our life with the halo and radiance of a divine something, perceived, felt and acknowledged by all with whom we come in contact.

There is, however, another and totally different interior light which it should be our unceasing effort and endeavor to extinguish. This is the light that arises from self-love and selfishness. It is a will-o'-the-wisp that leads us astray so that instead of walking in the path of truth we wander in the devious ways of error and become not the masters but the slaves of our passions, subjects of pride and arrogance; it imbues us with an exaggerated notion of self that brooks no difference of views and opinions in others. In its intolerance it seeks to make everyone subservient to its own wishes and behests. Of these two lights, that of the Higher Self is divine and vivifying; it glitters and glows in the sanctuary of the heart. The other, of the lower nature, is false and fictitious, deluding and misleading. It originates out of the Stygian pool of human selfishness and depravity and leads us into that darkness of ignorance and wrongdoing which constitutes the Gehenna of the soul.

The true philosophy of the Higher Life may thus be summed up: it consists in renunciation of self, leading to ultimate and intimate relation and union of the soul with the divine nature or essence. Of this renunciation and abnegation there are three degrees or states by which we may gauge and determine our progress and advancement in the pilgrimage and ascent of life.

The great barrier and obstacle to all spiritual inner development is that sense and feeling of egotism that arises from ignorance of our human constitution and the true relationship between the lower and the higher nature. So long as this ignorance endures and prevails, the portals and avenues leading to true self-knowledge remain closed. Through the teachings and lessons of experience, however, we begin to perceive and recognize that we are but fleeting shadows on the wall of time, the sense of self-importance wanes and becomes fainter and feebler, until at length we realize that the incarnated soul is not the personality but a product and reflection of the Higher Self, who is divine in essence and the fount of all light and life that we enjoy. Then and only then do we begin the first stage of the New Life.

The second stage is marked by an inner change or inversion of thought and feeling, accruing from the dawning perception of truer and loftier ideas. Slowly, gradually and imperceptibly, old things pass away and give rise and place to new thoughts, new aspirations, which excite within us joyous emotions, a sense of inward calm and peace, and mental tranquillity and equanimity we have never before felt or experienced. We seem to stand on the borders of an undiscovered country, a new Eldorado of knowledge and truth, of life and experience, which lies outstretched before us. A strange sense of a higher and deeper and more penetrating vision comes to us. Each object in the universe, the tiny flower in the field, the pebble in the clear flowing brook, birds and animals, luminous planets and glittering stars reveal their secrets and make known to us their history, as in wonderment and admiration we wander through Nature's illimitable domain. It is the beginning of what is known as the *Beatific Vision*. This, in the course of time, comes to every human soul in its upward track towards the Divine and, though occurring at intervals only, tends to interior growth and development. We then regard not the things that are seen and visible so much as the things that are unseen; for as one hath said: "The things that are seen are temporal and fleeting, but the things that are unseen are eternal and lasting."

The third (and for human nature the most important) stage on this earth-plane of existence, is the attainment of that degree of self-renunciation which imparts to and instills into us an abiding consciousness and feeling of union with the Divine, and fills us with the joy of high and noble thoughts and renewed aspirations for the great and lofty destiny awaiting us. The past is then forgotten, the future unthought of and unfear'd; the soul lives in the present, true to virtue and to goodness as the needle to the pole. And though it may be seemingly overwhelmed by the misfortune and calamity incident to all, beset apparently by momentary weakness of will and frailty of purpose and harassed by the seeming wrongdoing and injury of others, yet the soul, like the magnet which has deflected and drifted from its proper course, never fails to return to its point of attraction or to gravitate again to its true center, and rejoices in the recovery of that continuous divine life which is true immortality. In this stage are also acquired that state of contentment and that peace of mind and heart which result from perfect repose and implicit

trust in the Good Law, and the knowledge and feeling that it never can betray

“The heart that loves it, for 'tis its privilege
Through all the years of this our life, to lead
From joy to joy; for it can so inform
The mind and heart within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessing.”

MAKING COPPER.

Sir William Ramsay is reported to have produced from copper sulphate by decomposition the elements, sodium, potassium and lithium, and then as having made the copper sulphate anew from these three elementary substances. The agency by which the decomposition was effected was the emanation of radium. The statement as given to the public is not quite clear, and Sir William himself declines to make any statement till he shall have reported to the Royal Chemical Society. He is certain, however, that copper, instead of being an element absolutely, is capable of being reduced into constituent elements. The alchemists who studied the physical department of their science seem in a fair way of being vindicated.

A. W.

Only he who has a pure heart deserves to know the secret sciences, for he will use his knowledge only for the good of others.

Eckartshausen.

MAN A CITY.

REPUBLIC VI, VII.

BY ALEXANDER WILDER, M. D.

“**N** EITHER city, nor government, nor a man in like conditions, can become complete,” the philosopher affirms, “till some chance necessity shall place in charge of the city and require to give attention to its affairs, these very philosophers, few and not depraved, but now called useless; or else till a genuine love of true philosophy shall, from a divine inspiration, fill the sons of those who are now in the superior ranks and kingdoms.”

Such a perfect state of things, he insists, is by no means an impossibility, but admits the difficulty. Lest he should be absurd in describing something that did not exist, he suggests that at some period in the indefinite past, in some foreign region, it was necessary for men to assume the government who had attained to the very heights in philosophy, or possibly that a government of this character is and has been in existence.¹ It is due, he declares, to the practice of teachers and those who pretend to be philosophers, that the many are distrustful or unfriendly. They are incessantly criticising and making individuals the themes of their discourses, and quarreling with them. Such a course, utmost of all, is unbecoming in the pursuit of wisdom.

We are prone to develop in ourselves the very qualities, good or ill, upon which we fix our attention. The individual whose thought is upon the things that have real being is not likely to look down on little matters of human concern, and by contending to become filled with jealousy and unfriendly feeling. On the other hand, he is beholding and contemplating objects that are always arranged aright, that are neither injuring nor being injured by another. All things are in order and in accord with law. He imitates and becomes like them to the highest degree in his power. Thus the philosopher, the student of wis-

¹It has been conjectured that the Story of Atlantis, in the *Kritias* was invented as a supplement to this hypothesis.

dom, being conversant intimately with the divine and well-ordered, becomes well-ordered and divine, so far as is possible to a human being.

But in all things there is much room for disparagement. If it should be necessary for our ruler to attempt to introduce among the people what he beheld in his own personal studies, with the desire to form their manners aright, both individually and as a people, and not merely to mold himself alone, could we consider him in any particular as a bad builder in regard to self-control, justice and the whole circle of public virtues. If this purpose should be intelligently comprehended by the people, there would be no dissatisfaction. The city, they will acknowledge, can never be well organized and fortunate, except it be as shall be portrayed by artists following a divine model. These, as their drawing tablet, taking the city and moral condition of the people, would endeavor first of all to clean it off, which would be by no means an easy matter. Not till they should have it clean or have made it so, would they venture to disturb a private individual or city, or to prescribe laws. After this they would draw a plan of the polity. While they are employed they would look in alternate directions, first contemplating what is absolutely just, beautiful, wise and the like; and then the corresponding quality in the people. Thus commingling and interblending, they would produce the human likeness out of the various occupations, and from that they would develop what Homer called the divine ideal and likeness inborn in men. In this way, by erasing one thing and adding another, they would make human manners, as far as possible, agreeable to Deity.

It now remains for Sokrates to describe the qualifications of the rulers, the learning and experience which they must possess. He declares that they should be patriotic, devoted to the welfare of the city, individuals tested by pleasure and pain, and certain not to succumb because of toils or fears or other difficulties. He who passes these without failing is the one to be chosen for ruler and loaded with rewards and honors during life and after death.

Sokrates remarks that he has spoken this as under a veil. He will now declare unequivocally that the most complete rulers must be already established as philosophers, ripe in wisdom. But there are only a few such. The necessary qualities seldom all exist in a single individual, but are to be found apportioned among different persons. They should be those who learn easily,

possess good memory, be sagacious and quick of perception, and have the kindred endowments; and in addition, they should be vigorous and high-minded, choosing to live in an orderly manner, with quietness and constancy, not liable to be carried away as it may chance by buoyancy of temper, and lacking stability of purpose. Those who fail in any of these respects must be rejected as unfit for rulers. Besides these endowments, those who are acceptable must also be trained in the various branches of learning with the view to develop their ability in the highest departments.

The contemplating of objects as being beautiful, just or brave, without perception of the existence of actual beauty, justice or bravery, is only the entertaining of opinion, and not any real knowing. Yet it is the real knowing which the philosopher prescribes for the guardians of the city. It is necessary, Sokrates declares, that the protector of the city shall make a comprehensive circuit and labor in study, as much as in gymnastic exercise. Otherwise he will not attain the complete purpose of the greatest and most important learning. Yet high as this learning is there is a higher and superior. This greatest object of study is the idea of the highest good. When justice and the other virtues are active in connection with it, they are in the highest degree useful and profitable, but otherwise they are of no account whatever.

With the many pleasure seems to be regarded as the greater good, while with the more cultured and refined it is practical sense. Yet they who hold this latter sentiment are not able to show what practical good sense is, but are compelled finally to say that it is a sense of the good. But how can they be otherwise than absurd who upbraid us because we do not know the actually good, but use language as to the persons who are thus knowing? They describe practical sense as a sense of the good, as though when they utter the word "good" we would understand them. The others, who define pleasure as being the chief good, are equally out of the way. They are often compelled to confess that pleasures are evil as well as good; and in the forming of such judgment there are accordingly great varieties of opinion and controversy.

In regard, likewise, to things just and beautiful, the many take up with what seems, although it may not be real. They act and take into possession and seem to possess. But seeming to possess good things does not suffice for anybody. On the other

hand, they seek the things that are real, and every one holds in contempt what is only a matter of opinion. This every soul pursues, and does everything for the sake of it, divining partly that it may be something; yet hesitating because of not being able to make sure whether it is actually something, or to establish a firm faith as in other things. Hence they are unsuccessful in this and also in other matters which might be profitable. It is not to be supposed, however, that the best men in the city, who are placed in charge of its welfare, will be thus in the dark. When it is not known in respect to matters just and beautiful wherein they are beneficial, it is not worth while to place a guardian over the people who is ignorant in this way. That the proposed polity may be set perfectly in order, the guardian who superintends must have the real knowledge.

Here Glaukon interposes the question whether Sokrates regards the absolute good to be the real knowledge, or pleasure, or something distinct from them. He further asks that Sokrates should discourse of the Principle of Good in the same way as he had talked of justice, self-control and the other virtues. Sokrates remarks that he will speak of the outbirth of the Superior good, and its nearest likeness, if that is agreeable to the auditors. The conditions having been thus agreed upon, he begins by the remark that there are many things beautiful and many things good, each of which he would acknowledge as being many and arrange in discourse. There are also Absolute Beauty itself and Supreme Goodness itself, and, likewise the abstract principles of other things. They can be classed under one idea, by which every one is classed as being of one essential principle. They are to be seen with the eyes but not to be perceived by the mind, whereas ideas are perceived by the mind but are not to be seen with the eyes. Thus by the senses we become conscious of the objects of sense. With the most exquisite skill the Creator of the senses has made the faculty of seeing and of being seen. Yet without a third agency peculiar to this object, neither sight nor visibleness would be of any account. Nothing could be seen, and colors would be invisible. The third agency is light, the source of which is the sun. This divinity of the sky enables the eye to see and visible objects to be seen. The faculty of sight is not itself the sun, nor is that organ in which light is generated, which we call the eye, the sun. Nevertheless, of all the organs of sense the eye is the most like the sun, and the faculty which it possesses, it has as being given to it and inflowing from that source.

Hence the sun is not itself the sight, but, being its cause, is to be seen by the agency of the sight itself.

Having thus laid down the premises, the philosopher sets forth its analogy. "This, then," says Sokrates, "this is what I call the son of the Absolutely Good, whom The Good produced as counterpart to himself." What this is in the region of Mind and the things perceived by Mind alone, this the sun is in the visible world in regard to sight and visible objects. The eyes when an individual turns them toward objects upon the colors of which the light of day is no longer directed, but only the moonlight instead, see imperfectly and appear almost blind, as not capable of unobstructed vision. But when they are directed toward objects upon which the sun shines they see clearly, and the faculty of seeing appears to be inherent in the eyes themselves.

"Consider the same thing in regard to the soul. When Truth and real Being shine in it, they adhere fast to it. Then it considers and knows, and is manifest as possessing mind itself. But when the soul becomes mingled with the darkness, and made thereby subject to the conditions of being born and dying, it is constantly conjecturing and is dim-sighted, changing the various opinions up and down, and seems to be without the mind. This, then, which imparts the truth to the things which are to be known, and confers the faculty of knowing upon the knower, thou mayest call the idea of the Absolute Good, which is the cause and source of real knowledge and of Truth. Thou art right in considering knowledge and truth as the light and sight in that region. It may be right to consider the light and sight as sun-like, but it is in no sense right to think of them as being the sun itself. So, also, it is now right to hold that both these are seeming good, but it is not right to suppose that either of them is the actual Good. The position of The Good should be esteemed of still greater honor."

Here Glaukon remarks that if Sokrates is describing Beauty as imparting superior knowledge and truth, but as itself higher above them in comeliness, he is describing what is impossible. Certainly he had not described it as pleasure. "Maintain silence," Sokrates replies, "but rather view its image still further. Thou wilt say that the sun imparts to visible objects not

²The Chaldean Oracle accredited to Zoroaster says: "The Monad is extended: the Two are born."

³That means: Silence as if contemplating a religious spectacle.

only their quality of being visible, but also their origination, growth and nutrition, and yet is not itself the origin. We say also of things that are knowable not only that they become knowable from The Good being present, but also that being and essence in them are derived from that source; The Good not being essence, but far superior to essence in age, dignity and power."

At this Glaukon, laughing immoderately, exclaims: "By Apollo, we have a description wonderfully overstrained." Sokrates quietly protests to him that he had himself compelled it, and is requested to go on at once with his comparison of the sun, leaving nothing out. Sokrates then states that there are two suns: the one reigning over the race and region of Mind, and the other dominant over the visible world.⁴ He would not call it the sky or heaven, lest he might seem to be quibbling over the name (*ouranos, oratos*), but would simply employ the terms, visible and noetic or intellectible. If we take an outline which has been divided unequally into two parts, and divide each part again according to the same principle, one of these to represent the visible world and the other the intellectible or noetic, the region of mind, then the two will be in contrast with each other in respect to clearness and indistinctness. One of these sections will consist of images or representative figures. These, in the first place, will be made up of shadows, and in the next of apparitions reflected in water, and such as exist in substances that are dense, polished and luminant, and every thing of the kind. Then consider the other section which this resembles, which includes the animals around us, everything that is planted and sown, and all kinds of things that are made by art. Thus this division is separated into what is real and what is not,—so likewise is the object of opinion distinct from that which is known and the thing which is compared from the object with which it is compared.

Then the other division, that of the region of Mind, is to be considered in what way it should be apportioned. In one of the subdivisions the soul making use of the figures of the former division as images is compelled to search from assumed positions, not going to the first principle but to the ends. In the other subdivision, however, the going from an assumed position to the unconditioned first principle, and so without the figures which were made use of before, accomplishes the result in the same way through them by the ideas themselves.

⁴Emanuel Swedenborg also declared the existence of the Sun of the Spiritual and the Sun of the Natural World.

Persons who are engaged in geometry, computations and kindred studies put down assumptions according to each mode, such as odd and even, figures of some specified forms or characters, the three kinds of angles, and other things akin to these. Regarding these things as generally known, they reason from them without any attempt to explain them. Beginning with these they immediately proceed with the rest clear to the end as contemplated. In this they make use of visible forms or diagrams and reason about them, not having them in mind but rather the things which they resemble. They discourse about the square and its diameter, but it is not about the thing which is thus marked out. In like manner with other things which they conceive of and delineate, among which are shadows and reflections in water. They make use of these, seeking to gain the view of the things themselves, which are not to be seen at all except with the understanding.

"Hence," says Sokrates, "I was describing the form in the region of mind: that the soul was obliged to employ hypotheses in its investigating. It does not go back to the first principle because not being able to ascend higher than assumed facts, but makes use of images and comparisons formed from objects below and those pertaining thitherward as manifest both as objects of thought and high regard."

These explanations, Glaukon accepts as relating to geometry and associated techniques. The esteem of Plato for geometry was forcibly expressed by him in the excluding of pupils from his lectures who were not geometers, and by the declaration that the Creator himself geometrized. He evidently used the physical term for a metaphysical subject.

"Learn therefore," Sokrates goes on to explain, "that in the other section of the region of mind, I am telling what the reasoning faculty attains by the power of dialectic. It makes hypotheses, not as first principles, but only as things assumed, like steps and starting-points in order that going to the Unconditioned and to the first principle of the universe, grasping it fast and holding again those things which are held by that. After this manner it proceeds to the conclusion, making no use whatever of anything pertaining to the senses, but of ideas themselves, passing through some to others, and so ends with ideas."

"I understand, but not very distinctly," says Glaukon, "for thou art telling what is not easy for me. Thou meanest to set forth that with the real knowledge of being and of the region of

mind, the beholding^{*} is more accurate than what is learned by what are termed Arts or Sciences. These have hypotheses instead of first principles, and they who make a study of them do so necessarily with the understanding, but not with the co-operations of the senses. Therefore, as they belong to the sphere of mind with the first principle, and they do not go up to a first principle for their survey, but only reason from assumed facts, they seem to me as not exercising the higher mind in regard to these things. Thou seemest to me to call the faculty of geometric and other sciences understanding, but not Mind; as though the understanding was a something between opinion and mind."

"Most befittingly hath it been expressed," says Sokrates. "Let me show the matter further. Corresponding to the four sections before set forth are these four receptive qualities in the soul: *noesis*, intuitive perception, to the highest; *dianoia*, the understanding or reasoning faculty, to the second; *pistis*, belief or persuasion, to the third; and *eikasia*, conjecture or knowledge of shadows, to the last. Let them be arranged in a reasonable order, so that as the mental qualities share in being clear, their objects shall be partakers of Truth."

Sokrates then proposes a comparison of human nature in regard to instruction. "We are like individuals in a grotto-like dwelling underground," he remarks. "The entrance is by the same way that the light comes in, and it extends the whole length. Those who are in the cave have been there ever since they were children, and they have chains on their legs and necks which hold them fast in one posture of body. Behind them at a great distance above is a fire which gives them light. Up there is a path along which there is a little wall; and beside the wall are men displaying tricks of jugglery. They may be seen carrying vessels and puppets, some of them probably speaking and others silent."

"Thou speakest of a ridiculous kind of image and of strange prisoners," says Glaukon.

"Individuals, like ourselves," replies Sokrates. "Dost suppose that individuals fixed in such posture would see anything else of themselves or of one another except the shadows falling from the fire to the opposite side of the cave? If they were able to walk with each other, they would be likely to give names to

^{*}The vision granted to the candidate at the Initiations or Perfective Rites, was denominated a *theama* or *theoria*, a beholding. It was regarded as a view and instruction which might not be divulged without sacrilege. Plato evidently regarded his teaching as of the nature of initiation.

what they saw, and if they heard an echo when anybody spoke they would naturally suppose that the shadow on the opposite side was speaking. They would have no other conception of The True than that of the shadows thus created."

Sokrates then suggests an examination into their condition in case of being set free. When the liberated individual saw the real objects in place of the shadows, he would be embarrassed at being mentioned in regard to them. He would even be pained at the greater flow of light, and disposed to turn back to his twilight, where he could see more distinctly, as being more suitable for accurate beholding than the brilliant daylight. If forced out under the glare of the sun he would not be able to see even any one thing which he had recognized as genuine. It would require training and practice to acquire the power of seeing objects aright. First he might perceive shadows, then images and figures in the water, then the same objects on the earth; afterward the stars in the sky, and later the sunlight. After this he could reason about them, and when he reflected upon his former condition would congratulate himself and pity the others who were still in captivity. Rather than to live under those conditions, even with the highest honors from his fellows, he would choose to be a common laborer working for hire under a poor master.

Such an individual, however, if he should go back into the old place of abode from out of the sunlight, would be blinded by the change from light to dark. If while blinded by the change, he were to engage in argument about the shadows with those who remained in captivity, they would be likely to ridicule him and to retort that he had lost his own eyesight by the change and ought not to venture back into the upper atmosphere. In case he should attempt to set others free and lead them up from their prison the others, in case they could get him in their hands, would conceive it a right and duty to put him to death.*

The fable is then applied, "The region visible to the eyes is the prison-residence, and the light of the fire to the power of the sun; the ascending upward and the spectacle above to the upward passage of the soul into the region of mind. Whether this is true, God knows. Hence the manifestations appear to me after this manner. In what is to be made known, the idea of Goodness is hard to perceive and difficult to be perceived. When, however, it is beheld and contemplated one must infer logically that it is the

*Here, it will be observed, Plato assigns the motive for the execution of Sokrates. He waives all intimation of malice or depravity on the part of the dikasts.

cause of everything that is right and beautiful in all things: in the visible world generating light and the lord of light, and in the region of mind, in which it is mistress, developing truth and thought—and also that it is necessary for the individual to see if he would act sagaciously, either in a personal or public capacity.”

Having secured acquiescence thus far in his propositions, the philosopher now ventures upon a plea in behalf of those who had been defamed as worthless citizens, the genuine philosophers. It is by no means a matter of wonder, he insists, that those who came to this region are not willing to be engaged in the affairs which employ human beings, but also, on the other hand, that their souls are eager to give the whole attention to things above. An individual coming from divine contemplations to human evils is liable to be bizarre in manners and appears exceedingly ridiculous while his sight is affected by the change. This is particularly the case when, before he becomes accustomed to the darkness now present, he is obliged to engage in contention in courts of law or elsewhere in relation to the shadows of the Right or the images of which they are shadows, and to dispute in respect to how these things are understood by those who have never at any time been skilled in justice itself. A person of mind will know that vision is disturbed from two causes: when passing from light into darkness, and when passing from darkness to light. If anyone reflects that the same things take place with regard to the soul, when he perceives a certain confusion and inability to contemplate he will not laugh irrationally, but will consider instead whether it has come from a brighter life to one that is darkened by want of being accustomed, or else, coming out of excessive ignorance into brighter conditions, it is filled to satiety by the more luminant brilliancy. He will accordingly regard the one as blessed because of this condition and life, and will pity the other for the privation of these benefits. If he is disposed to laugh, it will be less absurd to laugh at the latter than at the one passing from light into darkness.

Taking this view of the subject, Sokrates remarks that the notion which is supported by some publicists is not true, that real knowledge is not innate in the soul, but may be implanted by them just as though sight should be implanted in blind eyes. The present reasoning indicates that the power is innate in the soul of every individual and is the instrumentality by which every one learns. As seeing is not possible otherwise than by

turning the whole body out from the darkness into the light, so it is necessary to turn with the whole soul from the world of change till it becomes able to sustain the contemplation of real Being and of what of real Being is brightest. This is what we say is the Supremely Good. It will be the art of the one thus turning to accomplish it as easily and to as great advantage as possible, not to implant sight in him; regarding him as having sight, but not directed aright and therefore looking the wrong way. The other faculties of the soul, as they are called, are liable to be reckoned as near the organism of the body, but the reasoning faculty seems to be the most divine of them all. It never loses its force, but when active is useful and profitable, otherwise useless and injurious. In those who are regarded as wicked but sagacious, the little soul surveys objects keenly, apportioning them with sharp discernment as possessing perfect vision whatever the direction in which it may be turned, but necessarily seeing wrongly in proportion as it is keener of vision. From childhood this nature should be stripped and kept separate from things pertaining to the world of change, which hang like lead about the soul, such as tempting foods, pleasures, and those attractions which incline the sight of the soul downward. If the soul should deliver itself and turn round to the truth, the same faculty in the same would discern those matters as certainly as do the objects to which it is now turned.

As a conclusion to this reasoning Sokrates declares that neither the persons who are uneducated and without genuine experience, nor those who without an end spend their time in education, are competent to superintend the affairs of the city. The first have no one purpose in life to which they direct all their actions, private and public. The other, so far as they have their own way, do not engage in work for others, imagining themselves already in the Islands of the Blessed. "Our work," says Sokrates, "our duty, is to require these superior natures among the inhabitants to master the learning which we had described the very greatest, to know the Supremely Good and to follow its leading upward, and when they have made the ascent and surveyed all around, not to permit what is now permitted: they should not be suffered to remain there and not be willing to come again to those prisoners of whom we were speaking, or to share with them their labors and honors, whether the most simple and easy or the most difficult and distinguished.

THE SCIENCE OF UNIVERSAL HARMONY.

The Correspondences Between the Human Soul, Numbers, Geometry, Music, Color, Astronomy, Chemistry, and the Human Body, and Their Practical Application to Modern Problems.

By KNUT M. PAULI.

V.

THE UNIVERSAL TEMPLE.

(Continued.)

THE WORD A U M is preferable to the Christian Trinity in dealing with the triple key of polarity with its special reference to conceptions of a spiritual nature. It has been the subject of long study with the Hindus, especially in its action on the organism when intonated in a certain way. But to some readers the Christian conception of the threefold divinity may seem plainer, and we will therefore use both alternately.

In the science of music the intonation of A U M follows exact laws of sound waves. With a knowledge of the many phases of sacred nature connected with The Word, and by the right intonation, A U M is a key of the highest value for producing certain results. It will open the understanding to many secrets, if the true principles of harmonic action are understood and followed.

A regular intonation of the sacred Word for the purpose of attuning the organism to influences of a higher and nobler character is not advisable without a knowledge of its musical correspondences and the resulting action on the mind and body. Though from theory to the correct practice is a long step, it is by no means impossible. Those who are familiar with the use of the Word, will in all probability have had many satisfactory or unfortunate experiences as the result of the practice. This Word should not be used by one who does not understand its meaning and the correct intonation.

When it is said that A U M corresponds to the governing chord B D F in the D key-group, which embraces the C major and A minor keys, this means that its practical application is right only when this special key-group is the active one. In the

first hand there are 12 such major and 12 minor keys of which the right one is to be chosen, whether referred to vocal or instrumental methods. Further, it is of primary importance to know the *true standard pitch*, or the actual number of vibrations of a certain note, from which all the others can be easily calculated by using the relative numbers and the intervals already mentioned. The true pitch is not an arbitrary number decided by convention, or the government of a state which varies with fashion and nation. The true pivot of the musical system is found in the point of balance between the major and the minor D, and nowhere else. From this number the governing chord B D F will be constructed, and then all the other notes and chords of the whole musical system. These standard numbers are closely connected with the planetary cycles, all of which constitute a grand system of creation, preservation and transformation of cosmic energy.

It has been said that every being and object has a keynote of its own. This is true, but every truth may be seen through a large or narrow groove. Man has not only one, he has several keynotes of his own. The physical body has a keynote, but so also has the mind, the soul and the spiritual body each a keynote of its own. *If perfected*, these all stand in a simple harmonic relation to each other and together form a chain of chords, the governing note of which is the *grand keynote* of that immortal Being. This keynote may be entirely different from the lesser keynotes generally found by psychic or mental investigations; these are only for the government and development of the minor centers of the complete man. The grand keynote governs a great chord of notes, of which each in turn governs the lesser parts of the organism, as expressed in the three-foldness of spirit, soul and body, or consciousness, life and substance.

If we do not lose sight of the fundamental laws heretofore set forth, it will not be difficult to understand the seemingly complex nature of the human keynotes as we proceed with the study. This is especially important in the application of music to healing or improving the condition of the mind and body which is now practiced. Local defects are governed by the lesser chords and keynotes; these defects having been repaired, the whole inner and outer organism should be allowed to grow harmoniously under the influence of the chain of keynotes which are in turn governed by the grand keynote. Thus any abnormal growth of one part at the expense of another part will be prevented.

No action is of more importance than "striking the right keynote." This action is based on the principles of *resonance*. As this law is applied in many departments of life, an explanation of its fundamental nature is necessary here. We will therefore turn our attention to the mechanical illustration of the spring-and-weight shown in Figure 30. In order to set up a constant vibration of the mechanism or any other vibratory system, it is necessary to apply an external force with regular intervals corresponding to the individual rate of vibration of the mechanism, so that the applied moving force is in rhythm with the body vibrated. The moving power is then in *resonance* with the object moved. If a mechanical, electrical, or any body with a vibration of its own, has a frequency of say two per second, this means that there are two complete periodic waves of motion in one second. Such a combination of vibratory power should be fed with an exterior force applied twice in a second to the object to be moved. An octave of this number, say of four, or eight per second, will also produce a good result, and to a lesser degree other simple harmonic numbers. If this rule is followed, only a slight effort is necessary to produce a sometimes astonishing result, provided the moving power is keeping time, rhythm or harmony, with the object moved. The *keynote has been struck*. A slight degree of slower or quicker speed of the moving force will only confuse the true rhythm of the pendulum, no matter how hard we strike. The quality of action is more important than the quantity.

There is no difficulty in finding a number of applications of this simple law in almost any part of life, whether we take the case of a man marching over a bridge in perfect rhythm or time with the swinging power of the bridge itself and causing this to



FIG. 30.

oscillate up and down even to a dangerous degree, or whether we regard the action of a tuning fork sounding its own note by mere resonance, sympathy or distant harmonic action from another similar tuning fork struck or acted upon in the other end of the room; or take another example of wireless passage of electric waves, by which is produced an understanding between sender and receiver by means of harmonic tuning; or whether we go still higher in the etheric regions and observe the phenomena of telepathy and thought transference, precipitation of thought forms, silent influences of spiritual harmony between souls, of which one, the sender, is active, the other, the receiver, is passive; or whether we do not hesitate to span with our thoughts, heaven and earth, God and man, spirit and matter, in the great universal mechanism. Following the same reasoning in the combination of causes and effects, the law is *one*—universal and all embracing.

Where is the triple key in the law of vibration? We have the positive elasticity and the negative inertia playing on each other, whereby the third neutral element is created which in the case of our pendulum is the friction or heat which prevents the vibrations from continuing forever and necessitates the constant application of force to keep up the motion. The same is observed in the case of electro-magnetic phenomena, where the positive electric and elastic force moving in straight lines combines with the negative magnetic and inert force moving in circular lines, and produces the neutral, electro-magnetic current of etheric friction which is manifest by heat in the wire or the lamp. For the sake of facilitating the memorizing of these facts, the parts of the pendulum shown in Figure 30 have been drawn in accordance with the principles represented, so that the elastic spring is shown straight and the weight circular. And as below, so above: as outside, so also inside.

The creating-preserving-destroying Word, A U M, should be studied in the light of these views. The straight action of the forces emanating from A and the circular forces from M produce the spiral forces of U, which are connected with the processes of life generation, and if applied to the divine realm means the emanation of the Son as the direct ray from the Father-Mother. But the beauty and the glory of this divine process is far above the ordinary human conception and can be conceived with the spiritual senses only as they are developed through constant aspiration.

THE SEPHER HA-ZOHAR;

OR

THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references, and expository remarks.

BY NURHO DE MANHAR.

INTRODUCTION.

Continued.

THEN began Rabbi Simeon to discourse on the secret doctrine. "In the beginning created God" (Gen. i. 1). These words are included in the first commandment which is known as "the fear of the Lord," the first step in the acquiring of true wisdom and knowledge. It is also called the beginning because it is the true gate through which we enter into the higher mysteries of the divine life, and is the foundation upon which the world exists. There are three kinds of fear, two of which are of no avail in the search after truth, and have no reference except to bodily or physical enjoyment and delight, and the preservation of wealth, and therefore are altogether unmeritorious. True fear is that affection which arises from a feeling of reverence toward the Holy One as being all powerful, the rootless root of all life and existence and in whose eyes the il-limitable universe with all its inhabitants are as nothing. This the fear which when exercised tends to bring nearer the time when the divine will shall universally prevail throughout the world.

In uttering these words Rabbi Simeon was affected to tears and said: Woe unto me whether I speak or keep silence! For if I speak, sinners will know how to worship and serve the Lord, and refraining therefrom will thus add to their guilt, and if I keep silent then I keep back knowledge that ought to be imparted to you. The man whose fear springs from a dread of affliction that may assail him, falls under the power and influence of evil that becomes his tormentor. The only right fear is that described by

scripture, as "The beginning of wisdom and knowledge." Whoever begins the divine life with it, begins well and observes all the other precepts which are included in it. On the contrary, whoever exercises it not breaks and violates them, and to him may be applied the words of scripture: "And the earth was without form and void, and darkness was upon the face of the great deep, and the spirit of God moved upon the face of the waters" (Gen. i. 2). In this verse are designated the four kinds of punishments inflicted upon the ungodly: Tohu (without form), the punishment of strangulation referred to by the prophet Isaiah (Ch. xxxiv. 11) as the cord of Tohu. Bohu (void), which ejected great stones by which criminals are stoned, is the second kind of punishment. The third is darkness (choshek) or death by fire, as it is written: "When ye heard his voice out of the midst of the darkness, for the mountain did burn with fire" (Deuter. v. 23). The words: "And the spirit of God moved upon the face of the waters," refer to the fourth mode of punishment, viz., death by beheading with a sword. It is written: "And he placed at the east of the garden of Eden, cherubim and a flaming sword which turned every way to keep the way of the tree of life" (Gen. iii. 24). This flaming sword bears the name of "Spirit" and symbolizes the infliction of death meted out to transgressors of the commandments of the law.

Having described the first precept, viz., the fear of the Lord, come we now to the second which is intimately associated with it and never separated from it; that is, perfect love which everyone should cherish and entertain towards their Creator. If it be asked, what is perfect love, it is love of perfection, the one great love, as it is written: "Walk before me and be thou perfect" (Gen. xvii. 1). Furthermore, the scripture says: "And God said let there be Light" (Gen. i. 3). By the word Light is meant perfect love.

Then spake Rabbi Eleazar and said: My father, I have heard a definition of it which has just been given unto me. Rabbi Simeon said:

Then let Rabbi Pinchus hear it, now that he is here present.

Said Rabbi Eleazar: Perfect love is that which manifests itself in two different ways or aspects and merits only to be called such. There are those who love God if he grants them wealth, length of days, offspring, worldly prosperity and success in their business enterprises, but hate and disregard him if the wheel of destiny or the good law brings them misfortune and suffering.

Perfect love is that which changes not, but continues and abides the same in all circumstances, be they joyous or adverse. We should therefore love God even if he takes from us life, health, yea everything we hold dear.

When Rabbi Eleazar had ceased speaking, Rabbi Simeon, his father, embraced him, and Rabbi Pinchus thanked him and said: Truly the Holy One has brought me hither in order to behold the great Pearl whose radiant light will ere long illuminate the world.

Rabbi Eleazar began speaking again: The fear of the Lord is inseparable from his commandments, especially that of perfect love, and happy the man in whose life and conduct they are manifested and conjoined, as it is written: "Happy is the man that feareth alway" (Prov. xxviii. 14), for his fear and love are so associated that even if misfortunes assail and overwhelm, it matters not. He is unmoved and his heart becomes not hardened so that he falls into sin.

Again Rabbi Simeon spake and said: The third precept is that which teaches there is an all powerful Being who is Lord of the Universe, and also to proclaim his unity by the repetition of the six words of the Shema, which correspond to the six directions in space, with a fixed intention to do his will. The word One in the Shema should be equal in the duration of its pronunciation to the six words. This is the reason why the scripture saith: "Let the waters be gathered together in one place" (Gen. i. 9), that is, that the waters of the rivers running into the ocean may testify of the unity of the six directions. Stress should be laid also upon the letter "d" in the word echad (one), the numerical of it being equal to four and indicating the four directions of the rivers. For this reason this letter in the word echad occurring in this verse is always written larger than the others. The attestation of the six points or directions having been made, should be confirmed by six other words: "Blessed be his glorious name forever." In recognizing this unity symbolized by the letter d, man walks on dry land that brings forth trees and fruits. This also is why God called the dry land, earth, which is twice mentioned, land and earth being one and the same. "And God saw that it was good," symbolizing the unity above and the unity below. When this took place the earth was able to bring forth fruits and flowers.

The fourth precept teaches that Jehovah is Lord, as it is written: "Know therefore this day and consider it in thine heart,

that the Lord he is God in heaven above and upon the earth beneath; there is none else" (Deuter. iv. 39). The word Alhim is in the divine name to show that they are one and the same, and without distinction in nature or essence as implied in the words: "Let there be Meoroth (lights) in the firmament of heaven" (Gen. i. 14). This word is written without a V, being singular in its form to show that they, Jehovah and Alhim, are a unity, and not a duality. This is also symbolized by the pillar of cloud by day and the pillar of fire by night going before Israel in the desert, representing the divine Being who giveth light and guidance to all the world. In this consisted the sin of the serpent; he acknowledged the divine unity below but promulgated a multiplication above, a doctrine which has wrought great mischief and strife in the world. Man ought to acknowledge distinction below but unity on high, that is, distinction of the divine Being from the world, but unity of essence and nature which when recognized and universally acknowledged, then will the demon of evil and strife disappear from amongst mankind and have no longer power and influence in the world. This is also the occult meaning of "Let them be for lights in the firmament of heaven" (Gen. i. 15). The word A U R (light) is also a symbol of the divine unity as its letters are in alphabetical sequence. A first, then U, followed by R. This, however, is not the case with the word Muth (death) in which the letters are found inverted. M being the thirteenth letter of the Alphabet, U the sixth and Th the twenty-second. Now Meoroth is compounded of the two words A U R and Muth. If *or* be taken from it, Muth remains the symbol of death and separation. It was by these letters that Eve became the cause of evil in the world as the scripture saith: "And then the woman saw the tree was good" (Gen. iii. 6), she took the letters M V from Meoroth and with Th thus formed Muth, death, which then first entered into the world.

Then said Rabbi Eleazar: My father, we have learned that when the letter M was left, V, the symbol of life, took its departure. Eve then took the letter Th and added it to M as it is said: "And she took and gave to her husband" (Gen. iii. 6), and thus formed Muth (death). In order however to counteract its effects it is necessary to add further to it the letter A, whose numerical value is unity and symbol of the divine Being. Muth then becomes Ameth (truth), by which the world is saved. Said Rabbi Simeon: Happy art thou my son for the same explanation of the word has also been imparted to me.

