

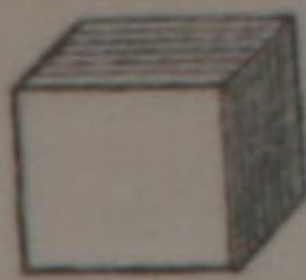
One attraction arises from Wisdom, another from folly. By the power of Knowledge, Man is enabled to choose which way he will follow, and by the power of obedience he is enabled to proceed. He may live on the lower planes of consciousness and become dead to spirituality and immortal life; or in the highest spheres of thought, where his mind expands and where he ultimately will find that *spiritual self-consciousness*, which is *Divine Wisdom, the realisation of eternal truth*. Few may be able to reach such a state, and few will be able to comprehend its possibility; but there have been men who, on the threshold of Nirwana, and while their physical bodies continued to live on this planet, could consciously roam through the interplanetary spaces and see the wonders of the material and spiritual worlds. This is the highest form of Adeptship attainable on Earth, and to him who accomplishes it the mysteries of the Universe will be like an open book.

Divine Wisdom for the purpose of manifesting itself requires an organism. In the mineral kingdom it manifests itself as attraction, in plants as life, in animals as instinct, in human beings as reason, in Divine natures as self-knowledge; on every plane the character of its manifestation depends on the character of the organism through which it acts. Without a human organism, even the most intelligent animal cannot become a man; without a spiritual organism even the most pious christian will be only a dreamer.

Every state of consciousness requires for its expression a suitable organism, and the greater the realm of its manifestation, the more expanded must be the sphere of its activity. There is no realisation of physical existence without a physical body; there is no emotional nature without an organised astral form; no ideation without an organised mind, and no divine existence without an incorruptible body. Without that spiritual organisation, whose elements are self-conscious immortality, divine justice, eternal beauty and harmony, universal justice and love, knowledge and power, purity and perfection, freedom and glory, even the most devout worshipper can only feel. Even the most devout worshipper, as

long as the divine spirit has not awakened within his soul, will merely feel the beauties of the spiritual realm in the same sense as a blind man may enjoy the warm rays of the sunshine without being able to see the light ; only when the process of spiritual regeneration has been accomplished will he be able to see the sun of divine glory within his own soul, and know that he exists as an eternal, self-existent and immortal power in God.

To become a magician requires a perfect man and not merely a being born of a dream ; the exercise of spiritual power requires a substantial body as its foundation ; to attain true knowledge of all the mysteries of the universe requires an organisation as large as the world. This spiritual body grows out of the elements of the corruptible material body. Without that organism there can be no realisation of one's own divine nature : "Unless a man is reborn in the Spirit, he cannot enter the Kingdom of God."



CHAPTER VIII.

UNCONSCIOUSNESS.

“Omne bonum a Deo, imperfectum a Diabalo.”—*Paracelsus*.

CONSCIOUSNESS is knowledge and life; unconsciousness is ignorance and death. If we are conscious of the existence of a thing, we know that a relation exists between ourselves and that thing. If we become unconscious of its existence, neither we nor that object ceases to exist, but we fail to recognise its relation to us. As soon as we begin to realise that relation, the character of the object perceived in the sphere of our mind becomes a part of our mental constitution, and we begin to *live* in relation to it. We then possess it in our consciousness, and may retain it there by the power of our Will. If it disappears, we may recall it by the power of recollection and memory. To know an object is to live relatively to it, to forget it is to cease to exist in relation to it.

Unconsciousness, ignorance, and death are therefore synonymous terms, and everyone is dead in proportion as he is ignorant. If he is ignorant of a fact, he is dead relatively to it, although he may be fully alive relatively to other things. We cannot be conscious of everything at once, and therefore, as our impressions and thoughts change, our consciousness and relation to certain things change, and we continually die relatively to some things and live relatively to others. There can be no absolute unconsciousness; because the *One Life* is self-existent and independent of its manifestations. It manifests itself in our forms, and even if our forms dissolve, *Life* continues to be and to evolve other forms.

There can be no cessation of absolute consciousness as long as there is absolute being, because the "Absolute" never ceases to be in relation to itself. Relative death and unconsciousness occurs every moment, and we are not aware of its occurrence. We meet hundreds of corpses in the streets, which are entirely dead and unconscious in regard to certain things of which we are alive; and we are dead in regard to many things to which others are alive and conscious. Only simultaneously occurring omniscience in regard to everything that exists would be absolute life without any admixture of death, but such a state is an impossibility as long as man is bound to a personality and limited form, and has therefore only a limited existence and consciousness.

Each principle in man has a certain sphere of activity, and its perceptions can only extend to the limits of that sphere. Each is dead to such modes of activity as are in no relation with it. Minerals are unconscious of the action of intelligence, but not of the attraction of Earth; the spirit is dead to earthly attraction and mechanical pressure, but not to love. If we can change the mode of activity in a form, we call into existence a new state of consciousness, because we establish new relations of a different order; the old activity dies and a new one begins to live.

If the energy which we are now using for the purpose of digesting food, for performing intellectual labour and for enjoying sensual pleasures, were used for the purpose of developing the spiritual germs contained within the constitution of man, we would be in a comparatively short time rewarded for our labour by becoming superior beings, of a state so far above our present condition, that we can at present not even conceive of it, because we have no experience about it. All we know about such states is that which has been told to us by those who have entered it, and in moments of tranquillity and exaltation the soul of even not highly spiritually developed people may occasionally pass by the temple of divine wisdom, when the door is left ajar, and from the glance caught of the interior light that streams

through the Gates of Gold it may form a conception about the beauties contained therein.

In the constitution of average man life is especially active in the physical body, and he clings to the life of that body as if it were the only possible mode of existence. He knows of no other mode of life, and is, therefore, afraid to die. A person who has concentrated his life and consciousness into his astral body will be conscious of another existence, and his physical body will be only so far of value to him, as by its instrumentality he can act on the physical plane. Physical death is a continuation of the activity of life in other principles. If we, by an occult process, concentrate all our life into our higher principles before our body ceases to live, we master death, and live independent of our physical body.*

Such a transfer of life and consciousness is not beyond possibility. It has been accomplished by many, and will be accomplished by others. The material elements of the physical body are continually subject to elimination and renewal. By permitting the physical body gradually to die, while the spiritual organism becomes developed, the astral body assumes the functions of the physical form.

No one would be willing to look upon such a change as *death*, and nevertheless it would be nothing else but a mode of dying slow as far as the physical body is concerned, while at the same time it is a raising of the real man into a superior form of existence. Death—whether slow or quick—is nothing but a process of purification, by which the imperfect is eliminated and rendered unconscious. Nothing perishes but that which is not able to live. Principles cannot die, only their manifestations cease in one plane, to appear in another.

Only that which is perfect can remain without being

* Such beings exist and are called "*Nirmānakāyas*." See H. P. Blavatsky, "The Voice of the Silence," Part III. They are not to be confounded with the so-called "Theosophical Mahatmas," who are terrestrial men and Adepts; but who have been represented by some fanatical admirers as "spirits" or ghosts.

changed. God does not redeem the personal man by the process of death; he redeems himself by freeing himself from the personality of the man. Truth, wisdom, justice, beauty, goodness, &c., cannot be exterminated; it is merely the forms in which they become manifest that can be destroyed. If all the wise men in the world were to die, the principle of Wisdom would nevertheless continue to exist, and manifest in due time in other receptive forms; if Love were to leave the hearts of all human beings, it would thereby not be annihilated, it would merely cease to exist relatively to men, and men would cease to live, while love would continue *to be*. Eternal principles are self-existent, and therefore independent of forms, and not subject to change; but forms are changeable, and cannot continue without the presence of the principles whose instruments for manifestation they represent.

The human body is an instrument for the manifestation of life, the soul is an instrument for the manifestation of spirit. When life leaves the body, the body disintegrates; if the spirit leaves the astral form, the latter dissolves. A person in whom the spiritual principle has become entirely inactive is morally dead, although his body may be full of life and his earthly soul full of animal desires. Such spiritless living corpses or shells are often seen in fashionable society as well as in the crowds where the vulgar assemble. A person in whom the principle of reason has become inactive is intellectually dead, although his body may be full of animal life; lunatics are dead people, in whom reason has ceased to live. If the soul leaves the body, the form dies, but the soul lives if endowed with spirit, but if its connection with spirit ceases, either before or after the death of the body, it dissolves into the elements of the astral plane.

The astral soul, like the body, is a compound organism, composed of various elements. Some of these elements may be fit to assimilate with the spirit, others are not fit to do so. If a person, during his earthly life, has not purified his soul sufficiently, so as to enter the spiritual state immediately after the death of the

physical body, a gradual separation of the pure and impure elements from the still impure remains takes place in the state after death. When the final separation is accomplished, the spiritual elements enter the spiritual state (which, in fact, they have never left); and the lower elements remain in the lower plane, where they gradually disintegrate.

If the organisation of the physical body becomes impaired to such an extent, that the principle of life cannot employ it any longer to serve as an instrument for its manifestation, it ceases to act. Death may begin at the head, the heart, or the lungs but life lingers longest in the head, and is still active there to a certain extent after the body, to all exterior appearances, has become unconscious and ceased to live. The power of thought continues for a time to work in its habitual manner, although sensation has ceased to exist in the nerves. This activity may even grow in intensity as the principles become disunited; and if the thought of the dying is intensely directed upon an absent friend it can impress itself upon the consciousness of that friend, and perhaps cause him to see the apparition of the dying. At last vitality leaves the brain, and the higher principles depart, carrying with them their proper activity, life, and consciousness, leaving behind an empty form, a mask, and illusion. There need not necessarily be any loss of consciousness in regard to the persons and things by which the dying person is surrounded; the only consciousness which necessarily ceases is that which refers to conditions concerning his personality, such as physical sensation, pain, weight, heat and cold, hunger and thirst, which affected the physical form. As his life departs from the brain, another state of consciousness comes into existence, because he enters into relation to a different order of things. "The principle, carrying memory, emerges from the brain, and every event of the life which is ebbing away, is reviewed by the mind. Picture after picture presents itself with living vividness before his consciousness, and he lives in a few minutes his whole life again. Persons in a state of drowning have experi-

enced that state. That impression which has been the strongest, survives all the rest; the other impressions disappear to reappear again in the devachanic state. No man dies unconscious, whatever external appearances may seem to indicate to the contrary; even a madman will have a moment, at the time of his death, when his intellect will be restored. Those who are present at such solemn moments should take care not to disturb, by outbursts of grief or otherwise, that process by which the soul beholds the effects of the past and lays the plan for its future existence." *

The process of the parting of the astral form from the physical remains is described by a clairvoyant as follows: "At first I saw a beautiful light of a pale blue colour, in which appeared a small egg-shaped substance about three feet above the head. It was not stationary, but wavered to and fro like a balloon in the air. Gradually it elongated to the length of the body, the whole enveloped in a mist or smoke. I perceived a face corresponding in features to that which was so soon to be soulless, only brighter, more smooth, more beautiful, yet unfinished, with the same want of expression that we observe in a new-born infant. With every breath from the dying body the ethereal form was added to and became more perfect. Presently the feet became defined, not side by side, as the dying man had placed himself, but one hanging below the other, and one knee bent, as new-born infants would be in an accidental position. The body appeared to be enshrouded in a cloudlike mist. A countless host of other presences seemed to be near. When the whole was complete, all slowly passed out of sight." †

This ethereal body is the soul-body or *perisprit* of the person that died. It is not the spirit itself, but still connected with the spirit, as it was connected with it during life. It still contains the good and evil tendencies which it acquired during life, unless its attraction towards one pole or the other was already so great

* Extracted from the letter of an Adept.

† A. J. Davis describes a similar scene.

that a separation of the highest principle has taken place before physical death. The real man is an impersonal power, and his existence does not depend on a physical form, he only acquires such a form to manifest his activity on the lower planes. If his spirit rises above the attractions of his lower self, his lower self will be unconscious and disintegrate; but if he clings to his animal nature with a great intensity of desire, a centre of consciousness may become established therein, and its sense of personality still continue to exist for a while even after the physical body is dead. His soul will in such cases be a semi-conscious inhabitant of the *Kama loca* state.

The time during which an astral corpse may remain in this state before it is entirely dissolved depends on the density and strength of its elements. It may differ from a few hours or days to a great many years. Man is made up of a great many living elements or principles, of which each one exists in its own individual state while they all receive their life from the spirit. When the spirit withdraws they become separated, while each retains for a while its own particular life in the same sense as a wheel which is once set into motion will continue to run until after the force is exhausted, even if the original motive power is withdrawn.

The remnant of a man in the *Kama loca* state is therefore not the man, but an elementary part of him which may or may not be conscious that it exists.

This *Kama loca* state is the "land of the shadows," the *Hades* of the ancient Greeks, and the "purgatory" of the Roman Catholic Church. Its inhabitants may or may not possess consciousness and intelligence, but the astral souls of average men and women possess no intelligence of their own; they can, however, be made to act intelligently by the power of the *Elementals*, who infuse their own consciousness into them. Paracelsus says: "Men and women die every day, whose souls during their lives have been subject to the influence and guidance of Elementals. How much easier will it be for such Elementals to influence the sidereal bodies of such persons and to make them act as they please, after their

souls have lost the protection which their physical bodies afforded! They may use their soul-bodies to move physical objects from place to place, to carry such objects from distant countries, and to perform other feats of a similar kind that may appear miraculous to the uninitiated."

The state of consciousness of the fourth principle (the animal soul) after the lower triad has become unconscious and lifeless, therefore, differs widely in different persons, according to the conditions that have been established during its connection with the body. The soul of an average person in Kama loca with only moderate selfish desires is not conscious and intelligent enough to know that its physical body has died, and that it is itself undergoing the process of disintegration; but the soul of a person whose whole consciousness was centred in self, chained to earth by fear, remorse, greed, or desire for revenge,* may be conscious and intelligent enough to make desperate efforts to enter again into physical life. Feeling its impending fate, seeking to prolong its existence, it clings for protection to the organism of some living being, and causes obsession. Not only weak-minded human beings but also animals may be subject to such an obsession.

To a body without sensation or consciousness it can make no difference under what conditions it may continue to exist or perish, because it cannot realise its existence; but to a soul in which the divine spark of intelligence coming from the sixth principle has kindled consciousness and sensation, its surrounding conditions will be of importance, because it realises them more or less fully according to the degree of its consciousness. Such surroundings, in the state after death, each man creates for himself during life by his thoughts, his words, and his acts. Man is creating all his life the world wherein he will live in the hereafter.