The fifth precept. It is written: "Let the waters bring forth abundantly the moving creatures that have life" (Gen. i. 20). In these words are included three commands, having reference to the study of the secret doctrine, the multiplication of the human species and circumcision on the eighth day after the birth of a male child. He who addicts and gives himself up to the study and acquisition of esoteric science becomes eventually united to his higher self and equal to angels. Thus it is said: "Oh ye his angels, bless ye the Lord" (Ps. cxi. 20), signifying students of the secret doctrine who are called his angels upon earth as intimated in the words, "and fowl that may fly above the earth" (Gen. i. 20), (also in Is. xl. 31): "But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles" and so be able to go throughout the world as teachers and exponents of the truth that saves and purifies the souls and enlightens the minds of men. Thus the words, "fowl that may fly above the earth" refer to students of esoteric teaching called in scripture "waters." They are able to mount up to the great fountain of divine truth and partake of its living waters. That it might be so with him, David prayed: "Create in me a clean heart and renew a right spirit within me" (Ps. li. 10), that is, incline and open my heart for the study of the mysteries and occult meanings of thy word, and renew me with a right spirit, or, in other words, let my higher and lower nature become purified and unified.

With reference to the sixth precept contained in the words "*Increase and multiply*," he who conforms thereto increases the waters of the celestial river of life which never become dried up, but rather augmented by the birth of children. Every human soul, when it descends on to the earth plane, is accompanied by two attendant angels, one on the right side of it, the other on the left, as it is said: "*He shall give his angels charge concerning thee, to keep thee in all thy ways.*" If, however, a man does wrong, they become his accusers.

Said Rabbi Pinchus: There really are three protecting angels to a good man as we read: "*If there be a messenger or angel with him, or an interpreter, one among a thousand to plead his uprightness.*" "If there be an angel," refers to the first; "An interpreter," to the second; "One among a thousand," the third.

Rabbi Simeon replied and said: As a matter of fact there are five guardian angels to each person, for the scripture further

proceeds: "*He will be gracious unto him and will say.*" "*He will be gracious,*" specifies the fourth; whilst "*he will say,*" denotes the fifth.

Then said Rabbi Pinchus: Thy words are not altogether exact, for as much as "*He will be gracious*" refers to the Holy One, since compassion and graciousness belong only to Him. Thou speakest truly, replied Rabbi Simeon, for whoever ignores the precept "*Increase and multiply*" obstructs the flow or course of the celestial river of life and thus violates and profanes the holy covenant. Of such it is written: "*They shall go forth and look upon the carcases of the men that have transgressed against me.*" "*Against me,*" because this is a sin against God. The souls of such men will never enter unto the palace of the King, but be cast forth to live and dwell in the darkness and error of earth life.

The seventh precept has reference to the circumcision of male children on the eighth day of birth, by which, bodily impurity is taken away. Of the celestial regions whither souls come forth to be incarnated on earth, one of them, the eighth in order, is termed *Haya* (living). This is the reason why circumcision is performed on the eighth day of birth. In the ancient book of Enoch, the course of the celestial river of life is described as resembling the letter Yod (') which enters into the composition of the seventy-two divine names imprinted on the body of a child at time of birth, and denotes its purity. The words: "*And fowl that shall fly above the earth*" allude to Elijah, who is present whenever the rite of circumcision is performed, when a throne or seat is formed and set specially for him by pronouncing the words: "This is Elijah's throne." If this is neglected, he does not attend. Furthermore, we read: "And God created great whales or fishes," alluding to the two great fishes called Leviathan, symbolizing the male and female principle that manifests itself in every part of the creation. The words: "*and every living creature*" refer to the sacred name imprinted on the bodies of all incarnated souls coming from the celestial region called *Haya*. "Which the waters brought forth abundantly," denotes the letter Yod (') with which, as a sign, the angels above are distinguished from demons and also the children of Israel from other nations of the earth, viz., the impure and idolatrous. Blessed is the lot of Israel!

The eighth precept is that relating to the kindness to be shown to the proselyte who consents to be circumcised in order to

enjoy the protection of the sheltering wings of the Schekina, or divine Presence, that guards and defends all those who, forsaking the worship of demons, give themselves up to the service of the true God. Thus it is written: "*Let the earth bring forth the living creature after its kind.*" The esoteric or mystical meaning of the words "*after its kind,*" which are repeated twice in this verse of scripture, is as follows. The wings of the Schekina denote two celestial regions with many separate divisions or localities, whither the souls of proselytes return after separation from the body. The region included under the right wing contains two divisions through which pass the souls of the children of Israel, when after death they ascend to the celestial locality called Haya. The left wing with its two divisions is reserved for the nations of Ammon and Moab. All souls, however, whether they come forth from Haya, or Ammon and Moab, are living creatures differing in their kind, being those of Israel or those of proselytes who, as stated, ascend to the regions under the right wing of the Schekina. A further allusion to this mystery occurs in the words: "*And ye shall be a delightful land.*" For this reason Israel is called *ben yaqir* (a dear son), because the Lord has given him a better portion than that of the proselytes. The children of Israel are also called "*those whom I carry in my bosom,*" viz., the beautiful land to which, having ascended after death, they shall go out no more. The scriptures proceed further, "*cattle and creeping thing and beast of the earth after his kind,*" teaching us that animals differ in their natures and forms, though animated with the same breath and life, so human souls, though differing the one from the other, nevertheless derive their origin from the same divine source.

The ninth precept has reference to the poor and indigent, ministering to their necessities as it is written: "*Let us make man in our image, after our likeness.*" "*Let us make man.*" Here the plural form of expression is used in order to point out that the creation of man was effected by the two divine essences symbolized as the male and female. "*In our image,*" betokens the rich, corresponding to the male, "*after our likeness,*" the poor, corresponding to the female. Now just as the two divine essences form a single whole, so amongst men ought these two classes, the rich and poor, symbols of the male and female principles in the divine nature, to form one mutually co-operative whole or community. "*And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and*

every creeping thing that creepeth upon the earth," the mystical meaning of which is given and explained in an occult work by King Solomon thus: "Whoso has compassion on the poor, from his face and countenance will never fade away the reflection and glory of the divine likeness borne by the first man, by which he ruled and dominated the whole animal creation." As it is said: "*And the fear of you and the dread of you shall be upon every beast of the earth, the fowl of the air, every creeping thing and the fish in the sea, etc.*" All these tremble and fear before the presence of man, because of the divine image imprinted thereon and is the only law of the creator enjoined upon the animal world that instills them with fear because of this image, first born by Adam. As long as man entertains and cherishes compassion and sympathy for the poor, he will continue to bear it. While he exercises charity he is truly human; when he ceases and refrains therefrom, he becomes and continues merely an animal. How can this be substantiated? From the life of Nebuchadnezzar, the Babylonian monarch, whose dream of his own downfall was never realized whilst succoring the poor. Immediately he ceased from deeds of charity and compassion and suffered himself to become filled with pride of heart and vainglory, then was heard the voice of the heavenly watcher: "*The Kingdom is departed from thee,*" that is, the seal and stamp of the divine born by Adam, vanished from him and he ceased to be human. "*His heart became changed and a beast's heart was given him and he was driven out from amongst men and dwelt with the beasts of the field.*" For this reason the scripture in order to express the creation of man, makes use of the words: "*Let us make man,*" to indicate that to preserve the divine image, we should be charitable and compassionate, as was the rich and affluent Boaz to Ruth.

The tenth precept concerns the fixing and girding of the phylacteries. Said Rabbi Simeon: "*Thy head upon thee is like Carmel (Garden).*" These words have already been commented upon, but they have another and deeper meaning. "*Thy head upon thee*" refers to the phylactery of the head which represents the divine head, or, in other words, the divine name IHVH of which each of the letters stands for a verse of scripture which placed within the four sections of spaces of the phylactery of the head, correspond to the letters of the divine name. This is why we are taught by tradition that the words of scripture, "*And all the people of the earth shall see that thou art called by the name of the Lord and they shall be afraid of thee,*" refers only to this

phylactery. The first space or compartment contains the verse "*Sanctify unto me all the first born whatsoever openeth the womb.*" Connoting the first letter of the Tetragrammaton, viz., I (') symbol of the first of all divine origins. This letter opens as it were the womb of the second, H, whereby it becomes fruitful. In the second space is enclosed the words: "*and it shall be when the Lord shall bring forth into the land,*" referring to the second letter, H, whose womb as just stated is opened by Yod. In the Sepher Yetsirah we read, by fifty gates or openings of the celestial and concealed temple, the Yod enters and penetrates into H, that the sound of the schophar or trumpet may be heard. The schophar is securely closed until Yod comes and opens it and makes its sound heard, typifying freedom and the enfranchisement of the slaves and bondmen. It was by the sound of the schophar that the children of Israel marched out of Egypt, so will it always be, hereafter, the herald of freedom and deliverance. Such is the esoteric explanation of the letter H. The third space or section contains the Shema. "*Hear Oh Israel, the Lord our God is one God,*" and is a commentary on the letter V (vau) which proceeds from the two letters before it and unifies them. The fourth space contains words of blessings and menaces to the congregation of Israel, by the observance of which they should become the happiest and most powerful amongst the nations of the world. It connotes the *final*, H, fourth letter of the divine name and is formed from and includes in it the other three preceding letters. From these observations we may gather the occult meaning of the phylacteries. They are really explanations of the letters of the Tetragrammaton or divine name and therefore the scripture saith: "*Thy head upon thee is as Carmel,*" and also: "*The hair of thy head is like purple.*" Now the word used for hair in this verse is not the ordinary term Saar, but dalet, which comes from the root word dal, signifying poverty denoted by the phylactery of the arm, as that of the head denotes riches or wealth, and it is further added: "*the King is held in its plaits or tresses,*" meaning that the divine name of God is in the four compartments of the phylactery. Whoever wears the phylacteries bears the divine likeness, for as the divine essence is expressed in the Tetragrammaton, so man becomes bearer of his image. Furthermore, it is said: "*Male and female created he them,*" thus the phylacteries also symbolize the male and female, and taken together form one unit or whole. Such is the symbolism of the phylacteries.

The eleventh precept has reference to the levying and giving of tithes on corn, and the product of fruit trees. Regarding the first, scripture states: "*And God said, behold, I have given you every herb bearing seed which is upon the face of all the earth,*" and of the fruit trees: "*behold I have given the children of Levi all the tenth in Israel for an inheritance,*" and also: "*All the tenth of the corn and of fruit trees are the Lord's and consecrated to him.*"

The twelfth precept concerns the tithes on fruit trees, as it is written: "*every tree in which is the fruit of a tree, to you it shall be for food,*" or, in other words, though it is unlawful to keep what is consecrated to me I permit you to eat of the tenth of the products of the earth, whether of corn or trees, in order that they may serve as food to you and not to future generations.

The thirteenth precept relates to the redemption or purchase of the first born and thus making its life assured, for there are two angels, one of which is the lord of life, the other the lord of death, always hovering near and about at the time of birth. When a man redeems his child from the power of the latter then has it no power or influence over the life of his offspring. This is the esoteric meaning of the words: "*And God saw every thing that he had made and behold it was very good.*" The word *good* designates the angel lord of life, the word *very* the angel lord of death. By redemption, the one is strengthened, the other enfeebled and has, as we have just said, no longer power over the child.

The fourteenth precept has respect to resting and ceasing from work on the sabbath day, as then God rested from the work of creation. This precept is subdivided into two others: one enjoining rest on this day, the other teaching us to keep it holy.

Concerning resting on the sabbath we have already said it was ordained, because the divine Being rested from his work which he then finished. When, however, the sabbath commenced, there were certain creatures who had not received bodies in which to incarnate. The question may here arise could not the Holy One have retarded the approach of the sabbath and thus have provided them with physical sheaths or bodies? The truth is, the tree of the knowledge of good and evil had excited them to revolt even before embodiment, through their great desire to descend into the world, or on to the earth, and make themselves lords and masters thereof. The Holy One then divided these into two classes of which he placed one, the good, by the tree of life, and

the other, the bad, by the tree, of knowledge of good and evil. Whilst intent upon providing for the former with bodily forms, the sabbath day dawned, and thus the work was interrupted and suspended.

If these rebellious and ambitious spirits had acquired bodies, the world would not have continued to exist even for a moment. The Holy One had, however, provided a remedy against this prospective catastrophe by hastening the coming of the sabbath and therefore the world exists and continues. What those wicked spirits thought of doing by the procreation of and filling the world with their offspring was accomplished by those good spirits by the tree of life who from the night of the first sabbath discharged this duty. This is why the wise and they who understand, restrict their connubial relationships to the day of the sabbath so that the wicked spirits may recognize how inferior they are to those who, whilst incarnated, are able to discharge marital duties. It is these wicked spirits who go forth in their hordes throughout the world with the hope of surprising anyone who violates and infringes the esoteric injunction respecting the conjugal act, the offspring of which becomes afflicted with epilepsy through becoming obsessed by *Lilith*, the great mother of the demons, who kills and destroys the child.

As soon as, however, the Sabbath day begins, and whilst it endures, these wicked spirits becoming filled with terror, fly quickly away and hide themselves, with the exception of one of them named *Assimon* who, with his attendants, is authorized to go through the world in order to seek and find out transgressors of the law relating to conjugal practice. When the night however has passed, he is obliged to go and hide himself in the great abyss of darkness. The sabbath ended, hosts of demons reappear in the world, and therefore to ward off and be proof against their evil influence and nullify their power, the reading of the ninety-first Psalm has been enjoined. As soon as the demons observe the children of Israel engaged in prayer, and the reading of it and holding in their hands a cup of wine, they hurriedly rush away and disappear in deserts and solitary places in which they make their dens and hiding places. May the Holy One ever keep and preserve us from their noxious power and influence!

Our masters and great teachers (their names and memories be ever blessed) admonish us that there are three different ways by which a man may incur guilt and attract evil: either by invoking curses upon himself, by wastefully casting bread or crumbs

upon the ground, be they ever so small, and also at the conclusion of the sabbath by lighting a candle before first reading or reciting the psalm or liturgy of "separation" and by thus doing, causing the fires of Gehenna to be lighted before their time. There is in Gehenna a place reserved for those who break and profane the sabbath and who enjoy a respite from its fiery punishment whilst the sabbath endures and vent their maledictions and curses on them who light a candle before the prescribed time, saying: "May God hurl thee in his fury and bring thee hither and thus be tossed about as a ball so that thou become an object of shame and reprobation to thy kith and kindred."

The sanctity of the sabbath as long as it lasts imposes absolute rest both in the higher and lower worlds, during which, the punishments of the wicked cease and their overlookers remain inactive until the children of Israel have finished reciting the words: "Blessed art thou oh Lord who separateth the holy from the unholy." On him, however, who lights not his candle they invoke benedictions. "*God give thee of the dew of heaven and the fatness of the earth and plenty of corn and wine. Blessed be thou in the city and blessed be thou in the field, etc.*" "*Blessed is the man that considereth the poor, the Lord will deliver him in time of trouble.*" Why does the scripture use the words "in time of trouble," in place of "the evil day?" Because the evil spirit then is able to obtain the mastery over the soul of a man, and then it is the Lord will deliver him. By the word *dal* (poor) is meant the humble sin-sick soul who repents of his sins against the Holy One. Another and further interpretation of the words: "*The Lord shall deliver him in time of trouble*" is that they allude to the last or judgment day.

The end of the Introduction.

"But there is an influence in the light of morning that tends to rectify whatever errors of fancy, or even of judgment, we may have incurred during the sun's decline, or among the shadows of the night or in less wholesome glow of the moonshine."

—Fielding in *Amelia*.

EXPERIENCE AND MEMORY.

BY ELIZABETH P. CORNELL.

NOT UNTIL we are confronted with such subjects as Experience or Memory do we realize how utterly child-like and unthinking we are in the face of the wonders and mysteries which surround us. We have a memory; yes. We have always used it, and we hope that we always will; but as to what it is we know very little. We accept it as one of our birth-rights, not asking whence it comes, marveling over it no more than the farmer over the wonder with each return of the sun from the south, of the springing into fresh life of grain and plant from the hard, dry seed in which has laid hidden the mystery of new life.

Let us take an example of that strange thing called memory. Sitting quietly, apparently with the senses alert and fixed on our surroundings, let a musician seat himself at the piano and begin to play. In a moment, without any volition on our part, there suddenly flashes across our mind some scene hundreds of miles away, far back in the past. Every detail is vivid; we see the interior, say, of a room, the pictures on the wall, the arrangement of the furniture, the play of light from an open fire; we hear the wind rattling the shutters, the rain dashing against the windows; feel the utter desolation of the stretch of lonely country without, and the warmth and comfort within. The dead lives again—and why? Some note from the present has struck a corresponding chord in the past and brought to us one of the countless pictures stored in the chambers of memory. This is nothing dramatic; there is no great sorrow connected with it, no great joy—just a commonplace scene from a commonplace life, brought once more to the front after years of forgetfulness and apparent oblivion. A sound has recalled not only the memory of another sound, but has brought into play other senses—vision, emotion, a wonderful complexity called into being by a few notes struck on the piano.

If we ask what is the aim and purpose of life, doubtless many of us would say: "To gain experience"; to pass through

phase after phase, learning its lessons, profiting by its trials and temptations, its successes and rejoicings, and then going on to another field.

The babe delights its parents, after heroic efforts, by standing alone. Weak and tottering, to be sure, but with some assurance, it has assumed an upright position. By degrees it learns to balance itself. Through experiment after experiment, the result of which is stored up in the memory of limb and brain, the art of walking is learned until it is accomplished automatically, and that which was a conscious act passes into the sub-conscious mind. The feet have learned their lesson by experience, and henceforth find their way through life without the active intervention of memory and mind. So, when it comes to education, we go to school and learn the alphabet; not that that is the aim and end of all, but through experience, through knowledge of the letters, we are gradually drawn into the formation of words; we are brought into contact with the best and noblest from other minds; we are trained to proper habits of thought, and memory is stored with experiences from which result our mode of life.

Experience, then, is the passing through certain conditions in time and place, and this continues from the cradle to the grave. We may go through certain great events which engrave themselves indelibly on the memory and are dignified by the name of "experiences." These produce a change in condition, mental, moral or physical, and each change is recorded in our experience book, or memory.

Memory is not confined to man alone. Wherever we find life there will be what we designate as memory, latent if not active. There is memory, in the form of instinct, in plant and animal. Why does a plant in a dark cellar feel its way toward the light and sun? Is there not somewhere inherent in it the memory that light and air and sun are its portion and belong to it?

In animals we find traits which seem to point almost to intelligent human powers—the beaver, building his dams and constructing his bridges with an approach to man's ingenuity; the ants and the bees, with their social communities and their division of labor. In some animals, in the very young, we find a recognition of an hereditary enemy; as, for instance, the flight of young chickens at the approach of a hawk—and we call this high degree of intelligence, instinct. It is stored up memory of a species.

Memory, then, is that in us which treasures up what passes before or is presented to our consciousness, that we may recall it afterwards at will.

Memory, as usually understood, is dual—it retains that which has been presented to it, and can produce at will that which it has retained. There are, therefore, impressions to be made and then brought up again, or recalled at will. By attention we fix a thing in our memory, and we find it more easy to recall some things than others, simply because we have given more attention to the original impression. So, to retain a thing in the memory, we must bestow attention on that picture which we wish to stow away. By association we are aided in recalling or bringing again before our consciousness anything which has been there before. We go back in our mind and recall the surrounding circumstances which were associated with the original impression, and in this way often seize that which we are searching for. For memory, therefore, we should pay attention; focus all our powers on the one thing and then attend judiciously to the association of ideas, that the retentive and the reproductive powers may be in equality.

All of man's progress depends upon memory. If, as with an idiot, an act once committed vanished into the past and left no trace, there would be no possibility of advance. It is only by stored up experience, by the weighing and comparing of our states or conditions, the balancing of our accounts, that we have knowledge of where we stand, that the past is of value or the future holds hope. It is the written page which is our teacher; not the blank sheet.

Memory is usually considered as one special faculty, but experimenters now regard it as a property or quality of all the faculties. "Each has its individual memory, although there are certain principles common to all. The eye preserves a record of what it sees, the ear of what it hears, and the other senses according to their functions; as well as the mind what it thinks, the emotions what they feel, and the will what it commands." There is memory in every organic element of the body. Every cell and every fiber has its special and particular life, as well as forming a part of the complex life of the individual. It has been demonstrated by some scientists, to their satisfaction, that the color-memories are located in the back part of the head. If that part is destroyed by disease, the memories of color are also destroyed. It is said that just above the ears are the sound-

memories; in another part of the brain the muscular-memories; so that memory is not located in any one definite part of the brain or in any small area, but every area has its own memories.

But there is another view of memory. We have only looked at one aspect of it. Science admits that there is memory in the cell. In the next stage we have the cells grouping themselves into organs, with a more highly developed, a more complex memory. Experience has fitted certain cells for certain work—a cell which forms a portion of the liver has a different function to perform, a different memory, from that of one which forms part of the lungs or heart. In the next stage we have what may be called the consciousness or the memory of the organism. But is the memory *in* the physical molecule, or organ, or organisms as a whole? We hold that it is not; that memory does not have its seat in the physical but in the next and finer body—the astral. How can that which is constantly undergoing wear and tear, constantly being pulled down and built up, retain a memory of its experiences? These experiences must be stored up in something which is not so transient, something which will to a greater or lesser degree remain intact during the life of a cell, an organ, or an individual—and this we find in the astral. The pictures which are photographed by means of the lense of the eyes are not stored in the cells or molecules of the physical brain, but in that more enduring vehicle—the astral portion of man. So that we may say every time we recall some apparently forgotten incident, every time a by-gone scene flashes before our eyes, we are reading these impressions from the astral brain, or tablet, or light, or whatever we please to call that on which they are engraved.

The astral light is called the soul of the world, from which everything comes into existence and to which it passes again on leaving the visible plane. It is a blind force, obeying the impulse it receives; and into it men are constantly projecting images or thoughts of good or evil. This light envelopes the world; it is the mirror on which are thrown human and national actions, and it thus becomes an immense picture-gallery, or memory-tablet. It is the great reference-book of humanity. Man's memories live around him in actual form. His thoughts are indelibly inscribed on the astral light, and may be materialized again by will-power, if one so determines. We think our actions and thoughts are solitary and hidden; but there is never a hidden thought, never

a concealed action. We are taught as children that God sees in our hearts and knows all our thoughts. If in place of this we say the astral light, the world's memory, contains indelibly impressed on it our hidden thoughts and acts, it may prove more of a restraining power and incentive to purity of thought and deed than the old notion of the all-seeing eye of God.

Minds are constantly sensing the secrets of others. Does an experimenter bring out some new invention in one part of the globe, from another comes word of a duplication by an utter stranger, between whom and the first there is absolutely no connection and no possibility of collusion or infringement.

Memory, then, is that power in man or animal or of even lower forms of life, of reproducing past impressions. We remember, bring past states again before the consciousness; we recollect our various impressions. These have to do with the mental images of the present physical and astral brain. But there is still another attribute, if we may so term it. There is reminiscence. As we find that memory in animals takes the form of instinct, a oneness with nature, a sub-conscious welling up in them of the stored-up experiences of the kingdom to which they belong, so in man do we find reminiscence somewhat similar to intuition, which is direct or soul knowledge. As it was said that the seed was the link of continuity between the various appearances of the same plant, so do the mental deposits (*skandhas*) form the link between the self of one incarnation and the next. They are left behind when the truly immortal part of us passes to higher planes and we clothe ourselves afresh with them when the soul plunges again into life. These mental deposits (*skandhas*) comprise among them form, sensation, tendencies of the mind and mental powers. That is to say, we leave behind us as the seed for future physical and astral life all material qualities, such as form or body, our sensations, our body of desire, and various tendencies, and with these lower attributes of the mind we leave their memories. There attaches to the permanent part of us that which is carried into heaven (*Devachan*) only the faintest aroma of all these—of the past life—in the form of our very highest aspirations and ideals. And yet there is this thread which links our various lives one to the other, and if, by means of it, we get a faint glimpse of a previous existence we call it reminiscence. It is nothing which belongs to our present memory, but a flash from the past which belongs to the eternal part of us.

Why do we not remember our past lives? This is a stumbling block to many as regards the acceptance of the theosophical teaching of reincarnation. If the purpose of life is to gain experience, and if the result of experience is stored in the memory, then, deprived of that memory, what good is the experience? While we have placed memory in something more lasting than the mere physical material frame of man, and have located it in the astral body, this, too, we know is not eternal, being the form body, one of the skandhas left behind when man, the immortal pilgrim, passes out of earth-life and out of the desire plane into the higher regions for which his aspirations have fitted him, there to await the working out of those loftier thoughts and hopes; then the gradual return to another earth-life. He has left behind him, to be assumed again when he is ready for rebirth, only a sketch, a broad outline, to be filled in with the experiences and the memories which new duties may bring him; but the personality is a new one—and at present we consider ourselves to be the personality. It is true that we do have this memory of our past stored in the higher part of us, but we have not ready access to it. It is as if we had food or clothing carefully preserved in an attic with no stairs, no ladder, by means of which we can reach the upper floor; and we have hardly begun to build the stairs. To be sure, the food and the clothing are there, and are ours; but it is out of our reach for the time being. And yet, though we go through life without the actual possession of that memory, though we walk as uncrowned kings, we know the crown is there, we feel it in countless indefinite ways, none tangible enough, perhaps, to be put into words, nothing that we can take hold of; yet by analogy, by hope, by faith, by belief, we know the crown is there, and that some day in the future it will be ours.

He who is in possession of Nature's secrets may point out the way they are attained to one who is entitled to know; but the disciple must travel the path himself. Eckartshausen.

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.

PYTHAGORAS AND THE DELPHIC MYSTERIES, by Edouard Schuré, translated by F. Rothwell. Philip Wellby, London, 1906. 16mo., 180 pp.; 2 s. 6 d.

This book is worth studying carefully. It gives in a brilliant and graphic manner a presentation of the work of the great initiate Orpheus, whom later ages know as only a musician. Thus has dwindled and become distorted the memory of the master of the law of divine harmonies.

We, following the view of the Greek sophists, have come to regard his story as no more than a legend of the origin of music. Mr. Schuré knows the truth which the initiates kept alive for over a thousand years after Orpheus' death and as long as Orpheus lived in his work, namely, that he was one of the world's great initiates. Greece, the soul of which was not in its wars, its military oligarchy of Sparta, its turbulent democracy of Athens, nor in the daggers sharpened for tyrants, but Greece, whose soul was in the sanctuary of Jupiter at Olympia, of Juno at Argos, of Ceres at Eleusis, at Athens with Athena and Delphi sacred to Apollo, had begun to decline in the seventh century. The Mysteries became corrupted, and with their unsullied doctrine went the fate of Greece. A new helper was needed. It became necessary to give out some of the esoteric doctrines. This was the work of Pythagoras. He is the master of lay, as Orpheus was the master of sacerdotal Greece. Strange that though he lived in historic times, his life largely public and his work partially of a political kind, Pythagoras has come to us almost as a legendary character. Pythagoras came at the same time "when mighty reformers were popularising similar doctrines. Lao-tse in China was emerging from the esotericism of Fo-Hi; the last Buddha, Sakya-muni, was preaching on the banks of the Ganges; in Italy, the Etrurian priesthood sent to Rome an initiate possessed of the Sybilline books; this was King Numa."

And the author continues: "Their diverse missions had one common end in view. They prove that at certain periods one identical spiritual current passes mysteriously through the whole of humanity. Whence comes it? It has its source in that divine world far away from human vision, but of which prophets and seers are the envoys."

Pythagoras was born in the Sixth century, B.C., on the flourishing island of Samos, the abode of the famous tyrant Polycrates. When a youth he was with the Greek philosophers, Hermodamas of Samos, at twenty with Pherecydes at Syros, and even with Thales and Anaximander at Miletos. Their teachings seemed to the youth contradictory. He went to Egypt. The Egyptian priests possessed the universal keys of the esoteric sciences. "When the Egyptian priests had recognized that he possessed extraordinary strength of soul, and that impersonal passion for wisdom, which is the rarest thing in the world, they opened up to him the treasures of their experience." "The science of numbers and the art of will power," said the priests of Memphis, "are the two keys of magic; they open up all the gates of the universe." Cambyzes invaded Egypt and had Pythagoras taken to Babylon with a portion of the Egyptian priesthood. So he met the Persian Magi who, as distinguished from the more philosophic Egyptian priests, carried out the practice of some of the occult arts, connected with the astral light. Twelve years Pythagoras remained in Babylon and after an absence of thirty-four he returned to Samos, then crushed by the Persians. He saw his first teacher, Hermodamas, take his last breath and met his mother, Parthenis, the only one who had never doubted he would return the light bearing prophet of whom she had dreamed in the sacred wood of Delphi. Pythagoras continued his travels. He visited every temple in Greece and was now expected at Delphi with the temple

of Hyperborean Apollo, Phoibos Apollon.

Chapter III. of our book preserves the graceful and easy style of the author, who, in an attractive manner, presents the conditions of the disappearing and distorted mysteries of Apollo, the solar Logos, the God of Greece, and also gives some of the teachings of the secret doctrine of the solar Word in the religions of Greece, which the author sees as identical with the theosophical doctrine of the (upper and lower) astral light. "Science," says the author, "will become clear sighted and redeeming, just in proportion as the consciousness and love of humanity increase in her." Pythagoras re-established the Mysteries of Hyperborean Apollo at Delphi, having found in the temple an instrument reserved for him by the hand of Karma—one who would be the Pythoness.

"Young Theoclea belonged to the college of the priestesses of Apollo. She sprang from one of those families in which priestly dignity is hereditary. Her childhood had been fed on the mighty impressions imparted by the sanctuary, the ceremonies, psalms, and fetes of Pythian and Hyperborean Apollo. Evidently she was one of those maidens born with an instinctive abhorrence for the things which attracted others. They love not Ceres and fear Venus, for the heavy atmosphere of earth troubles them, and the vague glimpse they have obtained of physical love seems to them the rape of the soul, the pollution of their undefiled, virginal being. On the other hand, they are strangely sensitive to mysterious currents, to astral influences. When the moon was shedding her soft beams on the sombre groves near the fountain of Castalia, Theoclea would see white forms gliding by. She heard voices in open daylight. On exposing herself to the rays of the rising sun, their vibration threw her into a kind of ecstasy, during which she heard the singing of invisible choirs. She spoke to no one regarding the apparitions which disturbed her sleep, feeling with clairvoyant instinct that the priests of Apollo were not in possession of that supreme light she needed. The priests, however, had fixed on her with the object of persuading her to become Pythoness. She felt

herself attracted to a higher world to which she had not the key. What were these gods who manifested themselves to her in vibrations which troubled her being, and to whom she owed her inspiration? This she would know before giving herself up to them, for great souls need to see clearly even in abandoning themselves to divine powers."

Pythagoras prepared and instructed Theoclea for her ministry and tuned her like a lyre for divine inspiration. So she became an inspired Pythoness and the priests were once more initiated into the divine sciences and arts.

Pythagoras then went to Croton, at the gulf of Tarentum, where he founded a great school of esoteric philosophy, the Pythagorean school, which was the mother of the school of Plato, and of all later idealistic philosophy in the west. By theory and practice, Pythagoras here taught and proved the science of sciences: the magical harmony of soul and intellect with the universe. In his school an attempt was made at laic initiation. The school did not last long. A certain Cylon, once a rejected candidate for the school, and rejected because of his disposition, became a bitter enemy. He succeeded in attracting to himself the politicians and leaders of the people, and when the time was ripe hatched a revolution, to begin with the expulsion of the Pythagoreans. He demonstrated to the satisfaction of the mob that the religion of the Pythagoreans was a crime against liberty. "Is this master," he asked, "this would-be demi-god, whose least word is blindly obeyed, and who has merely a command to give, to have all his brethren exclaiming, 'the master has said it!' any other than the tyrant of Croton, and the worst of all tyrants, an occult one?" One evening a house in which the principal members of the order were gathered was surrounded and fired by the mob. Thirty-eight Pythagoreans, the flower of the order, together with the great initiate perished.

We would not have one page omitted from the book, but space does not permit a longer review. The book will remain on Our Magazine Shelf. It ought to be read by every student.

AQUARIUS.

The three classes of the Minds are those who at the end of the manvantara were
in capricorn, sagittary, scorpio. THE ZODIAC.

THE WORD.

VOL. 5

AUGUST, 1907.

No. 5

====Copyright, 1907, by H. W. PERCIVAL=====

PERSONALITY.

PERSONALITY comes from two latin roots, *per*, through, and *sonus*, sound. Persona was the mask or costume which the actor wore and spoke through. So we get the word personality. The personality of man, that which has been built up and is now used by the individuality, the higher mind, manas, to come in contact with the world, is not of recent times. Its origin lies in the beginnings of the history of the world.

The word personality is used indiscriminately by the public and even by theosophists who should know the difference, as they make a distinction between personality and individuality. The personality is not a single, simple thing or element; it is a composite of many elements, senses and principles, which all together appear as one. Each of these it has taken ages to develop. But although the personality is made up of many parts, its creation is due chiefly to two sources, the nascent mind, or breath (☿), and the self-conscious mind, or individuality (♃).

It is always well to consult the zodiac when dealing with any subject relating to man, because the zodiac is the system by which man is built up. When the zodiac is once appreciated one is able to learn of any part or principle of man or the universe through its particular sign. All the signs in the lower half of the zodiac have to do with the fabrication of the personality, but the signs cancer (♋) and capricorn (♑) are its real

creators. All of the personality that is not self-conscious comes from cancer (♋); all that is intelligently conscious of personality comes from capricorn (♑). Let us briefly trace the history of personality by means of the zodiac.

As outlined in former articles on the zodiac, our earth represents the fourth round or great period in evolution. In this fourth period seven great races or aspects of humanity are to develop. Four of these races (♋, ♌, ♍, ♎) have passed through their period, and all but the remnants of the fourth have disappeared. The fifth great root-race (♎) is now being developed through its sub-divisions throughout the world. We are in the fifth sub-race (♎) of the fifth root-race (also ♎). The preparation for and beginning of the sixth sub-race is taking place in America. The first great root-race is cancer (♋).

Figure 29 is reproduced from a former article in order that the development of the races may be more clearly understood and their place in the system of the zodiac may be seen. By this may be traced the pedigree of the personality, and particularly its connection with and relationship to the signs cancer (♋) and capricorn (♑). Figure 29 shows our fourth round with its seven root and sub-races. Each of the small zodiacs represents a root-race, and each of these is shown to have its sub-signs or races below the horizontal line.

The first great race is presented by the sign cancer (♋). The beings of that race were breaths. They had no such forms as have our present humanity. They were crystal-like spheres of breath. They were of seven kinds, classes, orders or hierarchies of breath, each kind, class or order, being the pattern in ideal of its future corresponding root-race, and of the respective sub-division of that race. This first root-race did not die as did the races which followed; it was and is the ideal race for those to follow.

At the inception of our, the fourth, round, the cancer (♋) hierarchy of the first cancer (♋) race was followed by the leo (♌) hierarchy which was the second sub-division of that first race, and so on with the other hierarchies represented by their signs virgo (♍) and libra (♎), scorpio (♏), sagittary (♐), and capricorn (♑). When the capricorn (♑) hierarchy of the breath (♋) race had been reached, that marked the close of their period, capricorn (♑) being the perfection in ideal of the entire race, and the complement to the cancer (♋) hierarchy of that first race, they being both on the same plane.

When the fourth hierarchy, libra (♎), of the breath race (♁) was dominant, they breathed out and put forth from themselves the second great root-race, the life (♌) race, which passed through its seven stages or degrees as marked by the hierarchies of the breath (♁) race. But whereas breath (♁) was the characteristic of the entire breath (♁) race, the characteristic of the second, the life (♌) race, dominated the entire life (♌) race. When the second or life (♌) race had also reached its last sign or degree (♏) the race, unlike the first race, disap-

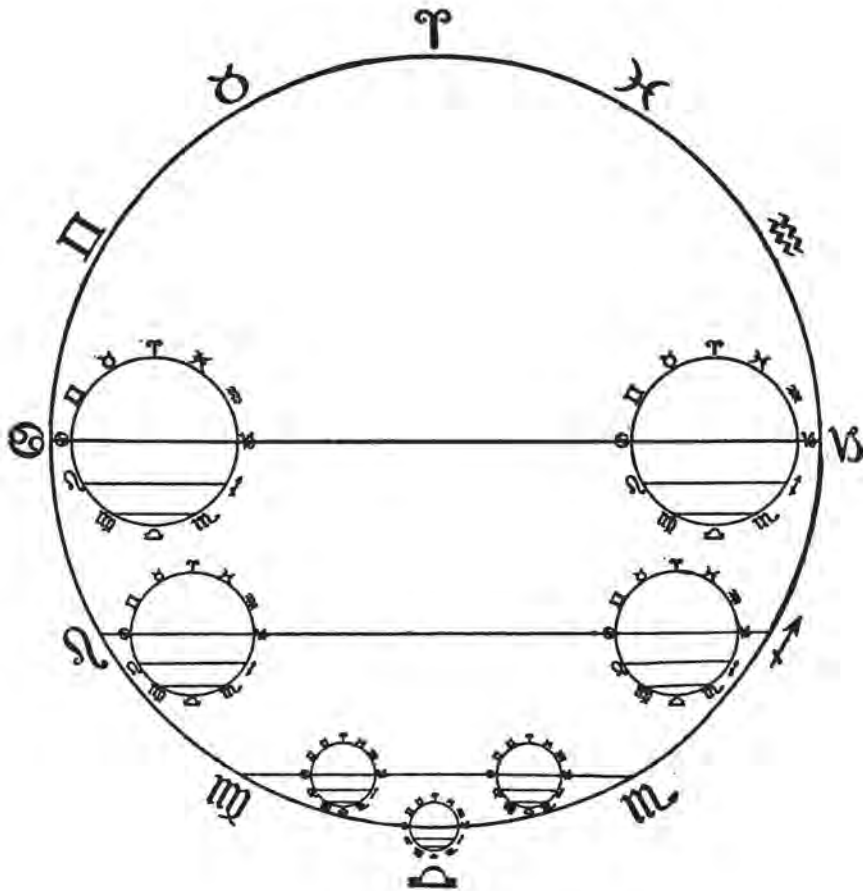


Fig. 29.

peared as a whole. When it, the life race, had reached its $\underline{\omega}$ degree, it began to put forth the third race which was the form (π) race, and as the forms of the form race were put forth by the life race, the life (ω) race was absorbed by them. The two first sub-races of the form (π) race were astral, as was the first portion of its third (π) sub-race. But in the latter part of that third sub-race they became more solid and finally physical.

The fourth race, the sex ($\underline{\omega}$) race, began in the middle of the third or form (π) race. Our fifth race, the desire (π) race, began in the middle of the fourth ($\underline{\omega}$) race and was created by union of the sexes. Now, to see the connection between the fourth and fifth races with the first ideal race, and where we stand in development.

As the first race breathed the second, the life race (ω), into existence, so the life race following the example set them, put forth the third race which developed forms. These forms were at first astral, but they gradually became physical as they approached or reached their $\underline{\omega}$ degree. Their forms were then what we now call human, but not until the fourth race began, did they generate by procreation. The fourth race began in the middle of the third race, and as our fifth race was born in the middle of the fourth race our bodies are generated in the same manner.

Through these periods, the breath spheres of the breath race watched over and assisted in the development each of its own race according to its ideal hierarchy and according to the grade of that hierarchy. The breath race did not live on the dense earth as our bodies do; they lived in a sphere which did and does still surround the earth. The life race existed within the breath sphere, but it also surrounded the earth. As the life race developed and put forth bodies, the virgo (π) hierarchy of the breath (ω) race projected forms from its sphere into which the life race disappeared or was absorbed. The astral forms so projected lived in a sphere within the life sphere, which we may correspond to the atmosphere of the earth. As they became denser and solidified, they lived, as we do, on the solid earth. The breath sphere as a whole may be said to be the fathers of humanity, known in the Secret Doctrine as the "bharishad pitris." But as there are many classes or grades of "the fathers" we shall call the class which emanated the senseless forms the virgo class (π) or hierarchy of the bharishad pitris. The forms absorbed life as the plants do and gave birth to themselves by

passing through a metamorphosis analogous to that of the butterfly. But the forms generated, gradually developed organs of sex. At first the female as virgo (μ), and then, as desire became manifest, the male organ was developed in those forms. Then they generated by union of the sexes. For a time this was determined according to the season or cycle, and controlled by the ideal race of the breath sphere.

Up to this period, physical humanity was without individual mind. The forms were human in shape, but in all other respects they were animals. They were guided by their desires which were purely animal; but, like as with the lower animals, their desire was for their kind and was controlled by the cycles of the seasons. They were natural animals acting according to their natures and without shame. They had no moral sense because they did not know how to act other than by the prompting of their desires. This was the state of physical humanity as described in the Bible as the Garden of Eden. Up to this time physical-animal humanity had all of the principles that our present humanity has, except the mind.

Originally the first race breathed out the second or life race, and the life race put forth the third race which took on forms. Then these forms, solidifying and absorbing the life race, built the physical bodies around themselves. Then desire awoke and became active within the forms; that which was outside now acts from within. The breath moves the desire, desire gives direction to life, life takes on form, and form crystallizes physical matter. Each of these bodies or principles is the gross expression of the ideal types of the breath sphere, each according to its kind.

Now to understand the terms involute and evolute it is necessary to conceive a cord coiled around a post. And if the post be one foot in diameter a person in walking around the post with the end of the cord in his hand, so as to unwind the cord would describe the evolute of a circle having the space of a yard between each volve. And when the cord is uncoiled if the person continues to go around the post as before, he will describe the involute of a circle, crossing his former spiral twice in each round at opposite points.

—Mackay, *Original Design of the Ancient Zodiacal Constellations*.

KEPLER AND THE INVISIBLE WORLD.

TRANSLATED FROM THE GERMAN.

By T. R. PRATER.

THE FOLLOWING extracts are taken from a pamphlet headed as above, anonymously published in Berlin, Prussia, 1819. Subsequently, Professor Frederick Zollner discovered that it had been published by Ernst G. Fischer, Professor of Physics at the University of Berlin, and member of the Prussian Academy of Science. Professor Fischer enjoyed the distinction of being selected as private tutor in mathematics and natural sciences to the then crown prince, and afterwards King Frederick William IV of Prussia, brother to William I, Emperor of Germany. The crown prince induced the Professor to publish the pamphlet. Professor Zollner republished the original pamphlet in 1882 at Leipzig.

The translator has a high regard for the contents of the pamphlet, and of its being of general interest, as it contains some of the fundamental doctrines of Theosophy, as presented by H. P. Blavatsky. Only extracts of the salient features of the pamphlet are here given. (Translator.)

THE APPEARANCE.

Great enthusiasm, which only can be felt by one who had the good fortune to discover a deeply hidden truth, filled Kepler's heart when he had solved the riddle of the law governing the movements of the planets. On a beautiful evening in spring he leisurely wandered into the fields to enjoy himself by gazing at the starry sky and to breathe in more freely God's pure air. Peace was in his soul, silence all about him, only a gentle breeze rustled last autumn's leaves. Above him the heavens were studded with stars that glittered like jewels. It seemed as if Mars especially

It will be remembered that Kepler was born December 27th, 1571, and died November 15th, 1630, in the fifty-ninth year of his age—centuries before the subjects treated in this article were made known to the west by Madam Blavatsky through her Secret Doctrine. The reader should not lose sight of the facts that the pamphlet from which the present translation was made was published in 1819, years before Darwin's theory of evolution was announced by him; that the great scientists of Kepler's day believed the creation story of Genesis of 5,000 years; Kepler called the fixed stars points of light and suns, and claimed that the planets revolved around the sun and that they were inhabited; Kepler left his physical body and communed with his guardian angel (most likely his own Higher Ego). He was told his spirit commenced its real existence as a kind of plant-animal, and that he had passed through all intermediate states until he reached the state of man, that he would rise to greater heights of development—through reincarnation and karma.

greeted him with his ruddy glimmer. "Greetings to you," said Kepler, "you were the one that revealed to me the great secret; for such a prize gladly would I again keep watch during the long vigils of the night and undergo the difficulties of labor and the miseries of life. But can you not disclose to me other secrets? What are those lights that so beautifully adorn the night-sky by the millions! Far they are beyond the furthest planet that circles our sun, even the magical telescope shows them to us only as points of light, and no mortal has as yet measured their distance! Could I see them if they shone only with borrowed light like you, kind Mars? No! They are worlds that shine with their own light, like our sun, which would also appear as only a point of light were he as far from us as you. Most assuredly all those points of light are suns, each circled by a number of dark planets, and those planets, whose number may be counted by the million, are they not inhabited? Can they be dead masses without life and energy? No! they are inhabited. Here upon this point in the Universe where I stand, streams life, and there where those suns emanate constant streams of life, could there be lifeless deserts?"

While his soul was thus contemplating the immeasurable Universe, a wonderful feeling overcame him, vague intuitions arose within, he felt as if he should kneel and worship, and he said to himself: "I see before me an immeasurable temple arranged according to the eternal law of Wisdom, Beauty and Power, controlled by eternal harmony and order. But where is the sublime One who is to be worshipped in this temple, where are the worshippers who are supposed to bring the sacrifice? Nowhere do I see the supreme Ruler, but the secret voice within my heart tells me: That I am one of those who are favored by him to live in a place of this wonderful temple and to bring the sacrifice of worship. But it is not this visible body that rises to the heights of worship, it is the invisible power within, which I call my Soul! Hence the worshipper is my real self, the Soul, the invisible. And am I the only worshipper? Are there not beside me upon this earth millions like myself, who live and work by invisible powers; and the inhabitants of those numberless worlds, can that which enlivens them be anything else but invisible soul powers? Is perhaps this whole visible universe only a garment of an invisible universe of powers and forces, whose magnificence is as much above the visible universe as my soul power stands above the sense world? A presentment of the truth

tells me that the sublime One, whom I searched for in this large temple, is an invisible spiritual power, the eternal and only fountain-head of all invisible spiritual powers and visible manifestations. Yes! this immeasurable power is that which creates, orders and preserves; what is, what was and what shall be. And every power and object in this universe emanated from him. My being here is his work and my soul is an emanation of his being, a spark from the eternal fountain of light. This eternal power is everywhere; it is about me, it is in me; it penetrates my inmost soul, yet to this perishable body it is invisible. Only in his works can I perceive the sublime One, but his being is as much beyond my thoughts and comprehension as the whole universe is greater than the place I stand on."

Overcome by high aspirations he was about to kneel and worship, when, of a sudden, a dark thought penetrated his exalted soul. Restlessly he commenced to pace up and down, looking about as if he were searching for someone to solve a dark riddle. He had thought about the souls that with him inhabit this planet.

"Who can solve the doubts that torment my soul? Yonder in the visible worlds reigns unity, order, and harmony, but in the souls of this world that I thought more exalted, I see nothing but discord, opposition, quarreling, perplexities, ignorance, foolishness, selfishness, malice, crime, depravity; it seems as if the visible were the sublime and great, and the invisible, the abyss of all destruction. Was it only a delusion that possessed me; nothing more than a fantastic enthusiasm that raised my Soul? O! who can solve my doubts?"

Then a wonderful light seemed to surround him and he felt as if an invisible being were near him, while a feeling of awe overtook him. Silent he knelt, bowing his head and folding his hands. Then he heard a voice!—whether it was outside or within himself he could not tell. Kind yet serious sounded the voice, but impenetrable and mysterious was the sense of the words it spoke.

It said: "When the eye looks upon the great creations of the universe, the pure intuitions of the heart are *not* delusive airy visions. These intuitions come not from without; thy eye sees only one small part of the immensity; but within thy body, where a spark of the eternal light has its home, there seek for the fountain of knowledge! That harmony which now you perceive yonder, will become a reality here; the eternal fountain has de-

creed it so! Listen within Thyself for the voice of the eternal light, follow its behests and pay it worship.

What it creates is eternal, but perishable is the work of human ignorance. Ignorance creates friction and seems to hinder evolution, but friction and opposition only awaken the sleeping powers!"

The voice was silent and the heavenly messenger disappeared.

* * * * *

(After the disappearance of the messenger Kepler muses about the revelations of the voice and when his mind wearied he seemed gradually to sink into a calm slumber and then had the following experience.)

* * * * *

It seemed to him as if he were dead. The soul, surrounded by luminous ether, with a form similar to his body, had separated itself without pain from the physical body and floated above his seeming corpse. Then the same voice that he had heard before called him by name, and when he turned he saw before him a youth of supernatural beauty. A radiance emanated from his face. His look was serious but mild. A garment of green ether surrounded him; a shining girdle was around his waist; in the left hand he held a golden chalice, the right hand was pointing heavenward and he said:

"I am your guardian angel, and now the messenger of justice! For, know, every one as soon as dead stands before the world's court of justice, and with eternally just scales the judge weighs his deeds, and decrees the new step of life, whatever is good for him, reward or punishment! Hence, son of clay, kneel and receive the immutable judgment of the eternal holy and all-powerful judge of the universe!"

Heaven and earth seemed to disappear and, full of holy fear, Kepler fell upon his knees, saying: "Lord, Lord, have mercy, do not judge your servant, for before you no living one is just."

The angel replied: "Thus said the judge; lead him to greater work and higher light; for his efforts were sincere. Let the grave cover his faults."

The seraph kindly raised the kneeling form and said: "Hail to you, blessed soul, soon you will reap what you have sown; follow me." He led Kepler to the same place where he had be-

fore heard the angel's voice. "Yonder," said the heavenly messenger, "upon that reddish shining star, which revealed to you the laws which will be called by your name, yonder is the place in this large temple where you will find your reward and new work. But you must cast off that which belongs to earth. To her does not only your coarse physical body belong, but also this garment of ether, which makes you yet a citizen of this planet. For this is only the connecting link between your soul, which no mortal can comprehend, and the physical body. Though this body of light is of finer material than the physical, the sublime One put in it the quality which served as a model in building your physical body. But it belongs to earth and you must leave it behind, for you did not bring it with you to take up life in this human sphere; you will not take anything away except the power of an orderly will, the higher faculties, to realize, to think and to act. It may seem a great loss to you, when I tell you that all your knowledge is only a part of the earthly, only a means, not an end, and that with this garment of light you will lay aside all remembrance of your human existence. But you may expect greater compensation for all that you leave behind. A wonderful power lies in the sweet drops of this chalice. You must empty it. Long forgetfulness (but not eternal forgetfulness) you will drink from it; it severs the connection which binds you to this garment of light. This body will disintegrate in the ether and with it your consciousness of this life; then you will sink into a calm sleep. The divine power will, though unconscious to yourself, build within a new and more refined light-body, to serve as a model for a new physical body, which you will inhabit on yonder planet, but this will be far more refined than your present physical body. After your short sleep you will awaken to a new life, similar to that when you awoke here to a new life. Kind beings and not blind chance, will lead you; eternal wisdom that regulates every storm, has decreed that living beings will there also guide your childhood. By virtue of the powers, abilities you so faithfully developed while here, you will rise more effectually to knowledge and love of what is beautiful, true and good. And what as a grown man you here so laboriously acquired you will there comprehend while a playing boy. When grown to manhood, greater and more difficult labors await you, but not beyond your present powers and faculties. Thus you will lead a higher existence of which you have now no conception, till even there your work has been accomplished and

the great architect calls you to still higher achievements. May you there barter with the pound as you did here."

"Great prospects," said Kepler diffidently, "you open up before me, guardian angel, divine, quite different than I dreamed of in my earthly life; but you mix bitterness in the cup of happiness."

"What apprehension disquiets you?" replied the angel.

Kepler replied: "It is not the toilsome labor, that you prognosticate, that makes me uneasy, for ability without work means death, but you seem to imply that yonder I will not be beyond the possibility of failure, or of committing sins."

The guardian angel replied: "This is true, for no mortal soul is beyond this possibility; were he that, then he would cease to be a free agent; but know that he who takes with him to yonder world a pure will, will more easily conquer, through this purified power, everything that might lead him from the true path; or would you prefer reward without labor, victory without battle?"

Kepler replied: "No, my guardian, what noble heart would desire this? But permit me another question. You said I would drink oblivion from this chalice! Will I also forget all the favors that the all-merciful has granted me?"

The guardian angel replied: "Not forever; yet for the time being you will forget the vicissitudes of life, your errors, the preconceptions that control you, and all the petty things that belong only to the mortal part and not the immortal; or would you prefer to take with you to yonder place all these impurities of an earthly existence? For if you take the good you must also take the evil."

Kepler asked: "But shall I not find again the loved ones of my heart?"

The guardian replied: "Those you will find again, some sooner, others later, for eternal love does not permit the severance of the ties of holy love."

"But how may I recognize them without a memory?" asked Kepler.

The guardian angel answered: "Congenial souls recognize each other without memory. Even in this life you recognized, without memory, kindred spirits who walked with you hand in hand before this human existence. You met and recognized each other! It seemed as if you had been friends before; this was no illusion!"

Kepler replied: "What do you tell me of existences prior to those on earth?"

The guardian angel replied: "Life on this earth is only one point of existence. Yonder in a world connected with Arcturus, thousands upon thousands of years ago, your existence began as a separate entity; then you were in a condition analogous to that of a plant-animal on this planet. From there you ascended step by step through innumerable organizations till you reached the dignity of human existence, and from this you will rise endlessly to increasingly higher powers of consciousness, perception and ability. It is thus eternal Wisdom leads every individual soul up innumerable steps, to illimitable perfection; but everyone has his own path. There is not one dwelling place in this universe which not you only, but every other soul must traverse during some time of its existence. Even upon this earth every soul must be a pilgrim, some sooner, some later, many as subordinate beings, before they have attained the power which you call mind, others as human beings, and these in various states of development. Hence the expression and manifestation of this great variety of souls, which you, not knowing the true law of cause and effect, assign to a difference of physical organization and exterior influences. But that you may know that recollection is not lost forever, know that the seraph who speaks to you now was once a pilgrim upon this earth, you know his name, it was Archimedes."

Kepler full of enthusiasm exclaimed: "O my teacher and my friend, continue your divine instructions."

The guardian angel continued: "Know then what you here see of the great universe is only a small part of the physical universe. Upon every world there are different senses, different organs of action, which unite the soul with the psychic and material worlds. So far, your soul has not the ability to comprehend the manifold aspects of creation. Not one world is like the other, different are upon every one the powers of perception, the wants of its inhabitants, different the means of their gratifications. But greater even is the variety of beings in the worlds of spirit, and greater the variety of means and extent of their activity, more different yet their code of morals. Human speech in which I must address you is inadequate to make you even dimly realize the bliss of those who with a pure heart have followed the voice of the divine light within, and made themselves worthy and receptive to an in-

fluence by which they are not bound to one state in this creation, for it is true, what your holy books say, that 'no eye has seen and no ear has heard, no mortal can conceive what God has prepared for those who love him.'

"There are worlds where eternal justice assembles evil-doers and limits their powers, so that one becomes the tormentor of the other. Yet on most worlds we find a mixture of good and evil beings as you find on your earth, because the spiritual powers are only awakened and enlivened and perfected through struggle and resistance.

"Through this numberless variety of worlds an invisible power leads each spirit, and guides his existences with a wisdom that the loftiest of mortal souls can only look upon with the greatest awe. And as this power guides single individuals, so this wonderful power guides the fate of families, nations, races and worlds. Throw a glance upon the fate of humanity and from it you can judge of the fate of all reasoning races. That our race did not inhabit this world from its origination is not only proven by the world's history, where you find the childhood, youth and manhood of the race, but the remnants of earlier creatures that have been found demonstrate this beyond any doubt. Do you think that by the deepest human knowledge it could be made comprehensible to you how your race arose from the chaos of a previous creation? No. Hence your holy scriptures tell you that 'God created man in his image.' This only expresses symbolically a deep truth. But not forever will this race inhabit this planet. Human organization allows its evolution up to a certain point on this planet. When it has attained this, then it is ready for a higher evolution. Whether your race arose from one pair, as your scripture says, or from more, is a useless controversy of men and is a point which they will never determine; and even if they could, it would not explain why your race is here and what its destiny would be. Eternal Wisdom leads innumerable spirits through various stages of evolution on this planet as long as the human race inhabits it; some begin as plant-animals, others have already passed through different degrees of animals in other worlds. Spirits are of various degrees of evolution, in order that through friction their powers may be stimulated. Hence we have beasts of prey, destructive vermin, destructive nature phenomena upon this dwelling place; for this very reason there is a mixture of strong and weak, good and bad. And when, thousands of years hence, some great event

shall destroy the human race, then will it become the home of a nobler race. Even now the whole organic nature is preparing matter, without your being aware of it, for this coming event, as a lower creation had to prepare the world for your arrival. What I tell you of this earth is true of every planet, and thus dead as well as living nature rises gradually step by step to greater perfection, whose ultimate aim, if there is one, no mortal will ever comprehend. Do not ask what eventually will become of these numberless spirits; in illimitable space there is room for the illimitable; for know that creation extends constantly, though your short-sighted telescopes do not take note of it.

“Turn your attention to the human race and its various peoples, in order to learn how the invisible power, in a wonderful and wise manner, guides the fate of the inhabitants of every world and their peoples and races.

“Your learned men quarrel much over the question, whether the human race or parts of the same, are constantly advancing, or whether at times they stand still in their progress, or even retrograde. There is one line along which you constantly advance, and that is in controlling nature.

“What development did not take place on the continent whose citizen you are, during the centuries you call the dark, through the perfections of the trades and arts and chiefly through the discovery of the magnetic needle. Through all this you have gained more power over matter, and the minds have acquired more activity. The result of this quick mental evolution during the last few centuries shows itself in the rapidly following, one upon another, new discoveries and inventions.

“There is no doubt that along certain lines of development, even the moral, we find often a standing still, or retrogression; for eternal wisdom gives every soul during a part of its existence the full sway of individual freedom, and this holds good of every people and race. But were you endowed with the power to overlook the whole of creation then you would see, not only that no damage would be done to the building of the invisible temple, but, on the contrary, that its perfection is accelerated through this gift. For it is in the invisible nature as it is in visible nature, if the scale descends on one side of the balance, it rises on the other.

“But that you may at least have an inkling of the great secrets of creation when you go to your dwelling-place, know the undiscoverable wisdom of the sublime permits that evil may

become predominant. It grows and multiplies rapidly, like the tares among the wheat, until the time of garnering. Then eternal Justice sends a spirit of a higher order from the mire of Hades, who, with devilish ingenuity, tortures the depraved, and who enjoys with hellish joy the supplications of the terror-stricken. The tormentor receives his reward here or yonder; but the terror-stricken ones turn from the path of destruction and the Sublime smiles on them again. Often a whole race will sink into illusion and error, which is not a necessary evil (for you know that in pagan times there were noble souls), but which is distant from the path of truth and light. Then the eternal love sends among them a noble soul of the sublime order that it may enlighten them and lead them back to the path of truth. Shall I name you the exalted one whom the eternal love permitted to become a man, in order to light a torch where light will enlighten all races (even if only thousands of years hence). His mission was not a mere illusion; and heaven and hell, justice and resurrection, angels and devils, of which your sacred books speak, are not illusions. They are sublime symbols of great secrets, whose true conceptions lie beyond the comprehension of not only human beings, but is even beyond the comprehension of spirits not yet immortal. Their real meaning is true, and great and deep, but most of your explanations are only—dreams. But even dreams bring comfort to the sleeper. Therefore, do not awaken him before the hour strikes when duty requires him to awaken. I have told you what I have dared to unveil and what you could understand. You have had a small unveiling of the secrets of creation. High aspirations may accompany you into your new life. Now empty the chalice of forgetfulness!"

Kepler drank! He became unconscious of his light-body and he lay in sweet unconscious sleep until the song of birds and the rising sun awakened him to new labors.

Chilon would say "that gold was tried with the touchstone and men with gold. Simonides being asked of Hero "what he thought of God," asked a seven-nights' time to consider of it; and at the seven-nights' end he asked for a fortnight's time; at the fortnight's end, a month. At which Hero marveling, Simonides answered, "that the longer he thought upon the matter, the more difficult he found it."

—Bacon's Essays.

MAN A CITY.

REPUBLIC VII-VIII.

BY ALEXANDER WILDER, M. D.

WE HAVE observed that the philosopher dissented from the notion current with many teachers, that there is no faculty of superior knowing inherent in the soul, and that they themselves introduce it as though they placed the power of seeing in blind eyes. He considers instead that this faculty, and the mental organism by means of which every one may learn, are innate in the soul of every individual. Accordingly as the eye cannot otherwise than with the whole body, turn from darkness to light, so also the individual must turn with the whole soul from the world of change till it shall become able to sustain what of real being is the brightest. This, he maintains, is The Good. When the individual turns about to view objects, the aim is to effect this with ease and advantage. Not that he may be endowed with the faculty of sight, but having it already, it is not turned in the right direction. The other faculties of the soul, as they are called, seem to be something nearer those of the body. They are not primarily innate in our being, but created in it afterward by habits and exercises. But the faculty of intelligence is something more divine. Never losing its force, it becomes through its onward progress useful and profitable, and again it may be of positive injury. Accordingly, the charge of affairs in the city may not be entrusted to those who are absolutely uneducated and therefore incompetent, nor to those who devote all their attention to study because they imagine themselves, although yet living, to be in the Islands of the Blessed¹ and are not willing to participate in secular matters.

¹The Islands of the Blessed were described as being in the West. Hence the Egyptian sages denominated the region of Souls, Amenti—the West, and Osiris as Judge of Souls was styled Rot-Amenti, as in Greek, Rhadamanthos. The Western Ocean was called the Sea of Kronos, the Kronian or Saturnian world being regarded as the abode of the dead. Perhaps some tradition of the former Atlantis may have accompanied this idea.

But Sokrates insists that these things must be changed. "It is our duty," he declares, "to compel those who possess superior natural endowments to apply themselves to that learning which we were describing as the most important—to know the Good and make that ascent to the sphere of higher wisdom, and after having made it and acquired sufficient knowledge, not to permit what is now permitted. They may not remain up there, not willing to go back again to those prisoners of the cave, to share with them their labors and rewards, whether of less or greater importance."

The aim is not that any one class in the city shall be especially favored, but that the benefits shall be for the whole city. The citizens are to be induced by persuasion and necessity to co-operation, and made to contribute of services to one another, which each can render to the common weal as chances to fall to his allotment. It is not injustice to require of the superior individuals, the philosophers, born among us, to take charge and be protectors of the others. They were born as the leaders and kings in swarms of bees, and educated better and more perfectly, and so are better able to do their part. Every one in turn should make himself familiar with the abodes and condition of his less favored fellow-citizens. The knowledge of things beautiful, just and good, which has been before acquired, will enable them to understand these matters ten thousand times as well. The city is thus established as a genuine thing, and not as a dream like many where the people fight over shadows and are at variance with one another concerning the government as being a great good.

The truth, Sokrates affirms, is that when those who are about to rule are not at all desirous to take the government, the city is certain to be managed best and most peacefully. Each will enter upon office from the leading consideration that he should do differently from the course generally taken. When the life of those appointed to official positions is superior to the dignity of the office, all generally goes well. It is then that the truly wealthy govern, not the rich in gold, but those rich in the happy way, in a life of goodness and intelligence. When those who are poor and without property of their own come into public life, they are likely to think that they may seize upon advantage for themselves, the administration can not be undisturbed. In no walk of life is political power held in low esteem, except that of genuine philosophy. Yet it is well that none become magistrates who

love to rule, for otherwise rivals will contend for superiority. Hence we may require those to enter in charge of the city who are most intelligent in regard to what may be best in the conducting of the public affairs, and possess other honors and a condition of life higher than that of the general community.

The next point to be considered relates to the producing of such individuals and the leading of them up into light, as some are said to go up from Hades to the gods.² This is not a deciding of the oyster-shell,³ but a turning round of the soul from a certain night-like day to the genuine upward return to the sphere of actual reality. This Sokrates describes as true philosophy. What instruction of soul, he asks, is sufficient to attract it from the world of change to Reality itself? It must be something beyond gymnastics and music; all the arts seem to belong to the subservient mechanic trades. Sokrates proposes, therefore, to take that branch of knowledge which extends over all the arts and sciences. It is a something in common use; all the arts, reasoning powers and departments of knowledge make use of it and it is necessary for every one to learn it at the outset. This trifle, if it is so considered, the art of distinguishing numbers in general terms of arithmetic and computation, every art, every branch of knowledge has a part necessary in its use. "It seems by its nature," Sokrates remarks, "to be one of the studies for which we are in search that lead to deep thinking, but to be made use of by no one so far as being attracted to the real principle." There are the things which are perceived by the senses and make no call for deeper thought because they may be sufficiently understood by the sense-perception. But there are also matters which require profounder exploring, as sensation does nothing that may be depended upon implicitly. The report which the senses bring to the soul, to the consciousness, are often uncertain, and may even be absurd. Hence the necessity arises to employ the reflective faculty to make distinctions, such as those of number and quality, like hard and soft, light and heavy, great and small, measuring them by their oppositeness to one another. Yet for the sake of

²The classical scholar will not need to be told that Hades, as anciently understood, only signified the invisible region into which the soul passed when leaving the body. It was in no sense a place or state of punishment, but simply the sphere of departed souls. The philosopher, Heraklitos, taught that it was the region of the real living compared to which the life of this world is actual death. Hence Sokrates in the "Phaedo" declared philosophy to be a study of death. But in the figure of speech here employed the common view is taken of a heaven above and a world of the dead beneath.—A. W.

³Oyster-shells were used in voting.

explicitness, we are necessitated to employ the sense of sight to aid it in this matter. Hence we term the faculty that makes the distinctions, *noetic* or *mental*, and the object is called *visible*.

In this reasoning we perceive the function which is subserved by diversity and opposite character. It serves to prompt the understanding to action. This is illustrated in a comparison. A unit, a single object, when it is sufficiently comprehended by the sight or any other of the senses, does not lead to question of reality. But if there is always a contrary to be seen, so that we cannot perceive at a glance which is the genuine and which is not, the soul is in doubt and is led to arouse the faculty of reflection within itself, and makes inquiry in regard to the essential quality of the one. Thus this act of learning will be a leading and turning to the view and contemplation of actual Reality. That which is true of the one is also true of the infinite multitude. Unity and number are affected alike, and hence arithmetic and computation concern both, and lead in an eminent degree to truth. They are necessary in all departments. The military officer must learn them for the sake of arranging his forces; and the student of wisdom, the philosopher, that having emerged from the region of unceasing change and becoming, must also make use of them for the sake of grasping the problem of real being, or never becoming expert in reasoning. As the guardian of the city should be skillful in warfare and philosophy, those who propose to engage in public affairs should be required to study computation in order to be able to perceive the nature of numbers by thought itself. This should not be for mere purposes of successful trade, but for the public defense and for the soul itself that it may be able to turn with ease from this world of change to that of absolute Truth and Reality. Thus the soul is led upward and required to occupy itself with ideal numbers. If there should be brought forward objects that have visible and tangible bodies, it would not be permitted in the reasoning. Our real need of this learning is because it requires the soul to make use of reflection itself in the quest for absolute Truth. Those who are naturally prompt at computation are likewise prompt in all other departments of learning; and those who are slow, if they are educated and exercised in this, will become more prompt than before. This study is very difficult for the average learner and student, and very few are more so. Yet for all these reasons the learning must not be neglected, but those with superior natures and powers should be educated in it.

Next following the science of computation follows geometry. A very slender knowledge of this science, Sokrates remarks, is sufficient for the commander of an army. But the question to be considered in regard to propositions is, how far they tend to make us contemplate the idea of the Good. "All things do this," he declares, "which require the soul to turn itself around to that region in which is the most blessed quality of real being which must be beheld in every way. If, therefore, geometry makes it necessary for us to behold the spectacle of the absolute Reality it is a suitable study, but if it belongs only to the region of constant change, it is not."

Sokrates declares accordingly that the real knowledge is, in its nature, entirely contrary to those who make the teaching of geometry a pursuit. They of necessity speak most absurdly of such matters as finding the side of a square, applying, adding, and such-like operations. But, in fact, the science is to be cultivated for the sake of real knowing. It is to be pursued as being knowledge of that which always is, and, perhaps, of nothing which is subject to the common conditions of generation and destruction. Hence geometric knowledge pertains to the subject of eternal Reality and would tend to attract the soul to truth and to cause the philosophic understanding to direct its motions upward which we now unnecessarily suffer to take their course downward. "Hence," says Sokrates, "it should be commanded in the Beautiful City that the study of geometry shall in no way be neglected, for even its secondary works are not small matters." By these are meant such as relate to war, and the various departments of learning. They are better understood where the individual is acquainted with geometry.

It is said that Plato wrote over the entrance to his lecture-room: "He that does not geometrize, let him not enter here." It may now be perceived that he did not regard geometry as a mere physical science of measuring surfaces. It was rather a rising upward from the things of sense to the view of non-material and immortal ideals. The field to be surveyed was the soul and understanding. For this purpose he employed the art of "dialectic," educating by familiar conversation and reasoning by comparison. Plutarch has neatly set this forth in the *Symposiacs*. He describes Tyndares as affirming of Plato, that "he praises geometry as a science that takes men off from attention to sensible objects, and makes them apply themselves to mental and eternal Reality, the contemplating of which is the end of philo-

sophic study, as being a view of the arcana of initiation into Holy Rites."

Sokrates now proposes to set down geometry as the second branch of study for new pupils, and to make astronomy the third. Observing somewhat of hesitation on the part of Glaukon, he rallies him for his apprehension that the many will criticize him for ordering studies that are of no practical use. He acknowledges, nevertheless, that it is not easy to believe that in these branches of learning a certain organ of the soul of every one, which had been destroyed and blinded, is purified and kindled anew into life. It is better for this organ to be saved than for ten thousand eyes, for only by it is truth perceived. He tells Glaukon that there are two classes of persons. One will be in sympathy and seem to approve what is declared, but the other will have no perception of such things. As they are able to see no advantage worthy of notice from the matter, they are likely to think it to be of no importance.

Such differences have always existed. Even in the school of the Later Platonists, when Plotinos read the treatise of Longinus *Concerning Principles*, he praised the author as a skillful master of literature, but added that he was not a philosopher. Longinus was a man of encyclopediac attainments, yet he declared that many of the matters which had been set forth by Plotinos were beyond his comprehension. Nevertheless, he always regarded the teacher and his sentiments with high esteem. He was too sincere and earnest a lover of profound knowledge to condemn or set at naught the views of another, simply because he did not understand them.

Glaukon earnestly protests that he belongs to neither class, and asks that the conversation shall be carried on for his own sake alone. Sokrates then suggests that they go back a little, as they had not taken up rightly the branch of learning that comes next after geometry. In that department of science they had considered the plane surface only, and then passed abruptly to that of astronomy, which relates to the solid in revolution in an orbit, before considering it by itself. The right way would be to take up the third after the second dimension. This he now proposed. Probably, therefore, it embraces the dimension of cubes and whatever relates to depth. Glaukon objects that these subjects have not been much explored. Sokrates replies that this is because no city has held them in esteem, and that there has accordingly been little zeal for studying them. Besides, they can

not be learned without a teacher. Nevertheless, although the study is not highly regarded, and there is general indifference in relation to them, they still hold their own through their inherent charm.

Glaukon then urges that they take up astronomy as the fourth branch of study, and praises it as having the quality which Sokrates has so much insisted upon, that of compelling the soul to look upward, and conducting it thitherward from the scenes of the present life. But Sokrates again takes exception. "It may be clear to all except me," he replies, "but to me it does not seem so. In the way that those handle it who are introducing it into philosophic study, it makes the soul look downward altogether." He, however, can not think that any kind of learning will cause the soul to look upward, except that which concerns absolute Reality and the invisible. It is of no more account to look up to the sky than it would be to gaze upon the ceiling of an apartment. Certainly these beautiful figures in the vault of heaven, since they are objects in our view, are to be esteemed as most beautiful and perfect of the kind. But there is wanting the genuine conditions of swift and retarded motions, in accordance with which they are borne forward in their orbits with all that pertains to them in true number, and in their proper rank and order. These are things which may be apprehended by the reason and understanding, but not by the sight. The geometer would not make use of beautiful figures wrought by an artist to find the truth of any proportion. The astronomer would entertain similar feelings when looking up at the orbits of the stars. He would consider it absurd to attribute the revolutions and other phenomena to their possession of a body perceptible to the sight. It is by the employing of proportions and hypotheses, leaving out the heavenly bodies, that astronomy is really learned, making useful instead of useless that principle in the soul which in its nature is intelligent.

There are other branches of study to be considered. Motion contributes many. Sight is one, but it has its correspondent, that of hearing. As the eyes seem to be formed for the study of astronomy, so the ears appear to be for harmonic motion, and the two are akin to each other, as the Pythagoreans affirm. But there should be no attempt to learn these things without a definite purpose. Those go through a fruitless toil, like the astronomers who measure with one another the harmonies and sounds which they are hearing. Sokrates charges them accordingly with

placing the ears above the mind. They are doing just as the others did in astronomy. They search for numbers in the harmonies which they may be hearing, but do not go on to the propositions beyond, namely, what numbers are harmonious, what are not, and why there are either.

"The endeavor of which thou speakest is one for gods," Glaukon protests.

"It is of service in searching for the Beautiful and the Good," Sokrates replies, "but otherwise it is a useless pursuit." Then, speaking further, he gives his conviction that if by this method they may come to the mutual relation and kindred nature of these branches of knowledge, and bring to light the reciprocal qualities by which they are connected, the undertaking will be profitable and not without sense.

"So I divine," replies Glaukon, "but thou art speaking of a very severe work."

"Art thou speaking of the Introduction, or what?" Sokrates asks. "Are we not aware that all these things are introductory of the song^a which must be learned? Thou dost not imagine persons skilled in music to be expert in reasoning."

Glaukon confesses that very few of those whom he encounters are thus proficient, or ever can be.

"Then," Sokrates demands, "is not this the very song which the discussion makes complete? Though it belongs to the province of mind, it may be imitated by the faculty of sight which we were talking about as making the endeavor to inspect living beings by themselves, and stars by themselves and last of all the sun by itself. So, accordingly, when the endeavor is made without the senses to discuss a subject we are impelled through the reasoning faculty to consider everything by itself which is real, and may not stop till by thought itself the Good itself is apprehended. Thus by this proceeding we arrive at the end of the intellectible, as in the other case at the end of the visible."

Then turning back to the comparison of the individual in the cave, Sokrates traces the various changes of condition; the liberation from chains, the turning from shadows toward images and the light, the going upward from the underground abode to the sunshine, and then gazing at the images of all these in the water because of the weakness of the sight. "All this applica-

^aThe Greek term "nomos" here used both denotes a "statute and a "song." Perhaps laws were once promulgated in the form of song. The laws of Draco were termed "thesmoi," those of Solon, "nomoi."

tion of the sciences which we were talking about," he declares, "have this power of illuminating the mind and leading the superior principle in the soul to the view of the best of the things which are real."

Glaukon confesses himself much embarrassed. These things, he declares, are difficult to admit or not to admit. He urges Sokrates to go on with the song, and explain at once what is the faculty of dialectic, into what forms is it divided, and what paths lead to it.

"Thou art not able to follow," Sokrates replies. "If thou hadst been, I would have lacked no zeal, and thou wouldst have been no longer looking upon the image merely of which we are discoursing about, but would behold the Truth itself, that which appears truly so to me. It is not proper to affirm positively that it is absolute Truth, but that it is something of this kind which may be assented unhesitatingly. And it may be further declared, that it is the dialectic faculty alone which can make this clear to a person who is skilled in the matters which we are going over, and that this is by no means possible in any other way. No one, therefore, will dispute with us this statement, namely: That no other mode of proceeding attempts systematically to comprehend everything in relation to each particular subject. On the other hand, all the different technics have been turned either toward the opinions and desires of mankind, or to origins and compositions, or to the case of whatever have come into existence, or have been united together. But the others which we described as having a peculiar relation to real being, geometry and the branches of study which accompany it, we view them as though we were dreaming about what is real. But so long as not being able to give a reason for their own existing, they make use of hypotheses and are immovable, it is not possible to awake to clear vision. For the beginning being what is not known and both the end and the intermediate, being embraced closely entwined with that which is not known, what construction can make such a composition real knowledge?"