Thought is substantial and objective to those who live on the plane of thought. Even on the physical plane

* Chinamen kill themselves for the purpose of fastening their soul upon an enemy and taking revenge. Let those who "know" that this is a superstition try the experiment.

every form that exists is materialised thought, grown or made into a form; the world of the souls is a world in which thought itself appears material and solid to those who exist in that world. Man is a centre from which continually thought is evolved, and crystallises into forms in that world. His thoughts are things that have life and form and tenacity; real entities, solid and more enduring than the forms of the physical plane. Good thoughts are light and rise above us, but evil thoughts are heavy and sink. The world below us to which they sink is the sphere of the grossest, most diseased, and sensual thoughts evolved by evil-disposed and ignorant men. It is a world still more material and solid to its inhabitants than ours is to us; it is the habitation of man-created personal deities, devils, and monstrosities invented by the morbid imagination of man.

They are only the products of thoughts, but nevertheless they are relatively real and substantial to those who live among them and realise their existence. The myths of hell and purgatory are based on ill-understood facts. "Hells" exist, but man is himself their creator. Brutal man creates monsters by the working of his diseased imagination during life; disembodied man will be attracted to its creations. There are few persons who are not subject to evil thoughts; such thoughts are the reflex of the lurid light from the region of folly, but they cannot take form unless we give them form by dwelling on them and feeding them with the substance of our own will. Love is the life of the good, malice the substance of evil. An evil thought, evolved without consent of the heart, is without life; an evil thought, brought into existence with malice, becomes malicious and living. If it is embodied in an act, a new devil will be born into the world. The horrors of hell exist only for those who have been conscious, voluntary, and malicious collaborators of the imagination, peopling the mind with the products of fancy; the beauties of heaven are only realised by him who has created a heaven within himself during his life.

Pain is only caused if a being exists under abnormal conditions. Allegorically speaking, devils do not suffer

in hell, because they are there in their own natural element; they would suffer if they had to enter into heaven. A man suffers if his head is kept under water; a fish suffers if he is taken out of the water.

We can only be conscious of the existence of things, if a relation exists between ourselves and these things. A person who has created nothing during life that could have established a conscious relationship with his immortal self will have nothing immortal with which to remain in relation with after death. If his whole attention is taken up by his physical wants, the sphere of his consciousness during life will be confined to those material wants. When he leaves his material habitation material wants will no longer exist for him, and his consciousness of them ceases. Having created nothing in his soul that can enter into relation with his own spirit, his soul will neither lose that which it never possessed nor gain that which it never desired, but remain a blank. Death will clear away that which hinders our spiritual perception of truth; but it cannot enable us to develop that power. If we hire a priest or a professor to do our thinking for us, and to be guardian of our knowledge and spiritual aspirations, we create no spiritual aspirations or living thoughts for ourselves. If we are contented to live in the opinions of others, we have no truth of our own. The artificial consciousness, which has thus been created by the illusive reflection of the thought of others on the mirror of the individual mind, has no roots in the spiritual soul, and mere opinions have no immortal existence. Those minds which have been fed on illusions will have no substance after the illusions have passed away. The only knowledge which can remain with the soul is that which it loves and knows and *is itself*.

“Whatever thou lovest, man, that too, become you must,
God, if thou lovest God;—dust, if thou lovest dust.”

—*Angelus Silesius.*

Every cause is followed by an effect. Illusions that have been created in the mind are forces that must become exhausted before they can die. They will continue to act in the subjective state and produce

other illusions by the law of harmony that governs the association of ideas, and all illusions will end in the sphere to which they belong. Selfish desires will end in the sphere of self, unselfish aspirations and thoughts will bring their own rewards if they were good, and their own punishment if they were evil. But after all the good and evil thoughts have been exhausted in *Kama loca* and *Devachan*, there can be left nothing of the individual but the self-consciousness of his spirit, that existed during his life in the innermost sanctuary of his heart. If no such consciousness existed, if there was nothing in him to cause him to feel his own divine nature, the presence of truth, there will be nothing left but a blank, an empty mind, to become reincarnated for the purpose of trying again to attain the knowledge of self. Death is a transformation or change of conditions under which we exist. Our desires for things change as the conditions under which we exist assume a different character. Before we are born our state of life depends on the state of the mother's womb; but having been born into the world, we care nothing more for that which furnished us with nutriment and life during our foetal existence. Being infants, our interests are centred upon the breasts of the mother, but these breasts are forgotten after we need them no more. Things which absorbed the whole of our consciousness during our youth are discarded as we grow older. If we throw off the physical body, the desire for that which was attractive to it and important for its existence is thrown off with it, or perishes soon afterwards.

But if the soul again approaches the material plane, and again enters into relationship with it, the old consciousness and the old desires, that were gone to sleep, reawaken, and its physical sensations return, but vanish again after the influence of the medium is withdrawn. The "Elementary" then relapses in his unconscious state.*

There are innumerable varieties of conditions and possibilities in the world of spirit and on the astral plane, as there are upon the physical plane. If the mind

* The non-remembering of previous appearances is an essential feature in returning ghosts.

begins to investigate these things separately, and without understanding the fundamental laws of nature upon which such phenomena are based, it may as well despair of ever being able to form a correct conception of them. If a botanist were to examine separately each one of the thousands of leaves of a large tree which he has never seen, for the purpose of finding out the true nature of that tree, he would never arrive at an end; but if he once knows the tree as a whole, the colour and shape of the individual leaves will be of secondary importance. If we once arrive at a correct conception of the spiritual nature of man, it will be easy to follow the various ramifications of the one universal law.

There is no death for that which is perfect, but the imperfect must perish sooner or later. So-called death is simply a process of elimination of that which is useless. In this sense we all are continually dying every day, and even wishing to die, because every reasonable person desires to get rid of his imperfections and their consequences and the sufferings which they cause. No one is afraid to lose that which he does not want, and if he clings to that which is useless, it is because he is unconscious and ignorant of that which is useful. In such a case he is already partly dead to that which is good, and must come to life and learn to realise that which is useful, by dying to that which is useless. This is the so-called *mystic death*, by which the enlightened come to life, which involves the unconsciousness of worthless and earthly desires and passions, and establishes a consciousness of that which is immortal and true. The reason why men and women are sometimes afraid to die is because they mistake the low for the high, and prefer material illusions to spiritual truths. We ought not to live in the fear of death; but in the hope of coming to life. There is no death for the perfect, and the dead in life must throw away their imperfectness, so that that which is perfect in him may become conscious and live. This mystic death is recommended by the wise as being the supreme remedy against real death. This mystic death is a spiritual regeneration.*

* John iii. 3.

Hermes Trismegistus says: "Happy is he whose vices die before him"; and the great teacher Thomas de Kempis writes: "Learn to die now to the world" (to the attractions of matter), "so that you may begin to live with Christ"; and *Angelus Silesius* writes: "Christ rose not from the dead, he is still in the grave for those who do not know him." The true and only saviour of every man or woman is the self-knowledge of divine truth.

A person whose vices have died during his earthly life does not need to die again. His sidereal body will dissolve like a silver cloud, being unconscious of any desires for that which is low, and his spirit will be fully conscious of that which is beautiful, harmonious, and true; but he, whose conscience is centred in the passions that have raged in his soul during life, can realise nothing higher than that which was the highest to him during his life, and cannot gain any other consciousness by the process of death. Physical death is no gain, it cannot give us that which we do not already possess. Unconsciousness cannot confer consciousness, ignorance cannot give knowledge. By the *mystic death* we arrive at life and consciousness, knowledge and happiness, because the awaking of the higher elements to life implies the death of that which is useless and low. "Neither circumcision nor uncircumcision availeth, but a new creature."*

There are *Esprits souffrantes*, our suffering souls. They are the "revenants" or "restants," the astral bodies of victims of premature death, whose physical forms have perished before their time. They remain within the attraction of the Earth until the time arrives that should have been the termination of their physical lives according to the law of their Karma. They are under normal conditions, not fully conscious of the conditions in which they exist; but they may be temporarily stimulated into life by the influence of mediumship. Then will their half-forgotten desires and memories return and cause them to suffer. To rouse such existences from their stupor into a realisation of pain for the

* Galat. vi. 15.

purpose of gratifying idle curiosity is cruel, and very injurious to such irrational souls, as it reawakens their thirst for life and for the gratification of earthly desires.

The soul of the same suicide, however, or that of a malicious person, may be fully conscious and realise the situation in which it is placed. Such shadows wander about earth, clinging to material life, and vainly trying to escape the dissolution by which they are threatened. Partly bereft of reason, and following their animal instincts, they may become *Incubi* and *Succubi*, *Vampires* stealing life from the living to prolong their own existence, regardless of the fate of their victims. The soul-bodies of the dead may be either unconsciously or consciously attracted to mediums for the purpose of communicating with the living. By using the astral emanations of the medium they sometimes become materialised, visibly and tangibly, and appear like the deceased person himself. But if a deceased person was in possession of high aspirations and virtues, his soul-corpse will not be the actual entity which it represents, although it may act in some respect as the person whose mask it wears. If one blows into a trumpet it will give the sound of a trumpet and no other. The soul-corpse of a good person, if infused artificially with life, will produce the thoughts it used to produce during life; but there needs to be no more of the identity of that person in the corpse than there is the identity of a friend in a phonograph.

The revelations made by such "spirits" are the echoes of their former thoughts, or of thoughts impressed upon them by the living, as a mirror reflects the faces of those that stand before it. They do not give us a true description of the spirit's condition in the world of souls, because they are themselves ignorant of that condition. At the time when Plato was living, such souls returned, giving descriptions of Hades and of the deities that were believed to exist in that place. At the present day the souls of Roman Catholics will return and ask for masses to be relieved from purgatory, while the Protestants refuse to be benefited by the ceremonies

of the Catholic Church. The souls of dead Hindus ask sometimes for the performance of sacrifices to their gods, and every such "spirit" is domineered by those ideas in which he believed during his life. The discrepancy in their reports prove that their tales are only the products of the imagination of the irrational soul.*

If man has a "spirit" that spirit must be immortal, but a man is not immortal if he does not realise the presence of the immortal spirit in him. Having become conscious in man, it cannot become unconscious again, because it is self-existent and independent of all conditions but those which it creates itself. In him who IS, the consciousness of the *I Am* is indestructible, because it exists in the absolute eternal *One*. If that consciousness were to perish, the world would perish with it, because in the consciousness of the *I Am* the world came into existence, and by its power does it continue to exist. Its unconsciousness would be annihilation, but that which not truly IS cannot have the true consciousness of being; it may at best fancy to be. It exists; but as an illusion and not in truth. The object of man's life is to become conscious that *He is*—not an illusive personal form—but an impersonal, immortal reality, to render the unconscious spirit conscious and enable the immortal soul to realise its own immortality; the object of death is to release that which is conscious from that which is unconscious, and to free the immortal from the bonds of matter.

The tree of life grows and produces a seed, and this seed has to be planted again, to grow into a tree and produce another seed, and this process will have to be re-

* We do not deny the occurrence of so-called spiritual phenomena; and we are not opposed to "spiritualism"; but we are opposed to the misunderstanding of it. We believe in Spiritualism as belonging to the department of natural science and as having been very useful in overthrowing the blind materialism of the past. We also make a distinction between *Spiritualism*, which implies *Spirituality* and ennobling elevation of soul, and *Spiritism*, which consists in dealing with the inhabitants of the Astral plane, an intercourse whose dangers are unfortunately not sufficiently known.

peated over and over again, until at last the soul slumbering in the seed awakens to the realisation of its immortal life. Unconscious of any relation to personalities, unconscious of its own self, it will be attracted to such conditions as may be best suited for its further development, as its Karma decides. It will be attracted to overshadow a man whose moral and intellectual tendencies and qualities correspond to its own, careless whether it enters the world as a new-born babe through the door of the hut of a beggar or through the palace of a king. It does not care for its future conditions, because it is unconscious of their existence. The unconscious spiritual monad, descending into the lower plane, gathering again the elements which belonged to the previous man of earth, building again the thought-body which it had created in former lives and which constituted its terrestrial character, and entering again into connection with a human physical organism, is born once more into the world of sorrow, builds up the house of flesh, and takes up once more the battle with life, the strife with its lower nature, to make a step forward and come nearer to God.

Thus a man that reigned as a king in a former incarnation may be reborn as a beggar, if his character was that of a beggar; and a liberal beggar may create as his future successor a king or a being of noble birth. Both act without freedom of choice at the time of their visit to the Earth, following unconsciously their Karma. But the Adept, who knows his own real self and has learned to realise his immortal existence, will be his own master. He has grown above the sense of personality, and thereby gained immortal consciousness during his earthly life. He has thrown away his lower self, and death cannot rob him of that which he no longer possesses and to which he attaches no value. Being conscious of his existence and of the conditions under which he exists, he may follow his own choice in the selection of a body, if he chooses to reincarnate, either for the benefit of humanity or for his own progression. Having entirely overcome the attractions of Earth, he is truly free. He is dead and unconscious to all earthly tempta-

tions, but conscious of the highest happiness attainable by man. The delusion of the senses can fashion for him no other tabernacle to imprison his soul, and before him lies open the road to eternal rest in Nirvana.*

If a person has once attained spiritual self-knowledge he will not need to follow the blind law of attraction, but he will be able to choose the body and the conditions most suitable to him. He may then reincarnate himself in the body of a child, or in the body of a grown person, whose soul has been separated by disease or accident from the body, and that person will thus be brought to life again, if no vital organ is too seriously injured, to carry on the functions of life again. Cases are known in which a certain person apparently died, and finally came to life again, when from that time he appeared to be an entirely different man; he may have died as a ruffian and after his recovery become suddenly like a saint, so that such a sudden change appeared inexplicable on any other theory than that an entirely different character had taken possession of his body. Such people may, after their recovery takes place, speak a language they never learned, talk familiarly of things they never saw; call people by their names, of which they never heard, know all about places, where their physical bodies never have been, &c., &c. If phenomena could prove anything, such occurrences might go to prove the theory of the reincarnation of living adepts.

“Shall we know our loved ones after death?” is a question which is often asked, and which answers itself if the true nature of the “Ego” is known. In all planes rules the law of harmony, and like is attracted to like; but an illusion can only know illusions. We do not

* But now, thou builder of the tabernacle, thou!
I know thee! Never shalt thou build again
These walls of pain,
Nor raise the roof-tree of deceits, nor lay
Fresh rafters on the clay.
Broken thy house is, and the ridge-pole split!
Delusion fashioned it.
Save pass I thence. Deliverance to obtain.