Sokrates then explains the dialectic method as alone accomplishing this. It takes away the hypotheses clear to the beginning itself, in order that it may be made free from doubt, and quietly attract the eye of the soul and lead it upward from being buried in barbaric filth. This it effects by making use of the co-operation and guidance of the technics. These have often been by usage termed branches of real knowledge, but ought to have

another name, more distinct than "Opinion," but more indefinite than "Real Knowledge." The term "Understanding" has been used, and again there have been four parts assigned, namely: 1, The real or superior knowledge; 2, understanding; 3, belief; 4, perception of likenesses—the latter two belonging to the province of opinion and the two former to the province of thought—opinion being in relation to the world of change and thought to that of Reality. The individual who knows the reason of every essential principle is called a logician, as being skilled in dialectics; and he who is not able to give a reason to himself and to another is said to have little intelligence in respect to it. So, likewise, with respect to the Good: the individual who does not logically define it, separating the idea of Goodness from all others, going through as in battle with all the arguments, eager to refute not by opinion but by essential fact, would be declared not to know goodness itself at all, nor any other good whatever. If he should attain any shadow of good in his mind, it is to be ascribed to opinion and not real knowledge, as he is dreaming during the present life and slumbering till before he is aroused here, he will arrive in Hades to slumber on continually. Hence all education of the children who are to become the rulers must include a training in dialectic. It should be placed as a bulwark above the other sciences. No other branch of learning is entitled to rank above it, but it is the completing of them all.

Having set forth the nature of the proper instruction, the selection of proper pupils is next to be considered. That they should be the most brave and resolute, and as far as possible good-looking, is conceded. Their manners should be noble and dignified and their natures suited to the peculiar education. They must possess acuteness in respect to study and be able to learn without difficulty; for souls are much more liable to be more timorous in the conflict with severe studies than with athletic exercises. The pupil should be endowed with a good memory, hardy and in every way fond of labor. No one will cheerfully endure painful toil, and at the same time engage in severe courses of study, except he is in every respect of good natural disposition. "Hence," Sokrates remarks, "the mistake with philosophy, and the dishonor to it have been occasioned because it was not taken up in a way compatible with its dignity. It ought not to be touched by illegitimate persons; but by the well-born only." He adds, that the pupil ought not to be lame in his love of effort, and that he is lame who is fond of bodily exercises,

but not of learning or instruction. He, too, is lame, who though hating the voluntary lying, yet easily admits the involuntary falsehood, or is not displeased when he is found ignorant. So, also, if in respect to self-control, courage, greatness of mind, and other branches of virtue; those who are deficient are accounted lame and bastard, and only those who excel are legitimate.

Sokrates recalls the former statement that philosophy should be studied by men in advanced age. "In this matter it is not to be permitted," he declares. "We must not believe Solon, that an old man can learn many things, for less than that they can run. All the great and many labors are for the young." The lessons in arithmetic, geometry and all the preliminary instruction which they must learn before dialectics, ought to be placed before them while yet children. The plan of teaching should be such as to make them learn as not being compelled. A freeman ought to learn nothing as under bondage. The labors of the body do not work harm to the body when performed under compulsion, but the soul will not, under compulsion, acquire any permanent learning."

In this way the philosopher now proceeds. The boys are to be taught not as by compulsion, but after the manner of play, and then it will be easier to learn the proclivities of each. Those that are most forward in labors, studies and dangers, should be selected to a certain number. This period will last two or three years, during which period they are not to be expected to learn, because of the labors which are required of them; for fatigue and sleep are inimical to study. After this those who have been selected, being now twenty years old, are to be advanced to superior honors. The studies which they had before pursued after a desultory manner must now be brought before them in one view, so that they can perceive their common relations with one another and with the nature of real being. This mode of instruction alone will remain permanently with those in whom it is engendered.

By this method can those be distinguished who have the nature suitable for dialectics and those who have not. The pupil who takes the synoptic view of the sciences is a logician.

The careful observing of these peculiarities he declares to be vitally important. When they have attained the age of thirty, a new selection is to be made for further advancement. They are to be tested by the aid of dialectic in order to learn which of them can go beyond learning through the sight and other senses,

and taking absolute Truth for their standard, attain to Reality itself.

Here Sokrates interposes a relation in regard to an evil that is liable to make its appearance. He employs the comparison of a supposititious child in a family. On learning that these are not the genuine parents he is liable to cast off all regard for them. So, too, there are certain precepts in relation to justice and honor, and there are different pursuits the opposite of these which are attended by pleasure, and are liable to flatter and seduce the soul. Hence, in this mood the question is likely to arise as to what is fair and honorable, and arguments are adduced which make one view appear as plausible as the other. In the condition of mental uncertainty which may thus be induced, the individual is liable to pursue the career in life which flatters his vanity and desires. He will doubt whether things are really as they appear, and whether there is really a worse or better reason.

Sokrates would guard against this by preventing individuals from meddling with debates and discussions while they are young. They are apt, for the sake of mere amusement, to use arguments for the purpose of contradiction. After in this way they confute and are confuted by many, they become indifferent about actual opinions. The individual of riper age is not so liable to fall into such a pernicious way. He is in quest of Truth rather than of mere diversion, and is more modest about thrusting forward his opinions.

Having accomplished their probation and course of training in dialectics,—“five years”—the candidates are to begin their career of action. They must go down to their fellow-citizens, their fellows in the cave, and engage in the duties for which they have been educated. They are to govern in matters relating to war, and in other useful offices, so as not to fall short of others in experience. Thus there will be opportunity of testing them, as to whether having been tempted in an innumerable variety of ways, they are standing firm to principle. This period, the philosopher suggests, should last fifteen years. Then those who have reached fifty, who have been preserved thus long and have excelled in every way, both in achievements and in the various departments of genuine knowledge, are to be now led forward to the end of their probation, and made to turn the eye of the soul to gaze upon that absolute principle which imparts light to all things. Having beheld the Good itself, they will be compelled

to make use of it as a pattern for the adorning of the city, private individuals and themselves, each in turn, during the remainder of their lives. They may employ themselves most of the time with philosophy, but when their turn comes, they are to labor yet more with political affairs, each taking up the task of ruling on account of the city, not as any thing beautiful or admirable, but to be done as a matter of necessity. In this way always educating others for the same duties, and finally leaving them as guardians of the city in their stead, they go hence to dwell in the Islands of the Blessed. Then, if the Pythian oracle permits, the city will erect monuments to them at public cost and make offerings as to demons and if not, then as to happy and divine persons.

Glaukon remarks that Sokrates, like a sculptor, is making the governors perfectly beautiful.

"Aye, and the governesses likewise," replies Sokrates. "Nothing that I have said have I said for men exclusively, but was also said in behalf of women, certainly so far as they are sufficiently endowed in their natures."

He then reminds Glaukon that in the description of the city and form of government, he had not been stating merely his wishes, but what, though difficult, is nevertheless possible, notwithstanding that it can be in no other way than had been described. That would be when the persons coming into power in the city, whether one or more in number, as being truly philosophers, should have little regard for the honors, thinking them to be slavish and of no value; but esteem most of all doing right and the rewards from it, looking upon justice as the noblest and most necessary. Accordingly ministering to it, and aiding it, they may succeed in arranging their own city. He proposes to accomplish this end by requiring the older men who have been ten years in the city to be all sent into the country. Then the children will be removed from the habits contracted from domestics, and be brought up in the manner which has been described. Thus the city and commonwealth will be most speedily and easily established, and will be most fortunate, and the nation in which it shall be established will be most happy and divinely favored. The individual whose life and character correspond to what has been described in the case of the city, will, it is plain to view, "be both happy himself, and of the greatest usefulness to the people among whom he dwells."

THE RATIONALE OF IMMORTALITY.

A PHILOSOPHICAL PRESENTMENT BASED UPON "PRE-EXISTENCE" OF
THE SOUL AND ITS EXPRESSION IN "SUCCESSIVE EMBODIMENTS."

BY FREDERICK FRANCIS COOK.

Continued.

From the moral problem let us turn once more to the psychological aspect. Spirit is not embodied with the impulsion from Soul, but, according to its nature, participates, as an urgent background or Nemesis. We build our spirit mansions on earth: they are the product of our experiences, our tendencies, our aspirations. So long as we inhabit the tenement of clay we live and move by reason of the spirit that impels us. It is precisely the same in nature. During the period of gestation the offspring in the womb is a veritable part of the mother—has no life-pulse apart from her. Finally birth ensues. At first there is only bodily separation; but by slow degrees a distinct ego emerges, self-consciousness ensues; and then, and not until then, is there another personality in the world. In almost like manner is there spirit motherhood or parenthood. On earth the mental life of the child becomes more and more its own; but who shall say that the mother does not participate in it—does not partake of its joys and sorrows—does not suffer with it and for it—and in many respects has not, on the objective side, predetermined its career?

All embodiments are impulsions *from* the soul, and *for* the soul, as Angel. In all that goes to make the angel, each embodiment counts for very little. Indeed, a considerable proportion of all embodiments come to naught before any self-consciousness is achieved. Obviously it is not well that we make too much of our earthly egoism—else how is it with those embodiments that die in infancy, before egoism has had time to establish itself? If this egoism, as we regard it, be really so valuable as we seem to think it, death becomes the symbol of a fearful injustice in its taking off of the innocents. It must be, that in the last analysis, Being alone is worth considering.

The philosophy of "Embodiments" makes morality a verity; and transmutes our ethical sentiments into convictions. It also teaches that there has never been a moral lapse since time began—the appearance of lapse being only a recession for beginnings to higher achievements. Therefore when we rear a fabric of externalities—a monument to mechanical dynamics—a civilization confessedly based upon human injustice—let it not be said that there is loss when some huge Mammon-Temple crashes about our ears by reason of inward throes of *moral* dynamism.

The signs are multiplying that the present order has nearly run its course. Upon every spiritual promontory—be it in the church or in the world—stands a prophet sounding its knell. The new order is already in our midst, proclaimed by a thousand tongues. It matters not that it is given to none to discover a royal road out of the difficulty. All at once the vast material problem is turned into a human problem; and that into an individual moral problem. And even as heaven is within, so is the solution of the problems of the future within, and all attempts to keep them without—to continue basing the "careers" of the "fittest" upon the graves of the "unfittest" means death beyond any trump of resurrection.

When the earth yields her fullness, and nature reveals her innermost secrets, the continued application of the law of material "fitness" as the high note of "survival" takes on a sinister tone. That the new order can take the place of the old order without giving good the appearance of bad, and bad the appearance of worse, for a time, no one ought to expect. But as we cultivate the inner life, the outer becomes of less and less importance; and even while the major part of the human family is straining as never before for material advantage, it is also true that a larger minority is strenuously putting thoughts of worldly advantage away from them; and this with no hope of future rewards, but because the verity within will have it so. Roman civilization went to its doom because the virtues that alone had power to save were despised as essentially servile. Modern civilization faces no such doom; for the graces to salvation not only express themselves in many lives, but it is recognized on all sides that their application to everyday life is an ideal achievement. Stoicism was a thing apart in Roman life. It never came near enough to the masses to stand over against the debasing influences of the time as a contending ideal. But the higher life to-day stands not in isolated pride—is not of the essence of culture,

but of religion. In a word, it is a culminating soul expression, which nothing may withstand.

The varying degrees of failure or success: in art, in the sciences, in literature, in the forum, in material aggrandizements or in moral conquests, are degrees or stages representing limitations or accomplishments that every soul in turn must express in the vast series of its embodiments. The highest achievements in any direction are to be considered as spiritual culminations of expression; and until such culminations are achieved, there is no cataclysmic reaction in the spirit, but each succeeding embodiment pushes preceding ones on and on to the climax.

It is the culminating expression, then, that gives impetus to reaction. We see this process going forward daily in human lives—by which Sauls become Pauls, or success turns into dead-sea fruit. And when we consider that culmination is the capital law to reaction in spirit, it helps us to understand how overwhelming moral changes are sometimes brought about in the sphere of human effects. In rare instances the complete culmination in some direction with its consequent reaction takes place during the human embodiment. The impetus being exhausted, the process that usually takes place only after transition proceeds before our very eyes. There is a flash! The man who was following what was to him a straight pathway to success, in a moment is faced about, the pitiless light of the Soul beats into him, revealing to his illuminated conscience a veritable monster, self-condemned to the pillory and the scourge.

We are now witnesses of a material culmination of transcendent proportions. The greed of power, represented by the material dynamics of wealth, overmasters all other determinations. The antithesis to this is moral power: the direct spiritual heir of the culmination rushing to a climax. In other words, myriads of men die daily into the spirit, whose followers in the egoistic chain of soul expression must represent a reactive or moral beginning; who, by virtue of the impulse that gives them earthly existence, are bound to a new line of expression—a distinct and irrepressible moral determination. It is in this divine way that means are adapted to ends, and that the spiritual moral forces unseen—and for the most part undreamt of—co-operate to righteousness with the lesser powers that make for righteousness, as to which we have somewhat of vision. Upon acts so external and material as mammon worship there is swift reaction.

Bereft of this power, and the means to it, upon translation, it does not take long for a spirit to discover its utter poverty. Little or no self-analysis is called for in such circumstances: The *one man* whose spiritual insights were supreme, has told us that no rich man can enter the Kingdom of Heaven, i. e., a state of content. The rich man in spirit labors under no illusions from the beginning. No subtle unfoldings await him. Retribution comes upon the rich and the powerful of earth with terrible swiftness. It is a much slower process that convicts the "unco-good" of their evil courses. For the "good" there is *reward*; for the "good" there are seasons of blessedness; for the "good" there are peace and spiritual indulgence; and there is but slow awakening to the divine truth that the very best good one can do on earth has its admixture of evil, and is infinitely removed from the perfect.

Amongst liberal-minded Christians, and nearly all shades of Spiritualists, it is assumed that the spirit-world is inherently and essentially one of progress. Extrinsicly progress may be predicated of it; but in the last analysis, it is only a register of what is accomplished for the soul on earth. Progress is possible only under antithetical conditions. Escape from temptation of so-called evil is not conquest over it; and therefore is not progress. The race, or some important segment of it, is frequently returned to a passed position, i. e., passed historically, but not morally—because by some hocus-pocus of laws of other makeshifts it sought to escape paying the cost of self-conquest. And what is true with respect to the race applies both in principle and mode to its individual components in their ultimate or soul relation.

Excepting its Christs, its Avatars or Messiahs, expressions of souls are synchronous with race expressions. If a race dodges a moral issue it is because its components dodge it. And even as the race finally must face the issue, so must individual expressions of soul. We naturally speak of "advanced souls"—meaning advanced in earthly expression. When a William Lloyd Garrison stands an immovable verity in the midst of a time-serving generation, it means in the light of these teachings that the soul that animates and expresses itself through this particular organism is in a certain direction in advance of most of its fellows by reason of conquests in previous embodiments. Whatever its limitations of expression, they are not in that direction; in that direction is fulfillment—completion of expression. Nevertheless, if the self-sacrificing friend of the slave has not charity for the

condition of the slave master, the state of the master may in the synthesis of expressions be above that of the friend of the slave.

Gold is an earth product. Refine it as you may, you can not add a scintilla to the quantity by any process of treatment. If you want more gold you must seek it in the bowels of the earth. So are all stimuli to moral reactions earth products. Refine the resultant as you may in spirit state, no *essential* additions are possible there. You may work it over into infinite forms of beauty, but the quantity remains constant. In this matter-state, the soul often fails to inform an expression with its gracious attributes. But the expression in its subsequent spirit state is utterly defenseless against the intrusion of the higher light; and to the extent that experience—i. e. matter for re-activity—has been provided by any given embodiment, it is wrought in the spirit to a white heat state of repentance. But repentance is not progress—merely a spiritual impetus to a reactive embodiment. Progress connotes human, or time and sense relations. To identify repentance with progress carries with it the implication of a return to a condition of fall for mastery. If conquest ensues there is progress, vital and essential; if, however, another failure results, nothing essential has been gained: and there is return to spirit for a new, and, let us hope, a greater impetus. If, therefore, we insist in resting the ego in repentance in the realm of spirit—and deny it the means of return (as urgent background) to the trial ground of its Soul attributes—nothing is clearer than that we doom it to an eternal career of vacuity.

What I am trying to make clear is that (and how) the totality of personal or phenomenal existence arises out of a conflict between two diametrically opposed forces—between moral force and matter force—and that progress is the measure of conquest of the one over the other. And if this be so, it follows that progress comes to an end the moment the moral force is released from conflict. If, therefore, we postulate essential progress for spirit in another world order, our contention demands that we endow that order with antagonisms similar to those present in this world's matter order: and this is virtually what most Spiritualists do—not, however, because they see a logical necessity for it, but solely for the reason that such a view harmonizes with their unspiritualized concepts.

If existence in spirit be but a prolongation of earth temptations and experiences, with consequent reactions to repentance,

then I am prepared to admit that the theory of "embodiments" is a plain gratuity. If, however, the other-world order is a release from the conditions of this matter-order, then I maintain that "Embodiments" is the only way in which morally progressive connotations can be fulfilled. The vital logic of "Embodiments" is that all possessions must be won. If, therefore, any expression of soul, either as man or spirit, determines to win the soul for itself—and all must do this, sooner or later—it must bring works meet for repentance. Therefore, not until every possible means to expression is exhausted will the soul give rest to its expressions: by absorption. Note a dual process here: Soul absorbs its expressions, because the expressions have absorbed the Soul. The union is thus ideally perfect. The Neo-Platonists sought absorption by contemplation—a mystical illusion. In the theory of "Embodiments" it is shown that absorption is by conquest—not a passive, but an active *at-one-ment*.

To speak of spiritual potentialities is to speak in terms of matter. Spirit is a synonym for actuality. Spirit is not *dormant* in me. It will not *awake* in me. *I must awake to it*. I cannot possess it. It must possess me. The less cannot include the greater. The true Christian is "born again." He becomes a partaker with Christ. The Christ spirit (our own higher self, which dwells forever in the sphere of Christ) ever awaits us, beckons us, and some day will possess us. "Seek, and ye shall find; knock, and it shall be opened unto you."

And now let us endeavor to realize how it comes about in Being, that, as a process of *exclusion*, personality (with complete egoistic implications) is separated from individuality; and how, as a mode of inclusion, personality is returned to individuality: with the result of giving to the whole a new aspect.

First, let us lay firm hold on the idea that self-consciousness in any state is confined strictly to its peculiar limitations—and that a cognition by any form of *self*-consciousness of some other *self*, either higher or lower, is impossible to it. All states of feeling and perception are clearly by themselves. Happiness and misery as actual states (not memories) rigidly exclude each other. Therefore, what the soul receives for its own in conjunction with spirit (its impulsion or expression) is never what the spirit *per se* experiences or perceives: or, it is clear, there could be no such phenomenon as spirit; and, again, what spirit in conjunction with a human embodiment perceives or feels is never in

terms of the embodiment *per se*, under its peculiar limitations, or spirit and man would be reduced to a single aspect or term of self-consciousness. An illustration will, I trust, make this metaphysical reasoning somewhat clearer.

A woman, let us say, has lived a prudent, or, what the world calls, a stainless life. Translated to the sphere of spirit, there is for a time complete satisfaction with her condition. Stage by stage the ego enlarges its perceptions by inclusion or participation with that which constituted, while on earth, her spirit background or higher self—i. e., the re-active resultants of former embodiments. Finally this inclusion terminates—the spirit has, so to speak, come to the end of its progressive tether. When this point is reached, and not before, is complete introspection possible. Every scintilla of spiritual possession is now known to—or, rather comprehended under—the self-awareness of the latest embodiment. The inclusion being now complete, the spirit stands at last wholly disillusioned in the light of its Higher Self. And what is it that in the light of the soul is now revealed? Why this, that perchance there was lack of blessed charity for the frailties of others in the earth life—that the prudent, virtuous, stainless embodiment had kept itself discreetly apart from the unfortunate. Nay, more, had perchance bitterly condemned all failings that were not in likeness of its own besetting sins. There had been no throb of womanly pity, no saving love for the sisterhood of wretchedness. Oh! this cankering void in the spirit! How the light divine beats into it! How can it be filled? The whole of self is now concentrated upon this one damned spot. No doubt, under different circumstances, other shortcomings in plenty would be revealed. But, as matters stand, a single form of introspection is dominant, because, under the position of things, this is brought into clearest relief.

And this brings us to the beginning of another soul impulsion, wrought in consonance with the desire of the spirit for an opportunity to ease its overburdened conscience. All the elements and processes that go to make up this wondrous prologue to another human drama, or perchance tragedy, advance in natural and rhythmic harmony to a perfect issue under angelic ministration and guidance. Deeper and ever more intense and absorbing is the concentration of the ego upon the cankerous void—in itself a process of the very essence of involution. And as the involvement goes forward, is the spirit aware that a web for its relief is silently weaving, to be filled very shortly by the woof of another

embodiment? Certainly not in the objective way in which we must needs speak of it. The ego in travail of conscience is and remains spirit, and so cannot differentiate its own subjective aspect to lesser or lower limitations or determinations. In other words, the subjective cannot objectify its own subjectivity in terms of an ego otherwise conditioned. It remains spirit, and as such its purview is limited to a consciousness of an overpowering desire to express the beatitude of charity; and this, it is aware, it can do only through an expression of a life which under human conditions is a fit object for commiseration—a thing to be pitilessly scourged. And through a subtle alchemy of Being—in which personality is forever differentiating from individuality, only to be again reabsorbed when laden with spoils of experience to moral reaction—this introspection resolves itself into a reality. Steadily, through travail of conscience and self-abasement, the spirit weaves the web of desire for atonement.

Then, by favor of a human birth, its lines are crossed by the woof of another self-consciousness or personality—a most interesting phenomenon in the sphere of subjective metamorphosis. Now let us keep clearly in mind that we are observing two entirely distinct sets of egoistic connotations—the one limited by and adapted to the phenomena of time, space and the senses, the other maintaining self-consciousness in a purely subjective or qualitative state. By reason of its inherited traits (through a mode of adaptation, on lines of least resistance, but chiefly because of its soul impulse and spirit urgings), the new embodiment gives early signs of a marked determination. It is forward, wayward, indifferent to opinion, untrammelled in speech and action, and in the earliest dawn of womanhood is impelled to and enters with abandon on a life of shame.

Happily, as a rule, such expressions are short-lived. Soon it enters the spirit bearing a priceless treasure beneath its scarlet-hued exterior. This being, whom all the world visited with scorn, reviled and despised, under spiritual lights may be seen to have harmed only herself; and injury to self is in the divine order but as a garment that falls quickly away, mayhap revealing a loving, compassionate nature. Such a spirit would fain do penance for its misdeeds, but finds it difficult to maintain the role of penitent. In its earth-life there were no concealments, no hypocrisies, no pretensions, no oppressions, no consuming ambitions for place or power; in short, no deceptive gildings or veneerings of any sort. It was a life that settled its accounts as

it went along. Nay, the measure of contumely it received may have exceeded far the quantum of its social sins; and happy the spirit that enters the sphere of moral realities with the world of moral pretensions in debt to it; for as soon as may be it will give impulse to an expression of divine mercy and love.

Before translation (in the case under consideration) there was a trinity represented by Soul, spirit and woman. After translation the trinity is represented by Soul and two forms of spirit; one in likeness of its earth-self, the other arrived at pure subjectivity, and unaware (in an objective sense) that aught is moving to its relief. But, happily, the inner order is not as the outer; and every true aspiration finds its answer, though the way be never so mysterious. In many human lives magical results are wrought by hidden processes, which we are pleased to call inner or automatic—though the “new psychology” has glimmerings of *sub-conscious* states, which it is courageously bringing to the fore. And even as our *sub-conscious* states are hidden from our self-conscious ones on earth (albeit seemingly revealed to the experimental psychologist in the domain of hypnotism), so are these states, these lower and higher selves, hidden from each other in spirit, though quite obvious to attendant soul guardians. All our *possibilities* are in some state *actualities*. In the moral universe, all possessions must needs be won. The prize is ever our *Higher Self*. That which in the spirit state (in the case we are observing) can take only the form of longing or desire, in the earth state has been achieved; and so now the outcast personality is silently moving inward to the relief of the spirit expression that stands self-condemned for lack of charity. And one day (using a time metaphor) this happens: The older spirit expression no longer typifies desire, but, by absorption of the latest embodiment, is informed with the beatitudes of peace and love and charity. That which has last been won as soul expression is now the dominant possession in spirit, and as such seeks expression for its divine compassion. And, accordingly, there may ensue an embodiment very different from either the prudent or the outcast, but one of which these two in a reactive spiritual alchemy make a perfect union—a woman above temptation, whose love goes out to all the world, and in whom every outcast finds an angel of compassionate helpfulness.

Our accredited pilots in sore straits, these days, to steer their dogmatic barks with safety between the Scylla of “predes-

tinuation" and the Charybdis of a theological "free will"—now that the once so trusted charts are sadly discredited—for the most part dodge so dubious an issue, and as best they may beat their way around it. That men, in exceptional cases, are "born again"—made quite other or "over" by some occult influence—may not be denied. Yet, if it be by direct divine intervention, why, it is surely open to ask, are not all "saved" in the same manner? Obviously, we must here admit the operation of some kind of spiritual process or law, with culminating "psychological moments": and for these (frequently so epochal in their effects) we must surely assume that there has been in some manner an inner preparation—in some form a leading-up to,—or we are forced to make confession.

It is with the purpose of bringing the problem of so-called evil uncompromisingly to the fore—of making it, in a way, the crucial test of our theory—that so "flagrant" an example as the above has been chosen to illustrate the karmatic law of "Embodiments." Except we are permitted to refer the moral coloring of our lives to some form of antecedent egoistic imperative: are enabled to so envision human existence, that all so-called evil shall take the form of stepping-stones to so-called good—the two principles standing over against each other as do the negative and positive poles in the sphere of physical dynamics—there can be no rational answer to the question why there is this appearance of evil in the world, that our lives are either the shuttlecock of an irresponsible caprice, or the subjects (be it for weal or for woe) of an appalling discrimination.

We are so accustomed to associate human personality with the material form, that it is difficult to conceive a process of complete mergence of successive personalities into a single unit of consciousness, and especially if it is to be achieved without the loss of identity to any of the component personalities. Happily, science has of late gone far to aid us in realizing how such mental mergence of distinct personalities without the smallest loss of self-identity may take place, by showing beyond the cavil of the most skeptical that it is possible to associate and merge wholly discrete personalities even in our present materially conditioned state—and if such mergence can be brought about in this matter-order, it is surely no great tax on our credulity to credit a similar process to an order presumably far more *intime*.

A classic instance in point is the remarkable case of the Rev.

Thomas Hanna, of Plantsville, Connecticut, who suffered complete loss of self-identity through an accident. He had to begin *de novo*, even as a little child, with the alphabet, and accordingly an entirely distinct mental personality was evolved. About the time the new ego had mastered the rudiments of an education, through the agency of hypnotism the original personality was brought back into residence, so to speak, and after that the two distinct egos for a considerable period alternated in their possession of the organism—now one being “at home” for a day or a week, then the other, and neither in any manner having the slightest knowledge of the other, except as they were told—and yet, through hypnotic treatment the two were finally completely merged, so that now the once so sorely afflicted gentleman is fully aware of what happened in both states—the two constituting a single integral of experience. The case of Miss Beauchamp, presented so interestingly at length by Dr. Morton Prince, of Boston, is even more remarkable, for in this instance no less than half a dozen distinct personalities were merged into a single, continuous, all-embracing unit of consciousness, while other cases equally startling and to the point are reported by French and German psychologists.

Not so long ago any purported revelations of another-world order, especially if based upon the postulates of pre-existence and successive embodiments, were deemed so fanciful as to be altogether unworthy sober-minded folks' consideration; but the revelations in late years by what may be called the school of hypno-psychologists in the line of multiple personality, right in our commonplace midst, are so extraordinary, that for sheer *a priori* incredibility they put the most *bizarre* implications of a plurality of existences in an ordered series completely out of countenance. If it be asked at what stage of a spirit's existence absorption of the lesser into the larger identity takes place, it may be answered that no mergence is in its nature possible so long as the latest embodiment is troubled with any notions of “form”—is in any manner earth-bound—has still psychological needs to differentiate itself in terms imported from the realm of time and space conceptions—is still in any manner in durance to the fetters which matter has fastened upon it, and by means of which it achieved the peculiar selfhood that distinguishes it from all other selves. When, however, mergence finally does take place, it is to ends always of a larger and more inclusive self-identity, and this consummation must be in unconditioned like-

ness of whatever egoistic unit it is made an integral. In fine, in the world of spirit there are no incongruous mixtures in the realm of personality, and we move into higher inclusions only as fast as we achieve them by formal exclusions—i. e., by riddance of our stock of formal notions about ourselves—but whatever happens, the latest accession becomes ever the dominant aspect of the whole, to which all that has gone before is adjusted.

“Soulism” grounds existence in inexpugnable self-consciousness. It likewise makes clear the conditions under which discrete forms of self-consciousness are achieved; and why they are achieved. And together these postulates lead to a startling implication, utterly repugnant to our most cherished sentiments. Every beatitude wears for our coward ego a hideous mask. Almost every spiritual gain we count a human loss—because of the cost—until some higher light dawns on us. So long as human existence, and subsequent spirit existence, are conceived in terms of *form* only, the mind rests easy in its conclusions. But the moment we contemplate existence under purely psychological connotations, we stand aghast at the implications that confront us—until happily, in the light of these teachings, all our black misgivings resolve themselves into spiritual joys and fruitions.

In the last analysis, all consciousness must have a basis of *self-consciousness*. Self-consciousness does not primarily emerge from consciousness, but the reverse is true. Expressions of consciousness achieve self-consciousness because that is their primal state.

The new born babe has consciousness, but as yet no *self-consciousness*. It dies. Is there now a physical life less? Obviously, yes. Is there also a mental life less? *No*: for there was no mental life to lose. Is there a spirit life more or less? Intransigently, *No*. If there resulted no *self-consciousness* before death, how is it to be awakened after death? Under what connotations, what terms, is it to realize itself? Is there to be growth of body, and then growth of mind, the same as on earth? The mother heart answers fervently, “Yes.” But what does the psychologist say? Hitherto he has studiously begged the question. But he cannot continue doing so forever. To still-born babes little thought is given. Few parents expect to meet a spirit resultant of a five or six months’ foetus in another sphere. But the babe that has once opened its eyes in the external world (even though only for a moment) is by reason of its formal birth

into external existence supposed to be endowed with selfhood and immortal continuity. Yet an ego must exist by virtue of its egoism, i. e., *self-awareness*. If a human expression has not self-awareness, and is nevertheless to be considered as existing, we are compelled to the conclusion that it exists by reason of some higher or inclusive egoism, and, under the terms and conditions of that other. Therefore, since the infant has no *self-consciousness* expressive of the infantile state, its existence in consciousness must be referred to some form of self-consciousness by reason of which it emerged in the realm of consciousness. And, inasmuch as all lower selves are continually and inevitably merged in higher selves—as the infant realizes itself (and thereby loses itself) in the boy, and the boy in the man, and the man in spirit, and spirit in angel, and angel in arch-angel and so on *ad infinitum*—what matters it when the mergence takes place. We imagine we give identity to an infant when we give it a name. But names are hardly spiritual verities, and it is with verities only that we deal when we bring spirit under consideration.

There is no escape from the doctrines of “Pre-Existence” and “Embodiments” when once we face the mystery of life with resolution, *and would save it for Immortality*. And when fully realized, who would escape from it if he could? Man holds tenaciously to his intellectual moorings until the force of circumstances sets him adrift. Would he make port again, he must study his bearings, and give heed to the lights that tell of harborings beyond. Dare we trust these lights? Our coward hearts misgive us. The Christian seeks (and often finds) refuge in Christ. But Christ is the most inexorable of guides to safety, for he tells us that we must utterly lose ourselves before we can truly find ourselves. Indeed, if we would be saved by him, we must give up the world.

There is an almost universal feeling among the thoughtful that our civilization is facing a moral crisis. The old order dominated by the letter is passing into *daemmerung*, while the dawn of the new, informed by the spirit, is not yet sufficiently advanced for definitive readings, and least of all is it given to objective science to interpret the new signs, for what wots it of the Soul and its irresistible moral compulsions? Some things, however, are made clear and more are made hopeful for us, when we consider race development in the light of these teachings: that when a

specific work is to be accomplished on earth—when, let us say, there is to be a renaissance in art, a great wrong to be righted, a mighty social reformation to be wrought, a new order of government to be established, but, most important of all, when there is ground to be broken for a new religious dispensation—there then ensues an embodiment of souls specially prepared by previous incarnations; and however widely separated in space, there is a subtle recognition of kinship among all the parts, and there is work to a common end, by however different means, because all these lives express a common impulse from the realm of soul—and it is thus great movements are born and invisibly upheld.

These teachings are without a suggestion of sentimentality—promise no paradisiacal sanctuary from the conscience penalties of conscious wrong-doing through vicarious suffering or confession of faith. Their compass is the illimitable universe. Astronomers have mapped something like two million suns, each the center of a planetary system. It is from implications so inclusive that this philosophy asks man to consider his little span of earth life; and, even while it relegates him among egoistic infinitesimals it makes him one with infinitude.

Shall I tell you the secret of the true scholar? It is this: Every man I meet is my master in some point and in that I learn of him.

—Emerson.

Plato entertained some of his friends at a dinner, and had in the chamber a bed or couch, neatly and costly furnished, Diogenes came in and got upon the bed, and trampled it, saying: "I trample upon the pride of Plato." Plato mildly answered: "But with greater pride."

—Bacon's Essays.

THE LODGE ODOR.

By X.

ACCORDING to the ancient Science of Correspondence, the odors in nature can be classified after the same manner as colors, sounds and other vibrating forces.

Each shade of odor or perfume is connected with a certain hierarchy in the universe, and is a special radiation of the life principle in the organism from which the odor emanates. In mystic and religious ceremonies, choosing the right incense is an important aid in strengthening the connection between those who take part in the ceremony and in attuning them to the radiating force expressed through speech, song, or the subject of meditation. If a wrong incense is often used in a harmonious circle of devotees, or even if the right incense is used where friction and inharmonious feelings prevail or are dormant, disastrous results are sure to follow, attended by disease, ill-feeling, or the disruption of the body of friends. Many inexplicable illnesses and disturbances result from the use of a wrong perfume by sensitive persons. Those who devote themselves to the training of inner faculties should pay attention to these facts and use their discrimination in the choice of incense and perfume, when persons who have come in contact with initiates or masters, whether on the outer or inner plane, know that their presence is often accompanied by a strong and agreeable odor of a special character, which is sometimes called the "lodge odor." The presence of this odor indicates a direct connection with some member of a lodge and is generally a sort of testimony of the source of communication.

On April 15th, 1901, in the city of E., I attended a meeting of the inner section of the school of which I was a member. This was the memorable night when I first experienced the lodge odor radiating from all parts of my body. The presence of the lodge odor at these meetings was noticed quite frequently, and, from the incidents in my own life, I have reason to believe that the odor in question was that of the lodge.

My acquaintance with N. L. was quite recent, but a firm friendship had sprung up from the day of our first meeting. On the date above mentioned, N. L., while passing through E., was invited to attend the meeting of our section, and some hours before the time appointed I called at the hotel of my friend.

After an interesting conversation, we left the hotel and started for the street car which ran to K street, where the headquarters was situated.

We had left the hotel but a few moments when we were surrounded by an atmosphere of exquisite odor which seemed to grow out of the clear and pure air. We gazed at each other inquiringly. "Where is the odor coming from?" I asked. "I do not know," my friend replied, "but my whole person is enveloped in it." "So is mine," I said, "just smell it from my finger-tips."

We stopped in the street a few minutes to look about us for the source of the odor; but it continued to emanate from our bodies in increasing strength, and from the finger-tips especially. The odorific force seemed to flow in streams.

"It is from the lodge," I said; "I have often noticed this odor when E. R. was under direction of the master." "What do you think it means?" my friend asked. "I suppose that we shall have some work to do in the service of the brotherhood, and that this is a preliminary indication that we shall work together." "I believe you are right, for I was so impressed on the day of our first meeting. We will see what the future will develop."

We now entered the trolley car and took seats on that side which was empty; the car was half filled with passengers. For a full quarter of an hour the odor seemed to increase in strength. It filled the car with an exquisitely delicate odor, but it was so pronounced that we scarcely dared look at the passengers lest an inquiring glance should give place to some remark. It was a relief to us when the car stopped at the corner of K street.

Arriving at headquarters we saluted our friends, some of whom noticed the odor and seemed puzzled, but we did not offer any explanation. For nearly two hours the fragrance remained, then it gradually faded away.

When the meeting was adjourned my friend and I bade our comrades good night. We walked in silence together and pondered over the significance of the strange event until we reached the hotel, where I bade my friend farewell and continued my walk home.

Years have passed and my friend is occupied in a different field from that in which I am working. But I often wonder when we shall be brought together to begin that work which I conceive to be ours.

Mr. Editor:

I had written down this little sketch, doubtful if I should publish it, or how I should end it, when I noticed a certain article in your magazine for May on the life of Helena Petrovna Blavatsky. Though I am not a member of the society in which you are interested, I highly respect it. Perhaps it will interest you that I know a little about the entity who lived in the body of the one who was sometimes called by her friends, "poor old H. P. B.," and as she was concerned in the incident I have related, I may as well finish it up and send it to you.

I did not have the pleasure of meeting Madam Blavatsky when she lived (at least not under her or my present name), but I have had a few intimate experiences with a certain female adept, known to some under the name of "Upasika." To me, H. P. B. is more Upasika than H. P. B., although the two were identical during many years. She is still as active as ever and is endeavoring to correct some mistakes made by members as well as those of her own, and also to bring about a new combination of lodge forces.

On a certain night in the spring of 1906, when I resided in what "Upasika" called "one of her many little homes," she appeared to me and we had a good, long conversation.

"My dear boy," said she, "do you remember that night, in the city of E., when you left the hotel S., accompanied by N. L. and became aware that the lodge odor was with you? It was I who produced that phenomenon, by the order of him under whose direction we all work." Like a flash, many things were made clear to me, and Upasika has given me much valuable information.

It has been interesting to hear of the different speculations indulged in as to whether the entity who was dressed in the body of Madam Blavatsky was really a man or a woman, and if she had incarnated again.

Mr. Editor, there never was a soul who possessed more real womanly qualities than Upasika. On the plane behind the physical, she is a beautiful, dark woman of youthful appearance, and by many is called "the great mother." She is one of the few

female initiates, who has passed some of the higher initiations—through long trials and hard work. She was “sent out” from India to Russia. She is the female ray of one of the master-souls who are active in the world, and known to some as nirmanakayas.

In his article, Dr. Franz Hartmann says: “*Requiescat in pace.*” Let me add: *Vivat in pace.*

“As I rode through the Schwarzwald, I said to myself: That little fire which glows star-like across the dark-growing (nachtende), moor, where the sooty smith bends over his anvil, and thou hopest to replace thy lost horse-shoe,—is it a detached, separated speck, cut-off from the whole Universe; or indissolubly joined to the whole? Thou fool, that smithy-fire was (primarily) kindled at the Sun; is fed by air that circulates from before Noah’s Deluge, from beyond the Dog-star; therein, with Iron Force, and Coal Force, and the far stranger Force of Man, are cunning affinities and battles and victories of Force brought about; it is a little ganglion, or nervous centre, in the great vital system of Immensity. Call it, if thou wilt, an unconscious Altar, kindled on the bosom of the All; whose iron sacrifice, whose iron smoke and influence reach quite through the All: whose dingy Priest, not by word, yet by brain and sinew, preaches forth the mystery of Force; nay preaches forth (exoterically enough) one little textlet from the Gospel of Freedom, the Gospel of Man’s Force, commanding, and one day to be all-commanding. Detached, separated, I say there is no such separation: nothing hitherto was ever stranded, cast aside; but all, were it only a withered leaf, works together with all; is borne forward on the bottomless, shoreless flood of Action, and lives through perpetual metamorphoses. The withered leaf is not dead and lost, there are Forces in it and around it, though working in inverse order; else how could it rot? Despise not the rag from which man makes Paper, or the litter from which the Earth makes Corn. Rightly viewed, no meanest object is insignificant; all objects are as windows, through which the philosophic eye looks into Infinitude itself.”

—Diogenes Teufelsdröckh in Thomas Carlyle’s *Sartor Resartus*.

THE SEPPER HA-ZOHAR;

OR

THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references, and expository remarks.

BY NURHO DE MANHAR.

SECTION I. GENESIS. (CREATION.)

Continued.

“**B**RASHITH.” “In the beginning” was En Soph, the Divine, the self-existent infinite Being, without likeness or reflection, the incomprehensible, the unknowable One, the blessed and only Potentate, the King of Kings and Lord of Lords, who only hath immortality, dwelling in Light which no man can approach unto, whom no man hath seen or can see, before whom the great archangel with face beneath his wings, bends in lowly reverence and adoration, crying, “Holy! Holy! Holy! who art and was and evermore shall be.”

Time had begun. Its great pendulum, whose beats are the ages, commenced to vibrate. The era of creation or manifestation had at last arrived. The nekuda reshima, primal point or nucleus, appeared. From it emanated and expanded the primary substance, the illimitable phosphorescent ether, of the nature of light, formless, colorless, being neither black nor green nor red. In it, latent yet potentially as in a mighty womb, lay the myriad prototypes and numberless forms of all created things as yet indiscernible, indistinguishable. By the secret and silent action of the divine will, from this primal luminous point radiated forth the vital life-giving spark which, pervading and operating in the great etheric ocean of forms, became the soul of the universe, the fount and origin of all mundane life and motion and terrestrial existence, and in its nature and essence and secret operation remains ineffable, incomprehensible and indefinable. It has been conceived of as the divine Logos, the Word, and called Brashith, for the same was in the beginning with God.

(All things were made by him, and without him was not anything made that was made. In him was life, and the life became the light of man.)

"They that understand (the secret doctrine) shall shine as the brightness of the firmament; and they who turn or lead many into the right path (of knowledge) as the stars forever and ever." (Dan. xii. 3.) The word *zohar* (brightness) designates that *nekuda reshima*, the central ray or point of light which was the primal manifestation of the Divine, *En Soph*. From it proceeded vibrations which made luminous the illimitable ether, from which was formed the universe that became the glorious temple or palace of the great Unknown. It was in a manner the holy seed or germ that gave origin and birth to the world, and is occultly referred to in the words: "The holy seed shall be the substance thereof." (Is. vi. 13.) Its analogue in nature is the silkworm which, unseen and in secret, elaborates and prepares a product that ultimately constitutes the material of the monarch's purple robe of splendor. Furthermore, for the manifestation of the glory of the divine Unknown to humanity, making use of verbal terms and letters, it has built for it the name *alhim*, or lord, as evidenced in the mystic sense of *brashith bara alhim*. "In the beginning, *alhim* created"; or, as it should be rendered by *rushith*, that is the primal *zohar*, the origin of all words, "God created *alhim*." The use of the word *bara* (created) need not excite surprise, for it occurs again in the words: "And he created *alhim*, the man, in his image." (Gen. i. 27.) This *zohar*, then, denotes the mysterious One called *brashith* because the beginning of all things. In answer to the desire of Moses to know the name of the divine Being, it was given *AH IH ASHR AH IH*, "I am that or who I am." The sacred name *AH IH* is as a two-sided figure, whilst the name *alhim* is as a crown; and *asher* formed of the same letters as the word *rash* (head or crown) is a synonym of *alhim* and proceeds or comes forth from *brashith*. Whilst the primal *zohar* or divine ray of life was quiescent and unmanifested it was impossible for it to become known by any word or term whatsoever. But after operating in the boundless ether, the receptacle of all forms and prototypes of created things in the universe that was to be, then *asher*, representing the divine essence, took upon itself the form of a head or crown (*rash*) between the two *AH IH*'s of the divine appellation, *AH IH asher AH IH*. Observe now, that the word *brashith* is composed of *rash* (crown), synonym of *asher*, and *beth* (house

or palace). Hence the occult signification or rendering of the words "Brashith bara Alhim" is this: When rash the divine germ from which emanated and expanded the boundless ether appeared, and this ether became differentiated into form and color giving rise to the universe or palace of the great king, then was created alhim the great secret fructifying principle of nature, which was and is as a point that gives rise to lines which produce surfaces, or as the letter yod I, whence proceed all the other letters of the alphabet.

Again, from another aspect, when zohar the primal luminous point or ray gave rise to the emanating ether, it took upon itself the form of the vowels holem (') shurek (·) and hirek (.) which are different dispositions of the one and same elementary point in their esoteric meaning.

When the primal vibration of the divine word took place it produced and impressed a wavelike motion throughout the boundless ether in which were contained all the sounds of the alphabet from A to Th. This operation and effect is symbolized by the union of these two letters forming the word ath as it is found written ath ha-shamayim (the heavens). Thus: Brashith bara Alhim ath hashamayim signify: He, the unknown mysterious One, created alhim the fructifying and generative principle of the heavens, one in origin but dual in operation. Hence it is seen that the divine word and essence designated by the word asher is found between the fecundative and generative principles, both of which are symbolized by the same name AHIH in the divine appellation AHIH asher AHIH.

The Zohar (brightness) also denotes the generative essence and includes all the letters taken as types and forms of creatures and things in its operation. Such also is the signification of the verse: "Jehovah, our God is one Jehovah" (Deut. vi. 4), containing three names expressive of the three gradations of the divine essence, as exhibited in the three first words of Genesis. "Brashith bara Alhim ath hashamayim." Brashith specifies the mysterious divine Being; bara, the mystery of creation; alhim, the mystery of preservation; ath hashamayim, the fructifying and generative principles considered as one. If to the word ath be added h from the following word hashamayim (heavens) we get the pronominal term athah (thou)—Alhim, the divine Being to which the scripture alludes. "Thou (Athah) givest life to all creatures." (Nehem. ix. 6). In this deeply mysterious ath, therefore, is comprehended the divine essence in its fructifying

and generative form, and Alhim the point of union between them; and it may thus be regarded as a mystic analogue, though dimly and obscurely, of that majestic unknown Being that operated in the creation and production of the illimitable universe, whose goodness and beneficence are manifested in the preservation of the world with its myriads of creatures, who in their fructifying and generative powers and functions are finite replica of Himself, the "I am that I am." In concluding these remarks on this first verse in Genesis, observe that brashith (in the beginning) is equivalent to bra-shith (he created six) and refers to the scriptural words: "From one side of the heaven to the other," that is, to the six directions of space (north, south, east, west, above, and below), all converging to the three points representing the divine essence, which are one and the same, the mystery of which is included and hidden in the divine name composed of forty-two letters.

"They that are wise shall shine," i. e., those who are initiated into the secret doctrine. They are like the notes and accents in music by which musicians and singers are guided and led in their playing and chanting, as troops that follow their leader and chief. The consonants and vowels are the chief elements in the formation of words, but the wise alone by their understanding give life and meaning to them. "Those who turn many into the right way (of knowledge) shall shine as the stars forever and ever." By the word stars is meant the signs of punctuation used to separate the parts of a sentence and render the words intelligible, and thus are teachers and students of the secret doctrine, who, by their intellectual and spiritual enlightenment and knowledge of esoteric science, cause earth's ofttimes weary wandering and belated pilgrims to find the true path of light that leads them to the higher and diviner life. Happy are they engaged in the work of guiding others into the right way! Around them is a halo which the prophet Ezekiel beheld in vision encircling the heads of cherubim, the brightness and refulgence of which shall never become faded or dimmed but endure forever.

"And the earth was tohu and bohu" (Gen. i. 2), that is, without form and void. The word "was" relating to the past, is here used to indicate the primeval state of the earth at the time of its creation. The water covering the earth was cold as snow and impregnated and contaminated with mud and debris which by the action of a strong fire congested and hardened and

the space or place it occupied in becoming separated from the water was called Tohu, or the place of waste and dregs, and corresponded to the evil demons that made it their abode. Bohu, on the contrary, was that part or portion of the earth that became purified. If it be asked: by the action of what power was this purification accomplished, the scripture answers: "Darkness was upon the face of the deep." The term darkness refers to the fire or light which, though of divine origin, existed like a nebulous dark cloud at the beginning of creation. "And the spirit of God proceeded from the lord of life and hovered or moved upon the face of the waters." (Gen. i. 2). After impregnating them with the breath of life, and causing them to become purified and fructified, then from out of the state of Tohu came forth a great and mighty wind that overthrew mountains and broke into pieces the rocks, similar in its effects to the sight beheld by the prophet Elijah, as it is written; "after the wind, an earthquake" (I. Kings xix. 2), that dispelled the darkness in which was the hidden and concealed fire that transformed the world from tohu into bohu, and from a state of chaos made it receptive of seeds and germs of life. This is expressed in the words; "and after the fire a still small voice" (I. Kings xix., 12).

Tohu was thus a state of chaos in which the world existed for ages after its first creation, enshrouded in darkness and immersed in water. By the action of fire, in its qualities of heat and flame, and the concomitant operation of the divine spirit, the constituent elements became differentiated and each imbued with energies and powers of attraction and cohesion, as also of repulsion, and thus prepared to be taken up and used in the elaboration of material forms and bodies in which pre-existing spiritual entities or beings might incarnate and manifest themselves in accordance with laws regulating and governing their birth, growth and development. This preparatory and progressive stage in the world's physical history was what is termed bohu, a state of darkness which was at the same time an allotropic form of the divine light that in its infinite modes of energy and operation pervaded the vast expanse, making it pregnant with the germs of life that eventually came forth out of the earth's mighty womb and began their ascent on the spiral curve of evolutionary existence; until, after aeons of upward struggle and ceaseless endeavor, they attained their destiny, becoming children of Light, assimilated in the grandeur of their expanded faculties of mind and heart with the great Father of Light, the

Holy One (blessed be He), whose love and beneficence to all his creatures are as great as his power, and who knows neither measure nor end.

"And the spirit of God moved upon the face of the waters"; and then went forth the fiat of the divine word: "Let there be light and light was" (Gen. i. 3), light radiant and glittering with a thousand different colors and rays, fringing and embellishing all objects with a halo and sheen of beauty and splendor, entering into and informing each atom and evoking its latent life and energy and exciting it to the display and exercise of its inherent properties and functions in the great economy of nature.

In all the various phases of development from *tohu* to *bohu*, through countless ages of silent, secret and ceaseless progression from lower to higher stages and states of being, the Divine has manifested itself under many and different aspects or characters corresponding to and symbolical of them. Thus, whilst the earth was in a state of chaos, it manifested itself as *Shaddai*, the Almighty; and when it passed from the state of *tohu* to *bohu*, as *Sabaoth*, or Hosts. When darkness disappeared, then became it known as *Alhim*. But not until the life-giving word was spoken, did it become known as *Jehovah*, the "I am that I am." This is wherefore the scripture states in the vision of *Elijah*: "*Jehovah* was not in the earthquake" (I. Kings xix. 2), but *Shaddai*. *Jehovah* was not in the fire (I. Kings, xix. 12), but was "*Sabaoth*." "After the fire a darkness made visible," it manifested as *Alhim*; then was heard the still small voice and the name *Jehovah* was complete, the four letters of which serve as symbols of the divine essence as the hands and feet represent the human frame.

Taking now the tetragrammaton or holy name, *AH IH*, manifested in these three aspects or forms of cosmic development, we find the divine appellation of twelve letters, *AH IH asher AH IH*, the name revealed to the prophet *Elijah*. "And God said: Let there be light and light was."

Proceed we now to investigate and acquaint ourselves with the hidden mysteries and teachings of the secret doctrine regarding creation which have just been outlined in a general manner. Hitherto we have dwelt upon the secret operation of *En Soph* or the unknown infinite and eternal Being in preparing the earth and impregnating its substance with a mysterious divine virtue or power which rendered it capable of becoming the medium for the enfoldment and manifestation of pre-existing

spiritual entities and beings. These effects achieved, there was needed the omnific, life-giving Logos or Word to originate and utter the symphonical vibration that should impart life and breath and motion to the universe. Then and not till then was it spoken; then and not till then the celestial and terrestrial worlds becoming bound and associated together by a reciprocal influence, a new and a living way was opened for the incarnation and exhibition of life upon the earth. This is why in the antecedent primal stages of development in the world's history the expression "God said," is not found in scripture. At first he willed, as the Arabic version gives it, and his will operated silently, slowly, yet surely and effectively. The primary substance of the earth being thus prepared, it was through the mysterious action of the Word that it became endowed with vital properties and attributes through the divine vibration imparted to it. This is what scripture affirms: "And God said," that is, Alhim manifested himself by and through the divine Logos; and thus by and through the Word, produced motion or vibration under the laws of which created matter, or substance, resolved itself into an infinitude of different forms.

"Let light be." Now the word *yehe* (be) is composed of three letters, IHI, yod being the first and third letter and H coming between them. The yod, or I, represents the male and the female principle. The full word is therefore a symbol of the divine Father and Mother, the final yod being the same as the first in order to show that all the three aspects or forms as stated, under which En Soph operated in the creation and production of the universe, were only the manifestations of one and the same divine Being. The first yod also designates the Father, the engenderer of light; the second letter H denotes the Logos; the third letter *yod*, the primal light. The divine aspects are further symbolized by the three vowel points, *holem* (') , *shurek* (·) and *hirek* (.) the Father, the Word and the Light. Before the manifestation of the Logos seven other letters were formed, but the primal light proceeding from the Father was too ethereal and empyreal to receive and become impressed with their forms and signatures. When, however, the state of *tohu* gave place to that of *bohu*, other seven letters were formed; but again, as matter was not sufficiently condensed, it could not retain them. At the manifestation of the creative Logos, eight others completing the letters of the alphabet were formed, which endured because by the action of the Logos, the barrier between the spiritual and

earthly was done away and they began to exercise a reciprocal influence on each other. This is the occult meaning of the words: "Let there be a firmament" and thus form a medium, a point of union between the higher and lower worlds. This taking place was the prelude to the appearance of life upon the earth.

"God saw the light that it was good" (Gen. i. 4), for then the universe became lighted up and pervaded throughout with the divine life which preserves it for the common weal and happiness of created and animated beings.

"And God called the light Day" (Gen. i. 5). Why is it written: "He called"? Because Alhim wished or willed an emanation distinct from the Logos, which should constitute the world-soul, the foundation root of universal life. This light emanation, the life of the world, is termed Day, representing and corresponding to the first AHIM in the divine appellation "I am that I am." "And the darkness he called Night." That is, He produced from out of the primal darkness a passive or reflected light like that of the moon and called it Night.

It was by the union of Day and Night, symbolizing light and darkness, the male and female principles, that the Logos or creative Word proceeded. This mystery is also symbolized by the vowel points (') (·) (·). When the creative and passive light blend and unite, that is, when the active male principle unites with the passive female principle, an equilibrium is established and procreation takes place. The union of these two lights or principles gives rise to a sense of pleasure and delight which has been personified as the goddess Venus, and is known and termed in the secret doctrine as "Musaph" (something additional, augmentation) without which life would not be worth living. This it was that caused all as yet unembodied spirits and holy souls to be filled with a joyous longing and desire for incarnation on the earth plane and thereby attain to higher states and stages of existence and thus approximate nearer to the great Being who in scripture is termed Jehovah, Zebaoth, the Lord of Hosts, God of all the countless myriads of created souls and Lord of all the earth. From what has just been said it will be perceived that the words Day and Night in scripture are symbols of the heavenly or divine lights from the synthesis of which creation, as it exists, has resulted.

"And God said let there be a firmament in the midst of the waters" (Gen. i. 6). In these words the scripture begins to unfold and display in detail the various processes in mundane crea-

tion which began by dividing the waters above from the waters below. Amongst the many antinomies of existence by which we are able to distinguish their nature and thus attain unto truth, the conception of right and left will best assist us in understanding and grasping the secret doctrine contained in these words, the right corresponding to light, goodness, harmony; the left, to darkness, evil, discord, from which has proceeded that state called Gehenna or Hell, a subject upon which Moses himself pondered and thought deeply and long in his studies on this part of Genesis. In the work of creation there was a differentiation of the divine essence resulting in two states of the primal substance, called light and darkness, connoted also by the terms right and left. When Alhim, the creative mean, or word, appeared and became a point of union between them, they began to blend harmoniously together and thus gave occasion for the appearance of vegetable and animated existences. Discord vanished and peace universally prevailed. This primal discord between the light and darkness, the right and left, may be illustrated by the quarrel and contention that arose between Korah, and his associates, and Aaron, the high priest. After his studies on the great problem of the origin of Gehenna, Moses thus reasoned to himself: I must adjust and harmonize this difference and discord between Korah and Aaron on the principle of reconciliation that prevailed and operated between light and darkness at the time of creation, that is, I must become a mediator between them. Finding, however, that the contention on the part of Korah was of a stubborn and inflexible character, he said truly: This opposition and difference between the two parties, Korah and Aaron, is altogether different from what prevailed between primeval light and darkness, and though willing to mediate and make peace and harmony between them, Korah and his company have rejected and refused my counsels and thus have instituted and made a Gehenna or Hell into which they must eventually fall. In refusing to accept and comply with the proposition of Moses, Korah demonstrated that his feud and dispute had not for its object the advancement of the divine glory. He thus became an apostate and renegade to the divine rule or principle of reconciliation, by which opposites blend and work harmoniously together. In this consisted the sin of Korah and his company, which caused Moses, though of great meekness of character, to be filled with wrath and anger, not because of their rejection of him as a mediator, but on account of their adverse opposition

and antagonism to the principles of reconciliation, the existence of which they failed to perceive or ignored as operating in the preservation of the world.

The following remarks are from an ancient occult work entitled *Liber Adami*, or, The Book of Adam. "When the passive light, termed in scripture 'darkness,' became blended and unified with the active light, there were myriads of spiritual beings or existences, part of whom were fully developed and ready for incarnation, the rest but imperfectly so. Believing that the light and darkness were antagonistic in nature and principle, there arose a division of opinion amongst them, some declaring themselves partisans of light, others its opponents and advocates of darkness. When the mediating Logos had blended light and darkness and thus symbolized the perfect unity of the divine essence, the advanced and enlightened amongst them embraced and received the fact, whilst those only partially developed remained obdurate in their ideas and opinions and thus by their contrariety and differences of thought and the contentions and quarrels that arose therefrom, Gehenna or Hell came into existence." This discord and dissension has found an entrance and reflection in the world and is distinguished by the object in view, whether it be actuated by desire for truth or motivated by selfishness and a hankering and craving to rule and dominate over others. Examples and instances of these two classes of individuals are found in the history of mankind. Of the first class, were the famed teacher Hillel (nasior president of the school of Jerusalem at the beginning of the Christian era) with his colleague Schammai. Their only object was the research of truth and the advancement of the divine glory, and though their disputes were very keen and sharp, yet friendship and good will always existed between them. Of the second class, an example has just been given in the case of Korah and his party in their contention with Aaron for supremacy, which resulted in their destruction and descent into Hell, the limbo and native place of dissension and discord.

We can now discern the reason why God made the firmament and separated the waters that were above from the waters that were beneath, that is, he caused a clear distinction to be made between those who, entertaining different views and opinions, were actuated by the desire for truth, and those whose object, through crass, self-willed ignorance, was the rejection of and antagonism towards it. In connection with Korah and his com-

pany, cut off or separated from the congregation of Israel, the same word, yabdel (separated), is used by Alhim in dividing the waters above and the waters beneath the firmament, as also by Moses when he spake: "Seemeth it to you a small thing that the God of Israel hath separated you from the congregation," etc., and further, "the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord."

Here the question may arise: If on the second day of creation the separation between light and darkness occurred, how was it that the quarrel arose with Levi the third tribe of the children of Israel? Should it not have been in connection with Simeon, the second tribe? The fact of the case is this: the tribe of Levi though reckoned the third, in the eye of Jacob, was accounted as second. The form of service called separation recited by the children of Israel at the close of the sabbath has for its object the separation of the spirit ruling during weeks days from the spirit that rules and presides over the sabbath day. When the sabbath closes, the wicked spirit is filled with the desire to acquire ascendancy over Israel, but as soon as it hears the recitation of the verse: "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea the work of our hands establish thou it" (Ps. xc. 17), it betakes itself to flight, and when with the sprig of myrtle and cup of wine in hand the word of "separation" is spoken, it hurries away and returns to Gehenna whence it came, its own place, where dwell Korah and his company as it is written: "They and the accomplices went down alive into the pit" (Num. xvi. 33). They were not, however, swallowed up until the congregation of Israel had separated itself from them, even as the descent into hell of the wicked and contentious angels occurs only after the repetition of the formula of separation at the close of the sabbath. There are two Gehennas; one above, where are the wicked and rebellious spirits; and the other, whither Korah descended and is the pattern of the former.

"Let there be a firmament in the midst of the waters" (Gen. i. 6). The word Alhim, God, is composed of two words AL-HIM, which signify God, water, or sea. This last word has the same letters as yamah, by which the scripture teaches that all division of opinion, symbolized by the term sea, is right and just when its object is the glory of the divine, as then AL becomes united to HIM. When, however, this is not so, AL remains separated and detached and yamah, or HIM, then symbolizes the great

ocean or abyss of darkness in which Hell is enshrouded and concealed. When the waters became separated, then Alhim interposed and became the point of union between them, and harmony prevailed and dissension ceased. The waters above the firmament, the male part; those below, the female. Those above were designated Alhim, and distinguished by the first H in the divine name IHVH; those below were called Adonai, and characterized by the second H. Although the mediation of Alhim took place on the second day, unity and harmony did not begin to prevail only on the third day when, as the scripture states: "God saw that it was good," which is not affirmed of either the first or second day of the work of creation. It was then the letter V entered in the divine name and took up its position between the two H's. This interposition and mediation of Alhim, between the waters above and those below the firmament, is further symbolized by the waters of the river Jordan when they became separated to allow of the passage of the children of Israel into the promised land. The waters flowing down to the place of passage formed into a heap, whilst those below flowed into the sea and the children of Israel passed over between them. In order to distinguish and emphasize the separation of the waters which, had not Alhim become mediator between them, would never have proved fruitful and brought forth abundantly the living creature, the scripture repeats five times the word *raqiang* (firmament).

Now the time essential for this correlative union was a period of five hundred years, during which the waters above and those below flowed unitedly by the tree of life, serving as a point of contact and junction, so that by their reciprocal action they might give rise to vegetable and animal life upon the earth plane. This union or blending together was thus necessary ere their proper distribution could take place, as it is recorded of David after gathering together food and provisions, he afterwards distributed them to all the congregation of Israel. It is also written: "That thou givest them, they gather" (Ps. civ. 28), and again, "She riseth also whilst it is night, and giveth meat to her household" (Prov. xxxi. 15).

THE CELESTIAL LANGUAGE.

BY RICHARD A. BEALE.

THE SCIENCE of prediction by the stars, called Astrology, is the celestial alphabet and is coeval with the history of man. According to Josephus, it was taught by Jehovah to Adam in the Garden of Eden, and Adam in turn communicated it to his descendants. Yet, of all sciences which have engaged the attention of the world, there is not one of which the real or assumed principles are less generally known in the present age than are those of Astrology.

The word astrology is derived from two Greek words *αστηρ*, which means a star and *λογος* signifying reason. The definition of the word astrology, a combination of the meanings of these two words, implies the logic of the stars or that which we reason from them. Astrology may be defined as that which is shown or imported by the stars—*κατα λογου* agreeably to reason—which must be founded on observed facts.

If the origin of the Greek term *αστηρ*, the star, be traced, it will be found to be formed of the two Hebrew words *ash*, "fire," the stars having been called originally the fires of Heaven, and *ter*, "to go round," because the stars were seen to go round the earth. Among the Hebrews the word for astrologer was *ash-phe*, "the mouth-piece of the stars," because he interpreted what the stars imported. Astrology treats of the language of the heavens, for the track of the stars seems to be the handwriting on the vast wall of space spelling out the decrees of destiny.

Ever since childhood we have realized that age is merely an equivalent for maturing effects caused by the mouldering of time. Experience has taught us that we cannot hide the foot-prints of Father Time, as the Indian warrior covers his track with leaves. Time's impress is so evident in the past and present that we must admit its power. Perhaps a recognition of the

power of time caused the ancients to keep records of the strides of time in the hope that there would come a period when, by comparison and the process of deduction, the chronological charts would reveal the mysteries of the character and destiny of man.

This is supposed by many to be the foundation of astrology, while its pretense is to open the seal to the Book of Revelations. A glance at its doctrines will show that the perpetual pageant of seasons teaches the astronomical relation between our own little planet, the earth, and its matrix, the universe. Now, as we are denizens of this planet, Terra, it is important that we should learn the vibratory law of the sun which controls all the planets of our solar system, because it is the center of gravity. The changing hand of time wipes out many a page of history, and the more remote the age to which our attention is brought the more oppressively heavy does the cloud of oblivion hang over it. This accounts for the different opinions of historians regarding the origin of the ancient science of astrology. "The unsatisfied search for knowledge has reverberated through the corridors of time from the first dawn and must echo and re-echo through all the coming ages down to the brink of eternity, and remains always the same tortuous troubled journey from possible conjecture to reasonable doubt."

Up to the present time no recognized authority has given us proof of the exact beginning or origin of astrology. As its origin is lost in the prehistoric ages we are bereft of actual facts, hence we must candidly admit that we only speculate and theorize as to its actual root. Nevertheless, we do know that recent scientific researches have unearthed relics and tablets marked by traces of its antiquity beyond the antediluvian age. These discoveries throw some light on the mysterious subject and suggest that after the creation our primitive ancestors first marveled at the wonders of heaven, then became intellectually awakened, absorbed much time in meditations, and were subsequently spurred on by curiosity and hope as they searched for a clue to that peculiar wisdom which would solve the ultimate intent, the great mystery of destiny, enveloped in the sympathy between the terrestrial and celestial spheres. The exact cause which prompted and stimulated this desire, the modes of procedure in the investigation, and the gradual development and results which illuminated their inquiring minds, can for the most part be known only by inference.

It is surmised that they recognized that the manifestations

in earth and heaven were dominated by or proceeded from a centrifugal principle or primary point in the universe, and that this conclusion filled them with awe and reverence for the Omnipotent.

From time immemorial the circle has been considered the emblem and symbol of perfection. It is circumscribed from the center, is without beginning or end and implies origin and eternity. Upon this hypothesis our ancient forefathers evidently tried to discover the relation of man and beast to the circle, and find the consecutive numbers or radiating lines which lead from present conditions direct to the emanating point or center of gravity from which the rotary cycles of past, present and future time were evolved. They tried to peep behind the mysterious veil of shades and shadows, to fathom the great depths of space which mask the Presence of the Unit from which all emanated, and to discover that perfect combination of numbers which prevailed in the complexities of nature—the kingdoms, elements, colors, directions, angles, vibrations, periods of gestation, creations, formations, states and ages. They searched for the key which would unlock the seal of the great Book of Revelations, the Apocalypse; they tried to dissolve the cloud which obscures a segment of the mysterious band uniting alpha and omega in existence; they even sought to discover a celestial alphabet from which might be deciphered "the Word," significant of the Deity, in the center of the universe from which is described the limitless time circle, eternity. This enveloping circle they believed to be interlaced by certain geometrical crystals of time upon which the omnipotent architect conceived, determined and built, that which was, is and shall be.

The sagacious students among the ancients evidently concluded that "nature's intention was God's law," they looked through nature up to nature's God; they watched the stars and sought to discover in the celestial scroll the alphabet or numbers whereby they might read the divine will. The celestial scroll was the unfathomable space or heavenly Canopy upon which was arrayed the glare of solar by day and the lunar reflections, the planets and innumerable constellations of dazzling stars, by night. Thus the scroll of darkness in space was traced through or written upon by the astral light, importing wisdom to all that beheld. The tracing or writing of the transiting lights, Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon, gave the first mental conception of the immutable laws which govern all

things. This learning continued to develop, till at length it embodied a vast amount of valuable knowledge, designated by the words science and philosophy. This knowledge was divided into two planispheres, of which the exoteric alone was proclaimed to the people in the form of stories the disguised meanings of which were intensely astronomical, and the crystallization of early ideas suggested by actual observations of the sun, moon and stars. Such, for instance, is the child's story of Red Riding Hood and the Wolf, the underlying meaning of which appertains to a solar eclipse. The esoteric or occult was understood only by a chosen few, the initiates, who symbolized their truths in the form of parables, alchemy, allegory and mythology. With great reverence they also set apart the Inconceivable among the sacred archives of religion, thus inculcating a feeling of humility and obligation in finite man to worship as he realized his dependence upon the Omnipotent and Infinite.

The profound philosophy by which the ancients interpreted the supreme will as written on the celestial scroll or dome of heaven was gradually found by continued watching; for, in the course of time, observers distinguished many differences among the legions of lights appearing to wander or travel through the vast expanse of sky. They discerned differences by their variety in size, velocity and colors of the stars, as they passed over and changed their position to man's perspective view from the geocentric or mundane station point; also by the altering of their positions with relation to each other, their remigrations and the fact that the planets were alternately cosmical and acronychal. These noticeable facts and comparisons were carefully preserved, till at length they detected repetitions of conditions in the planetary spheres or ambient at certain intervals, also mean motions among the stars whereby they could calculate the cycles and know where the stars would be at any given time in the future.

They saw that the apparent regularity of the sun's declinations upon the ecliptic produced a variety of atmospheric effects and temperatures to which nature was subject, proving that the yearly effects of the four seasons were inevitable. The rise and fall of the tides at intervals was very noticeable and the regularity of the moving stars suggested that the hosts of heaven were ruled by a perfect mathematical system. From these conclusions they founded a science upon numbers, or geometry, since the observations of centuries had proved its astral existence. The cycles of every star seemed preordained. Upon this evidence

they then maintained that: "All are but parts of one stupendous whole, whose body nature is, and God the Soul," and, that "there is nothing accidental in nature." As the earth itself was subject to the same law of gravitation which governed the orbital motion of the surrounding stars, its inhabitants must be to a certain extent as the puppets of an invisible will. They reasoned that the continual and periodical change in the weather, the constant and variable winds to which particular climates are subject, the phenomena peculiar to the several seasons, and many other effects which might, were it necessary, be pointed out, were proofs which rendered the existence of such planetary influences unquestionable.

That creatures were not merely left to the mercy of caprice or chance, although they were credited with the possession of only limited intelligent will power, operative at certain planes, is demonstrated by Claudius Ptolemy, for in Asham's Review we find: "The fulfillment of events which are indicated by the passage of the stars must not be ascribed solely to the vigor of the cause producing them, nor to any inevitable fate, but rather to the absence of any opposing influence capable of prevention. And thus, with all things whatsoever, which trace their cause and origin to nature, the case is exactly similar; for stones (in allusion to the sympathetic powers anciently attributed to certain stones), plants, animals, wounds, passions and diseases, all will of necessity operate on man to a certain degree; and they fail to do so if antidotes be found and applied against their influences.

"The Egyptians, who were the most learned in this science, had they been of opinion that all expected events are unalterable and not to be averted, would never have instituted any propitiations, remedies and preservations against the influence of the ambient."

Thus we see that astrology is the language of the stars, the reading of the cycles of stars or law of repetition, which notes and emphasizes the value of spontaneity and affinity between the horoscope, or map of the heavens, showing the configurations of planets or conditions of the ambient as they coincide with natiivities and character, life and events, which transpire on earth at any particular time. These configurations of the heavens, aspects or stellar angles of incidence to our planet Terra, the earth, thus enabled man, by reckoning, to foreshadow beneficent or malevolent influences, to measure and divide time, to anticipate

the seasons, to predict the return of comets, the conjunctions, occultations, and other phenomena of the planets, together with the eclipses of the sun and moon, centuries in advance of their occurrence. So the spirit of prophecy was fostered, being well founded upon venerable evidences comprising records of traditional illustrations, experiences of mankind, the intimate blendings of astronomy with history and the principles or deductions which logically account for them and also give demonstrable facts in geometry, geography and natural philosophy.

After cognizing the truths taught by astronomy and astrology, we will see that the zodiac is the great clock of destiny on which the sun and planets mark off the periods in heaven of time for future events. The zodiac has taught and will forever teach wisdom to those who study it and who comprehend that all bodies have orbital motion and belong to its pendulum, they being swung toward "the grand point" in the universe, called the center of gravity, according to the decrees reflected in the astral light upon the face of the zodiacal clock.

THE BELEAGUERED CITY.

I have read in the marvelous heart of man
That strange and mystic scroll
That an army of phantoms vast and wan
Beleaguered the human soul.
Encamped beside Life's rushing stream
In Fancy's misty light
Gigantic shapes and shadows gleam
Portentous through the night.
Upon its midnight battle-ground
The spectral camp is seen
And with a sorrowful deep sound
Flows the river of Life between.

—Longfellow.

The mask is of life, form in which are the five senses, and gross matter as sex and desire; he who wears the mask is the real man.

THE ZODIAC.

THE WORD.

VOL. 5

SEPTEMBER, 1907.

No. 6

Copyright, 1907, by H. W. PERCIVAL.

PERSONALITY.

Concluded.

AND now comes the distinct line of demarcation between mindless humanity (the bharishad) and humanity with mind (the agnishvatta). The time had now come for the incarnation of mind (agnishvatta) into animal humanity (of the bharishad). There were three classes of the beings called in the Secret Doctrine the "agnishvatta pitris," or the Sons of Mind, whose duty it was to incarnate into animal humanity. These Sons of Mind, or Minds, were those of the humanity of the preceding evolution who had not attained to complete immortality of their individuality, and so it became necessary for them to finish their course of development by lighting up by their presence the nascent mind in the animal man. The three classes are represented by the signs scorpio (♏), sagittary (♐), and capricorn (♑). Those of the class of capricorn (♑), were those who it was mentioned in a former article on the zodiac had either attained full and complete immortality, but who preferred to wait with the less advanced of their kind to assist them, or those others who had not so attained but who were near attainment and who were conscious of and determined on the performance of their duty. The second class of minds were represented by the sign sagittary (♐), and partook of the nature of desire and aspiration. The third class were those whose minds had been controlled by desire, scorpio (♏), when the end of the last great evolution (manvantara) came.

Now when the physical-animal humanity had been developed to its highest form, it was time for the three classes of the Sons of Mind, or Minds, to enfold and enter them. This the first agnishvatta race (ॱ) did. Through the breath sphere they surrounded the bodies which they had selected and placed a portion of themselves into those human-animal bodies. The Minds who had thus incarnated lighted up and set on fire the desire principle in those forms and physical man was then no longer a senseless animal, but an animal with the creative principle of mind. He passed out of the world of ignorance in which he had been living, into the world of thought. The human animals into whom mind had thus incarnated, attempted to control the Minds, even as a wild steed might attempt to run away with its rider. But the minds who had incarnated were well experienced, and, being old warriors, they brought the human animal into subjection and educated it until it became a self-conscious entity, and they having performed their duty, thus became liberated from the necessity to reincarnate, and leaving the self-conscious entity in their places to carry on their own development and perform a like duty in the future day for entities similar to those which they had been, the Minds (ॱ) having attained full and complete immortality, passed on or remained at will.

Those of the second class, the minds of the class of sagittary (ॲ), not wishing to neglect their duty, but desiring also to be untrammelled by the limitations of the human body, made a compromise. They did not fully incarnate, but projected a portion of themselves into the physical bodies without enfolding them. The portion so projected, lit up the desire of the animal, and made it a thinking animal, which immediately conceived ways and means of enjoying itself as it was not able while only an animal. Unlike the first class of minds, this second class was unable to control the animal, and so the animal controlled it. At first the Minds who thus partially incarnated, were able to distinguish between themselves and the human animal into which they had incarnated, but gradually they lost this discriminative power, and while incarnate they were unable to distinguish between themselves and the animal.

The third and last class of Minds, the scorpio (ॳ) class, refused to incarnate into the bodies in which it was their duty to incarnate. They knew that they were superior to the bodies and desired to be as gods, but although refusing to incarnate,

they could not withdraw entirely from animal man, so they overshadowed him. As this class of physical humanity had reached its fullness, and as its development was not carried on or guided by mind, they began to retrograde. They associated with a lower order of animal, and produced a different type of animal, a type between the human and the monkey. This third class of Minds realized that they would soon be without bodies if the remaining race of physical humanity were allowed to thus retrograde, and seeing that they were responsible for the crime thus allowed they at once incarnated and were entirely controlled by the desire of the animal. We, the races of the earth, are made up of a physical humanity, plus the second (♂) and third class of Minds (♂). The history of the races is re-enacted in foetal development and birth, and in the later development of man.

The male and female germs are the two aspects of the invisible physical germ from the world of the soul. What we have termed the world of the soul, is the breath sphere of the first humanity, which physical man enters at birth and in which "we live and move and have our being" and die. The physical germ is that which is preserved of the physical body from life to life. (See article on "Birth-Death—Death-Birth," THE WORD, vol. 5, Nos. 2-3.)

The invisible germ does not come from either of the parents of the child to be; it is the residue of its personality which last lived on earth and it is now the seed-personality which comes into physical existence and expression through the instrumentality of physical parents.