Edwin Arnold: “The Light of Asia.”

know each other in this life, if we have not the knowledge of our own self.

He who, having become self-conscious of his own spiritual nature, knows his own real self, may rise up in his soul to the planes of the blessed, and by entering their individual spheres join their own happiness and partake of their joys; but the souls dreaming in heaven, being immersed in bliss, do not descend and join in the circus of life, before the time of their reincarnation arrives. Such a descent would be degradation. Heaven does not descend to earth; but if earth ascends to heaven it becomes heaven itself.

To die is to become unconscious in relation to certain things. If we become unconscious of a lower state, and thereby become conscious of a higher existence, such a change cannot properly be called death. If we become unconscious of a higher condition, and thereby enter a lower one, such a change is followed by degradation, and therefore degradation is the only death to be feared. Degradation takes place if a human faculty is employed for a lower purpose than that for which it was by nature intended. Degradation of the most vulgar, the lowest material type takes place, if the organs of the physical body are used for villainous purposes, and disease, atrophy, and death are the common result. A higher and still more detrimental and lasting degradation takes place if the intellectual faculties are habitually used for selfish and degrading purposes. In such cases the intellect, that ought to serve as a basis for spiritual aspirations, becomes merged with matter, its consciousness is bound down to the plane of materiality and selfishness, and becomes inactive in the region of spirituality. The lowest and most enduring degradation takes place if man, having reached a state in which his personality has, to a certain extent, merged with his impersonal *I*, degrades his spiritual self by employing the powers which such an amalgamation confers for villainous purposes of a low character. Such are the practices of *black magic*. A person who, for want of any better understanding, employs his intellectual faculties for his own selfish purposes, regardless of the

principle of justice, is not necessarily a villain, but simply a fool. The murderer may commit a murder to save himself from being discovered of some crime, and not for the purpose of robbing another person of life. A thief may steal a purse for the purpose of enriching himself, and not for the purpose of rendering another man poor. Such acts are the result of ignorance; persons usually act evil for selfish purposes and not for the pure love of evil. Such acts are the result of personal feelings, and personal feelings cease to exist when the personality to which they belong ceases to exist. Such a personal existence ceases when his life on the lower plane ceases to act. The higher spiritual *I* of the man is neither a gainer nor loser on such an occasion, it remains the same as it was before the compound of forces representing the late personality was born.

The real villain, however, is he who performs evil for the love of evil without personal considerations. A person who is no more influenced by his sense of personality, and has attained spiritual knowledge, is a magician. Those who employ such a power for the purposes of evil have been called *black magicians* or *Brothers of the Shadow*, in the same sense as those who employ their spiritual powers for good purposes have been called *Brothers of Light*. The white magician is a spiritual power for good; the real black magician is a living power of evil attached to a personality that performs evil instinctively and for the love of evil itself. This power of evil may kill the man or the animal that never offended it, and by whose death it has nothing to gain, destroys for the love of destruction, causes suffering without expecting any benefit for itself, robs to throw away the spoils, revels in torture and death. Such an individuality attracts and calls to its aid other impersonal evil powers, which become a part of it, and which continue to exist after the personality ceases to live on the physical plane. Many incarnations may be needed before such a power will come into existence, but when it once lives it will perish as slow as it grew. "Angels," as well as "devils," are born into the world, and children with villainous propensities and malicious characters are not

very rare. They are the products of such forces as in former incarnations have developed a spiritual consciousness in the direction of evil.

A power which may be employed for a good purpose, can also be used for an evil purpose. If we can by magnetism decrease the rapidity of the pulse of a fever-patient, we may also decrease it to such an extent, that the subject ceases to live. If we can force a person by our will to perform a good act, we may also force him to commit a crime. Everything is either good or evil according to the purpose for which it is used.

It is unnecessary to enter into details in regard to the practices of Black Magic and Sorcery. It is more noble and useful to study how we can benefit mankind than to satisfy our curiosity in regard to the powers for evil. To show to what aberrations of mind a craving for the power of working black magic may lead, it may be mentioned that the would-be black magician and great vivisector, *Gilles de Rays, maréchal* of France, and better known as "Blue Beard," who was executed for his crimes at Nantes, killed and tortured to death during a few years not less than one hundred and sixty women and children in the interest of his science, and for the purpose of gratifying his curiosity in regard to Black Magic.

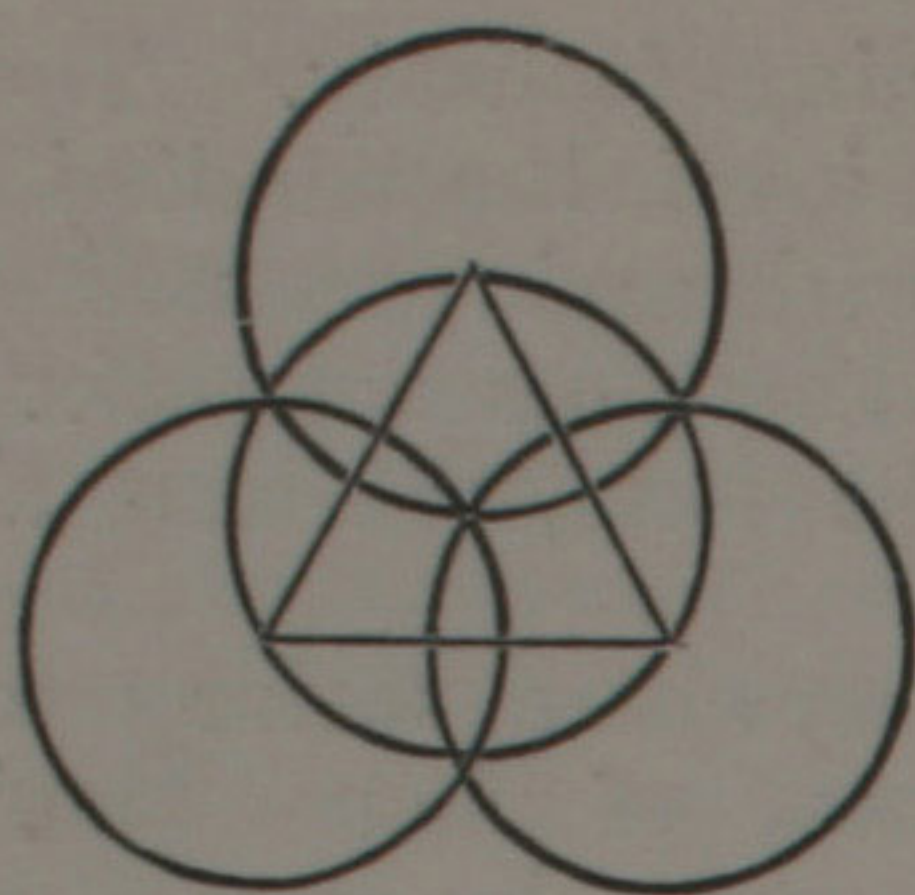
The white magician delights in doing good, the servant of the black art revels in cruelty. The former co-operates with the Divine Spirit of Wisdom, the latter co-operates with certain spiritual forces of nature; the former will be exalted in God and united with him; the latter will ultimately be absorbed by the beings with which he has associated and which he called to his aid.

To ennoble our character and to raise our consciousness into the spiritual plane is to live; to let it sink to a lower level is to die. The natural order of the universe is that the high should elevate the low; but if the high is made to serve the low, degradation is the result. Everywhere in the workshop of nature the high acts upon the low by the power of the highest. The highest itself cannot be degraded. Truth itself cannot be turned into falsehood, it can only be rejected or misapplied. Reason itself cannot be rendered foolish, it can only be

misused by reasoning foolishly. The universal and impersonal cannot itself become limited, it can only come into contact with such personalities as are able to approach it. The Law does not suffer by breaking its connection with the form, the form alone suffers and dies.

The truth is everywhere, seeking to manifest itself in the consciousness of man. Man's consciousness rotates between the two poles of good and evil, of spirit and matter. The omnipresent influence of the great spiritual Sun renders him strong to overcome the attraction of matter, and assists him to come victorious out of the struggle with evil. Man is not entirely free as long as he is not in possession of perfect knowledge, which means, realisation of truth; but he is free to allow himself to be attracted by a love for the truth or to close his door against it. He may become united with the principle of wisdom, or he may sever his connection with it and sell his inherited rights to immortality for a comparatively worthless mess of pottage. The Centaur in his nature, whose lower principles are animal, while the upper parts are possessed of Intellect, may carry away his spiritual aspirations and lull them into unconsciousness by the music of its illusions.

Bodies may be comparatively long-lived, and some forms, compared with others, may be very enduring; but there is nothing permanent but the self-consciousness of love and the self-consciousness of hate. Love is light, and hate is darkness, and in the end love will conquer hate, because darkness cannot destroy light, and wherever light penetrates into darkness, there will love conquer, and evil and darkness will disappear.



CHAPTER IX.

TRANSFORMATIONS.

“Be ye transformed by the renewing of your mind.”—Rom. xii. 2.

THE Universe is a manifestation of Divine Wisdom and thought is an action of Mind. The Mind in which Wisdom can bring an universe into existence must be an Universal Mind, embracing in its totality all the individual minds that ever existed, and containing the germs of everything that will ever come into existence.

Ideas are states of mind, and the thoughts of the Universal Mind stored up in the Astral Light, after their representative forms have dissolved, grow again into visible forms, by being clothed with matter.

Man remembers his thoughts; that is to say, he enters again into one of his previous mental states. To remember a thing is to read it in the mind. The *Astral Light* is the book of memory, in which every thought is engraved and every event recorded, and the more intense the thought the deeper will it be engraved, and the longer will the picture remain. Thought is a force, and its products remain in the Astral Light long after the person who gave them form has ceased to live. As the images of things which exist in the Astral Light remain there for ages, they may be seen by the clairvoyant. Such images are formed of thought, and as

thought is something substantial, it is even possible for the Occultist to reproduce books, writings, &c., which have existed thousands of years ago.

Men do not create thought; the ideas existing in the Astral Light flow into their minds, and there they transform themselves into other shapes, combining with other ideas, consciously or unconsciously, according to the laws that control the correlations, interrelations, and associations of thought. A great mind can grasp a great idea, a narrow mind is only capable of holding narrow ideas. Thoughts are existing things and are sometimes grasped contemporaneously by several receptive minds. Some great discoveries have been made almost simultaneously by several minds.* Ideas contained in the imagination of nature throw their reflections upon the minds of men, and, according to the capacities of the latter to receive ideas, they come to their consciousness, clear or distorted, plain or shadowy, like images of pictures reflected in living mirrors, that are either clear or rendered dim by the accumulation of dust. In those living mirrors they are remodelled and transformed into new pictures, to people the currents of the Astral Light with new images, and to give rise to new forms of thought. Therefore a spiritually strong person who lives in solitude and silence may do a great work, by evolving ideas, which will remain impressed upon the Astral Light and come to the cognisance of those who are capable to grasp them.

The thoughts of men impress themselves upon the Astral Light, and every event that takes place on the physical plane is recorded in the memory of nature. Every stone, every plant, every animal as well as every man, has a sphere in which is recorded every event of its existence. They all have a little world of their own, made of thought, and whenever they move, they *think*; for their motions are motions of thought. In the Astral Light of each is stored up every event of its past history

* There are three claimants for the discovery of chloroform, two for the discovery of Uranus, two for the Bell telephone, &c.

and of the history of its surroundings; so that everything, no matter how insignificant it may be, can give an account of its daily life, from the beginning of its existence as to form up to the present, to him who is able to read. A piece of *lava* from Pompeii will give to the *Psychometer* a true description of the volcanic eruption that devastated that town and buried it under its ashes, where it remained hidden for nearly two thousand years; a floating timber carried by the Gulf Stream to the far North can give to the inhabitants of the North a true picture of tropical life; and a piece of bone of a *Mastodon* teach the vegetable and animal life of antediluvian periods.*

The pictures impressed in the Astral Light react upon the mental spheres of individual minds and can create in them emotional disturbances, even if these pictures do not come to the full consciousness of their minds. Deeds committed with a great concentration of thought call living powers in the Astral Light into existence, tempting others to commit similar acts.†

Man does not know the influences which cause him to think and to act, as long as he does not know his own nature. He is therefore not a responsible being, except to the extent of his wisdom and power to control his own nature. Wisdom and strength can only be attained in life by experience and by the exercise of the power of overcoming temptation.

If the true nature of the constitution of man were properly understood, *capital punishment* would soon be abandoned as perfectly useless, unjust, and contrary to the law of nature. That which commits a murder or any other crime is a conscious and invisible power,

* Prof. Wm. Denton: "Soul of Things."

† A case is known, for instance, in which a prisoner hung himself in his cell, and several other persons that were successively shut up in the same cell hung themselves also without any apparent cause. At another place a sentinel killed himself at his post, and several soldiers mounting guard after him did likewise, so that the post had to be deserted. Many similar examples may be cited. Crimes of a certain character often become epidemic in places where a criminal has been executed; murder becomes epidemic like measles or scarlatina.

which cannot be killed and which does not improve in character by being separated from its external form. The body is innocent, it is merely an instrument in the hands of the invisible culprit, the *astral man*. The face of even a criminal bears an expression of peace when the soul has departed. By severing the bonds between this vicious power and the physical form, we do not change its tendency to act evil; but while during the life of the body the action of that power was restricted to only one form, having been liberated, it now incites numerous other weak-minded people to perform the same crimes for which the body was executed. Thus by *capital punishment* evil is not abolished, but its sphere of action increased. As far as the theory of influencing other would-be criminals with fear, my making an example of one, and thus to prevent others from committing crimes, is concerned; it is well known that criminals do not look upon any punishment as being something which they have deserved for their deeds, but as being a consequence of having been so careless as to allow themselves to be caught, and they usually make up their minds, that if they were permitted to escape, they would be more careful—not to be caught again.

Life is a school through which every one must pass for the purpose of acquiring experience, strength of character, and self-knowledge. To rob a person of this opportunity is a great crime if it is done knowingly. The fool who kills another man has little responsibility, because he has no actual knowledge of the nature of his deed; but the lawgiver who institutes legal murder is the true criminal.