When a personality is to be built up, the invisible physical germ is breathed out from its world of the soul, and, entering the womb through the breath sphere of the united couple, is the bond which causes conception. It then enfolds the two germs of the man and woman, to which it gives life. It causes to be put forth the uterine sphere¹ of life. Then within the uterine sphere of life, the foetus passes through all forms of vegetable and animal life, until the human form is reached and its sex is determined in form. Then it takes and absorbs an independent life from that of the parent in whose matrix (♂) it is being developed, and so continues until birth (♂). At birth, it dies from its physical matrix, the womb, and enters again the breath sphere, the world of the soul. The child lives over again the childhood of

¹The uterine sphere of life includes, in medical parlance, the allantois, amniotic fluid and the amnion.

physical humanity in its innocence and ignorance. At first the child develops its form and natural desires. Then later, at some unexpected moment, puberty is known; desire is lifted up by the influx of creative mind. This marks the humanity of the third class (ॠ) of the Sons of Mind who incarnated. Now personality proper becomes apparent.

Man has forgotten his past history. The ordinary man seldom stops to think of who or what he is, aside from the name by which he is known and the impulses and desires which prompt his actions. The ordinary man is a mask through whom the real man endeavors to speak. This mask or personality is made up of life, form (linga sharira, in which are the five senses), gross physical matter in the form of sex, and desire. These make up the mask. But to make the personality complete mind is necessary, some one who wears the mask. The personality *per se* is the brain-mind acting through the five senses. The personality is held together by the form body (linga sharira) for a term usually determined at its inception. The same material, the same atoms, are used again and again. But at each building up of a body the atoms have transmigrated through the kingdoms of nature, and are used in a new combination.

But inasmuch as so many factors enter into the make-up of the personality, how are we to distinguish between each of the principles, the elements, the senses and all that goes to make up the personality? The fact is that all the early races are not merely things of the distant past, they are actualities of the very present. How may it be shown that beings of past races engage in the building and maintenance of composite man? The breath race (ॐ) is not encased in the flesh, but surges through it and gives it being. The life race (ॠ) is the atomic spirit-matter which pulses through every molecule of the body. The form race (ॡ), as the shadows or projections of the bharishad pitris, acts as the molecular part of the physical body, and enables physical man to sense matter on the physical plane. The physical body (ॢ) is that which is apparent to the five senses, which is subject to magnetic attraction or repulsion according to the affinity of sex (ॣ) polarity. The desire principle (।) acts as gravitation through the organs of the body. Then comes the function of thought (॥) which is the result of the action of mind on desire. This thought is distinguished from the desire by the power of choice. The mind, the real individuality (८), is known by the absence of desire, and the presence of reason, of right judgment.

One may distinguish his entity from the (ϖ) breath race by an assurance or sense (not intelligence) of his being, which comes in the ever-present coming and going of breath. It is a sense of ease and being and rest. We notice it when going into or coming out of a peaceful sleep. But the complete sensing of it is experienced in deep refreshing sleep only, or in a state of trance.

The life principle (Ω) is to be distinguished from the others by a joyous outward impulse as though one could from the sheer joy of life rise out of himself and fly with delight. It might at first be perceived as a tingling sense of pleasurable unrest which pulses through the entire body that feels, if one is sitting or reclining, as though he could rise up without moving from his chair or expand while still reclining on his couch. According to temperament, it may act spasmodically, or make itself known by a sense of forcefulness, but a calm and gentle forcefulness.

The entity of the third race, the form (π) entity, may be known as distinct from the physical body by the feeling of one's form within the body and similar to the feeling of the hand in a glove as being distinct from the glove, although being the instrument by which the glove is made to move. It is difficult for a well-balanced robust body, where health prevails, to at once distinguish the astral form body within the physical, but anyone may do it nevertheless by a little practice. If one sits quietly without moving, certain parts of the body are not usually sensed, say for illustration, one toe as distinct from the others without moving it, but if the thought is placed on that particular toe the life will begin to pulsate there, and the toe will be felt in outline. The pulsating is the life, but the sensing of the pulse is the form body. In this manner any part of the body can be sensed without either moving that part itself or touching it with the hand. Especially is it so with the skin and extremities of the body. The hair even of the head may be distinctly sensed by turning the thought to the scalp, and thence feeling the magnetic waves flowing through the hair and around the head.

While in a state of revery, the form entity, which is the exact duplicate of the physical body, may, as a whole or in part only, pass out of the physical body, and the two may seem side by side, or as an object and its reflection in a mirror. But such an occurrence is to be avoided rather than encouraged. One's astral hand may leave its physical vehicle or counterpart and be raised to one's face, a matter of frequent occurrence though not always

noticed by the person. When the astral form of the hand leaves its counterpart and is extended elsewhere, it feels as though, like a soft or yielding form, it is pressing gently or passing through the object. All the senses are centered in the astral form body, and one may distinguish this form body while walking, by considering that he is making it, the astral form, move the physical body, even as it makes the physical body move the clothes in which it is encased. The form body is then felt to be distinct from the physical even as the physical is distinct from the clothes. By it one may sense his physical in the same manner as he is now able with his physical body to sense his clothes.

The desire (♊) principle is readily distinguished from the others. It is that which surges as passion, and lusts after objects and gratification with the tyranny of unreasoning force. It reaches out and yearns after all things of the appetites and pleasures of the senses. It wants, and would satisfy its wants by drawing that which it wants into itself like a roaring whirlpool, or by consuming it like a burning fire. Extending from the mild form of natural hunger, it reaches along the line of all the senses and emotions, and culminates in the gratification of sex. It is blind, unreasoning, without shame or remorse, and will have nothing except the particular gratification of the craving of the moment.

Uniting with all these entities, or principles, yet distinct from them, is the thought (♋) entity. This thought entity in contact with desire-form (♊-♋) is the personality. It is that which the ordinary man calls himself, or "I," whether as a principle distinct from or united with his body. But this thought entity which speaks of itself as "I," is the false "I," the reflection in the brain of the real "I" or individuality.

The real entity, the individuality or mind, manas (♌), is distinguished by the immediate and correct cognition of the truth concerning any thing, without using the ratiocinative process. It is the reason itself without the process of reasoning. Each of the entities referred to have their particular way of speaking to us, somewhat as described. But those with which we are most concerned, are the entities of the three signs, scorpio (♏), sagittary (♐) and capricorn (♑). The two first make up the great bulk of humanity.

The desire entity, as such, has no definite form, but acts as a seething vortex through forms. It is the beast in man, which possesses extraordinary though blind force. In common human-

ity it is the mob spirit. If it dominates the personality entirely at any moment, it causes him for the time being to lose all sense of shame, of the moral sense. The personality acting as the brain mind through the senses by desire, has the faculty of thought and reasoning. This faculty it may use for two purposes: either to think and reason about things of the senses, which are of the desires, or else to think and reason concerning subjects which are higher than the senses. When the personality uses the faculty for either purpose, it speaks of itself as the real I, though as a matter of fact it is only the impermanent I, the reflection of the real ego. The difference between the two can readily be discerned by anyone. The personality uses the reasoning faculty and speaks to others through the senses, and experiences things through the senses. The personality is the sensitive being who is proud, who is selfish, who is offended, who becomes passionate, and would revenge himself for fancied wrongs. When one feels hurt by the word or action of another, it is the personality who feels the hurt. The personality delights in flattery of a gross or refined character, according to its disposition and temperament. It is the personality which educates the senses, and through them delights in their enjoyment. Through all this the personality may be discerned by its moral code. It, the personality, is the entity which formulates a code of morals for its own and others' actions, according to the high or low development of the personality, and it is the personality which decides the course of action according to its acknowledged code. But all the idea of right action comes by way of reflection from its higher and divine ego into this false ego, and this light reflected as personality, is often disturbed by the turbulent restless motion of desire. Hence the confusion, doubt, and hesitancy in action.

The real ego, the individuality (ψ), is different and distinct from all this. It is not proud, nor is it offended at anything that may be said and done. Revenge has no place in the individuality, no feeling of pain in it results from spoken words or thoughts, no delight is felt by it from flattery, or experienced through the senses. For it knows of its immortality, and the passing things of sense are in no way attractive to it. There exists no code of morals as to the individuality. There is but one code, that is the knowledge of right and its action follows naturally. It is in the world of knowledge, hence the uncertain and shifting things of sense have no allurements. The individuality

speaks to the world through the personality, through the higher faculties of the personality, as its duty is to make of the personality a self-conscious being instead of leaving it the reflective self-conscious being which the personality is. The individuality is fearless, as nothing can injure it, and it would teach the personality fearlessness through right action.

The voice of the individuality in the personality is conscience: the single voice which speaks silently amidst the uproar of the voices of sense, and is heard amidst this roar when the personality wishes to know the right and will pay attention. This silent voice of the individuality speaks only to prevent wrongdoing, and is heard by and may become quite familiar to the personality, if the personality learns its sound and obeys its behests.

Personality begins to speak in the human being when it as a child first considers itself as "I," separate from and independent of others. Usually there are two periods in the life of the personality which are especially marked. The first dates from the moment it came to conscious memory, or its first recognition of itself. The second period is when it awakens the knowledge of puberty. There are other periods, such as gratification by flattery, the gratification of pride and power, yet these are not such landmarks as are the two named, even though these two are forgotten or are seldom remembered in later life. There is a third period which is the exception in the life of the personality. It is that period which sometimes comes in a moment of intense aspiration toward the divine. This period is marked as if by a flash of light which illuminates the mind and brings with it a sense or prescience of immortality. Then the personality realizes its frailties and its weaknesses and is conscious of the fact that it is not the real I. But this knowledge brings with it the power of humility, which is the strength as of a child whom no one will injure. Its sense of impermanence is supplanted by the conscious presence of its true ego, the real I.

The life of the personality extends from its first memory to the death of its body, and for a period after in proportion to its thoughts and actions during life. When the hour for death comes, the individuality withdraws its light as the setting sun its rays; the breath entity withdraws its presence and life follows. The form body is unable to co-ordinate with the physical, and it rises from its body. The physical is left an empty shell to decay or be consumed. The desires have left the form body. Where is the personality now? The personality is only a memory in

the lower mind and as a memory partakes of desire or partakes of mind.

That portion of memories which relates entirely to things of the senses and of sensuous gratification, remains with the desire entity. That portion of the memory which partook of aspiration toward immortality or the real ego, is preserved by the ego, the individuality. This memory is the heaven of the personality, the heaven alluded to or pictured on a gorgeous background by religious denominations. This memory of the personality is the efflorescence, the glory of a life, and is preserved by the individuality, and spoken of in the religions of the world under many symbols. Though this is the usual history of personality, it is not so in every case.

There are three courses possible for every personality. Only one of these can be followed. The usual course has already been outlined. Another course is the complete loss of personality. If in any life that form which was projected is born and develops into personality by the ray of light of the mind, and should center all its thought on things of the senses, should engage all its thought on self-gratification, either of a sensual nature or for love of selfish power, should center all its faculties on itself without regard for others, and further, should it avoid, deny and condemn all things of a divine nature, then that personality by such action will not respond by aspiration to the divine influence of the real ego. By refusing such aspiration, the soul-centers in the brain will become deadened, and by a continued deadening process, the soul-centers and the soul-organs in the brain will be killed, and the ego will have no avenues open through which it may contact the personality. So it withdraws its influence entirely from the personality and that personality is thereafter either an intellectual animal or a sense-loving brute, according as it has gratified itself by its work for power through the faculties, or by mere enjoyment through the senses. If the personality is then only a sense-loving brute, it is disinclined toward intellectual pursuits, except in so far as they may excite the senses and afford enjoyment through them. When death comes for this kind of a personality, it has no memory for anything higher than the senses. It takes the form indicated by its ruling desire, after death. If it is weak it will die out or at best may be reborn as an idiot, which idiot will at death fade out entirely or only last for a time as a senseless shadow.

This is not the case with the personality of the intellectual

animal. At death the personality persists for a time and remains as a vampire and curse on humanity, and then is reborn a human animal (ॠ-ॡ), a curse and a scourge in human form. When this curse has reached the limit of its life it cannot again be born in this world, but it may live for a time on the magnetism and life of such ignorant human beings as will allow it to obsess them and vampirize them, but it finally dies out of the world of desire, and only its picture is preserved, in the rogues' gallery of the astral light.

The loss of personality is far more serious a matter than the death of a thousand mortals, for death only destroys the combination of the principles into form, while the efflorescence of their lives is preserved, each in its own individuality. But the loss or death of personality is terrible because, it has taken ages to work up that essence, which exists as the germ of personality, and which is reproduced from life to life.

For though no human personality as such does reincarnate, there is nevertheless a seed or germ of personality which does. We have called this germ or seed of personality the invisible physical germ from the world of the soul. As has been shown, it is projected from the breath sphere (ॐ), and is the bond for the two germs of sex to unite and produce a physical body. This has gone on for ages, and must continue until in some life the personality shall be raised by the true ego which ensouls it, to a conscious immortal existence. Then that personality (ॠ) is no longer limited to one life, but is raised to capricorn (ॡ), to a knowledge of immortal life. But the loss or death of the personality does not alone affect the breath sphere, the bharishad pitri (ॐ), it also retards the individuality (ॡ), the mind. For it is the duty of the agnishvatta pitri to immortalize the representative of the bharishad, known as the personality. As it took ages for the cancer (ॐ) race to develop the virgo-scorpio (ॠ-ॡ) race, so it may take ages again for that entity to build up another entity through which its corresponding agnishvatta pitri may come in contact with it.

The personality who has severed itself from its higher ego, has no belief in immortality. But it fears death, knowing inherently that it will cease to be. It will sacrifice any number of lives to save its own, and holds on most tenaciously to life. When death comes it uses almost unnatural means to avoid it, but at last it must succumb. For death has more than one function; it is the inevitable and inexorable leveler, the self-decreed destiny of the wilfully ignorant, the wicked and the unjust; but it

also ushers the personality into the ideal reward which it has earned by its work in the world; or, through death, man, rising by aspiration and right action above all fear of punishment or hope of reward, may learn the secret and power of death—then death teaches its great mystery and bears man above its realm where age is in immortal youth and youth the fruition of age.

The personality has no means of remembering a former life, because it as a personality is a new combination of many parts, each part of which combination is quite new in the combination, and therefore no memory of a former existence can be had by that personality. The memory or knowledge of an existence prior to the present personality is in the individuality, and the particular memory of a particular life or personality is in the efflorescence or spiritual essence of that life which is retained in the individuality. But the memory of a past life may be reflected from the individuality into the mind of the personality. When this does occur it is usually when the present personality has aspired to its true self, the individuality. Then, if the aspiration coincides with any particular former personality, this memory is reflected in the personality from the individuality.

If the personality is trained and is conscious of its higher ego, it may learn of the previous lives or personalities connected with its individuality. But this is possible only after long training and study, and a life given to divine ends. The organ which is used by the personality, especially in the higher functions and faculties, is the pituitary body, which lies behind the eyes in a hollow cavity near the center of the skull.

But people who remember the lives of former personalities do not usually communicate the facts, as it would be of no real benefit to do so. Those who speak of past lives usually imagine them. It is, however, possible for some personalities to see a picture or to have a flash of knowledge concerning a past life. When this is genuine it is usually due to the fact that the astral form or desire principle of a previous life has not entirely faded out, and that portion on which was impressed a memory or the picture of some event is drafted or becomes attached to the corresponding part of the present personality, or else enters the sphere of its brain mind. It then is vividly impressed by the picture, and builds up a series of events around it, by the association of ideas with the picture.

Not one of the races or principles, in itself, is evil or bad. The evil lies in allowing the lower principles to control the

mind. Each one of the principles is necessary to the development of man, and as such it is good. The physical body cannot be disregarded or ignored. If one keeps the physical body healthy, strong and pure, it is not his enemy, it is his friend. It will furnish him much of the material needed for the building of the immortal temple.

Desire is not a force or principle to be killed or destroyed, for it can neither be killed nor destroyed. If there is evil in desire, the evil comes from allowing the blind brute force to compel the mind to gratify the whims and cravings of desire. But this is in most cases unavoidable, because the mind who thus allows himself to be deceived, has not had the experience and knowledge, nor acquired the will to overcome and control the animal. It must therefore go on until it fails or it conquers.

The personality is not a mask which may be abused and thrown aside. Personality after personality is built up by the breath and individuality, that through it the mind may come in contact with the world, and the forces of the world, and overcome and educate them. Personality is the most valuable thing the mind has to work with, and must not, therefore, be neglected.

But personality, however great and self-important and imposing and proud and powerful it may appear to be, is only as a whimsical child compared with the serene self-knowing individuality; and the personality must be treated as a child. It cannot be blamed for things beyond its comprehension, though as with a child its evil tendencies must be restrained, and gradually it must be brought to see as does the child that life is not a house of play or pleasure, with toys and the tasting of sweetmeats, but that the world is for earnest work; that all phases of life have a purpose, and this purpose it is the duty of the personality to discover and to perform, even as the child discovers the purpose of the lessons which it learns. Then learning, the personality becomes interested in the work, and in the purpose, and strives mightily to overcome its whims and faults, as does the child when made to see the necessity. And gradually the personality reaches up in aspiration to its higher ego, even as the growing youth desires to become a man.

Constantly restraining its faults, improving its faculties, and aspiring to conscious knowledge of its divine self, the personality discovers the great mystery—that to save itself it must lose itself. And becoming illuminated from its father in heaven, it loses itself from the world of its limitations and finiteness, and finds itself at last in the immortal world.

THE THREE QUEENS AND THE "HERETIC KING."

A CHAPTER IN EGYPTIAN HISTORY.

"The Ewigweibliche leads onward and to the better."

—Goethe.

BY PENTAUR.

WITH THE Eighteenth Dynasty there was a new departure in the history of ancient Egypt. Old things passed away, and new habits and conditions were introduced. Thebes became the national metropolis in place of Memphis, and its chief divinity, Amen-Ra, took precedence in the public worship of Ptah, Kham and the other tutelaries. The country had been dismembered like the body of Osiris, but now it began to take form anew, each part becoming fixed in its own place. In the earlier Egypt every commonwealth had a distinct existence with a tutelar divinity and hereditary prince of its own; but now only provinces existed with governors whom the king appointed. For a thousand years little had been recorded upon the monuments, and yet during that period, the government, the habits of the people, and even the public worship took new forms. The sacerdotal order acquired power and distinction which had not been enjoyed in former periods. The priests assumed to represent the gods and to be the interpreters of the divine will, and their knowledge, which included philosophy and physical science as well as magic and supernatural lore, was regarded as having been imparted from the same exalted source. They were virtually kings and did not hesitate to intermeddle with affairs of government, and even to dictate a policy to the reigning monarch, or to supersede him in his office.

There was now a centralized administration with an extensive bureaucracy, and the military calling grew into dimensions and importance overshadowing the other divisions of society. Wealth became abundant. The spoils of war and the tribute from conquered provinces filled the treasury of the kings and

the profits of commerce supplied the coffers of the merchants. Only the common people were losers by the change.

They had the imposts to pay. The soil belonged to the monarch and they were held to rigid account for its products. They were required to hold themselves in readiness for the corvee, for the requirements of their superiors, and for service in the army. Whether it was by conquest as in other countries, or by the gradual ascendancy acquired by wealth and superior intellect, we do not know, but they were considered as inferior in every respect, and their employments, the mechanic arts, mining and agriculture, were regarded as ignoble and belonging only to a servile condition.

There were nevertheless redeeming features. The peasants were gay and cheerful in their daily life. There were no castes with insurmountable hereditary conditions, except in certain cases, that of the priests. Schools were maintained at the temples which were open to pupils from every walk in life. The youth of talent was at liberty to fit himself for official position, and there was little liability of his merits passing neglected.

The odious Asiatic lords had endeavored to establish the worship of their divinity, Seth, in place of the gods whom the Egyptians revered. This led to revolt which resulted in their overthrow, and the accession of Aahmes to supreme power. This monarch is credited with many important reforms. He put an end to human sacrifices in Egypt, and restored the former customs. Nevertheless he seems to have been held in little favor by the priests, perhaps because his mother was not born in a royal or sacerdotal family.

After his death, queen Nefert, his consort, exercised the regal power, the crown prince being only a child. Her rule was acceptable to the Egyptian people, and at her obsequies no token of respect was wanting. Nevertheless, perhaps from her foreign birth, her name was omitted from the list of monarchs on the Tablet of Karnak.

Egypt became a military power, and the successors of queen Nefert extended their dominion over Asia clear to the river Euphrates, and southward to the Sudan. It had been common for the kings to associate the crown princes with them in government, but the son of Thothmes I not developing kingly qualities, the monarch made his favorite daughter, Hasheps or Hatasu, his partner in the government. Her pictures exhibit features of Mongolian type, intimating an ancestry possibly Hittite or

Oriental. The son and daughter succeeded jointly to the throne, but Thothmes II did not reign long. Queen Hatasu then laid aside her woman's dress and took the state and title of "king." Her policy, unlike that of the monarchs preceding, was directed to the arts of peace. It is supposed by many students of the prehistoric times that the various countries of Higher Asia were now torn by dissension and revolution, but during the twenty-two years of the reign of Hatasu, Egypt was at peace. The queen did all in her power to add to the prosperity of her people. Nor did she lack in energy or forethought. She extended commercial relations to the South and into Arabia, actually making two voyages for the purpose down the Red Sea and to countries bordering upon the Indian Ocean.

The kings and great men of the former Egypt had built the pyramids as sanctuaries of the soul. With the Eighteenth Dynasty all this had ceased, and tombs for the illustrious dead were excavated in the high hills west of the Nile. The "everlasting homes" of the dead had a grand chamber full of pictures and records of the occupant's personal history. Death seems to have been no king of terrors; nothing to indicate sorrow or superstition was to be found in this last resting-place. The style of the tomb was palatial, as though to promote enjoyment. The fine arts were displayed in all their glory.

Queen Hatasu determined to excel in this the supreme glory of an Egyptian. The household of Thothmes, the most famous of any upon the throne, should have a sepulchre which should surpass any that existed. She carried out this plan to perfection. The steep rock was chosen for the purpose in the valley of Biban-el-Moloch. This was pierced with grottoes in the shape of vast reception halls of the occupants. In front was a temple in the form of a long extended building. This was approached by broad steps that descended stage by stage to the plain below. An avenue bordered by sphinxes led to the Nile. In this subterranean palace of the dead were placed the bodies of the queen herself, her parents, her sister and the two brothers.

Hatasu also erected two colossal obelisks before the temple of Amen-Ra in Thebes, as a memorial of her father, king Amenhetep I. They were duly inscribed as the work of "the woman-king," and their summits were covered with copper. Till the close of her reign, the country was at peace, the subject-princes in Western Asia paid their tribute, the mines were worked with profit, and artistic skill received abundant encouragement. The

queen engaged only in undertakings which should be beneficial to the country.

Her successor, Thothmes III is still the admiration of Egyptian explorers, for his many achievements, his military successes, the extent and magnificence of his public works. But his hatred of queen Hatasu is unexplained. He caused her name to be erased from every monument, and exerted his utmost power to drive her out from human memory. It may have been the vivid sense of wrong that impelled him, for she had excluded him from power; or it may have been the baser motive of jealousy, fearing that her glory might obscure his own.

Amen-hetep III is described as a monarch whom his subjects loved. He was a prince somewhat of the character imputed to king Solomon, a lover of peace and devoted to art and literature. He was also fond of building. His chief architect was a man of the same name, and appears to have enjoyed the royal friendship to a remarkable degree. Temples were rebuilt in the different cities of Egypt, and new ones even erected to the tutelary deities at Soleb, Elephantina and Luxor. At the latter place, the architect displayed his affection for his royal master by causing two statues of the king, larger than any others in Egypt, to be made without his knowledge, and set up by the temple, predicting that they would last as long as the sky. They became celebrated over the ancient world. One of them was known as the "vocal statue of Memnon," and the musical notes which it gave forth at sunrise were a theme of wonder for centuries. At the feet of the statues were placed two figures in sitting posture, one representing queen Meteman, the king's mother; the other queen Taia, his favorite consort. It has been said in reproach that king Amen-hetep was, like Solomon, susceptible to the attractions of foreign women, and unduly liberal to their religion. Certainly in the first years of his reign he deferred greatly to his mother, and in the later part the influence of queen Taia was equally manifest.

It is certain that the priests of Amen-Ra at Thebes were not pleased at the turn that affairs had taken. There was an episode in the history of Egypt that does not fail to be of interest to students of comparative religion. Thothmes IV had already shown some partiality to the worship of the solar divinity peculiar to the northern provinces. He restored the statue of the Sphinx which had disappeared in the sand, and also opened a highway from Ro-Set (the Gate of Hades) to Heliopolis,

the City of the Sun. Amen-hetep was cautious and politic. He caused the various temples to be repaired or rebuilt, a work esteemed in Egypt to be of the highest merit. Nevertheless he was equally resolute in his own purposes. In the tenth year of his reign he wedded Taia, a native of Mesopotamia, and through his life allowed her a voice in his public policy, even making her son his heir to the throne. This was in direct contravention of the Egyptian customs. Parentage had always been reckoned by the mother, as in aboriginal America and other simpler forms of society. For this reason queen Nefert, although evidently of negro blood, was of such genealogy as to render her affiliations acceptable to the hierarchy. Queen Hatasu had Mongolian features, but her maternity was not disputed. But Taia had only the affection and confidence of the king to rely upon. She is described personally as very beautiful, "with complexion fair, her eyes blue, her hair flaxen, her cheeks rosy." Unequivocally of the Aryan race, she was unacceptable to the Hamitic hierarchy. Amen-hetep directly upon his marriage established the royal court at Zoan or Tanis in Northern Egypt. Here he constructed a lake a mile long, and the next year at the Festival of the Inundation he placed upon it a boat, naming it Aten Nefer, the Beautiful Sun. This may have been a tribute to his bride, but it also signified the change that had begun. The temples of Western Asia included a glebe of land and a fountain of water. That fact and the employing of the name Aten instead of Ra, the Egyptian designation of the Sun-God, indicated the presence of a new influence in religious matters. That influence continued to operate in the administration of Amen-hetep and in the reign of his successor. Nor did the priests of Thebes relax in their unfriendliness to Amen-hetep, and at his death his sepulcher had been made at a place apart from the tombs of the former kings.

Queen Taia survived her husband many years. Her influence over her husband was far surpassed by the ardent enthusiasm in religious matters which she inspired in the young Amen-hetep, his successor. She had diligently instructed the prince, and he repaid her by the zeal, actually amounting to rashness, with which he sought to enforce the lessons that she had taught.

The identity of Amen-hetep IV has been a theme of curious speculation. Mr. Villiers-Stuart was not willing to concede that he was the same individual as the monarch who attempted to

establish a new religion, and to found a new metropolis in Middle Egypt. He describes two tombs, one of which he believed to be that of queen Taia. In it the royal inmate and a young prince were depicted in the act of making offerings to the gods, and the youth was also represented as presenting a funeral gift to his mother. At the entrance of the other tomb were two bas-reliefs, the one a likeness of king Akhenaten and the other, as Mr. Stuart confidently believed, that of "The genuine Amunoph IV," the features like those of the family of Thothmes. He conjectured accordingly that Amen-hetep IV and Khuenaten were different persons, and that probably Akhenaten became king by having married the daughter of the other. There is certainly enough difference between the two to make the supposition plausible. But other explorers have come to a different conclusion. It is certain that the son of queen Taia was not in favor with the hierarchy, and his legitimacy was disputed as being the son of an alien woman, and accordingly his name was not permitted on their Tablets.

The young king certainly was not long in becoming obnoxious to these umpires of Egyptian affairs. He declared himself a worshipper of a single Divine Being, the God of Light, of whom the sun was the symbol. The kings of Egypt at their accession received several names or designations, by which to be called and described. In his tablet the monarch styled himself *Mi Aten*, the Confidential Friend of the Sun, and also declared himself the "priest of Horemakhu," the divinity of the Sphinx. Setting aside the name of Amen-hetep, he adopted the designation "*Akh-en-Aten*," the Radiant Glory of the Sun. He issued an order that the names of Amen-Ra and his divine hearth-mate and consort, Mut, should be erased from the monuments of his ancestors. Another decree set aside the worship of the numerous gods in Egypt, and established in their place the religion of the One God.

The chief architect was commanded to assemble all the workers in stone, from Elephantina in Nubia to Migdol at the head of the Red Sea, and with them to open a quarry at Silsilis for the construction of a gigantic building, "The Great Obelisk of Harmakhu, by his name, the God of Light, who is worshipped as *Aten-Ra* in Thebes."

The hierarchy at the capital was able to make Thebes unsafe for a royal residence. Accordingly, in the sixth year of his reign, king Akhenaten proceeded to the founding of a new met-

ropolis.* The site was chosen at Alabastron in Middle Egypt, where neither the hierarchies of Thebes nor Northern Egypt had any commanding influence. It was a spot at a little distance from the Nile, at a place now known as the Tel-el-Amarna, or Mound of Amarna. The work was duly inaugurated by the erection of a temple to the god Aten. The style of the edifice was wholly unlike that of the structures that accorded with the standard Egyptian models. There were many buildings with open courts, in each of which was an altar or hearth for the sacred fire. The principal offerings were flowers; the entire edifice was decorated with them, but no animals were sacrificed.

A palace was built near the temple, for the residence of the king and queen, and dwellings likewise for their daughters, and for a daughter of Amen-hetep III. The new city soon became thronged with inhabitants, and architects and builders were kept busy.

The court and government were now of a character entirely novel to the Egyptians. Their very pictures of the king, his family and attendants were after a style unlike those which appear in the sculptures and paintings where other monarchs and grand personages are represented.

It may be that the prescribed forms were arbitrary and their sameness seems to indicate as much, so that in many particulars they did not correspond with the actual fact. The figures in the tombs are burly and comely, but the pictures of king Akhenaten and family are emaciated and unprepossessing, like those of individuals after a tedious penance.

The king is described as maintaining the style and court etiquette of an Asiatic monarch. Those who came into his presence were said to prostrate themselves in a servile manner. The army consisted largely of negroes and Asiatics, but Akhenaten was emphatically a lover of peace. The atmosphere of the court was religious. There were symbolic representations of divine visions, the temple was abundantly supplied with flowers, and hymns chanted to the music of harps constituted the chief ceremony of worship. "Curious parallels might be drawn," says a

*A cablegram from Berlin states that Professor James H. Breasted, of the University of Chicago, had found in Nubia, "the city of Gematon, the religious and political capital of Amen-hetep IV., the mightiest of Egyptian kings, and the first monotheist, who in history belonged to the Eighteenth Dynasty. The existence of this ancient sun-city erected by Amen-hetep to introduce his exalted monotheistic teaching into Nubia, was unknown until six years ago, when Professor Breasted found a trace of it among some inscriptions at Thebes." Inscriptions were photographed. The discovery was accomplished after a perilous descent of the Third Cataract of the Nile.—N. Y. Times, June 10th, 1907.

historian, "between the external forms of worship of the Israelites in the Desert and those set up by the Disk-worshippers of Tel-el-Amarna; portions of the sacred furniture, as "the table of shew-bread," described in the book of *Exodus*, as placed within the Tabernacle, are repeated among the objects belonging to the worship of Aten, and do not occur among the representations of any other epoch.

The new worship appears to be not illy described by the sacred verse of the *Veda*, the Gayatri: "Adore we the Sun, God over all, from whom all proceed and to whom all must return: may he guide our thought."

But although the Aryan religions and traditions are traceable to a Sanskrit relationship, any relic that might show a connection with the worship promulgated by king Akhenaten, has been destroyed. There is much, however, to indicate a resemblance to the rule ascribed to Quetzalcoatl of Cholula, in Mexico. Of this divinity we are told also that he diffused learning and knowledge of the arts, that he was just and liberal in gifts, conquering by the arts of peace rather than by war, averse to bloody sacrifices, but delighting in music, flowers and brilliant colors.

No matter however what was the history of the worship, whether we consider it a development from human intuitions divinely prompted, or a revival of the primal religion of native and prehistoric Egypt, or an importation from a foreign region, king Akhenaten devoted himself zealously to its dissemination. He did not attempt, however, to enforce it upon his subjects by decrees and penalties, as was usual with religious innovations of later centuries, but relied upon moral influences. The persecutions which actually came, arose from the priests of the religion which he was endeavoring to reform. He appointed his favorite companion, Meri Ra, to be chief seer of Aten, because of his docility and obedience to the royal teaching. He also made Aahmes, another of his faithful followers, steward of the royal household and superintendent of the storehouses. A prayer by this officer was found in a tomb at Tel-el-Amarna. It invokes the divinity of the sun as lord of lords, and king of worlds.

"Thou, O God," he says, "thou who art in truth the loving One, thou standest before the Two Eyes. Thou art he that created that which had never existed, that formed everything in the universe. We, likewise, came into existence through the word of thy mouth."

Queen Nefert-i-Taia, the consort of the monarch, was a most sincere and devoted receiver of the new faith. An invocation by her is plaintive for its evident earnestness and affection.

"Thou Disk of the Sun, thou living God," she exclaims, "there is none other beside thee! Thou givest health to the eyes through thy beams, thou Creator of all beings.

"Grant to thy son who loves thee, the lord of the land, Khuenaten, that he may live united with thee to all eternity. As for her, his wife, the queen Nefert-i-Taia, may she live evermore and eternally by his side, well-pleasing to thee. She admires day by day what thou hast created."

Queen Taia, the mother of the king, became also a resident of the new city. She came to it attended by a large retinue, and was welcomed in a most expressive manner. Akhenaten and his queen met her, and after greetings of the most cordial character conducted her to the temple of Aten to "behold her sun-shadow." It was indeed her triumph. She, born in a humbler sphere, had become the consort of the most powerful monarch in the known world, and now the religion of her girlhood was the established worship of the empire. She was not only honored as the mother of the king, but her voice was still heard in his councils.

How long she lived after this, we have no means of ascertaining. Chronologies of that time are indefinite and uncertain, and it would be folly to hazard a conjecture. Her death was commemorated by every observance and ceremony that could be devised to express affection, honor and veneration. But her body was not permitted to rest in the same tomb with the remains of the royal family. The reasons for this were probably religious.

Mr. Theodore M. Davis, of Newport, who has been engaged for some time in the work of exploration, announced his discovery of her tomb. He had already discovered the sepulchre of her parents, Yua and Thua, and declared them to be natives of Mesopotamia. This tomb is described as a plain square excavation, next which is that of Rameses IX of the Twentieth Dynasty. It was speedily proclaimed to be that of Queen Taia herself. The coffin was a magnificent example of the work of the jeweller. The wood of which it was composed was covered with a frame of gold which was inlaid with lapis lazuli, cornelian and green glass. The body itself was wrapped from head to feet in sheets of gold. Unfortunately the tomb had been made in the midst of a water-course, and the embalmed body had

been reduced by the water to an incohering mass. When it was examined on the 20th of January, 1907, it literally fell to pieces.

No expenditure seems to have been omitted in the other appointments of this palace of the dead. Free movement was literally blocked by the profusion of gold, the jewels of the queen, and sheets of the solid metal. Bracelets were on the hands, and a necklace of gold beads upon the neck. The crown of Egypt, a circlet of solid gold was on the head. It was exquisitely fashioned, in the form of a vulture, with the royal signet in its talons.

The impression that this was the tomb of Queen Taia was strengthened at the sight of this paraphernalia. Chroniclers grew eloquent as they described the famous consort of "Amenhetep the Magnificent."

But all these conjectures and speculations were rudely set aside. The skeleton was sent for examination to Dr. Elliot Smith, Professor of Anatomy in the School of Medicine at Cairo, who has been engaged in making an official catalogue of royal mummies. He announced his discovery that the bones were not those of a woman of advanced age, but those of a man, many years younger. The inscriptions on the Sarcophagus revealed plainly enough that the body was that of King Akhenaten himself. Their examination had been entirely disregarded. The tomb at the first opening disclosed costly presents which the king had made to his mother, and the golden crown was like the crowns worn by queens of Egypt. This was supposed to be sufficient evidence. Some question, however, may yet be raised as to the genuineness of the remains. It is possible that another body was surreptitiously thrown into the resting-place of the "Heretic King."

It seems to have been the only tomb that has been found that has not been plundered. Once only, it appears to have been entered. Votaries of the old order of things have forced it open and erased the name of Akhenaten from every inscription, as if to doom him to oblivion.

Akhenaten was domestic in his tastes and habits. In his own household, with his mother, wife and daughters, idolized by them all, he was able, as few monarchs are, to enjoy a home-life with all its delights. It was an abundant recompense for the proscription which the "holy fathers" at Thebes had freely launched against him, because they had not been able to control him and dictate his policy. A picture on one of the tombs repre-

sents him as standing on a high balcony. Before him are the Two Eyes, and above is the disc of the sun. The rays envelop him, and at the end of each is a hand. His wife and daughters are also present, one of them an infant in the arms of her mother. That infant was afterward herself queen of Egypt. The king is busily showering gifts upon his subjects below. Such was the character of this monarch and his government. He was an enthusiast, and perhaps a fanatic, ardently religious, and hater of idolatry, affectionate in his family and anxious for the happiness of his people. He refrained from war, religious persecutions and cruelty, even to the prohibition of the killing of animals at the temples. But men of such a disposition are generally maligned by their contemporaries, and the "Heretic King" was no more fortunate.

Akhenaten does not appear to have long survived his mother. His successors lacked the zealous impulse which had characterized him, and so his ideals of a pure religion, of pure administration of government, and a prosperous people, failed to be realized. The decay of Egypt had commenced.

Mind, by being modeled in men's imaginations into a Shape, a Visibility; and reasoned of as if it had been some composite, divisible and reunifiable substance, some finer chemical salt, or curious piece of logical journey,—began to lose its immaterial, mysterious, divine though invisible character: it was tacitly figured as something that might, were our organs fine enough, be *seen*. Yet who had ever seen it? Who could ever see it? Thus by degrees it passed into a Doubt, a Relation, some faint Possibility; and at last into a highly-probable Nonentity. Following Locke's footsteps, the French had discovered that, "as the stomach secretes Chyle, so does the brain secrete Thought."

Carlyle, *Goethe*.

THE SEPHER HA-ZOHAR—THE BOOK OF LIGHT.

Containing the doctrines of Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references and expository remarks.

BY NURHO DE MANHAR.

SECTION I. GENESIS.