A lock of hair, a piece of clothing, the handwriting of a person or any article he may have touched, handled, or worn, can indicate to an intuitive mind that person's state of health, his physical, emotional, intellectual, and moral attributes and qualifications. The picture of a murderer may be impressed on the retina of his victim, and reproduced by means of photography; it is impressed on all the surroundings of the place where the deed occurred, and can there be detected by the psychometer who, thus coming *en rapport* with the criminal, can follow

him and hunt him down just as the bloodhound traces the steps of a fugitive slave.*

This tendency of the Astral Light to inhere in material bodies gives amulets their power and invests keepsakes and relics with certain occult properties. A ring, a lock of hair, or a letter from a friend, can not only conjure up that friend's picture in a person's memory, but bring him *en rapport* with the peculiar mental state of which that person was or is a representation. If you wish to forget a person, or free yourself from his magnetic attraction, part from everything that reminds you of him, or select only such articles as call up disagreeable memories and are therefore repulsive. Articles belonging to a person bring us in sympathy with that person, and this circumstance is sometimes used for purposes of black magic.

Paracelsus in his writings about the *Mumia* and the transplantation of diseases gives many illustrations of this theory. The existence of a power, by which a disease may be transferred upon a healthy person, even in "non-contagious" cases, by means of some article belonging to the sick person, is generally believed in by the people in various countries. It must, however, be remembered that in making such experiments the success depends on the amount of "faith" which the magician can employ. Without that faith, which is soul-knowledge, nothing can be accomplished in any department of life.

As every form is the representation of a certain mental state, every object has such attributes as always belong to that state, and therefore every substance has its sympathies and its antipathies; the loadstone attracts iron, and iron the oxygen of the air; hygroscopic bodies attract water, affinities exist between certain bodies, some substances change their colours under certain coloured rays, while others remain unaffected, &c. These phenomena are all nothing else but the various mani-

* Emma Hardinge Britten: "Ghost Land." The case cited in this book, in which a clairvoyant followed the tracks of a murderer through several towns and caught him at last, is quoted in several German publications of the last century.

festations of the *One Life*, in which the principle of *Love* is active and seeks to unite whatever is harmonious.

Every material object is condensed and solidified force. Looked at in this light, it does not seem impossible that the ancients should have attributed certain virtues to certain precious stones, and believed that the Garnet was conducive to joy, the Chalcedony to courage, the Topaz promoting chastity, the Amethyst assisting reason, and the Sapphire intuition. A spiritual force, to be effective, requires a sensitive object to act upon. In an age which tends to extreme materialism, spiritual influence ceases to be perceived, but if a person cannot feel the occult influences of nature, it does not necessarily follow that they do not exist, and that there are not others able to perceive them because their impressional capacities are greater.

Only the fool believes that he knows everything. What is really known is only like a grain of sand on the shore of the ocean in comparison to what is still unknown. Physiologists know that certain plants and chemicals have certain powers, and they explain their effects. They know that *Digitalis* decreases the quickness of the pulse by paralysing the heart; that *Belladonna* dilates the pupil by paralysing the muscular fibres of the Iris; that *Opium* in small doses produces sleep by causing anaemia of the brain, while large doses produce coma by causing congestion, &c.; but why these substances have such effects, or why some chemical compound of Nitrogen, Oxygen, Carbon, and Hydrogen is poisonous in one chemical combination, while the same substances, if combined in a different stoichiometrical proportion, may be used as food, neither chemistry nor physiology can tell us at present. If we, however, look upon all forms as symbols of mental states, it will not be more difficult to imagine why strychnine is poisonous, than why hate can kill, or fear paralyse the heart.

A simple idea which is once firmly rooted in the mind cannot be changed. If an idea is complicated it is less difficult to modify it in its details, so that gradually an entirely different compound will be the

result. In physical chemistry the law is analogous. Compound bodies may be easily changed into other combinations, but single bodies cannot be changed. There are, however, indications that even these so-called single bodies are the results of combinations of still more primitive elements. It has been observed that when lightning has struck gilded ornaments they have become blackened, and it has been found, on analysing the blackened matter, that the presence of sulphur was distinctly indicated. Unless sulphur exists in the lightning it must have existed in the gold, and have been evolved by the action of lightning. We may then fairly assume that gold contains the elements of sulphur, and this is no anomaly in the case of gold, as other metals have also been proved to contain the elements of sulphur, * and the dreams of physical Alchemy may have some foundation, after all. But sulphur is supposed to be related to nitrogen, and the elements of nitrogen are believed to be hydrogen and carbon, and if we go still further, we find that even on the physical plane all bodies are only modifications of one primordial element, which is not of a sufficiently material nature to be detected by physical means, and that in this primordial element the germs of all other secondary principles must be contained.

The power to receive, preserve, and transform ideas, is the power of Will and Imagination. If an idea enters into the mind, the imagination clothes it into a form, with or without a conscious exercise of the will. We step upon a piece of rope in the dark and immediately imagine that we have stepped upon a snake. This is called *passive imagination*; while, if we determine to give a certain form to an idea, it is called *active imagination*; but in both cases the will is active; only in the former instance it is exercised instinctively, and in the latter this is done with intent and deliberation.

The will is, therefore, the active power, and it forms the basis of all artistic and magical operations. Art

* David Low, F.R.S.E: "Simple Bodies in Chemistry."

and magic are closely related together; both give objective form to subjective ideas. The artist exercises this power when he mentally projects the picture formed in his mind upon the canvas and chains it there by the use of his pencil or brush; the sculptor shapes the picture of a form on his mind and embodies it in the marble. He then employs mechanical force to free the ideal from all that is foreign to it, and raises it from the tomb, a materialisation of thought. In the regeneration of man the will is entirely inactive as far as the creation of an ideal is concerned; but it is highly active in keeping away all the influences which will prevent the realisation of the ideal. God does not need the co-operation of man, his will alone is sufficient; he only requires that the will of man shall not prevent him in the performance of his work. The magician forms an image on his mind and makes it perceptible to others by projecting it into their mental spheres. Uniting his own mental sphere with theirs, they are made to participate of his imagination, and they see that as a reality what he chooses to fancy and think.

By this law many of the feats performed by Indian fakirs can be explained. They cause tigers and elephants to appear before a multitude, by forming the images of such things in the sphere of their mind. What the spectators see on such occasions is nothing else but the thoughts of the conjuror, rendered objective and visible by the latter.*

In the case of an artist mechanical labour executes the work; in the case of a magician, the will; but the greatest amount of labour will not enable a person who is not an artist to produce a real work of art, and the greatest concentration of thought will not enable a person who has no spiritual power to perform a true magical feat. The "will" to which we refer is a spiritual self-conscious power, unknown to modern psychology. A person may be an excellent anatomist and know nothing whatever about living spiritual

* The fact, that what the spectators on such occasions believe to see does not actually take place, has been proved by means of photography.

principles; he may be a splendid chemist and know nothing whatever about Alchemy; he may have perfect control over the mechanical forces of nature acting on the physical plane and know nothing whatever about the chemistry of the soul.

For this reason the mysteries of Alchemy will for ever remain mysteries to a scientist who has no spiritual power at his command. This spiritual power is the spiritual will. Without this power he can only separate the substances of compound bodies and recombine them again as is done in Chemistry, but not employ the principle of life.

The processes of nature are alchemical processes; because, without the principle of life acting upon the chemical substances of the earth, no growth would result. If the force of attraction and repulsion were entirely equal, everything would be at a standstill. If growth and decay would go hand in hand, nothing could grow, because a cell would begin to decay as soon as it would begin to form. The chemist may take earth, and water, and air, and separate them into their constituent elements, and recombine them again, and at the end of his work he will be where he began. But the Alchemy of nature takes water, and earth, and air, and infuses into them the fire of life, forming them into trees and producing flowers and fruits. Nature could not give her life-imparting influence to her children if she did not possess it; the chemist, having no life-principle at his command, or not knowing how to employ it, cannot perform the wonders of Alchemy. The reason why we have at present very few alchemists, is because we have very few persons endowed with the life of the spirit.

There are three aspects of Alchemy. It deals with the physical substances of things, more especially with their souls, and in its highest aspect with their spiritual centres. In its physical processes it requires physical means, and from the study of these modern chemistry has taken its rise. By the developed powers of his soul the Alchemist may act upon the souls of material substances, and if he can change their qualities, the character of the physical form may be changed. If the spiritual

“fire” is awakened within him, he attains the spiritual powers required to act upon the inferior elements. An insufficient degree of heat will not accomplish anything great: he must gradually attain within himself the fire of divine love until he becomes himself the *Salamander*, able to live in a light in which nothing impure can exist.*

Johannes Tritheim says: “The *Spiritus Mundi* resembles a breath, appearing at first like a fog and afterwards condensing like water. This ‘water’ (A’kâsa) was in the beginning pervaded by the principle of life, and light was awakened in it by the *fiat* of the eternal spirit. This *spirit of light*, called the soul of the world (the Astral Light), is a spiritual substance, which can be made visible and tangible by art; it is a substance, but being invisible, we call it spirit. This ‘soul’ or *corpus* is hidden in the centre of everything, and can be extracted by means of the spiritual fire in man, which is identical with the universal spiritual fire, constituting the essence of nature and containing the images and figures of the Universal Mind.”

“This Light resides in the Water and is hidden as a *Seed* in all things. Everything that originated from the *spirit of light* is sustained by it, and therefore this spirit is omnipresent; the whole of nature would perish and disappear if it were removed from it; it is the *principium* of all things.”†

There were true Alchemists during the Middle Ages who knew how to extract that *Seed* from the soul-essence of the world, and there are some who have the power to perform that process to-day; but those who do not possess that power will not be inclined to admit the possibility of such facts. “It is an eternal truth, that

* H. P. Blavatsky says: “Everything in this world of effects is made up of three principles and four aspects, each object has an objective exterior, a vital soul, and a divine spark of spiritual fire. By these principles nature acts, and in order to imitate nature, *Kriyasakti* (the creative will) must be developed in man. This spiritual power is also called the “*Word*,” of which it is written, that there is no need to seek it in distant places; “*for it is close to you; it is in your mouth and in your heart.*”

† J. Tritheim: “*Miraculosa*,” Chap. xiv.

without our secret magical fire nothing can be accomplished in our art. The ignorant will not believe in it because they do not possess that fire, and without this all their labour is useless. Without that fire spirits cannot be bound, much less can they be acted upon by material fire."*

Some of the more enlightened modern chemists do not deny the possibility that a metal may be transformed into another; but the most serious objections made against the ancient Alchemists is that their object was to make artificial material gold. Such objections are based upon an entire misconception of alchemistical terms. The sole circumstance that certain planetary constellations in the microcosm were of the utmost importance for the success of alchemical processes is sufficient to show that the Alchemists experimented with the *souls* of things, of which their material forms are only the external representatives on the physical plane. Gold, the purest and most incorruptible metal, represented Spirit, Magnesia wisdom, and Calcinated Magnesia wisdom attained through suffering. Sulphur, Mercury, and Salt represent the trinity of all things, the fiery, watery, and material elements, and have nothing to do with material substances. They are essentially one, but threefold in their manifestation.†

* *I am the Light and the Truth*; but he who spoke those words and speaks them still, cannot be made the servant of those who are not themselves that *Light*; nor can any "Christian Scientist" turn himself into a Christ by believing himself to be Christ. Real knowledge is attained by nothing less than experience. No one becomes a Christ unless the Christ becomes revealed in him.

† Here we are about to divulge one of the secrets of Alchemy, the truth of which will, however, be self-evident. On a preceding page we have explained that in every atom of the body of man are contained all the principles which go to make up the whole organism of man, with all its organs and functions; and likewise, in every atom of matter is contained a principle, which may grow into a whole universe of matter with its great variety of substances. A principle cannot be changed or transformed into another. Principles are eternal. Only the mode of their manifestation may be changed, and the basis of all material things, manifesting itself outwardly as iron or lead, may, under certain conditions, by changing the divine purpose of its existence,

The most important alchemical work is the generation of *man* ; it requires not only the chemical combination of physical substances, but involves the chemistry of the soul and an influence of the spirit, and all must harmoniously act together, if a human being and not a human monster and mental *homunculus* is to be the result. If

be made to manifest itself as silver or gold. The Alchemist does not create any new substance, he merely guides nature, and induces her to grow "*the seeds of minerals*," in the same sense as a gardener assists nature to grow the seeds of plants, and to develop them into flowers. The Alchemists, therefore, say : "We cannot make gold out of anything which is not gold. To make material gold, we must have spiritual gold ; we can merely cause the spiritual gold which exists already to grow into a visible and material form. This process is taught by the science of Alchemy, but this science is necessarily incomprehensible to him who has not arrived at that stage of *spiritual knowledge*, in which he can exercise a *spiritual will*, and a "spiritual will" does not exist in a man whose will is not *free* of material or personal desires. As the gardener puts the seed into the ground, and supplies it with water and with the necessary temperature, likewise the Alchemist "waters" the *seeds* of the metals with spiritual influences proceeding from his own divine soul. If a true appreciation of these truths is arrived at, it will at once remove Alchemy from the realm of superstition, and bring it within the limits of an *exact spiritual science*."

To answer the question whether or not any one ever succeeded in making gold grow in this manner, we will say that there is a German book in existence entitled, "Collection of historical accounts regarding some remarkable occurrences in the life of some still living Adepts." It was printed in 1780 ; and among many most interesting anecdotes about successful attempts of making gold grow, there are copies of the legal documents and decisions of the court at Leipzig in regard to a case where, during the absence of the *Count of Erbach* in the year 1715, an Adept visited the countess in the castle of *Tankerstein*, and out of gratitude for an important service which had been rendered to him by the countess, he transformed all the silver she had into gold. When the count returned, who, as it seems, kept his own property separate from that of his wife, he claimed that gold for himself, appealing to a certain statute of the law, according to which, treasures discovered upon or below the surface of a certain piece of land belong to the proprietor of that territory ; but the court decided that as the material (the silver) out of which the gold had been made belonged legally to the countess, consequently this gold could not be classified as a hidden treasure, and did not come within the reach of that statute. The count thereupon lost his case, and his wife was permitted to keep the gold.

We have reasons to believe in the genuineness of these docu-

the rules of Alchemy were better understood and adhered to, scrofula, cancers, syphilis, tuberculosis, and other inherited diseases would disappear, and a strong and healthy generation of men and women would be the result.

The great *alembic* in which the passions of men are purified and transformed is the mind. The true magic fire, without which nothing useful can be accomplished, is his self-conscious love, in other words, spiritual recogni-

ments; and if looked at from the standpoint of Occultism, it does not at all seem improbable that gold can be made in that manner. Moreover, we have some personal experience to support our belief; for there lived about ten years ago a person whose name was *Prestel*, within a short distance of the town where we are now writing, who was a reputed Rosicrucian and Alchemist. We personally knew this man, and are well acquainted with two of his still living disciples. This man was generally known as an eccentric and mysterious person. He possessed great powers of projecting the images formed in his own mind upon the minds of others, so that they believed to see things which, however, had no objective existence. For instance he was once waylaid by an enemy, and as the latter bounced upon him, he caused him to see a terrible sight of a scaffold and an executioner, so that the person was terrified and ran away; and it was not *Prestel* who told this story, but the man himself who attacked him: the former kept silent about it.

Now, this man was not a full-fledged Alchemist, and could not make gold and the *Elixir of Life*, because, as he said, he could not find a woman sufficiently *pure*, and at the same time willing, to assist him in his labours; for, as it is known to all Alchemists, it requires the co-operation of the *male* and the *female* element to accomplish the highest process. This person could therefore not make pure gold; but he could change the nature of metals so that they would obtain certain *chemical* qualities, differing from substances of the same kind. He could, so to say, *ennoble* metals, so that, for instance, Iron or Brass would not rust if exposed to air and water; and we are now in possession of a Rosicrucian *Cross* made of brass, which, although it is over twenty years old, and has been exposed to salt-water air, and to climates where every other inferior metal rusts, is still as bright as it has been when first received, and it never needed any cleaning or polishing.

This person also had the power to cause combustible substances to become incombustible, and he could perform many of the alchemical processes described in the books of *T. Tritheim*, abbot of *Spandau*. He insisted that he could have made himself to live a thousand years, if he had found a suitable person to assist him in his alchemical work.

tion of self. Man does not create or originate a thought. Ideas are already in existence. He does not invent ideas, the ideas are already present; he can only collect, elaborate, and modify their expressions. We cannot imagine anything that does not exist, we can only make new combinations of that which is already in existence. We may imagine a snake with the head of a man, because snakes and men do exist; but we cannot imagine the form of an inhabitant of the Sun, because we have no conception of the forms that may be existing under conditions of which we have no experience, and which therefore do not exist *for us*.

If—as some modern physiologists believe—thoughts were a secretion of the brain, as the bile is a secretion of the liver, a thought would be lost as soon as it was expressed, and we would have to wait for the brain to recuperate its power, and to form and secrete another one like it again before we could have twice the same thought. We would have to be careful not to express our thought or impart our knowledge to others, as by doing so it would be lost to ourselves. Verily, if we seek for absurdities, we need not look for them in ancient books on Alchemy, but find them sufficiently represented in the works of modern scientific authorities.

Thoughts and ideas are entities, and exist independently of the perception of man; they do not need man for their existence, but man needs them to enable him to think. Thoughts and ideas, set in motion by the Will, move through space; a thought set in motion in the Astral Ether resembles the expanding ripples upon the surface of a lake; a thought projected to a certain destination by the power of an Adept may be compared to an electric current passing with lightning-velocity through space. Thoughts directed towards an object are like a mountain stream rushing towards that object, and if the wills of several persons combine to direct it, it grows in extension and force, provided their wills are single-minded and without any secondary designs.* If a mountain stream strikes

* This law is said to be well known to certain "Jesuits" and employed for the purpose of influencing minds at a distance.

a rock, whose resistance it cannot conquer and which it cannot pass, the waters will swell into a lake, devastating the shore and surging back towards its source. If a thought-current cannot enter the sphere of mind of the individual towards whom it is directed, it rebounds upon the mind of the individual from whom the impulse came. A person who concentrates the full power of a malicious thought upon another may, if he fails to succeed, be killed by the energy which he has called into action.

An illustration of this law may be seen when a person dies of grief on account of disappointment. The ray of force continually projected by long and intense desire, unable to accomplish its purpose, returns to the heart, producing a sudden revulsion of feeling; it changes love into grief, attraction into repulsion, desire into contempt, it may cause sickness and death.

Light travels through the air with a velocity of over 180,000 miles per second; thoughts pass with a similar velocity through space. A ray of light is seen to flash through the air and is intercepted by some non-conducting material. An idea flashes through space and is intercepted by a receptive mind. A sound is heard by an indefinite number of persons, and an idea may affect the world. As a pebble thrown into water produces concentric waves, which grow wider and wider, but less distinct as distance increases, so a thought affects some person, and spreading from that centre creates a ripple in the family, the town, the country, or all over the world.

A biogenesis of thought-infections and mental epidemics might be written. To such an investigation would belong the histories of all great reformations originating from some central idea; also the history of the crusades, the flagellants, the inquisition, mediæval witchcraft, and modern materialism, and the absurdities of fashion.

To give presupposes the ability to receive. The possibility to impress a thought upon another mind presupposes the ability of that mind to receive that impression. A person who is sufficiently sensitive and

in a passive condition, will without difficulty be brought under the control of the will of another, and be made to act unconsciously in obedience to that will. A sleeping person may be impressed with such dreams as another may call up in his imagination, by projecting a picture formed in his mind into the mind of the sleeper; a person in a mesmeric trance may have his imagination identified with that of the person who mesmerised him, and be made to comply implicitly with the will of the master.

We see in everyday life that one person subjects another one to his will and causes him to obey his commands without putting him to sleep, and even without expressly stating a wish. A general does not need to hypnotise his soldiers to make them obey his orders. The difference between such an obedient person and one in the hypnotic sleep is merely that the former will not and the latter cannot resist.

An impulse created by the will continues until the energy is exhausted. If the first impulse is followed by a series of others acting in the same direction, the effect will be correspondingly greater, and one person may affect the thoughts of another at a distance of thousands of miles by continually directing his thoughts upon him.

It would be impossible to move inanimate bodies at a distance by the mere power of will, if there were no substantial contact between such objects and the person who attempts to move them. Nevertheless such movements take place, and prove that there must be a contact of some kind, even if it is an invisible one. The A'kâsa furnishes that contact, and the developed will-power of a person may act through the substance of his soul upon the soul of the object, and set that object in motion. In this way tables may be made to talk and bells be made to ring. This, however, cannot be accomplished by everybody; to accomplish this an astral organism is required, and it can therefore be done only by such persons as have their astral body developed and are capable to use its organs at will.*

* H. P. Blavatsky writes in a private letter to the author: "I proved that all that mediums can do through 'spirits,' others

The thoughts and consciousness of a person or of a number of persons may be projected and concentrated upon any object or to any place that exists within the sphere of their minds. It may be made to inhere in material objects by entering their astral elements and producing corresponding vibrations. Plants or precious stones may be brought in this manner into sympathetic relation with persons, so that if the person is sick or dies, the plants wither and the stones lose their brilliancy. No object in nature is entirely inanimate, and the life-principle is the same in all, whether it be a man or a stone; only the state of their activities differ. If we can induce corresponding vibrations in the souls of a lower order of life, their life will be united with us, because all individual forms are only centres in which the Universal Mind has crystallised into forms, and all forms are related together and bound together by the universal cement of Love. A bird may drop down dead when its mate is killed, a mother may feel the pain of an accident happening to her child, twin-brothers have been known to have become affected simultaneously with the same disease and to die at the same time, although their bodies were far apart from each other. No being stands entirely isolated in nature, all are united by divine love, and the more they become conscious of the love that unites them the more do they realise that they are one.

Separation and differentiation exists only in regard to the form, the fundamental power is *one*, and those who have united their minds with that principle know that they are one, and distance forms no impediment to the actions of their minds. Spirit is substance, inseparable, impenetrable, indivisible, and eternal; form is an aggregate, separate, penetrable, divisible and subject to

could do at will without any 'spirits'; that the ringing of bells, thought-reading, raps, and physical phenomena could be achieved by anyone who had the faculty of acting in his physical body *through the organs of the astral body*, and I had that faculty ever since I was four years old. I could make furniture move and objects fly apparently, and by my *astral arms* that supported them, which remained invisible; all this before I even knew of the Masters."

continual change. The "communion of the saints" is a reality, for they are all one in the spirit. Light is only one. A number of lights in a room are as one light composed of that number. There is only one "Sound" but many expressions. If an orchestra is played in a room, each instrument produces sound, the sound of each fills the whole room and is heard according to its intensity. One instrument may sound louder than another; one light may shine brighter than the rest; but they do not annihilate or extinguish each other. Sound is one, and Light is one, and Spirit is one, only their manifestations differ in quality and in strength.

Love is one, but it manifests itself in various ways. Love unites all. Love is a state of the Will. Thought is directed by will, but the will to be powerful must be pure. If we desire two things at the same time, the will acts in two different directions: but division causes weakness, only in unity is strength. Will is one. The will is an universal principle and not confined within a form. If we concentrate our will and thought united upon a cloud in the sky, we can cause that cloud to dissolve, and the rapidity with which it dissolves will be proportionate to the strength of our concentration of mind.*

As all forms are only external expressions of thought, if we could hold on to a thought and project it, we could create a form. But men do not control thought, they are the victims of it; they do not think what they choose, but what they are forced to think, by the thoughts flying into their minds. To obtain magic power the first requirement is to learn how to control

* There will be very few of our readers who have never noticed, that if they pass a certain person in the street, and then turn around to look after him or her, it very often happens that the latter turns at the same time to look after them. This happens so frequent, to be a mere matter of coincidence, and is caused by the fact that the impulse of will of one person can communicate itself to another person. But if one desires to make a person turn around by the effort of his will, and for the purpose of seeing whether he can do so, he will probably fail; because the desire to gratify his curiosity weakens the force of his will; he desires two things at once, and he fails.

thought; to command our own moods of mind, and to allow only such ideas to enter the mind as we voluntarily choose to admit. Whoever has for the first time attempted to command a thought, and to hold on to it for five minutes, will have experienced the difficulty, and yet without this first requirement no progress in magic will ever be made.

Before one can become a *magician* he must learn to control his own mind; for mind is the substance with which the magician acts, and the power to control it is the beginning of magic. No one can control the mind of another as long as he cannot control his own. The will acts outwardly from within the centre of the heart, and no one can make it act beyond the periphery of his body as long as he has not become strong enough to guide it within the body. The neophyte must learn first to control his own emotions before he can control the emotions of others, he must know how to master his thoughts before he can make them objective. But the mind cannot control its own self, it cannot rise above its own nature. To control the action of the mind a *Master* is required; this Master is the spirit of man. But spirit without substance is without power—without an organism through which to act, it is merely a spirit. That which controls the mind is the spiritually awakened inner man—the divine nature in man, which is superior to his terrestrial mind.

To change a form we change the state of mind, of which the form is an expression. Certain states of mind find their expressions in certain attitudes, and these attitudes induce corresponding mental states. A proud man will walk erect, a coward will creep, a continually practised creeping walk will develop a cowardly nature, and a habitually erect posture will make a man proud or conscious of his dignity. An actor who can identify himself fully with the personality whose part he plays, need not study attitudes to appear natural; an angry person who forces himself to smile lessens his anger; a person with a continual scowl on the face will find it difficult to be gay. It is on account of the desire to facilitate the entering into certain mental states that

certain attitudes have been prescribed in religious ceremonies and acts of devotion.

If the Mind were its own Master, if the actions of the Universal Mind were not subject to the eternal divine law of cause and effect, but guided by the arbitrary whims and notions of some invisible power constituted of Mind without wisdom, the most extraordinary results were liable to follow and the age of actual miracles would begin. The earth would perhaps stand still for a day or a year and begin to revolve again the next; sometimes it might turn fast and at other times slow, and there is no end to the absurdities which might take place; especially if this imaginary power could be induced to follow the advices of its worshippers.

To the superficial observer the processes of nature seem to be the results of chance. The sun shines and the rain falls upon the land of the pious as well as upon that of the wicked; storms and fires rage, careless whether they destroy the life and property of the learned or that of the ignorant, because they are the necessary results of the law of cause and effect. The interest of individuals cannot control the welfare of the whole. While the welfare of the human body seems to be, to a certain extent, under the control of the will of the individual, the processes of nature, as a whole, appear to be unguided by the reason of the Universal Mind.

The intellect, being unreasonable, is disposed to gauge the absolute reason of the Universal Mind by the relative understanding of comparatively microscopic man. By the same right might the insect crawling in the dust doubt the intelligence of the wanderer, by whose foot it is maimed or killed without consideration and without remorse; such an insect, if capable of reasoning, would discover no intellect in that foot, and yet the man, whose foot is the destroyer, may be highly intellectual.

The cause, why we cannot comprehend the eternal principle of reason in nature, is because it acts according to law, being one with the law; while our intellect, being filled with considerations of self-interests, is not free of desire, and therefore always inclined to act contrary to the law.

Invisible causes produce visible effects, and the same cause, acting under similar conditions, will always produce similar results. Whenever a certain amount of energy has been accumulated, the time will arrive when it will be expended. The accumulated tension between the particles of explosives finds its equilibrium at the approach of a spark; the electric tension established in the upper regions of the air finds its relief in lightning; accumulated emotions will be equilibrated by an outburst of passion; accumulated energies in the soul of the earth produce earthquakes in the body of the earth, in the same manner as an outburst of grief causes the human form to tremble and to shake. Man's reason may prevent an outburst of his emotions; but where is the personal god to control the emotions of the soul of the world? God does not prevent the growth of warts, or cancers, or tumours; God being the law cannot act in contradiction with himself. His blessings are accompanied by curses. Man's foot crushes the insect, because man's perception and intelligence does not pervade his feet; God does not prevent the growth of a stone in the bladder, because the high cannot manifest itself in the low, wisdom cannot be active in an unconscious form; the means must be adapted to the end. When universal Man will have so far perfected himself as to be a self-conscious sphere of wisdom without any material parts, then will nature itself be a god. The music that can be made with a harp cannot be made with a stick. The absolute intelligence of the Universal Mind can only manifest itself relatively through instruments adapted to intellectual manifestation. Consciousness can manifest itself as relative consciousness only in conscious forms.