WHEN discord prevailed between the elements, a preternatural and extraordinary degree of coldness predominated throughout the world and the waters below became congealed and arid, giving birth to two demons, one male, the other female, who engendered myriads of beings similar to themselves in order to add to and increase the forces of disorder and disruption. Herein consists the secret symbolism of circumcision. One of these demons is called Apheth (viper) and the other Nachash (serpent.) They are one and the same in their natures. After union with Nachash, and seven years of gestation, Apheth deposited offspring on the earth. Herein also is the mystery of the seven names of Gehenna, as also of the seven names of the tempter spirit. Thus everything emanating and proceeding from the sphere of darkness is a medley of good and evil. That the good, the pure and undefiled might subsist and continue as the base and foundation of the world, it was essential that from it should emanate the divine name of eighteen letters, the source and origin of all the benefactions and blessings by which the world is sustained and upheld.

“And God said, let the waters under the heaven be gathered together into one place” (Gen. i. 9). By the term waters is also meant the ten sephiroth, kether, hochma, bina, etc., whose origin is derived from the great Being who in himself is both male and female. And who is He? The eternal One, En Soph, the boundless One, from whom hath proceeded all life and breath and all things. The waters above the firmament designate these sephiroth, who came forth from H the fourth letter in the tetragrammaton, IHVH. In order, however, to arrive at and obtain some conception, though it be inadequate, of En Soph, through them, it was necessary that the sephiroth should be arranged and

posited in a certain order, or sequential series and relationship to each other, and thus become a reflected image of the Eternal. This then is the meaning of the words "into one place," i. e., that by the union of the sephiroth we might be able to ascend to the supreme point of origin, the Eternal One, as saith the scripture, "Jehovah is One and his name One." One above and One below; above, the unity of the boundless One in whose essence is contained and concentrated all celestial and terrestrial existence; One below, yet the same unity needing the intermediary of the sephiroth in order to be apprehended and conceived of. When this takes place, it is perceived that there are not two gods, but one God; one in unity of essence, above all and in all. The visible reflection of the divine unity is referred to in scripture as follows: "I saw also the Lord sitting upon a throne" (Is. vi. 1), and, "they saw the God of Israel" (Ex. xxiv. 10), "The glory of the Lord appeared" (Num. xiv. 10), "As the appearance of the bow that is in the cloud in the day of rain so was the appearance of the brightness around about" (Ez. i. 28). This was the appearance of the likeness of the glory of the Lord. That is, as the light of the rainbow, though refracted into different colors, is one and the same, so the divine light and splendor, though refracted and reflected by the sephiroth, is only one and the same. This mystery is also contained in the words: "Let the dry land appear" (Gen. i. 9), for by the word *yabash* (earth or dry land) is signified the eternal One, the life of the world, from whom come forth all creatures and existences, as from the earth spring forth all flowers, fruits and seeds. Furthermore, by the words "I do set my bow in the cloud" (Gen. ix. 14), is denoted and symbolized the sephiroth called Malcuth (kingdom), since "I have established it from the creation of the world." Reverting to the conflict between the primal elements of light and darkness, it is written, "Rachel travailed and she had hard labor" (Gen. xxxv., 16), the esoteric meaning of which is this: When conflict commenced, the angel Michael took up a position on the right of Kether, the supreme sephiroth, Raphael on the left and Gabriel in the front, thus giving rise to the three different colors. So is the divine glory surrounded with circles of colors which are but reflections of it and connoted by the three words, *Jehovah*, *Alo-henu*, *Jehovah*, appellations of the divine One who, concealed and invisible to human vision, is but One, as are the colors of the rainbow; and whose unity is expressed in the verse: "Blessed be the name of his glorious and everlasting kingdom."

The beauty of the three colors in the verse: "Hear! oh, Israel, the Lord our God is one God" (Deut. vi. 4). The lower is copy or pattern of the higher. The unity above is expressed by a verse containing six words. Shema Israel, Jehovah, Alohenu, Jehovah, Achad. (Hear, Israel, Jehovah our God, Jehovah is One); the unity below, by the verse Mi, mdd, beshahuloi mim. "Who hath measured the waters in the hollow of his hand" (Is. xl. 12), both referring to one Being, the transcendently glorious equilibrator or adjustor, creator of the world, IHVH. Kadosh! Kadosh! Kadosh! (Holy! Holy! Holy!) "Let the waters be gathered together," or as it may be rendered: "let the waters become equilibrated and blended harmoniously together, then will the earth become filled with the glory of God and then will the dry land appear," i. e., the mystery of the divine unity expressed in the occult formula imparted to and made known only to initiated students and adepts of the secret doctrine, CHUZU BMUCHSO CHUZU.

And God said: "Let the earth bring forth grass, the herb yielding seed" (Gen. i. 11). When the waters had been thus brought into one place, or when the strife of the contending elements had subsided and ceased, then began the work of generation and procreation resulting in the appearance of created beings innumerable, delighting in the service of their Lord. This is expressed in the words: "He caused the grass to grow for the cattle" (Ps. civ. 14) on a thousand hills, for whose sustenance it shoots forth daily. By the word chatzir (grass) is denoted those angelic beings appointed and ordained to administer to the necessities of cattle and supply them with food. "And herb for the service of man" designates and refers to the ministering angels called Ophanim, Hayoth and Cherubim, whose special and peculiar mission and service is to aid and assist in the celebration of sacrifices and worship of the Creator, which constitutes the true service of man. Included under the same terms are those spiritual beings whose study it is to supply the needs of those whose works are good and their worship acceptable to the divine Being, and also to look after their means and sustenance, as it is written: "To bring forth food out of the earth," which connotes the herb seeding seed (not seed of the grass) for the good and welfare of the world. All these various orders of spiritual beings by the divine prevision have been delegated for the service of humanity, that it may enjoy the greatest benefactions and blessings from on high.

"And the fruit tree yielding fruit" (Gen. i. 11). The word fruit here repeated twice indicates the male and female sexes, for as one tree is fructified by another tree, so is the female made prolific by the male. Who amongst these angels then were male and female? They are those called cherubim and thimroth. Who and what are the thimroth? They are angelic beings who are present in the incense of burnt offerings and are therefore called thimroth aschan (columns of smoke) and are thus helpers to man in his worship. "Yielding fruit," that is to say, angels in male and female forms resembling human beings with this special difference, they are of majestic form and noble countenance, whilst the cherubim are smaller in stature and of frailer build. Scripture saith of them, "they have the figure of a man," which is the synthesis of all figures and forms, because bearing the impress of the Holy Name whose four letters correspond to and symbolize the four quarters of the world, North, South, East and West. Michael is stationed at the north and the faces of all the angelic hosts are directed towards him as being their chief. Scripture further states, they have the forms of a man, a lion, an ox and an eagle. By the face of a man is meant the face of the male and female blended into one. This form of the human figure is that which is graven on the heavenly chariot¹ surrounded with myriads of angelic beings, as it is written: "The chariot of God is encompassed about with thousands upon thousands of shinan (angelic beings)" (Ps. lxxviii. 18), by which word is meant the four differing figures and features of the angels. The first letter of it, Sh, is the initial of the word shor or ox; the second letter, N, is the initial of nesher, an eagle; whilst the third letter, A, is the initial of aryeh, a lion; and the fourth letter is N, final; thus symbolizing the form of a man that stands erect and is always understood to include both the male and female figure. All the myriads upon myriads of angelic beings spoken of by

¹By this expression is meant the divine humanity whose transcendent glory, majesty and splendor are beyond the powers of human comprehension and language to express. He is the Augoeides of the Platonists. By theologians and in Christian creeds, he is called the Unigenitus, Light of light, very God of very god, begotten, not made, the brightness and reflection of the great divine Father of Light and love and the express image of his person. In Kabbalistic philosophy, he is termed the heavenly man, Adam Kadmon, Merkava (the chariot). Few are they who have enjoyed the high privilege of beholding him. It is only the pure in heart that see him, and that only occasionally. The glory surrounding him is too overwhelming for human eyes to behold. An ancient seer and prophet, Ezechiel, says: "And when I saw it, I fell upon my face." Another equally illustrious seer relates: "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.'" Another says of him: "To Him every knee shall bow and every tongue shall confess that He must reign until all things become subject to Him, and then will He deliver up His Kingdom to the Father, and God shall be All and in all."

the Psalmist derive their particular forms from the mystery expressed by the Psalmist, each according to their group. Yet notwithstanding their diversity of form they have all one common character, so that whether they bear the form of the ox, eagle or lion, they all exhibit the trait of the human which is synthesized by the four sacred names graven and imprinted on the divine chariot. Those with the figure of an ox are endowed with special power which is called *el* (power). Those with the form of an eagle, with that degree of grandeur called *gaddol* (greatness); those with a lion's form, that degree of strength called *ghibor* (strength). As the supreme *He*, in the likeness of a man, regards them all, they look to Him and receive an impress, peculiar and belonging to man only, and called *nora* (fear) and which inspires the animals with a feeling of terror and fright. All these angelic forms thus synthesized in the human form reflect its traits and features, as it is written, "they had the face of a man" (Ez. i. 10). For this reason the Holy One (blessed be *He*) is called powerful, great, mighty and terrible, which four names are symbolized by the four letters of the tetragrammaton, *IHWH*, which includes all names.

These four forms are graven on the divine chariot, thus: on the right side, the face of a man; on the left, that of an eagle; on the front, of a lion; and behind, of an ox. These forms are likewise graven on the four quarters of the world. Like a great branched tree laden with fruit, the divine chariot marked with these forms sends forth all souls which are the seeds or germs of life to the world, as is implied in the words: "The herb yielding seed" (Gen. i. 11), that is, angels called "herb" who cast their seed into the world from which come human creatures. "Fruit tree bearing fruit after his kind whose seed is in itself." These words designate the man who conserves his seed to advantage. "Upon the earth" refer to him who lives a dissipated life, the which is therefore unlawful and forbidden. The angelic beings symbolized by the word grass are not fruitful, having no seed, and therefore vanish and fade away as they have not the signature of any of the letters of the divine name and become consumed by the primal fire out of which they came forth.

Human beings possess not the same stability and endurance of form as the higher angels in their classes, who have no need of a material covering which a man wears as long as his soul is bound and attached thereto. At night when man sleeps, his soul, quitting the body, ascends into the region of "the consuming

fire” and returns thence at the moment of waking refreshed and strengthened, and enters again into the body. The reason of this is, that his soul has not the same powers of endurance and stability as higher and more exalted spiritual beings. To these refreshed souls the scripture alludes. “They are new (or rather renewed) *every morning*” and further adds, “great is thy faithfulness” (Lam. iii. 23), the import of which is that the divine faithfulness is as illimitable as his goodness and like a mighty ocean into which all rivers and streams flow, yet it is not full, and which also sendeth them forth again to the place from whence they came. Oh! truly great is the beneficence and faithfulness of the divine Being who draweth up the souls of men into the great purifying fire and flame of his love and returneth them again and again until they have accomplished their destiny—final union with Himself.

“And God saw everything that it was good” (Gen. i. 13), because on the third day of creation harmony and peace between all contending elements and forces generally prevailed, which beholding, the sons of the morning or the first born children of light, the angels on high, sang their joyous song of “peace and concord throughout the universe.” Only on this great day, is the word “*vayomer*” (and God said) repeated twice, an occult word containing the mystery of the twelve transformations of the letters of the sacred name IHVH, symbolizing the four cherubic forms graven on the divine chariot.

*This expression is not to be taken in the vulgar and material sense as is common in Christendom. It is rather to be considered as the great alchemical fire that transmutes the baser metals into silver and gold, or, in other words, that by its action upon our lower self, changes our evil and defiled human nature so that it becomes like unto the divine nature. It is described in the words of the great and saintly mediaeval Kabbalist, Count Picus de Mirandola: “There is the element of fire in the material world, the sun is the fire of heaven, and in the supersensual world is the fire of the divine Intelligence.” The elementary fire burns, the heavenly fire vivifies, the Divine loves, that is, makes us lovable and loving so that we become, as one expresseth it, partakers of the divine nature. Happy and blessed is our destiny, the destiny of every created human soul.

CYCLES.

BY SAMUEL S. NEU.

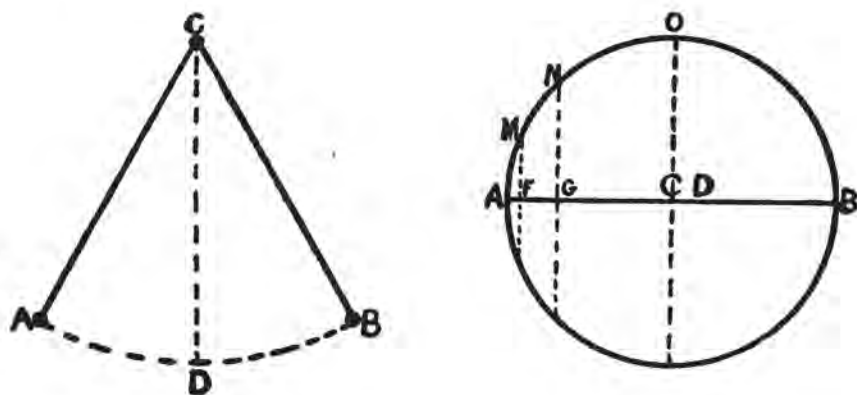
THE SUBJECT of Cycles is one which has received considerable mention in theosophical and kindred literature. Most that has been written on the subject aims mainly to demonstrate the existence of cyclic or periodic law in the occurrence of chronological, astronomical, psychic and spiritual events; but little has been said about the origin of cycles, their philosophical meaning, or their relation to the other teachings of Theosophy, especially the teaching of Karma. In fact, unless careful thought is given to the subject the bare assumption of a periodic recurrence of events seems to flatly contradict the idea of the potency of the will in shaping circumstances and conditions. To be consistent, having once admitted the proposition that *some* events recur periodically, we must conclude that *all* events are the results of periodic law. To solve this problem the point which must be considered is the origin and cause of cycles.

To do this, it will be easier first to consider purely physical cycles. The simplest form of cycle is a physical vibration—the vibration of a musical string, the motion of a weight suspended from a spring, the motion of the air in transmitting sound, or the swinging of a pendulum. All of these forms of vibration follow the same laws. All of these resolve themselves, mathematically, into circular motion; that is, they correspond in time exactly to a point moving around a circle. This is true of any form of free vibration known to science.

To illustrate, let us consider the simplest oscillation, the pendulum. Suppose a pendulum to be pivoted at C in figure 1, and swinging between A and B. Looking down on this from above it will appear to swing across the straight line AB, figure 2. Beginning to swing at A it increases in velocity until it reaches the center and then begins to slow down until at B it comes to rest an instant and then begins its similar return motion. Now consider some other body moving around the circle at a uniform

rate of speed, from A to M, to N, to O, to B and around, making one complete revolution in the time that the pendulum swings backward and forward. Experiment has demonstrated that if this revolving body and the pendulum start at A at the same instant, the pendulum bob passes F as the revolving body passes M, passes G as the revolving body passes N, passes the center, C, as the revolving body passes the middle point of the semi-circle, O, and so on. The same law applies to all freely vibrating or oscillating bodies.

Such motions are known scientifically as "harmonic motion." There are "simple harmonic" motions consisting of a single set of vibrations, such as the oscillation of a pendulum,



and "complex harmonic" motions, where minor harmonics are superimposed upon the main or fundamental harmonics. The vibration caused by the human voice is probably the most complex harmonic motion known. In this consideration, however, for the sake of simplicity, we will discuss only the simple harmonic.

Now what is the cause of a vibration, or harmonic motion? A body is at rest when all the forces acting upon it are in equilibrium. If an outside force or impulse is applied, energy is used temporarily to overcome one of these forces. When this outside force is removed the original forces tend to readjust themselves, tend to restore harmony among themselves, but this cannot be done until the energy which was put into the object to move it from its position of equilibrium is exhausted. The result is har-

monic motion. Thus, looking again at the physical pendulum, a definite amount of energy is required to overcome the attraction between the bob and the earth to move it to A. It is then released, whereupon gravitation draws the body to D; but the energy, now apparent as momentum, carries the body beyond, to B, when the same process is gone through again. This cycle will continue until all the energy used originally to disturb the body's rest has been dissipated.

Let us next inquire how the pendulum may be brought to rest. This may be accomplished in three ways. The energy may be allowed to dissipate in friction between the pendulum and the surrounding air, the natural method. A force may be brought to bear on the pendulum at the proper instant and in the proper direction.¹ The third method is to absorb the energy through the center of motion, the pivot, by friction or otherwise.

This much, then, we have learned of physical vibration:² First, its origin, the disturbing of equilibrium; second, its cause, the energy imparted which tends to readjustment of equilibrium; third, its motion, harmonic or circular, "cyclic"; fourth, its termination, the reabsorption of the energy causing it (a) by friction in the path of motion, (b) by the application of a counteracting force at the proper point in the cycle, or (c) through the center of motion.

Admitting for the purposes of this discussion that an analogy exists between the physical basis and the spiritual cause, we may immediately predicate the four foregoing fundamental properties of physical cycles to physiological, psychic, moral, mental, spiritual, or any other cycles, once their existence has been demonstrated.

Thus, the origin of a moral cycle must be the disturbing of the equilibrium of moral forces; its cause, a certain amount of moral energy of a positive or negative character, which tends to readjustment of moral equilibrium; its motion, cyclic; its ter-

¹It is evident that the proper instant for the counteracting force to be applied must be considered. If applied at one end of the swing, when the body is for an instant at rest, it need be very small; but if so applied it will not absorb the motion as the pendulum is not in the position of natural equilibrium and will oscillate again when the force is removed. On the other hand, the most force will be required to stop the pendulum at the centre of its motion, when its velocity is greatest; but if so applied, will be most effective.

²There are other properties which distinguish one cycle from another. They are the amplitude or intensity, the periodic time, and the nature of the moving substance. The amplitude is the only thing that can be varied. The time depends on the nature of the moving body, or medium, and its distance from the centre of motion, and cannot be varied. A discussion of these properties would lead too deeply into abstruse mathematics and it is therefore omitted.

mination, the reabsorption of the moral energy causing it. Likewise, *mutatis mutandis*, for any other kind of cycle.

Taking this view of the nature of cycles, their direct relation to the law of karma is seen at once. Karma means, literally, *work*, or *action*. The statement of the law of karma is simply that every action must bring its corresponding results. It does this by means of the cycles, the oscillation which the action produces, and continues to reproduce the action and the result so long as the cycle continues. It is therefore important that we consider the fourth point noticed above, the method of terminating an oscillation and obliterating the cycle.

The first method mentioned for stopping the pendulum was by friction in the path of motion, which we have said is the natural method of termination. This is the gradual wearing out of the cycle due to the natural resistance of the mind, the desires, or any medium in which the oscillation occurs. Its progress may be noted, as in the physical cycle, by a gradual diminution of the amplitude or intensity at each successive period.

The second method consists in applying a counter force at the proper point of the cycle. To accomplish the desired result by this method, however, the person employing it must know exactly the periodic time of the cycle, its amplitude at any time, and the exact nature of the forces involved. If all these factors are not known, and the method of combining them, more harm may be done than good.

Thus, a desire or habit may be regarded as a pendulum, one end of whose swing is the point of greatest intensity of the desire and the other end the opposite condition. To overcome the desire by the second method it is necessary to attempt to restrain the desire or habit while it is increasing in intensity in any period and *to try to continue it after it has passed its maximum point*. To attempt to restrain the desire *after it has passed the maximum* simply *increases* the amplitude of the cycle, that is, *makes the desire more intense*.

The third method is that of absorbing the energy of the cycle through the center of motion. Just as the motion of the windmill or the fly-wheel is transmitted through a central shaft to the performance of useful work, so can the energy of the psychic cycles be absorbed through the central point of man's being to the performance of useful work along spiritual lines. By keeping the mind centered within, directed to the higher principles, the en-

ergy contained in all the various karmic cycles, that is, cycles having the mind for a center, is transformed into spiritual forces.

Further than this, if all actions are performed simply for the sake of duty, without thought of fear or reward for the personal *self*, no center exists for a cycle on the personal plane and therefore no karma is generated. This is the most important point in the consideration of cycles for the student of mysticism, how to avoid generating them, but the other points are not to be neglected. For only by studying the cycles in all their aspects, and after knowing to control them, can man attain his ultimate end, the One Cycle.

TRUTH AND FICTION.

A small boy often went to the theatre with his father. He loved to see the beautiful pieces that were presented there, and as the boy was very unsophisticated, the show appeared very real to him. He thought that the trees upon the stage were real trees and the mountains and lakes actual mountains and lakes. He never speculated about their true nature, and the consequence was that he became very much interested in the play and learned more truths from what he saw and heard than if he had spent the time reading books.

But when the small boy grew bigger he was one day permitted to go upon the stage after the performance was over, and he saw that all the beautiful scenery which he had admired so much was nothing but pasteboard and painted canvas. Thereupon the boy became very much enraged, and said that he had been swindled and cheated. He wanted the manager of the show to give him back the money which his father had paid for him, and said the whole play was a tissue of lies. He said that he wanted the truth given to him without any fiction, and that he would never go to the theatre any more.

Franz Hartmann.

MAN A CITY.

REPUBLIC VIII-IX.

BY ALEXANDER WILDER, M. D.

IT IS now agreed to resume the discussion at the point from which it had been diverted by Polemarchos. "Certainly," Glaukon insists, "this cannot be difficult. Thou wast describing the city in very much the same way as when just now thou wert considering such a city and the man who, to be good, must be like it. This must be so, when it was made to seem possible to have a city and a man that were to be better."

He remembers that there were four kinds of cities and individuals that deserved special notice for the purpose of showing the relative happiness and misery of the best or worst inhabitants.

Sokrates replies that they shall hear that, and welcome. The first, was the polity most praised by the many, the Kretan and Lakonian; the second, which was also entitled in its turn to their second praise, was the oligarchy, a polity abounding with numerous evils. Then came the form wholly opposed to that, the democracy, and after that the fourth and last disease of the city, the tyranny. The cities are like individuals, they are formed from human origins and partake their character. If there are five kinds of cities, there will be five distinctions of population corresponding to them. Thus the individual who resembles aristocracy, where the best citizens are in power, will be good and just. But an aristocracy is liable to degeneration, becoming a timocracy, in which the rule is given to ambitious individuals in consideration of their wealth and personal influence. The proper social regulations will not be observed; the geometric number, in conformity with which generation and production are controlled, not being properly regarded, the newer rulers are likely to be of inferior character and neglectful of the most important duties. Professor Jowett thus renders this description:

"That which is of divine birth has a period which is contained in a perfect number (i. e., a cyclical number, such as 6, which is equal to the sum of its divisors, one, two, and three; so

that when the circle or time represented by 6 is completed, the lesser times or rotations, represented by one, two and three are also completed). But that which is of human birth is contained in the number in which first (i. e., declaring from the perfect cycle) increments by involution and evolution giving three intervals and four terms of approximating and differentiating and increasing and naming numbers, make all agreeable and commensurable. The base of these (three), with a third added (thus making four), when joined with a figure of five (twenty) and raised to the third power, furnishes two harmonies: the first which is a hundred times as great (i. e., four hundred equal to four times one hundred), and the other a figure having one side equal to the former, which, taken one way is equilateral, but also oblong, consisting of a hundred numbers squared upon rational diameters of a square (i. e., fractions being omitted), the side of which is five (7 times 7 making 49, which multiplied by 100 amounts to 4,900), each of them being less by one (than the perfect square, which includes the fractions, sc. 50), or less by two perfect squares of irrational figures (of a square the side of which is five, thus equal to fifty, to which, adding fifty, the sum is 100); and a hundred cubes of three (27 which multiplied by 100 produces 2,700, and 4,900 and 400 being added to this, the sum is 8,000)."

To this Sokrates adds the declaration: "All this geometric figure together, is lord of such facts, holds in store the better and worse accompaniments of nativities." When the rulers, ignorant and heedless of this, bring couples together under inauspicious conditions, there will be a degenerate progeny. The new generation will be deficient in talent and good fortune, and when placed in office, they will be neglectful of its duties, illustrating the species of talents which Hesiod styled the golden, silver, copper and iron. Strife is certain to ensue, and the two lower classes will fall to lower pursuits, the acquiring of wealth in money, land and houses. Individual property having thus been established for them, there follows the subjecting and actual enslavement of the dependent classes and corresponding change of government to a form intermediate between oligarchy and aristocracy, between the dominion of the few and that of the best citizens. An individual of such a nature will be characterized by ambition and love of contention; rough in his manners to those subordinate to him, but courteous to freemen and abjectly obedient to authority.

The timocratic youth is aptly described by Sokrates as perhaps the son of a worthy father dwelling in an ill-governed city, who shuns its honors and offices, lawsuits and public business, in order that he may escape the worry and trouble. The mother and domestics of the household join in depicting him to the son as being careless and unmanly, stirring the young man up to run a different career.

The oligarchy is next developed. The government is based on property. The rich bear rule, and the poor have no voice. Great wealth possessed by private individuals, the philosopher declares to be destructive to the common welfare. Such individuals seldom scruple at disobeying the laws. As they advance in the intensity of their passion for the acquiring of property, the less honorable do they esteem virtue. The rich are elevated to office, and the poor are regarded as of little account. Laws are enacted which fix the possessing of a specific sum of money as the qualification for citizenship. All who do not have so much are excluded. The city thus becomes as two political bodies: one consisting of the poor, and the other of the rich, each living by itself and conspiring against one another. In a war the feebleness of this condition is flagrant. There are few to fight and few to rule, and it is necessary for the rulers to employ the services of the very class of whom they may be more afraid than they are of the enemy.

Another evil incident to the oligarchy is that a man may sell his property and live in the city afterward without an employment by which to earn a livelihood. He is henceforth poor and destitute, a burden on the public. Where the population consists of only the very rich and the very poor, this latter class is certain to become very numerous. Every one who is not wealthy is likely to be a pauper. Sokrates compares paupers to the drones in a hive, of which part, being without stings, simply live and die as paupers. But many he represents as possessing such weapons. They constitute the "criminal class," the thieves, highwaymen, embezzlers, and other evildoers.

This form of government, the oligarchy, Sokrates defines as one whose rulers are selected by the possessors of property. He describes the individual who resembles it in character, and how he comes to be such. He is a son who has seen his father made bankrupt in the service of the city, at the head of the army, or in political office; then involved in lawsuits, ruined by informers, put to death or exiled, and stripped of everything. The young

man is humbled by the condition in which he is thus placed. He is led to devote his attention to the acquiring of wealth. Covetousness becomes as the great king in his soul, fully armed with regal paraphernalia. He is laborious and sparing of his own wants, subduing his desires to the dominant passion of hoarding. Not having been properly reared, the qualities of the drones are developed in him, some of them beggarly, and others mischievous, but kept under restraint forcibly by the ruling forces. But while penurious with their own property, such individuals are like the drones, most of them, when they deal with the property of others. This is manifest when the tutelage of orphans happens to be confided to them, giving power to do injustice. A person of this character is not integrally one, but double; his desires are at variance with one another, the better usually governing the worse, yet the true virtue of a harmonious and well-ordered soul will escape him. He that is miserly, either in his own or in public affairs, is a wretched antagonist, whether in case of victory or other struggle for honor. He is not willing to spend his property through apprehension of rousing expensive desires, but fights with only part of the resources at command, and so is generally defeated, though he saves his money. Hence the miser and the money-mad men are like the oligarchy in government.

Yet by the mismanagement which is incidental to such administration democracy is developed. The rulers in the oligarchy owe their power to the possession of great wealth, and so are unwilling to restrict wealthy young men from squandering property. Their own purpose is to purchase such property. They lend to the young men and encourage them in wasteful habits and practices till they are brought to poverty and made to part with all that they have possessed. Everything relating to the welfare of the city is neglected except the gaining of wealth; the ruling classes increasing their hoards, and the others becoming drones and paupers. The result is the developing of a multitude in the city spurred and armed, so to speak, for revolution. Some are in debt, others in disgrace, and many in both conditions. They all hate those who have obtained their property, and readily conspire against them. When a man is weak in body, a slight cause will produce serious results, and in a city it is so likewise. The city may be disordered and at war with itself when there is no external cause. The poor will ally themselves with a faction in the governing class, thus driving the other to

the wall, or they may take matters altogether into their own hands. Having come into power, they kill some, banish others, and divide the offices equally with the rest. The superior magistrates are for the most part assigned by lot. Thus democracy comes into existence.

The picture which is presented of this form of administration is far from encouraging. Every one is supposed to be empowered to do as he may please. In the great variety of natural dispositions, each one will require a civil polity to suit himself, and with it may lay the foundation of a city accordingly.¹ Being distinct from the others, in the democracy there would be no necessity to engage in war or abide in peace, when the others were in such conditions. Men under sentence of death would go about free, and those who had been banished remain at home. What are usually considered the qualifications of a good citizen are virtually tramped under foot. It is not required to be a statesman, but only to pass as Friend of the People. It is a polity without leader and of many aspects, assuring a certain equality to equals and unequals alike.

Sokrates delineates how the man of a character similar to the democratic city is formed. He suggests the son of a stingy father who had lived under the oligarchy and trained him to his own niggardly habits. The young man adheres to these ways, governing his own pleasures strictly, and regarding those as unnecessary which are expensive and do not tend to the gaining of wealth. Here Sokrates pauses to distinguish the kinds of pleasure. Those which we cannot dispense with, but derive benefit from the indulgence, he classes as necessary. The desire of food comes first, and is essential to existence itself. But he insists that it should be restricted to simpler articles and their condiments, and should be restrained from most things, and especially those the use of which is hurtful to body and soul. The same rule holds with other delights, as those of sex and others. He who surfeits in excess and unnecessary pleasures is the drone; and he who has been brought up in niggardly fashion, but on tasting of the drones' honey rushes into wild indulgence, is changing from the oligarchal to the democratic character. Then comes a conflict in the soul. The influence of early example continues to admonish, while the new desires attract to wider license. Some are restrained within a proper modesty, while others go

¹It is to be remembered that the city in former times was an area of territory large or small, marked out for its own occupants, and so might be embraced in a single homestead, whether of a clan or comrades.

headlong into reckless disorder. As in the city, a faction co-operates with the democratic party, so desires akin to those which are subjected come into activity and enforce their behests. Never having been subordinated to early discipline, they are imperious and unyielding. They win in the struggle, thrusting out with contempt the virtuous qualities which had held them back. Veneration they stigmatize as stupidity; self-control they call unmanliness; frugality and propriety in expenditure they represent as country habits and close-fistedness. Thus in a manner the soul, having been emptied and purified from these things, and initiated in the Great Perfective Rites¹, they introduce wanton insolence, lawlessness, waste and impudence. They call insolence, superior breeding; lawlessness, the spirit of liberty; waste, magnificence; and impudence, manliness. Thus the young man emerges from his original condition into the life of pleasure. He spends his fortune on necessary and unnecessary indulgences alike. Yet, if he does not become too hopelessly swayed by passion, he will, when he becomes older, be more moderate. He will follow out his desires in their turn, passing from one, when it is sated, to another. He is not leading a life of order or law, but is displaying a kind of versatility. He exhibits in himself numerous patterns, both of forms of government and moral habits. Thus his life is arranged according to the theory of democracy. He is the democratic man.

Speaking with what may appear to be the accustomed irony, the philosopher now remarks: "The forms of commonwealth most beautiful, and the man most excellent, that remain for us to consider, are tyranny and the tyrant." He affirms that it is plain almost to absolute certainty that the same way that as from oligarchy, the government by the rich originates democracy, the government by the people, so from democracy, tyranny or arbitrary power is the natural outcome.² Thus oligarchy takes its rise from the esteeming of riches to be the supreme good. Everything else is neglected for this end. By the insatiable desire for wealth, and the neglect resulting, it eventually destroys itself, and is supplanted by democracy. Liberty is now regarded

¹The Eleusinia were divided into two parts: the Mikra or Lesser Rites, and the Megala Tele, or the Great Perfective Rites. The Greeks regarded them as revealing the secret of life, and hence considered it as completing a peculiar discipline. The Romans considered it as an initiation, or beginning of a new life.

²The Greek *tyrannos* or tyrant was regarded as the farthest removed from the rank of *basileus* or king. The person of the king and his office were regarded as sacred, and even as divine. But the tyrant was merely the holder of power by his own energy, beginning often as "Boss," or leader of the popular party. He was by no means always an unworthy ruler; many of the ancient tyrants labored to promote the welfare of the people.

as the chief good, and so by neglect of other matters equally imperative in their way, democracy becomes its own destroyer. It punishes its men in office unless they permit excessive license, and it abuses as mean-spirited and servile those who are obedient to the laws. The magistrates generally become like the others, and these in their turn acquire the peremptory manner of magistrates. In private households, the father becomes as if subservient to the son, and fears him; and the son, aspiring to be free, is without respect for the parents. The distinctions between citizens, residents and foreigners are broken down, naturalization is freely permitted, and all are privileged alike. Instructors fear their pupils, and the pupils despise the instructors and all who have them in charge. In short, the young, in their manners, are like those who are older, both in talking and action; and the older men, imitating the young, condescend to buffoonery and low joking in order that they may not seem disagreeable and magisterial. This liberty of the multitude becomes so great in a city of this character that purchased slaves, men or women, are no less free than their purchasers, and a similar lawless freedom exists with the members of the family. All these things being massed together make the souls of the citizens so tender that if any one should be brought into slavery they would be grieved and unwilling to put up with it; for at last they do not respect the laws, whether written or unwritten, so that no one may be a master over them.

This is the very condition, so beautiful and youthful, Sokrates avers, from which tyranny is born. The same malady that came into existence in the oligarchy and destroyed it will be fatal also to popular government. Becoming even vastly stronger in its power, it reduces democracy to servitude with its abundance. Excess of liberty, whether in the city or private individual, seems to change into nothing else than excessive bondage. "It seems to me," says the philosopher, "that tyranny comes into existence from no other form of government than from democracy; out of the highest liberty comes the most abject and fiercest bondage. The same distemper which works mischief in an oligarchy springs up in a democracy and reduces it to slavery. The idler and spendthrift population existing there have been compared to idle bees in a hive, some of which are without stings and others with them. They are active in effecting the change. A wise lawmaker would exclude them from being admitted into the city; and if they happen to gain

such admittance, being as the idle and useless bees in the hive, they should be extirpated, with their cells, as soon as possible.

The liberty which pertains to democracy is as productive of these drones as the oligarchy, and they are fiercer and constitute the actual ruling power. The more active ones talk and agitate, while the others throng the courts and public assemblages, preventing those who differ from them from having any voice in relation to political affairs. Everything of importance in the city is of their doing.

Those citizens who are engaged in trade and remunerative business are generally the richest and most orderly. These furnish to the drones their largest gains. Their money is extorted from them by many artful devices of taxation and legal proceeding. There is also a third class of population, the most numerous of all. It is composed of working men engaged in their own employments, who are not politicians, or possessed of any considerable amount of property. In order to assure support from them, the leaders contrive to bestow upon them some little share of what they have taken from the wealthier citizens. This prompts the persons who have been to the endeavor to protect themselves, and in so doing to become supporters of oligarchy. They may not like to do this, but they may feel themselves driven to it by the oppressions of the party in power. Then follow accusations, prosecutions, and the infliction of numerous penalties.

Meanwhile it is customary for the common people on their part to place some individual over themselves, to maintain him, and even elevate him to great authority. From this beginning comes the tyrant, with his arbitrary powers. Having a compliant commonalty, he enters upon a course of proscription, not even sparing kindred, till he removes all who are in his way, and arranges all things about him after his own method. He gains this success by a certain complaisance of manners and promising of numerous services to the people, and after effecting it, exciting foreign wars which will make a commander necessary. The people can then be kept poor by taxes, and if any are disposed to oppose his measures, it is easy to place him in the army and expose him to the enemy, and to form plots against such for their destruction. Then follow the usual sequences of despotic administration, a guard of soldiers to protect the monarch and enforce his decrees, the arbitrary seizing of private property, the confiscating of moneys set apart for specific purposes on the

pretext of lightening the burden of taxation, and corresponding objectionable procedures. Thus the people in the endeavor to escape from the smoke of curtailment of the liberty of freemen, fall into the raging fire of a despotism of slaves, exchanging the condition of overmuch and unseasonable freedom for the severest and most execrable servitude of bondage.

"We have still left to consider the tyrannical man," Sokrates remarks; "how he is developed out of the democrat, and, having come into existence, what kind of a person he is, and what sort of a life he lives, whether wretched or happy." He adds that there is something yet to be considered in regard to the desires, their quality and number. Some of the pleasures and desires appear to him unnecessary and unlawful, which are nevertheless natural to every one, but, owing to the curbing by law and better dispositions induced by the reasoning faculty, either leave some altogether, or are less numerous and enfeebled, or become more violent and numerous. Such are aroused in sleep, he explains. The other parts of the soul are then quiet and silent, which is rational and gentle and dominant over that quality. Then that part which is bestial and savage, having been gorged with food or drink, flirts about, driving sleep away, seeks to go and satisfy its peculiar proclivities, because in such a condition it dares do everything, as being set free absolutely from all sense of shame and good sense. It scruples at nothing, however vile or criminal. But the individual in health and self-control goes to sleep in a condition of mental equability, having satisfied his desires without undue restraint or excess, or disturbing the better principle in the soul by joy or grief, or worry of any kind. So the two parts of the soul, the spirited and the appetitive, being quieted, the third part is set in motion in which thinking is generated. Thus he reposes. In such a condition the perception of the truth is most visibly apprehended, and then the visions of his sleep appear least of all as unlawful and wicked. "What I desire to be known," says Sokrates, "is this: that there is in every one a species of desires vehement and savage and lawless. It is the case even in some whom we think to be moderate. This feature is conspicuous in dreams."

The "man of the people" has been described already, as the offspring of a penurious father, who sets value only on desires for the accumulating of wealth, and despises every wish for what may not be absolutely necessary. He associates with men more jaunty, running into all manner of wanton folly with

them, and hates the parsimony of his father. Nevertheless, having a better nature than the corrupters, and attracted both ways, he adopts a manner of living between them, participating moderately of each, and lives a life not illiberal nor unlawful, thus becoming a champion of government by the people instead of by the few owners of property.