Wisdom is not a product of the organisation of man. It is eternal and universal. It finds its expression in the fundamental laws upon which the universe with all its forms is constructed. It is expressed in the shape of a leaf, in the body of an animal, in the organism of man. Its action can be found everywhere in nature, as long as the beings in nature live according to natural law. There are no diseases in nature, which have not been originally created by powers which acted contrary to the laws of

nature and became therefore unnatural. Outward appearances seem to contradict this assertion; because we find animals affected with diseases, and epidemic diseases are even of frequent occurrence in the vegetable kingdom. But a deeper investigation into the occult laws of nature will go to show that all the forms of nature, minerals, vegetables, and animals, are merely states or expressions of the Universal Mind of Universal Man. They are the products of the imagination of Nature, and as the imagination of Nature is acted on, influenced and modified by the imagination of man, a morbid imagination of man is followed by a morbid state of Nature, and morbid results follow again on the physical plane. This law explains why periods of great moral depravity, sensuality, superstition, and materialism are always followed by plagues, epidemics, famine, wars, &c., and it would be worth the while to collect statistics to show that such has invariably been the case.

The elementary forces of nature are blind and obey the law that controls them. A motion originated by an impulse continues until the original energy is expended. Stones have no intelligence, because they have no organisation through which intelligence can become manifest, but if an intelligent power sets them into motion, they obey the law of its nature. As the organisms rise in the scale of evolution and development of form, their consciousness becomes more manifest. Consciousness becomes manifest as instinct in the animal creation. It teaches the bird to fly, the fish to swim, the ants to build their houses, the swallows to make their nests. Acting through the nerve centres and the spinal cord it induces the actions of the heart and lungs and other organic and involuntary actions of the body.

As the spinal cord, in the course of evolution, develops into a brain, the principle of consciousness obtains a more perfect instrument for its manifestation. Intellectual power takes the place of instinct, and the Universal Mind begins to think through the individual brain of man, in the same sense as universal nature uses his body for manifesting her powers.

With the highest development of the human brain,

the most perfect instrument for the external manifestation of mind is attained. But the essential man is a spirit, and with the development of the most perfect physical form the climax of his spiritual evolution is not reached. The essential man is a spirit and requires a spiritual organisation for the display of his powers. He has within himself the latent power to realise his own divine and universal existence, and to awaken this power hidden within his psychical constitution another light than the light of nature is required. This Light is the light of Divine Wisdom, one and infinite, and beyond the conception of the brain. It is itself the one eternal Life into which man must enter, if he desires to realise his own immortal existence. To realise that divine universal existence, an organised soul as wide as the universe is required. This soul belongs to the divine man, the Divinity in Humanity, whose material body is the world and whose self-consciousness is *Divine Wisdom*, the *self-recognition of Truth*, the Redeemer of All.



CHAPTER X.*

CREATION.

“And God said : Let us make Man.”—*Bible.*

THE most important question that was ever asked, and is still asked with anxiety and often with fear, is the same that was propounded thousands of years ago by the Egyptian Sphinx, who killed him that attempted to solve the riddle and did not succeed : What is Man ? Ages have passed away since the question was first asked, nations have slain each other in cruel religious warfare, making vain efforts to impose upon each other such solution of the great problem as they believed they had found, but from the tombs of the past only re-echoes the same question—What is Man ? And yet the answer seems simple. Reason, if divested of religious or scientific prejudices, tells us that man, like every other form in the universe, is a collective centre of energy, a solitary ray of the universally present Divine Light “which is the common source of everything that exists” ; he is a true child of the great Spiritual *Sun*.

* The term *Creation* is frequently misunderstood. Neither the *Bible* nor any other reasonable book says that anything had ever been created out of nothing. Such a superstition belongs entirely to modern materialistic Science, which believes that life and consciousness could grow out of dead and unconscious things. The word “Creation” means the production of *forms* out of already existing formless materials ; *form* in the absolute is not a thing, it is nothing but an illusion, and therefore if a form is produced nothing but an illusion has been created.

As the rays of our sun only become visibly active in contact with dust, so the divine ray is absorbed and reflected by matter.

The sun-ray plays with the waves of the ocean: the heat created by the contact of water with light from above extracts from below the refined material, and the vapours rise to the sky, where, like the ghosts of the seas, they wander in clouds of manifold shapes, travelling freely through the air, playing with the winds, until the time arrives when the energies which keep them suspended become exhausted and they once more descend to the earth. In a similar manner a divine ray of the spiritual sun mingles with matter while dwelling on Earth, absorbing and assimilating whatever corresponds to its own nature. As the butterfly flits from flower to flower, tasting the sweets of each, so the human monad passes from life to life, from planet to planet, gathering experience, knowledge, and strength, but when the day of life is over, night follows, and with it follows sleep, bringing dreams of vivid reality. The grossest elements remain to mingle again with earth, the more refined elements—the *astral elements*—which are still within the attraction of the planet, float about, driven hither and thither by their inherent tendencies, until the energy which holds them together is exhausted, and they dissolve again in the plane to which they belong, but the highest spiritual energies of man, held together by love, freed from the attraction of Earth, ascend to their source like a white-robed spirit, bringing with them the products of experiences beyond the limits of matter. Man's love and aspiration do not belong to Earth. They create energies which are active beyond the confines of the grave and the funeral-pyre; their activity lasts for ages, until it becomes exhausted, and the purified ray, still endowed with the tendencies impressed upon it by its last visit to the planet, again seeks association with matter, builds again its prison-house of animated clay, and appears an old actor in a new part upon the ever-changing stage of life.

Some of the greatest philosophers have arrived at a recognition of this truth by speculation and logical

reasoning, while others, whose minds were illumined by wisdom, have perceived it as a self-evident fact by the power of intuition.

To build the new house the impressions gathered by its previous visits furnish the material. The slothful rich man of the past may become the beggar of the future, and the industrious worker in the present life develop tendencies which will lay the foundation of greatness in the next. Suffering in one life may produce patience and fortitude that will be useful in another; hardships will produce endurance, self-denial will strengthen the will; tastes engendered in one life will be our guides in another; and latent energies will become active whenever circumstances require it during an existence on the material plane either in one life or another according to the eternal law of cause and effect.

A child burns its fingers by touching the flame, and the adult does not remember all the circumstances under which the accident occurred; still the fact that fire will burn and must not be touched will remain impressed upon the mind. In the same manner the experiences gained in one life are not remembered in their details in the next, but the impressions which they produce will remain.* Again and again man passes through the wheel of transformation, changing his lower energies into higher ones, until matter attracts him no longer, and he becomes what he is destined to be, a god.

Man, like the majority of organised beings, is an atom in the immensity of the universe; he cannot be divided and still remain a man; but unlike other and lower organised beings, whose realisation of existence is confined to the physical or astral plane, that which

* There is a certain stage in the spiritual evolution of man, when he will remember the events of his previous lives; but to remember them in his present state of imperfection would be merely a hindrance in his progress. It has been said, that by not remembering the errors of our past lives, and their evil consequences, man is liable to commit his previous errors again; but we ought not to do good merely as a matter of speculation and to avoid evil consequences resulting therefrom, but from an inherent sense of duty, regardless of what the resulting consequences may be.

constitutes him a Man and distinguishes him from an animal is an integral and conscious part of the highest spiritual energy of the universe, which is everywhere present, and his spiritual consciousness is, therefore, not limited to a certain locality in the physical world.

Who made Man?—Man makes himself during every day of his life. He is his own creator. The clay—the material body—that clings to the ray of the manifested Life, is taken from Earth, the energies, called the astral *soul*, are the products of the astral plane, the highest energies belong to the spirit. Animal man, like the lower orders of nature, is a product of the blind law of necessity, and may even be produced artificially.* The physical attributes of the child and its mental qualifications are the result of inheritance of previously existing conditions. Like the tree that can send its roots into the neighbouring soil and gather the nutriment by which it is surrounded, but cannot roam about in search of food at distant places, so physical man has only a limited choice in the selection of such means of development as he may require; he grows, because he cannot resist the law of necessity and the impulses given by nature. But as reason begins to enlighten him, the work of creation begins. The intelligence within says to the will: "Let us make man." She urges the will, and the will sullenly leaves its favourite occupation of serving the passions and begins to mould man in accordance with the divine image held up before him by wisdom.

Let us make Man, means: Let us make a divine man out of an animal man; let us surround the divine ray within us with the purest of essences; let us throw off everything which is sensual and grossly material, and which hinders our progress; let us transform the emotions into virtues in which the spiritual ray may clothe itself when it reascends to its throne.

Let us make man! It depends entirely on our efforts what kind of a man we shall make. To make an average man or even a superior one in the common acceptation of the term is not a very difficult matter.

* See *Paracelsus*. "Homunculi."

Follow the rules of health and the laws of diet, provide above all for yourself and never give anything away, unless by doing so you are sure to get more in return. You will then make a respectable animal, a "self-made" man, prominent, independent, and rich—one who lives and dies on the plane of selfishness, an object of envy for many; respected perhaps by many, but not by his conscience.

There is another class of self-made men; those on the intellectual plane. They stand before the world as the world's benefactors, as philosophers, teachers, statesmen, inventors, or artists. They have what is called *genius*, and instead of being mere imitators, they possess originality. They benefit themselves by benefiting the world. Intellectual researches that benefit no one are unproductive; they resemble physical exercise with dumbbells, by which muscular strength may be gained, but no labour accomplished. An intellectual pursuit may be followed for merely selfish purposes; but unless there is a love for the object of that study, little progress will be made, and instead of a sage, a bookworm will be the result. True genius is a magician who creates a world for himself and for others, and his power expands as he grows in perfection.

The lower intellectual labour alone cannot be the true object of life; the truth cannot be grasped by the unaided efforts of the brain, and he who attempts to arrive at the truth merely by the intellectual labour of the brain, without consulting the heart, will fail. The heart resembles the *Sun* as the seat of Wisdom, the brain corresponds to the *Moon*; it is the seat of the reasoning intellect, and receives its light and life from the Sun. If the Sun stands guard over the Moon, thoughts which are distasteful to the heart will not enter the brain. The heart and the head should work together in harmony, to kill the dragon of ignorance, dwelling upon the threshold of the temple, and to arrive at the truth.

In the allegorical books of the *Alchemists* the *Sun* represents Intelligence; he is the "heart" of our solar system; the *Moon* represents dreams and desires or the "brain"; *Earth* represents the physical *Body*. If the

male *Sun* cohabits with the female *Moon* in the *water of Truth*, they will produce a son whose name is *Wisdom*. The intellect is the material man whose bride is spiritual understanding, the divine woman; no man or woman is perfect as long as the celestial marriage has not taken place through the power of Divine Love.*

The materials of which Man is constructed are the principles that flow into him from the store-house of universal nature, the builder is the will, reason the superintendent, and wisdom the supreme architect. The building goes on without noise, and no sound of the hammer is heard, because the materials are already prepared by nature; they only require to be put into their proper places. The highest is the Spirit or "Consciousness," and Spirit alone is immortal. Such of the lower elements as harmonise with it amalgamate with the spirit, and are rendered conscious and immortal. Spirit can only find its corresponding vibrations in the highest spiritual elements of the soul such as are furnished by the higher principles, and consist of the purest thoughts, aspirations, and memories produced by the fifth, in which resides the intellectual power of man. Pure intelligence is Spirituality, but intellectual activity confined within the lower planes of thought can bring to light no spiritual treasures. Intellectual activity is not a power; but the result of the power of spirit acting within the mind. A very intellectual and learned person may be very unhappy and unharmonious, if his tendencies are towards selfishness, and his mind incapable to be illuminated by the light of truth. Wisdom is the self-recognition of the truth; it resides in the spiritual soul of man, and sends its light down into his fifth principle, shining through the clouds of matter like the sunlight penetrating a fog.

The fifth principle receives its stimulus from the fourth, the irrational nature of man. We cannot build a house without solid material, and we may just as well attempt to run a steam-engine without fuel or water as to make a genius out of a being without any emotions. The stronger the emotions are, the more enduring will

* Compare "The Perfect Way, or the Finding of Christ."

be the spiritual temple, if they can be made to fit into the walls and pillars. A person originally without any emotions is without virtues, he is without energy, a shadow, neither cold nor warm, and necessarily useless. The passionate man is nearer to the spirit, if he can guide his passions in the right direction, than the man who has nothing to guide and nothing to conquer.

To produce a perfect building, or a perfect man, the proportions must be harmonious. Wisdom guides the work and love furnishes the cement. An emotion is either a virtue or a vice according to the manner in which it is applied. Misapplied virtues become vices, and well-directed vices are virtues. A man who acts according to the dictates of prudence alone is a coward; one who indiscriminately exercises his generosity is a spendthrift; courage without caution is rashness; veneration without knowledge produces superstition; charity without judgment makes a beggar, and even one-sided justice, untempered by mercy, produces a miserly, cruel, and despicable tyrant.

The irrational soul, impelled only by its desires and unguided by wisdom, resembles a drunken man who has lost his physical balance; it totters from side to side, falls from one extreme into another, and cannot guide its steps. Only an equilibrium of forces can produce harmony, beauty, and perfection. The irrational soul, swayed by uncontrollable emotions, forms an unfit habitation for the divine ray, that loves peace and tranquillity.

The control of the emotions is the difficult struggle that is allegorically represented by the twelve labours of Hercules, which the oracle of Zeus commanded him to perform. Every man who desires to progress is his own Hercules and works for the benefit of the king (his Atma), whose orders he receives through the divine oracle of his own conscience. He is constantly engaged in battle, because the lower principles fight for their lives and will not be conquered. They are the products of matter and they cling to their source.

Whence do the emotions come?

The cosmologies of the ancients express under various

allegories the same fundamental truth ; that "in the beginning" the *Great First Cause* evolved out of itself, by the power of its own will, certain powers, whose action and reaction brought the elementary forces that constituted the world into existence. These elementary forces are the Devas of the East, the Elohim of the Bible, the Afrites of the Persians, the Titans of the Romans, the Eggregores of the book of Enoch. They are the active agents of the cosmos, beneficial or detrimental according to the conditions under which they act, intelligent or unintelligent according to the nature of the instrument through which they work. They are not necessarily self-conscious rational entities, but may manifest themselves through conscious organisms endowed with reason ; they are not persons, but become personified by finding expression in individual forms. Love and hate, envy and benevolence, lust and greed are not persons, but become personified in human or animal forms. An extremely malicious person is the embodiment of malice, and if he sees the demon in an objective form, he beholds the reflection of his own soul in the mirror of his mind. Spirit exists everywhere, but we cannot perceive a spirit unless it first enters the sphere of our soul. The spirit that enters our soul obtains its life from ourselves, and if we do not expel it from our soul it grows strong by vampirising our life. Like a parasite growing on a tree and feeding on its substance, it fastens its feelers around the tree of our life and grows strong while our own life grows weak. A thought, once taking root in the mind, will grow until it becomes expressed in an act, when, obtaining a life of its own by that act, it leaves its place to a successor. Those elementary forces of nature are everywhere, and always ready to enter the soul if its doors are not defended. To call up a wicked spirit we need not go in search of him, we need only allow him to come. To call up a devil means to give way to an evil thought, to vanquish him means to resist successfully a temptation to evil.

The elementary powers of nature are innumerable, and their classification gave rise to the pantheons of the

Greeks and to the mythologies of the East. The greatest power is *Zeus*, the father of the gods, or the source from which all other powers take their origin. Minerva, the goddess of wisdom, springs from his head, her origin is the noblest of all, but Venus, the daughter of the Sun, arising from the ocean of the universal Soul, conquers all by her beauty. She holds together the worlds in space by the power of her attraction, binds souls to souls, chains the like to like, and binds the evil to evil. She is the mother of the minor gods that combat each other, because love of self, love of possession, love of fame, love of power, &c., are all only children of the universal power of love. They fight among themselves like children, because action gives rise to reaction, love is opposed by hate, hope by fear, faith by doubt, &c. To control them the god of *Power* (Mars) must be united with the goddess of Love—in other words, the passions must be held in obedience by the Will.

Each power exists and is held in its elementary matrix or vehicle, the A'kâsa, the *Universal Proteus*, the generator of form, which finds its outward expression in Matter, and these powers constitute the eternal circle, or the *snake*, "whose head shall be crushed by the heel of the woman," meaning Wisdom, the eternal virgin, whose "daughters" are *faith*, *hope*, and *charity*.

The snake cannot enter the soul, if the soul is defended by wisdom. If an evil thought enters the soul and we do not reject it, we harbour a devil in our heart, whose claims we take into consideration; we give him a promise and induce him to remain, and, like an unwelcome creditor, he will continually urge his claims until they are fulfilled.

The lower triads of principles in the constitution of man receive their nutriment from the inferior kingdoms of nature. If the body is overfed or stimulated by drink, the emotional element will become excessively active and the intellect will become weak. Too stimulating food or drink is injurious for higher development, because life will in such cases withdraw its activity from the higher principles and be made to work in the lower principles of man. Large quantities of otherwise healthy

food will be injurious for the same reason. The principle of life which transforms the lower energies into higher ones is the same principle which causes the digestion of food. If it is squandered in the lower organs, the higher organs will starve. Some men are habituated to meat-eating, and they require it; others are used to alcohol, and if they would suddenly discontinue its use they will suffer; but meat and alcohol are, under normal conditions, unnecessary for the human system, and often they act positively injurious.

The principle argument of the lovers of animal food is that it "gives bodily strength, and is necessary for those who have to perform manual labour." This argument is based upon an erroneous opinion, because animal food does not give as much strength as a vegetable diet; * it only stimulates the organism, and induces it to use up the strength which it already possesses in a short period of time instead of saving it up for the future. The consequences of an exclusive animal diet, gluttony, extreme sensuality, combativeness, cruelty, and stupidity, indolence, physical and psychical apathy, are the necessary consequences of over-stimulation.

Darwin says that "the hardest-working people he ever met are the persons that work in the mines of Chili, and that they are living on an exclusively vegetable diet." The country people in Ireland live almost without meat-eating, and yet they are strong and enduring. The common Russian eats very little meat and enjoys good health. The strongest people that can perhaps be found anywhere are the country people in the South of Bavaria, and they eat meat only on exceptional occasions and holy-days. Horses, bulls, elephants, are the strongest animals, and live on vegetable food, while the prominent traits of character of the flesh-eating animals are cowardice, irritability, and cunning. A bear kept at the Anatomical Museum at Giessen

* According to the calculations made by Prov. J. v. Liebig, the same amount of albuminous substances for which, if in the form of animal food, is paid 100d., can be bought in the shape of peas for 9d., and in that of wheat for 4d.

showed a quiet, gentle nature as long as he was fed on bread, but a few days' feeding on meat made him, not stronger, but vicious and dangerous.

Let those who desire to know the truth in regard to meat-eating seek the answers to their questions, not with the intellect of the head, but through the voice of wisdom speaking in the interior of their heart, and they will not be mistaken.*

Another question arises in regard to the eating of flesh; it is the question whether or not man has a right to kill animals for his food. To the professed Christians who claim to believe in the Bible there seems to be no cause for any doubt, because the command is plain: "*Thou shalt not kill.*" And yet this command is disregarded daily by millions of professed "Christians," who base their illusory right to kill animals upon a misunderstood verse of their Bible. It is said that God permitted man to "have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over every living thing that moveth upon the earth," † if he kills his inferiors, his dominion over them is at an end. Man's prerogative is to appease suffering, not to cause it; not to interrupt the work of evolution, but to assist it. Christianity and murder are incompatible terms.

Meat is stimulating, and stimulating food creates a desire for stimulating drink. The best cure for the desire for alcoholic drink is to avoid the eating of meat. It is doubtful whether there is any passion in the world more devilish and more detrimental to the true interests of humanity and of individual happiness than the love of Alcohol. As meat-eating endows man with illusory strength, that soon fades away, leaving its possessor weaker than he was before; likewise stimulating drinks lull him into an illusory happiness, which soon disappears, and is followed by lasting and real misery, causing suffering to himself and to others. It causes a long list of diseases of the internal organs, and leads to premature death; it is the cause of by far the great

* See Dr A. Kingsford: "The Perfect Way in Diet."

† Genesis i. 26.

majority of all crimes committed in civilised countries. To those who look upon man as a rational being, it seems incomprehensible why civilised nations will suffer an evil in their midst that fills their jails, hospitals, lunatic asylums, and graveyards; and why men will "put an enemy in their mouths" that destroys their health, their reason, and their life; but those who look deeper see that in our present age the dawn of reason has only begun, and that the spiritual faculties of the majority of men still sleep in the icy embrace of ignorance. Reforms are necessary, but they cannot be inaugurated by merely external means; the only redeemer is knowledge.*

The body politic resembles the individual body. It is of no use to destroy the means to gratify a desire as long as the desire itself is suffered to exist. The evils that affect mankind are the outcome of their desires for such evils. Means to gratify evil desires will exist as long as they are patronised, and if they are abolished other means will be found. Weeds are not destroyed by cutting their leaves, if the roots are allowed to remain. These roots grow in the dark soil of ignorance, they can only be destroyed by the light of the truth.

To eat and drink and sleep for the purpose of living, and not to live for the purpose of eating, drinking, and sleeping, is a maxim which is often heard, but which is not frequently carried out. A great deal of nutriment daily taken by men serves no other purpose than to comply with habit, and to gratify an artificially created desire. The more a man is gross and material, the greater is the quantity of food he desires, and the more food he takes the more gross and material will he become. Noble and refined natures require little nutriment, ethereal beings and "spiritual" entities require no material food.

The means should always be adapted to the end in view. If the end is low and vulgar, low and vulgar means will be needed; if it is noble and high, equally high and noble means are required. A prize-fighter, whose main object is to develop muscle, will require

* See Dr A. Kingsford: "The Alcoholic Controversy."

a different training from that of one who desires to develop the faculty to perceive spiritual truths. Conditions that may be suitable for the development of one person may be impracticable for another. One man will develop faster through poverty, another through wealth; one man may need as his initial psychic stimulus the gentle and exalting influences of married life, while another one's aspirations rise higher, if independent of earthly ties. Each man who exercises his will for the purpose of his higher development is, to the extent he exercises it, a practical occultist. Every one grows necessarily in one direction or in another; none remain stationary. Those who desire to outstrip others in growth must act.

One of the Tibetan Adepts says in a letter—

“Man is made up of ideas, and ideas guide his life. The world of subjectivity is the only reality to him even on this physical plane. To the occultist it grows more real as it goes further and further from illusory earthly objectivity, and its ultimate reality is *Parabrahm*. Hence an aspirant for occult knowledge should begin to concentrate all his desires on the highest ideal, that of absolute self-sacrifice, philanthropy, divine kindness, as of all the highest virtues obtainable on this Earth, and work up to it incessantly. The more strenuous his efforts to rise up to that ideal, the oftener is his will-power exercised, and the stronger it becomes. When it is thus strengthened, it sets up a tendency, in the gross shell of *Stula-sharira*, to do such acts as are compatible with the highest ideal he has to work up to, and his acts intensify his will-power doubly, owing to the operation of the well-known law of action and reaction. Hence in Occultism great stress is laid on practical results.

“Now the question is: What are these practical results, and how are they to be produced? It is a well-known fact, derived from observation and experience, that progress is the law of nature. The acceptance of this truth suggests the idea, that humanity is in its lower state of development, and is progressing towards the stages of perfection. It will approach the final goal when it develops new sensibilities and a clear relation with

nature. From this it is obvious that a final state of perfection will be arrived at when the energy that animates man co-operates with the *One Life* operating in the *Cosmos* in achieving this mighty object; and knowledge is the most powerful means to that end.

“Thus it will be clear that the ultimate object of nature is to make man perfect through the union of the human spirit with the *One Life*. Having this final goal before our mind, an intellectual brotherhood should be formed by uniting *all* together, and this is the only stepping-stone towards the final goal. To produce this practical result, *union*, we must hold up the highest ideal, which forms the *real man*, and make others see that truth and act up to it. To lead our neighbours and fellow-creatures to this right path, the best means should be pursued with self-sacrificing habits. When our energy as a collective whole is thus expended, in working up to the highest ideal, it becomes potent, and the grandest results are produced on the spiritual plane. As this is the most important work in which every occultist should be engaged, an aspirant for higher knowledge should spare no efforts to bring about this end. With the progressive tide of evolution of the body as a whole, the mental and the spiritual faculties of humanity expand. To help this tide on, a knowledge of philosophical truths should be spread. *This is what is expected from an aspirant for occult knowledge, and what he should do.*”

The will is developed through action and strengthened by faith. The movements of the body, such as walking, are only successfully performed by a person because he has a full and unwavering faith in his power to perform them. Fear and doubt paralyse the will and produce impotency; but hope and faith produce marvellous results. The lawyer or physician who has no faith in his own ability will make blunders, and if his clients or patients share his doubts, his usefulness will be seriously impaired; whereas even the ignorant fanatic or quack may succeed, if he has faith in himself.

Lord Lytton says: “The victims of the ghostly one are those that would aspire and can only fear.” Fear

and Doubt are the hell-born daughters of ignorance that drag man down to perdition ; while Faith is the white-robed angel that lends him her wings and endows him with power. "Samsayatma Vinasyati" (the doubter perishes), said Krishna to Arjuna, his favourite disciple.

Faith is soul-knowledge ; therefore, even without intellectual knowledge, it is more useful than intellectual knowledge without faith. Strong faith, even if resting upon an erroneous conception, acts powerfully in producing results ; faith produces an exalted state of the imagination, which strengthens the will, banishes pain, cures disease, leads to heroism, and transforms hell into heaven.

The only way to develop will-power is to act according to law. Each act creates a new impulse, which, added to the already existing energy, increases its strength. Good acts increase the power for good ; evil acts, the power for evil. A person who acts only from impulse manifests no will of his own. If he obeys his lower impulses he passively develops into a criminal or a maniac ; he who acts by the impulse of divine wisdom is a god. The most horrible crimes are often committed without any proportionate provocation, because the perpetrators had not the power to resist the impulses that prompted them to such acts. Such persons are not necessarily wicked ; they are weak and irresponsible beings ; they are the servants of the impulses that control them, and they can be made the helpless instruments and victims of those who know how to call forth their emotions ; they are like the soldiers of two opposing armies, who are not necessarily personal enemies ; but are made to hate and kill each other by appeals to their passions. The oftener such persons give way to impulses, the more is their power of resistance diminished, and their own impotency is their ruin. It is of little use to be merely passively good, if abstinence from wrong-doing may be so called. A person who does neither good nor evil accomplishes nothing. A stone, an animal, an imbecile, may be considered good, because they do no active evil ; a person may live a hundred years, and at the end of

his life he may not have been more useful than a stone.*

There is nothing in nature which has not a threefold aspect and a threefold activity. The *Will-power* forms no exception to this rule. In its lowest aspect the Will is that power which induces the voluntary and involuntary functions of the physical organism; its centre of activity is the spinal cord. In its higher aspect it is the power which induces psychic activity; it is diffused through the blood which comes from the heart and returns to it, and its actions are governed, or can be governed, by intellect acting in the brain by means of the impulses, influences, and auras radiating from there. In its highest aspects the *Will* is a living and self-conscious power having its centre in *Wisdom*.

The will, to become powerful, must be free of desire. If we desire an object, we do not attract that object, but the object attracts us. Eliphaz Levi says: "The Will accomplishes everything which it does not desire"; and the truth of this paradox is seen in every-day life. Those who crave for fame or riches are never contented; the rich miser is poorer than the beggar in the street; happiness is a shadow that flies before him who seeks it in material pleasures. The surest way to become rich is by being contented with what we have; the safest way to obtain power is to sacrifice ourselves for others; and if we desire love, we must distribute the love we possess to others, and then the love of others will descend upon us like the rain descends upon the earth.

The development of the will is a process of growth, and the only true way to develop the Will is by being obedient to the universal Law. If we wish to use nature, we must act according to natural law; if we wish to use spiritual powers, we must act in obedience to the spiritual law. Then will we become masters of Nature and God, and our Will will become a serviceable instrument for the fulfilment of law; but as long as the Will is governed by personal desire, it is not *we*

* "He who is neither hot nor cold, but lukewarm, will be spued out by nature."—*Bible*.

who control our will, but it is our desire. As long as we do the will of the lower animal I, we cannot be gods; only when we perform the will of the Divinity, we will become free of the bondage of the animal elements, and our true Self will be the Master.

Man in his youth longs for the material pleasures of earth, for the gratification of his physical body. As he advances, he throws away the playthings of his childhood and reaches out for something higher. He enters into intellectual pursuits, and after years of labour he may find that he has been wasting his time by running after a shadow. Perhaps love steps in and he thinks himself the most fortunate of mortals, only to find out, sooner or later, that ideals can only be found in the ideal world. He becomes convinced of the emptiness of the shadows he has been pursuing, and, like the winged butterfly emerging from the chrysalis, he stretches out his feelers into the realm of infinite spirit, and is astonished to find a radiant sun where he only expected to find darkness and death. Some arrive at this light sooner; others arrive later, and many are lured away by some illusive light and perish, and like insects that mistake the flame of a candle for the light of the sun, scorch their wings in its fire.