He may, however, in his turn have a young son who has been brought up in habits of this kind. The same experiences attend him as they did the father. He is led into every kind of lawlessness, which they who mislead him call freedom. His father, domestics and others help in all this, from a desire to keep an influence over him; and all continue to excite a ruling love that shall dominate other desires. Under the rage of passion incited by them, the ruler of the soul becomes infuriated, and if he should find in himself any opinions or desires that are useful or modest, he will strangle them and push them away, ridding himself of self-control and becoming mad to the extreme. Such is the origin of the tyrannical man. Hence, too, love has been declared to be a tyrant, and a drunken man has the spirit of a tyrant. The tyrannical man comes into existence when either by nature or habit, or both, he becomes drunken, erotic and melancholy.

Under these conditions, the life of the tyrannical man will be spent with feastings, revels, banquets and women-friends. With these there will be vast expenses incurred, requiring the borrowing of money. The desires become more imperious, and the individuals, raging and frenzied, will look for the property of others, to ascertain whether it can be obtained by fraud or violence. The young man, under the stress of maddening desire, will deem it right to rob his own parents. They may submit and so suffer privation, or they may resist, and thus there may come distressing conflict. Finally, this source drying up, the young man will not now abstain from any deed by which he can support both himself and the mob of desires which are unchained in him. If there are only a few of these individuals in a city, then they go elsewhere and engage in the service of other tyrants who may be at war, either as guards or as soldiers. But they remain at home in times of peace, and set in motion a great number of lesser evils. They are the thieves, burglars, cutpurses, footpads, robbers of temples and kidnappers; and where this is possible, they become informers, give false testimony, and take bribes. But the evil which is thus inflicted is a small matter when com-

pared to the wretchedness under the rule of the tyrants. When there come to be many of this class in the city, and others are associated politically with them, they perceive their own strength, then, aided by the senseless folly of the people, they select the individual who has the greatest and most powerful force of tyranny in his soul, and elevate him to the supremacy. In case that the city does not accept this state of affairs, he will treat his fatherland and motherland as he treated his own parents, bringing in his soldiers and reducing it to subjection. Such is the end of the matter. This worst of men is the individual awake, whom we had contemplated dreaming. The longer he lives the more of a tyrant he becomes. Being the wickedest, he is also the most miserable; and the longer he tyrannizes the more wretched he becomes.*

As the tyrannic man is like the city under a despotism, so the democrat is like the city under democratic rule, and the others accordingly. Likewise as city compares with city in regard to virtue and good fortune, so does man compare with man. The city governed by a tyrant with arbitrary power is totally opposite in virtue to the one under a king. So also with the individual man. Sokrates proposes, however, to examine this matter more explicitly. He describes the proper judge to be a man capable of scrutinizing the disposition, as, for example, one who has lived in the same house with him, participated in family transactions, and able to judge how he treats his domestics. He would thus be able to judge in respect to the happiness of the individual as compared with others. Glaukon, continuing with this proposition, Sokrates asks whether he is willing that they shall constitute themselves judges as having encountered such characters, and so have answers to the questions. He then calls attention to the parallel which exists in their entire discourse of the city and the individual, and so, considering each by turns, describes their respective conditions. Thus the city under the rule of a tyrant is enslaved; a few of the inhabitants are free, but the others, the most and the best, are in wretched bondage. The individual in an analogous condition is servile and without proper conception of freedom in his soul; those qualities which are most worthy being enslaved, and that little disposition the most depraved and insane, supreme in power. The condition of such a soul would

*We are assured that Plato was not writing of Dionysius in Sicily, or indeed of any but an ideal subject. Hence he describes his characters as they may be generally classified, and refrains from all complex intermixtures of character.

be described as servile. A city governed by a tyrant may not do what it likes; and the soul which is under tyranny, and impelled as by a gadfly,⁵ will always be full of uproar and remorse. As the city is poor, so the soul is always impoverished and insatiably covetous. Both the city and the man are incessantly in dread of impending calamity. In no city of a different character can be found so much of complaint, lamentation, grief and sorrow; nor can these exist to a greater degree than in the tyrannic individual maddened by desire and furious lusts.

Yet Sokrates thinks that the tyrannic man is not as wretched as it is possible for him to be. One may be more miserable than another. A man who is naturally of tyrannic temper, who happens not to remain in private life, may be fortunate enough to become a tyrant. Those who are rich and have many slaves are like the tyrants in authority. They are safe because the city protects each individual. But if household, domestics and all, should be set down in a solitary region, there would be the liveliest terror, lest the man, his wife and children should be murdered by the domestics. Or if there should be neighbors in the vicinity who could not endure that one man should lord it over another, he would be beset by a host of enemies. Thus the tyrant is bound as an abject prisoner, full of all kinds of fears and desires. But of those who live in the city, he alone may never go abroad, or to behold what others are free to desire; he must hide at home and live very much as a woman, envying the other citizens, if any one is going out and seeing anything good.

If, however, the individual is far more unfortunate, does not remain in private station, but chances by some fortune to be himself the tyrant, and so while unable to govern himself, endeavors to govern others, it is as though with a diseased body he should engage in wrestling with others. It may be fancied otherwise, but it is hard to conceive of a condition more woful. He is a slave to flatteries and slaveries, and himself compelled to be a flatterer of individuals the most depraved. One needs but to look into his soul, and he will be perceived to be in the most utter want, full of fear and grief, like the city which he is ruling. As he must be, and by governing becomes envious, faithless, unjust, unfriendly, irreligious, countenancing and sustaining wrong in every form, it is impossible for him to be happy or to make others happy.

⁵Oistros, a gadfly, is the figurative expression of violent desire. The classic story of Io, whom Hera punished by subjecting her to the persecution of the gadfly, is here suggested.

Having brought the argument to this point, Sokrates demands which form of government is most promotive of happiness. Is it the kingly, the timocratic, the oligarchic, the democratic or the tyrannic? "Shall I declare," he asks, "that the son of Ariston has judged the best and most just man to be the happiest (and this is the fittest man to be king who is king over himself), and that the worst and most unjust man is the most wretched; and that he is the most tyrannical who in the greatest degree tyrannizes over himself and the city?" He adds that these things are so, even though they are not known to be such to man or even to the gods.

"WHATSOEVER A MAN SOWS, THAT SHALL HE REAP."

BY JOHN B. OPDYKE.

Man is himself the master of his fate,
The real designer of his circling way;
'Tis he alone must bear the onerous weight
Of causing sin and being to it a prey.
He shapes to-morrow by his deed to-day,
And on, and on, his future thus may grow.
His past did, then, the same iron rule obey,—
For segments do the whole of circles show.
As in an endless chain each link we know
To be like those that follow or precede;
So in man's life doth each short day bestow
The product of his past, his future meed.
Then let him not upon a god heap blame
When harvest, sown in evil, augurs shame.

The worldly wise ignore the kernel, but they write volumes
about the husks. Eckartshausen.

The pride and disputes of the learned lead away from the
path of wisdom. Wisdom is not for the proud, but for those
whose search is with honest heart and mind, for the purpose of
benefiting others. Eckartshausen.

CHARITY.

BY E. B. GUILD.

The following letters were written to an earnest soul whose devotion to the work of helping humanity led to a decision to take a course in the "School of Philanthropy" in order to become better fitted for the chosen life work. I believe that they will prove of interest to the general reader, and that may provoke some discussion of important problems which are pressing for immediate solution in our social organism. The writer would not derogate in the least from the value of that "Charity" which seeks to alleviate to some degree the suffering caused by the materialism of the day, but he earnestly prays that the energy and effort now expressing itself through Charity Organizations may in wisdom be redirected and led to flow through the channels of Brotherhood.

E. B. G.

I.

MY DEAR FRIEND:—

You speak of taking a course in the "School of Philanthropy" in order to fit yourself for your life work.

What, pray, is this School of Philanthropy? Philanthropy is simply and solely "love of man." Can one by a course of study fit one's self to exercise those higher qualities of unselfish love for humanity? I say *unselfish* for a love for one's fellowmen which is in any degree colored or tintured with a desire for reward, either in honor and position or in gratitude of those benefited or in self-approval, by the very degree of its color or tincture ceases to be love of one's fellows and in the same degree becomes love of one's self.

In these early days of the 20th century, our civilization has by a sort of cumulative momentum of material prosperity become money mad. The one great desire to obtain money and its equivalents has permeated society so fully and so completely that methods and means are but little questioned beyond the mere inquiry as to the probable certainty and degree of success. Even those who are in possession of wealth and feel stirring within them the desire to in some way help their fellows by alleviating the discontent and suffering of uncomfortable surroundings, do not go down to the fundamentals of right any more than did the rich young man who became exceedingly sorrowful when the Master's answer illumined the pathway of his duty by revealing to him his own personal bondage to his material possessions.

Like him they find their attachment to their "great possessions" is stronger than their "love" for their fellows. On the other hand, those who find themselves unsatisfied in their daily lives seek and ask for an improvement in their material surroundings. They do not "seek peace in thy soul, find there thy heaven," for their standard of contentment is the comfort of the body.

The modern definition of Charity as commonly understood both by the giver and the receiver is far, very far, from the original meaning of the word. The soul is the real man, but instead of holding the welfare of the soul of his fellows as most dear (charity) both equally hold the personal physical welfare dear. Thus we have "Charity organizations" and "societies for the improvement of the condition of the poor" and so long has charity been held to consist in gifts of money and food and clothing and shelter—all for the body only—that it no longer expresses the love of soul for soul, and the lack of expression of that Divine compassion has crystallized into the proverb which is an inclusive commentary, "as cold as charity."

All this is wrong. The realization of the sacred rights of life and liberty and the pursuit of happiness should not depend upon the uncertainty of the willingness of anyone to give. If they are rights they cannot be gifts, nor should their realization depend upon the permission of anyone.

A gift as such is only a substitute for that which is really charity. If society exemplified true charity, gifts would be unnecessary. If each held, as dearest to his heart, the welfare of all others, there would be no need for alms. What think you, my friend, is humanity's greatest need to-day? Is it gifts of food and raiment? If so an equal distribution of all food and apparel—in fact of all property—would be the only righteous thing to do. But were such a distribution made upon a certain fixed date, what would follow?

First, a wild unbridled orgy of dissipation in eating, drinking and merry making lasting until all the surplus and most of the supply for present need was exhausted, and then a quick and sharp return to the old struggle in which the industrious and the provident would quickly gain control of the sources of supply and, by the very necessities of their condition, the rule over the careless and improvident, "the condition of the whole would be mightily impaired." No, my friend, the great need of humanity is not gifts. It is knowledge; knowledge of what? Not knowledge of business, and affairs, and political economy; nor yet of

science, nor of books. These the world already possesses in a remarkable degree, more generally than ever before in recorded history, and yet, never have there existed greater contrasts of wealth and poverty, of fullness and need, than exist to-day the world over. What the world is pleased to consider as knowledge has not eradicated poverty, nor has it made all men worthy to receive the best which life affords, for it has not taught them to use wisely the things which they have. Is not that then the greatest need, that men should learn to wisely use their powers, their circumstances and their opportunities?

Is there not a fundamental which has been neglected and which must become a matter of knowledge and a guide of conduct? I believe there is, and that briefly stated it is "self knowledge."

Self knowledge does not mean a knowledge of the body. The body is a result as much as a suit of clothes is the result of the weaver's industry and the tailor's skill; to know one's friend one hardly needs to know the quality and texture of his clothes, nor their cost, nor the process of manufacture, nor the name of his tailor. In fact one may know all these and yet not know the man. Let us lay aside our tailor's catalog and study our friend. We need for a time to turn our attention from results to causes. We need to study the real man. "The greatest need of every man is to know himself." The clothes, the body, the mind, are but the wall, the outer court and the porch of the Temple. He who would commune with the Most High must enter into the Holy of Holies. He who would know himself must learn the way to the sanctuary of his own being, and entering therein commune with the Holy One—his spiritual Self.

There is a basic principle which underlies every impulse which moves toward what we call philanthropy. The best technical statement of it is in the Secret Doctrine, which affirms: "The fundamental unity of all Souls with the Oversoul." That "fundamental unity" is the ultimate basis of Brotherhood. "It has always been held to be one of the "mysteries," a part of the "esoteric" or "secret" teaching, because men have been so fully occupied with *personal* affairs and the illusions and delusions of the vivid but impermanent conditions of life, that though they had eyes they saw not and having ears they heard not and much less could they understand that which is real and enduring. The unity of all souls with the Oversoul is but a more philosophical statement of the "brotherhood" of man and the fatherhood of

God, or rather, the *Brotherhood* of God and Man. A fundamental unity must include a common source and an ultimate common destiny. If the origin and the destiny, the cause and the result, be common to all, the progress from the one to the other must be, though seemingly unlike, essentially similar, and in fact a broader view of the experiences of the human race as a whole, and of its various branches and families will justify the conclusion that the origin, experiences and destiny of its individual members are, in all essentials, the same.

There is a purpose in existence. There is a purpose in human life, and that purpose is not merely the perpetuation of existence in the one case, nor of the human race in the other. The perpetuation of existence and of the race are means to an end, but are not the end itself. To exist is to "stand out from" and the manifested universe and all things therein proceed (stand out) from God, not for the mere sake of proceeding but that by that proceeding a definite result may be attained. On the material side, that definite result to be attained is the evolution of form as a vehicle for the expression of intelligence. On the spiritual side, it is the evolution of the soul. We live for the evolution of the soul, that is to say, we live as human beings that each may evolve for himself a vehicle for the perfect expression of his spiritual or divine self. That is the common purpose of humanity and that is the definite purpose of each soul which incarnates. We are all here for the same purpose. We are all working to accomplish the same result, all striving to attain the same goal.

How think you would a clear understanding of this fundamental principle of brotherhood affect our ideas of philanthropy? How affect our attitude toward our fellows and our relations with them? Will it not lead to the true philanthropy, the *love* of our fellows? And if we thus learn how intimately our individual destiny is linked with the destiny of the race, will it not neutralize the poison of selfishness and lead directly to that first step of the true disciple "devotion to the cause of another." I have more to say on the subject of Brotherhood and the purpose of life, but I leave it for a later date. May the light of love shining in your heart reveal to you in all hearts the "light that lighteth every man that cometh into the world."

Sincerely,

E. B. G.

II.

My Dear Friend:—

I perceive by your reply to my last letter that I need to be somewhat more explicit in regard to the application of the principle of Brotherhood, as you say that my suggestions are too ideal and that their realization in the great mass of the people is impractical and impossible. Why do you consider them impractical and impossible of realization? Is not this attitude of your mind a reflection of the great heresy which Theology has been so insistently inculcating ever since the first Church Councils? That great heresy is evasion which theologians substituted for the Master's plain teaching of personal responsibility. The vicarious atonement is a phrase and a theory invented by theologians to soothe and quiet the protesting conscience, and it had no place in the teachings of the Master or of his great expounder Paul. "Verily I say unto thee thou shalt not come out from thence until thou shalt have paid the uttermost farthing," says Jesus; and Paul says: "Whatsoever a man soweth that shall he also reap." No chance there of escaping the results of acts and motives by pleading the good acts and motives of another. Is not modern "Charity" and modern "Philanthropy" the same sort of substitute and of like quality as the evasion of "vicarious atonement?"

It is a true saying and worthy of all acceptance that "Christ Jesus came into the world to save sinners," but he saved them by teaching them by precept and example to save themselves from the results of sin by avoiding evil and doing righteousness. He did not do things for people, but taught them how to do for themselves. He called upon the divine nature in each and sought to inspire each to live in accord therewith. To the sick, whom his touch had inspired with new hope, he said: "Arise, take up thy bed and walk." And to the penitent, who had found the light within, he said: "Go, and sin no more."

The great work of the Prophet of Nazareth was to show vividly and clearly to all men the wonderful and true opportunities of life, and by his own life, his self denials and suffering, his precepts and parables, to instruct all—whatever the degree of their development—how to make the best of those opportunities; and that the ideal goal of all effort is not selfish acquisition of worldly goods, but union with God. "I and my father are one." "Be ye therefore perfect even as your father in Heaven is perfect."

Now these teachings are not alone ideal, but also most truly and really practical. The foundation is Brotherhood. "The fundamental unity of all souls with the oversoul," and the whole purpose of life is the at-one-ment of the personal with the Divine, which is the "father in Heaven." It is not a vicarious atonement; it is a personal at-one-ment and is at once the purpose of living and the right of each who lives. Therefore, to fulfill the sacred purpose of life, each must have an equal right of opportunity. To curtail in the smallest degree that sacred right of another, and then to substitute gifts and opportunities chosen by the giver, is against the natural law and the divine right. If in the development of our complex social organism it comes to pass that some have not this equal right of opportunity, it must be that some others are usurping rights to which they are not justly entitled.

The poor and the wretched have not usurped any rights, and those who are using only their own rights are usurping none, and as some are debarred from their equal rights of opportunity, it is the rich and the idlers who have usurped them. Rights are not gifts, and gifts are not in justice to be substituted for rights. Brotherhood is simply justice, and the great law of justice will in the end require the full measure of the equal right of opportunity to every individual.

The doing of the world's work, productive toil, is the only means of self evolution. There is no other way to the attainment of perfection. As man evolves by toil, by self effort, by work, his own evolution is the result of his own effort. To this he is justly entitled and to no more. The material results of toil are but the counters of effort. Let every one do his share of productive labor and all will have enough and there will be abundant opportunity for intellectual improvement and for quiet meditation, communion with God, which is the essential reality of religion.

The true philanthropy will therefore seek not to confer gifts and favors in improving conditions, but to secure to each the results of his efforts, and—what is fully as important in our present era of sordid desires—to inspire each with spiritual aspiration, to raise a standard of righteousness where so long our eyes have beheld only the banner of greed. The "School of Philanthropy" should exemplify its name and teach men to love one another, teaching ever the great truth: that the real man is the soul, and that true love is the love of the soul.

If you devote your life to seeking to inspire in all hearts a willingness to concede to each an equal right of opportunity to work out his own high destiny, you will have undertaken the highest and holiest work which one can do in this time, for when that shall be accomplished unselfishness will supplant greed; humanity will have become spiritually minded and peace will bring joy to the hearts of all.

Sincerely yours,

E. B. G.

In the eyes of Voltaire and his disciples, Religion was a superfluity, indeed a nuisance. Here, it is true, his followers have since found that he went too far; that Religion, being a great sanction to civil morality, is of use for keeping society in order, at least the lower classes, who have not the feeling of Honor in due force; and therefore, as a considerable help to the Constable and Hangman, *ought* decidedly to be kept up. But such toleration is the fruit only of later days. In those times, there was no question but how to get rid of it, root and branch, the sooner the better. A gleam of zeal, nay, we will call it, however basely alloyed, a glow of real enthusiasm and love of truth, may have animated the minds of these men, as they looked abroad on the pestilent jungle of Superstition, and hoped to clear the earth of it forever. This little glow, so alloyed, so contaminated with pride and other poor or bad admixtures, was the last which thinking men were to experience in Europe for a time. So is it always in regard to Religious Belief, how degraded and defaced soever: the delight of the Destroyer and Denier is no pure delight, and must soon pass away. With bold, with skilful hand, Voltaire set his torch to the jungle: it blazed aloft to heaven; and the flame exhilarated and comforted the incendiaries; but, unhappily, such comfort could not continue. Ere long this flame, with its cheerful light and heat, was gone: the jungle, it is true, had been consumed; but, with its entanglements, its shelter and its spots of verdure also; and the black, chill, ashy swamp, left in its stead, seemed for a time a greater evil than the other.

Carlyle, *Goethe*.

CHOICE EXTRACTS AND TRANSLATIONS.

HINDU COSMOGONY.

FROM THE DHARMA SHASTRA, OR LAWS OF MANU, WITH
EXPLANATORY NOTES.

TRANSLATED FROM THE SANSKRIT.

BY A FELLOW OF THE ROSICRUCIAN SOCIETY.

Concluded from April.

38. "Also stars, lightning, thunder, clouds, Indra's rain-bows, meteors, earthquakes, comets and nebulae.

39. "The Kinnaras, apes, fishes, the various species of birds, beasts, wild and tame, men and ravenous animals with two rows of teeth.

40. "Reptiles, moths, lice, fleas, and common flies, biting mosquitoes and all kinds of inert creatures.

41. "Thus it was that, according to my command, those great minded sages created by the power of their austere devotion the whole assemblage of creatures moving and stationary with separate actions assigned to each.

42. "I will now declare and make known to you what particular actions have been allotted to each of these terrestrial creatures and how they are born and come into the world.

43. "Beasts and flesh-eating animals, giants, blood-thirsty savages and men, are born from a matrix.

44. "Birds are hatched from eggs, as also serpents, crocodiles, fishes, turtles, with other kinds of terrestrial animals as lizards and shell fish.

45. "Stinging mosquitoes, fleas and flies, come forth from hot warm vapors being produced by heat, as also other such like insects.

46. "All vegetable bodies, growing from seeds, roots, also fruit trees and flowery herbs, and plants which perish when their fruit is mature.

47. "Those plants called kings of the forest, flowerless yet fruitful, but whether flowering or fruit bearing, are called trees.

48. "The many and various kinds of shrubs, grasses, reeds, creepers and climbers which spring from a seed or a slip.

49. "All these enveloped in the quality of darkness and manifested under a multitude of forms, by reason of their former actions and possessing an internal consciousness, are sensible both to pleasure and pain.

50. "All these alike undergo successive incarnations as recorded in the sacred books, from the state of Brahma down to that of vegetable, in this world, that is subject to continual and gradual decay.

51. "After creating *me* and this universe, He whose power is unlimited disappeared again, being absorbed into the Supreme Soul, exchanging the time of creation for the period of pralaya or destruction.

52. "When this Deity awakens, then the universe springs into existence, and when he sleeps and reposes in calm tranquillity, it becomes resolved into the primal formless substance.

53. "For, during his peaceful slumber, embodied and incarnated active beings lose their powers and functions, and Manas, the intellectual principle within them, falls into a state of inertness.

54. "When their absorption again into the supreme Being is completed, then the soul of all beings retires into himself and placidly slumbers.

55. "All the organs of sense and action by which it manifested itself in myriad shapes and forms, all disappear and dissolve again into the primal substance, leaving not behind a single trace of their existence.

56. "When, however, bringing together again and uniting subtile elementary principles, it enters into a vegetable or animal seed, then takes it upon itself a new form.

57. "In this manner, during alternate periods of activity and repose, of sleeping and waking, the immutable Being revivifies or destroys, in an eternal succession, the countless myriads of animated creatures.

58. "He, having framed this book of the Law, taught it himself to me, and I in turn have imparted it to Maritchi and the other great sages.

59. "Behold, Bhrigu, my son will fully make known the

contents of this book, having learned and acquired the whole of it from me.

60. "Then Bhrigu, great and wise, having been thus appointed to give forth the law, addressed the Rishis with courtesy, and said: 'Give ear, Oh Rishis.'

61. "From this Manu Swayambhuva (sprung from the existing one) came forth six other manus, each giving birth to a race of creatures.

62. "Swarochisha, Auttami, Tamasa, Raivata, Chachsusha the Glorious, and Vaivaswata² (child of the sun)—these are their names, and all of them are exalted in dignity and eminent in power.

63. "These seven Manus, of which Swayambhuva is the first, have each in their own antara (period of reign) produced and ruled the world of animate and inanimate beings.

64. "Eighteen nimeshas (twinklings of the eye) make a cashtha; thirty cashthas, a kala; thirty kalas, a muhurta; and thirty muhurtas make one day and night of man.

65. "The sun causes the division of day and night for man and celestial beings, night being intended for their repose and day for toil and exertion.

66. "A month of mortals forms a day and a night of the Pitris.³ The first fifteen days from the full moon⁴ is their period of activity; the second fifteen from the new moon is their time for repose and sleep.

67. "A year of mortals is a day and a night of the gods (or celestial beings seated around the north pole). Their day is the northern course of the sun; their night the southern course.

68. "Learn now and know the duration of a day and night of Brahma, and that of the four ages, or yugs.⁵

69. "Four thousand of divine years⁶ is the duration of the first or Krita yuga. The twilight preceding it consists of as many hundreds of years as does also the twilight that follows it.

70. "In the three other ages each of them preceded and

²Name of the seventh Manu. In the great Indian epic poem the Mahabharata is found a most interesting account of him, as the savior of the world and regenerator of mankind.

³The Pitris were the first or grand ancestors of humanity and inhabited the moon.

⁴The lunar month of the Hindus is divided into two parts each of fifteen days. The first or light part finishes with the day of the full moon, the second or dark part with the day of the new moon.

⁵The four ages named respectively Krita, Treta, Dwapara, and Kali correspond to the golden, silver, bronze and iron ages of the Greeks. As stated, their number is unlimited. The present or Kali yuga commenced in the year 3100 B. C.

⁶The duration of the Krita age is equal to 1,728,000 human years of 360 days.

followed by their twilight the thousands and hundreds of years diminished by one.⁷

71. "These four ages, added together, amount to twelve thousand,⁸ and are called the age of the gods.

72. "A thousand of such divine ages form a day of Brahma;⁹ also the night of Brahma is of the same duration.

73. "Those who know the duration of a day and night of Brahma know also:

74. "That at the expiration of his night Brahma creates and sends forth Manas,¹⁰ an emanation of the divine spirit whose essence is existence, yet unperceived by human vision.

75. "This Manas, excited to action by the desire of Brahma to create, produced the universe and gave rise to the subtle ether to which the sages ascribe the property of conveying or transmitting sound by vibration.

76. "From the transformation of the ether sprang the pure and potent air, vehicle of all scents and odors, and also endowed with tangibility, or quality of touch.

77. "From changes in the air light or fire originated, which illumines objects and dispels gloom and darkness by its glittering rays, its property being that of figure.

78. "From change of light came the water, with the property of taste—from water the earth, with the property of smell. Such was the beginning of creation.

79. "This fore-mentioned age of the gods, amounting to twelve thousand divine years, multiplied by seventy-one, constitutes a period of reign of a Manu, or a Manvantara.

80. "Numberless are the Manvantaras, as also the creations and dissolutions of the universe; yet the Divine Being performs all these with joy, again and again, for the sake of conferring happiness. †

81. "In the Krita yuga, or age, Justice, symbolized by a bull standing firmly on its feet, reigned, and Truth prevailed, so that no man suffered from iniquity.

82. "But in the following ages, by the unjust acquisition of wealth and knowledge, Justice declined and Truth disappeared,

⁷The duration of the Treta age is equal to 1,296,000 years, that of Dwapara, 864,000 years, and that of the Kali age, 432,000 years.

⁸These 12,000 years are equal to 4,320,000 human years.

⁹The expiration of a day of Brahma is followed by Pralaya or dissolution of the world, when commences the night of Brahma. At the end of 100 years each of 360 Kalpas or days of Brahma, occurs Maha Pralaya or the general destruction of the universe when Brahma himself ceases to exist or be manifest. Fifty of these years have already passed away.

¹⁰The intellectual Principle.

followed by theft, falsehood and fraud. For this reason the duration of each successive age became diminished by one-fourth.

83. "Mankind, free from disease and rejoicing in desires fulfilled and satisfied, lived four hundred years; but in the Treta, or second, and other ages, the duration of life became gradually lessened by one-quarter.

84. "The life of mortals, as given in the Vedas, the rewards of good actions, and the powers of animated creatures, bore fruits proportioned to the order of the ages.

85. "Certain virtues and duties distinguished the Krita age, others the Treta, Dwapara and Kali ages, in proportion to their decrease of duration.

86. "In the first age devotion and piety prevailed; in the second, divine knowledge; in the third, the duty of sacrifice; in the fourth, Kali, or dark age, liberality.

87. "For the preservation of the entire universe, the Divine Being, supremely glorious, assigned different duties to those beings who were produced from his mouth, his arm, his thigh, and his foot.

88. "To the Brahmans, sprung from his head, he assigned the study and the teaching of the Vedas, the performance and conduct of sacrifices and ceremonial rites, of giving alms if they be rich; and if poor, of receiving gifts.

89. "On the Kshatriya he enjoined the protection and defence of the people, the exercise of charity, the duty of sacrifice, the reading of the sacred scriptures, and moderation of sensual indulgence.

90. "For the Vaisya he prescribed the keeping and care of cattle, alms-giving, sacrifice, study of holy scripture, trading, lending on interest, and the cultivation of the land.

91. "One duty only did the supreme Being assign to the Sudra: to serve the aforementioned castes, without depreciation of their worth.

92. "Of the human body, the part above the navel is declared the most pure, but the Self-existent Being has declared the mouth as the purest part.

93. "Since the Brahman by his origin from the noblest of organs, and through being the first born of men, and possessing the holy scriptures, he is by right the chief of the whole creation.

94. "Indeed, the Being who exists of himself produced the Brahman from his mouth in order that, after performing holy

rites and ceremonies, he might present offerings to the gods and progenitors of mankind for the conservation of all existing creatures.

95. "What living creature can then surpass him by whose mouth the celestial gods feast continually on clarified butter, and the ancestors of humanity on hallowed cakes?

96. "As amongst created things, those that are animated are the most excellent; amongst animated beings, those who subsist by their intelligence; so amongst intelligent men the Brahman is chief and highest.

97. Amongst the Brahmans, the most excellent is he who possesses the secret doctrine, amongst the learned, he who knows his duty and performs it virtuously; for by the study of the holy scripture they are led to true beatitude.

98. The birth of a Brahman is the continual incarnation of Dharma (the god of justice), for the Brahman is born for the execution of justice and final absorption into the Divine Being Brahma.

99. The Brahman on coming into the world is born chief of all creatures, and his duty is the conservation of all civil and religious laws.

100. Everything in the world is in a manner the property of and belongs to the Brahman by right of primogeniture and eminence of birth.

101. The Brahman eats but his own food, carries or wears only his own raiment and gives what is his own in alms, and it is through the benevolence of the Brahman that men enjoy the good things of life.

102. To distinguish the duties of the Brahmans from those of every other caste, the sage Manu has composed this code of laws.

103. Which should be studied constantly by every learned and instructed Brahman, and explained by him to his disciples. It must never be taught by any member of a lower or inferior caste.

104. In reading it, the Brahman who performs his devotions scrupulously keeps himself free from defilement in word, thought and act.

105. Of his ancestors and descendants, he purifies each of them as far as the seventh generation and he alone has the merit to possess the whole earth.

106. This excellent code brings about the acquisition of

everything desirable. It increases intelligence and by the procuration of fame and a long life leads to supreme happiness.

107. In it, the system of law is explicitly and clearly laid down, with the good and evil qualities of human actions and the immemorial customs of the four castes:

108. Immemorial custom is the highest law, approved both by Scripture and tradition, therefore he who desires his own welfare and happiness ought always to conform himself thereto.

109. The Brahman who deviates from it, enjoys not the fruit of the Vedas. If, however, he scrupulously keeps it, he gathers a full harvest therefrom.

110. Thus holy sages, having recognized that law proceeds from immemorial customs, have adopted them as the basis of piety and religion.

111. The creation of the world, the sacraments or forms of religious ceremonies, the duties and conduct of a Brahmachari or student of theology, and the important rite of bathing before taking leave of his guru (teacher) at the termination of his novitiateship.

112. The choosing of a bride, the laws relating to marriage and nuptial rites, the mode of celebrating the five great sacraments and performing the Sraddha or funeral obsequies according to ancient custom.

113. The various means of procuring a livelihood, the duties of a householder, lawful and unlawful kinds of food, the purification of men and the utensils they use.

114. Laws concerning women, devotees and ascetics seeking Moksha or final beatitude, the duties of a king and decisions of judges.

115. Laws regarding the proof of testimony and examination of witnesses, marital and conjugal relationships, the division of inheritances, prohibitions against gambling and the punishment of criminals.

116. Rules enjoined upon the commercial and servile classes, as also rules to be observed in times of distress and acts of expiation of sin.

117. The three kinds of transmigration, the result and outcome of actions done, the supreme bliss attending good deeds, the distinguishing between vice and virtue.

¹Masses for the dead similar to those now celebrated in Roman Catholic churches for the deliverance of the soul of a departed relative out of purgatory.

118. And finally, the customs of other countries differing on polity and religion, the rules concerning followers of other religious and commercial companies, all these promulgated by Manu, have been laid down and discussed.

119. At my request he revealed them unto me. I now declare and make them known unto you. See to it that you observe them and keep them intact adding nothing thereto and taking nothing therefrom.

In the universities they learn nothing but to believe: first, to believe that others know that which they know not; and after, themselves know that which they know not. They are like a becalmed ship; they never move but by the wind of other men's breath, and have no oars of their own to steer withal.

—Bacon's Essays.

Conquerors are a class of men with whom, for most part, the world could well dispense; nor can the hard intellect, the unsympathizing loftiness and high but selfish enthusiasm of such persons inspire us in general with any affection; at best it may excite amazement; and their fall, like that of a pyramid, will be beheld with a certain sadness and awe. But a true Poet, a man in whose heart resides some effluence of Wisdom, some tone of the "Eternal Melodies," is the most precious gift that can be bestowed on a generation: we see in him a freer, purer development of whatever is noblest in ourselves; his life is a rich lesson to us; and we mourn his death as that of a benefactor who loved and taught us.

Carlyle, *Burns*.

To every poet, to every writer, we might say: Be true, if you would be believed. Let a man but speak forth with genuine earnestness the thought, the emotion, the actual condition of his own heart; and other men, so strangely are we all knit together by the tie of sympathy, must and will give heed to him. In culture, in extent of view, we may stand above the speaker, or below him; but in either case, his words, if they are earnest and sincere, will find some response within us; for in spite of all casual varieties in outward rank or inward, as face answers to face, so does the heart of man to man.

Carlyle, *Burns*.

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 or publisher.

The duty of the reviewer is to present to our readers a true and unbiased account of his charge. There is no deviation from this principle.—Ed.

BREATHS OF THE GREAT LOVE'S SONG, by James Macbeth. The Theosophical Publishing Society, London, 1906. 154 pages, 8vo., price 3s. 6d.

Mr. James Leith Macbeth Bain, the author of "The Brotherhood of Healers" (reviewed in *THE WORD*, vol. 4, p. 63), has given to the English reader another one of those extraordinary and surprising books of his. Few other than he would dare, even if they could, to write, and much less print, some of the claims and assertions he makes about himself without their challenging the charge of self-delusion, self-deceit and hypocrisy. He claims that in him dwells the Great Love; that he gives himself to it; that "Whatever Thou willest through me, Oh Love; Thou art my will;" that this love is no earthly love, and no woman inspires his lyrics, but that these are impersonal, selfless love songs, breathings of the Great Love. It amounts to this: that he is realizing something of the consciousness of I-am-Thou-and-Thou-art-I, a Christ consciousness; that Soul (see *THE WORD*, vol. 2, pp. 258 ss.) reveals itself through him: "Oh hear my song Love-welling, for I sing to the music of earth, the power of the Christ indwelling and the throes of the hidden birth."

Smiling doubt of his right to make these claims is overthrown, and criticism of many jingling stanzas and of some limping verses, which come along with the smoothly running, as well as exceptions taken to some of his poetical imagery, are silenced when the reader

feels the genuineness of the Breaths of the Great Love's Song breathed through the author. There is here often breathed great and impersonal love, true harmony, and all expressed with such powerful poetic fire, that the afflatus which descended upon the author at those times cannot fail to touch and affect the reader. His poetry ennobles and inspires even a casual reader.

In the Prologue in which the poet takes us to the scenes of his Scottish boyhood, he sees with feeling and sympathy the dramas of nature, hears her many-sounding voice, lives the lives of the wild things, and envelops all in the enfolding impersonal love that breathes through him. The personal features are apparent only, and soon found to be of the universal, speaking through Bain as a personal channel. He sings of the white-tipped rocks of wintry Scotland, the white heaths, the snow-swept moors and forests of fir. The Bens stand around silent, the streams of their life bound, soon caught in the ice of December. But there is in his song, too, the golden plover, the whirl of the muircock's wing, the rush of the moss-brown Fernitt by grassy braes, her pools alive with black trout, and lambs frisking through her lilt, all day gambolling, sooty-faced boys and girls at their games. Every wild creature, mountain-myrtle, primrose and snowdrop, the drooping bracken tenderly clothing the hearth stones, all are channels of the Great Love. The Great Love well-comes, through Bain, the beaming of the

star as it comes over the Ben, loves
through him the life of the woods and
the things of nature to the degree he
has devoted himself to its service, and
so it often bestows itself on him im-
mediately.

The way by which he reached this
state was the recognition of his debt to
his fellow man. The following are a few
instances showing Bain's originality,
combining sound philosophy with lyrics:

For we owe a debt to the sinner,
A debt of love and prayer;
And though he be dead or living,
Sure, all in his toil must share.

And ye shall never enter
The blessed, the endless peace,
So long as one sin-bound brother
Is calling on you for release.

(p. 53.)

Oh, what if he be bearing
A something for you and for me,
The poison, the death and the darkness
Of the world's iniquity?

What if his soul be a centre
Round which be gathered the ill
Of the soul of our race, and his torment
Can alone the malignance kill?

What if his flesh be absorbing
The cursedness of your death?
What if, in his very breathing,
Be the cleansing of your breath?

What if his mind be a body
Whereto is drawn and wherein
Are eaten, consumed and transmuted
The old elements of your sin?

Methinks if the long clear-seeing
Of sweet Love were coming to you,
Ye would find that what I am saying
Is true, ay, is finely true.

And the loathsome worm is working
Life's great service for the flower;
And your feeble sister is toiling
Through sin for your sinless dower.

And the blessed Christ in the sinner
Is crucified daily anew;
But your selfishness there has nailed him;
And he is suffering for you.

Ay, the Christ is the very kindred
Of the outcast; and of one kind
The clean and unclean and the gentle,
The cruel and innocent mind.

And there is no way, young brother,
You tread where he has not gone;
And all along his footsteps
May be leading you one by one.

And Love alone can heal thee,
And make thy flesh divine;
And Love alone can seal thee
With the holy, the deathless sign.
(p. 42.)

Ay, every soul I will love it,
Though it seems no love to deserve;
As thou givest to me, I will give it,
Unconditioned, without reserve.
(p. 44.)

He sings with inspiration to the Great
Love:
I'll go with thee where thou goest;
I'll follow thee firm and sure;
I'll do whatever thou doest;
I'll endure what thou wouldst endure.

O Love, thou art now my mother,
My father, my children, my wife,
My neighbor, my sister, my brother,
Yea, the innermost kin of my life.

O Love, I am now thy servant,
And thee alone I will serve;
And never for one moment
Shall I from loving swerve.
(p. 43.)
AQUARIUS.