Life is a continual battle between error and truth; between man's spiritual aspirations and the demands of his animal instincts. There are two gigantic obstacles in the way of progress: his misconception of the nature of God and of Man. As long as man believes in an extracosmic personal God distributing favours to some and punishing others at pleasure, a God that can be reasoned with, persuaded, and pacified by ignorant man, he will keep himself within the narrow confines of his ignorance, and his mind cannot expand. To think of some place of personal enjoyment or heaven, does not assist man's progression. If such a person desists from doing a wicked act, or denies himself a material pleasure, he does not do so from any innate love of good; but either because he expects a reward from God for his "sacrifice," or because his fear of God makes him a coward. We must do good, not on account of any

personal consideration, but because to do good is our duty. To be good is to be wise; the fool expects rewards; the wise expects nothing. The wise knows that by benefiting the world he benefits himself, and that by injuring others he becomes his own executioner.

What are the powers of Man, by which he may benefit the world? Man has no powers belonging to himself. Even the substance of which his organisation is made up, does not belong but is only lent to him by Nature, and he must return it. He cannot make any use of it, except through that universal power, which is active within his organisation, which is called the *Will*, and which itself is a function of an universal principle, the *Spirit*.

Man as a personal and limited being is merely a manifestation of this universal principle in an individual form, and all the spiritual powers he seems to possess belong to the Spirit. Like all other forms in nature he receives life, light, and energy from the universal fountain of Life, and enjoys their possession for a short span of time; he has no powers whatever which he may properly call his own.

Thus the sunshine and rain, the air and earth, does not belong to a plant. They are universal elements belonging to nature. They come and help to build up the plant, they assist in the growth of the rosebush as well as the thistle; their business is to develop the seed, and when their work is done, the organism in which they were active returns again to its mother, the Earth. There is then nothing which properly belongs to the plant; but the seed continues to exist without the parental organism after having attained maturity, and in it is contained the character of the species to which it belongs.

Life, sensation, and consciousness are not the property of personal man; neither does he produce them. They are functions of the Spirit and belong originally to God. The *One Life* furnishes the principles which go to build up the organism called *Man*, the forms of the good as well as those of the wicked. They help to develop the germ of Intelligence in man, and when their work is

done they return again to the universal fountain. The germ of Divinity is all there is of the real man, and all that is able to continue to exist as an individual, and it is not a man, but a Spirit, one and identical in its essence with the Universal God, and one of his children. How many persons exist in whom this divine germ reaches maturity during their earthly life? How many die before it begins to sprout? How many do not even know that such a germ exists?

To this Universal Principle belong the functions which we call Will and Life and Light; its foundation is Love. To it belong all the fundamental powers which produced the universe and man, and only when man has become one and identical with God or to speak more correctly, when he has come to realise his oneness with God, can he claim to have powers of his own.

But the Will of this Universal Power is identical with universal *Law*, and man who acts against the Law acts against the Will of God, and as God is man's only real eternal Self, he who acts against that Law destroys himself.

The first and most important object of man's existence is, therefore, that he should learn the law of God and of Nature, so that he may obey it and thereby become one with the law and live in God. A man who knows the Law knows himself, and a man who knows his divine Self knows God.

The only power which man may rightfully claim his own is his *Self-knowledge*; it belongs to him because he has required it by the employment of the powers lent to him by God. Not the "knowledge" of the illusions of life, for such knowledge is illusive, and will end with those illusions; not mere intellectual learning, for that treasure will be exhausted in time; but the spiritual self-knowledge of the heart, which means the power to grasp the truth which exists in ourselves.

What has been said about the Will is equally applicable to the Imagination. If man lets his own thoughts rest, and rises up to the sphere of the highest ideal, his mind becomes a mirror wherein the thoughts of God will be reflected, and in which he may see the past, the

present, and future ; but if he begins to speculate within the realm of illusions, he will see the truth distorted and behold his own hallucinations.

The knowledge of God and the knowledge of man are ultimately identical, and he who knows himself knows God. If we understand the nature of the divine attributes within us, we will know the Law. It will then not be difficult to unite our Will with the supreme Will or the cosmos ; and we shall be no longer subject to the influences of the astral plane, but be their masters. Then will the Titans be conquered by the gods ; the serpent in us will have its head crushed by Divine Wisdom ; the devils within our own hells will be conquered, and instead of being ruled by illusions, we shall be ruled by Wisdom.

It is sometimes said that it does not make any difference what a man believes so long as he acts rightly ; but a person cannot be certain to act rightly, unless he knows what is right. The belief of the majority is not always the correct belief, and the voice of reason is often drowned in the clamour of a superstition based upon erroneous theological doctrine. An erroneous belief is detrimental to progress in proportion as it is universal ; such belief rests on illusion, knowledge is based on truth. The greatest of all religious teachers therefore recommended *Right Belief* as being the first step on the *Noble Eightfold Path*.*

Perhaps it will be useful to keep in mind the following rules—

* The eight stages on the *noble eightfold Path* to find the truth are, according to the doctrine of Gautama Buddha, the following—

1. Right Belief.
2. Right Thought.
3. Right Speech.
4. Right Doctrine.
5. Right Means of Livelihood.
6. Right Endeavour.
7. Right Memory.
8. Right Meditation.

The man who keeps these *angas* in mind and follows them will be free from sorrow, and may become safe from future rebirths with their consequent miseries.

1. Do not believe that there is anything higher in the universe than your own divine self, and know that you are exactly what you permit yourself to become. The true religion is the recognition of divine truth; idols are playthings for children.

2. Learn that man is essentially a component and integral part of universal humanity, and that what is done by one individual acts and reacts on all.

3. Realise that man's nature is an embodiment of ideas, and his physical body an instrument which enables him to come into contact with matter; and that this instrument should not be used for unworthy purposes. It should neither be worshipped nor neglected.

4. Let nothing that affects your physical body, its comfort, or the circumstances in which you are placed, disturb the equilibrium of your mind. Crave for nothing on the material plane, live about it without losing control over it. Matter forms the steps upon which we may ascend to the kingdom of heaven.

5. Never expect anything from anybody, but be always ready to assist others to the extent of your ability, and according to the requirements of justice. Never fear anything but to offend the moral law and you will not suffer. Never hope for any reward and you will not be disappointed. Never ask for love, sympathy, or gratitude from anybody, but be always ready to bestow them on others. Such things come only when they are not desired.

6. Learn to distinguish and to discriminate between the true and the false, and act up to your highest ideal. Grieve not if you fall, but rise and proceed on your way.

7. Learn to appreciate everything (yourself included) at its true value in all the various planes. A person who attempts to look down upon one who is his superior is a fool, and a person who looks up to one who is inferior is mentally blind. It is not sufficient to believe in the value of a thing, its value must be realised, otherwise it resembles a treasure hidden in the vaults of a miser.

Louis Claude de Saint Martin (the Unknown Philosopher) says:

"This is what should pass in a man who is restored to his divine proportions through the process of regeneration—

"Not a desire, but in obedience to the law.

"Not an idea, which is not a sacred communication with God.

"Not a word, which is not a sovereign decree.

"Not an act, which is not a development and extension of the vivifying rule of the *Word*.

"Instead of this, our desires are false, because they come from ourselves.

"Our thoughts are vague and corrupt, because they form adulterous alliances.

"Our words are without efficacy, because we allow them to be blunted every day by the heterogeneous substances to which we continually apply them.

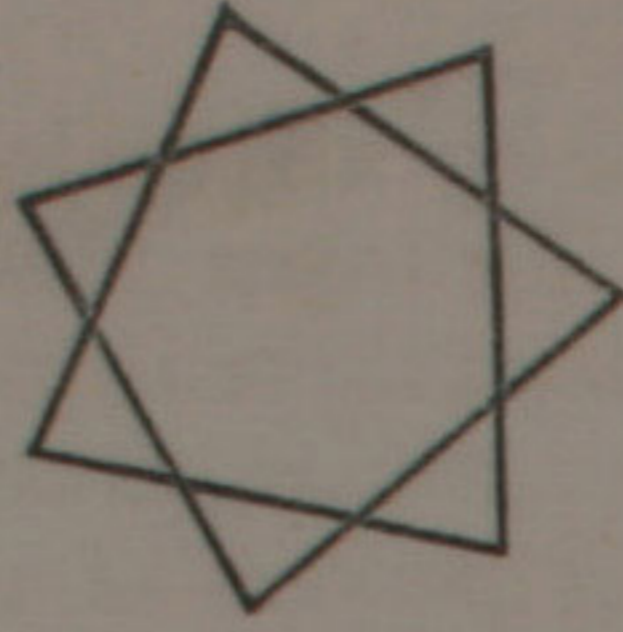
"Our acts are insignificant and barren, because they can but be the results of our words."

The best of all instructions for becoming spiritual and ultimately divine are to be found in the Bhagavad Gita. They also teach that man needs not to exert his self-will for the purpose of saving himself; for Krischna says: "Devote thy heart to Me, worship Me, sacrifice yourself to Me, bow down before Me, so shalt thou surely come to me";* and the prayer of the Christians says: "Let thy will be done on earth (in our mortal nature) as it is done in heaven (in our spiritual nature)."

Such and similar instructions are nothing new; they have been pronounced in various forms by the philosophers of all ages, and have been collected in books, and men have read them without getting any better for it, because they could not realise the necessity for following such advice. These doctrines have been taught by the ancient Rishis and Munis, by Buddha and Christ, Confucius, Zoroaster and Mahomed, Plato, Luther and Shakespeare, and every reformer. They have been preached in sermons, and written in poems and prose, in works of philosophy, literature, fiction, and art.

* Bhagavad Gita, xviii. 65.

They have been heard by all, understood by some, and practised by a few. To learn them is easy, to realise them is difficult, to adopt them in practical life is divine. The highest spiritual truths cannot be intellectually grasped, the reasoning powers of half-animal man cannot conceive of their importance; terrestrial man can only look up to those ideals which are perceptible to his spiritual vision in moments of aspiration, and only gradually can he grow up into that plane when, becoming less animal and more spiritual, he will be able to realise the fact that this growth is not necessary to please a god whose favour must be obtained, or to insure a happy animal life; but that he himself becomes a god by that growth, and learns to experience his own immortal existence. The highest energies are latent in the lower ones; they are the attributes of the spiritual soul, which in the majority of men is still in a state of infancy, but which in future generations will be more universally developed, when humanity as a whole, having progressed higher, will look back upon our present era as the age of ignorance and misery, while they themselves will enjoy the fruits of the higher evolution of Man.



CHAPTER XI.

LIGHT.

“Let there be Light.”—*Bible.*

FORM, personality, and sensuality are the death of spirit: the dissolution of form, loss of personality and unconsciousness of sensuous perceptions, render spirit free and restore it to life. The elementary forces of nature, bound to forms, become the prisoners of the forms. Being entombed in matter they lose their liberty of action and move only in obedience to external impulses; the more they cling to form, the more dense, compact, heavy, and dull will they become, and the less will they be self-acting and free. Sunlight and heat are comparatively free; their elements travel from planet to planet, until they are absorbed by earthly forms. Crystallised into matter they sleep in trees and forests and fields of coal, until they are liberated by the slow decomposition of form, or forcibly restored to freedom by the god of fire. The waves of ocean and lake play joyfully with the shore. Full of mirth they throw their spray upon the lazy rocks. The laughing waters of the wandering brook glide restlessly through forest and field, dancing and whirling and playing with the flowers that grow by the side of their road. They rush without fear over precipices, falling in cascades over the mountain sides, uniting, dividing, and uniting again, mingling with rivers and resting at last for a while in the sea. But when winter arrives and King Frost puts his icy hand upon their faces, they crystallise into individual forms, they are then robbed of their freedom, and like

the damsels and knights of the enchanted castle, they are doomed to sleep until the warm breath of youthful Spring breaks the spell of the sorcerer, and kisses them back into life.

The fundamental laws of nature are the same in all her departments, and man forms no exception to the general rule. He is a centre around which some of the intelligent as well as some of the unintelligent forces have crystallised into a form. Bound by the laws of the Karma which that centre created, they are doomed to dwell in a form, and to partake of the accidents to which forms are exposed ; imprisoned in a personality, they partake of the sufferings which the tendencies of that personality have called into existence. They may be exposed to desires whose thirst increases in proportion as they are furnished with drink, to passions whose fire burns hotter in proportion as their demand for fuel is granted, they are tempted to run after shadows that ever fly, to grasp at hopes that ever beckon and vanish as soon as they are approached, to sorrows that enter the house although the doors may be closed against them, to fears whose forms have no substance, to illusions that disappear only with the life of the form. Like Prometheus bound to a rock, the impersonal spirit is chained to a personality, until the consciousness of his herculean power awakes in him, and bursting his chains he becomes again free.

Not all the elements that go to make up a complete man are enclosed in his material form. The far greater part of them is beyond the limits of his physical body ; the latter is merely a centre in which those invisible elements meet. The body of man does not enclose the sphere of his spirit ; his soul is far greater than the circumference of his form.* The elements that exist beyond the limits of his visible organism stand in intimate relation with those that are within, although the elements within the form may not seem to be conscious of the existence of those beyond. Still they act and react upon each other.

* For this reason persons manifesting great genius have been called "great souls" or "*Mahatmas*," from "*maha*" great and "*atma*" the soul.

The mind of man is far more important than his physical form. Thought can create a form, but no form can produce a thought; and yet the substance of thought is invisible as long as it has not clothed itself in a form. Air exists within and beyond the physical body; it is invisible and yet it is an important element of the body, a man who could not breathe would be very incomplete. The ocean of mind in which man exists is as necessary to his soul-life as the air is to his body, he cannot breathe if deprived of air; he cannot think if deprived of mind. The outer acts upon the inner, the inner upon the outer, the above upon the below, the great upon the little, and the little upon the great. A man who could live independent of his surroundings would be self-existent, he would be a god.

The spirit is not confined by the form, it only overshadows the form; the form does not contain the spirit, it is only its outward expression; it is the instrument upon which the spirit plays, and which reacts upon its touch, while the spirit responds to its vibrations. An ancient proverb says: "Everything that exists upon the Earth has its ethereal counterpart above the Earth, and there is nothing, however insignificant it may appear in the world, which is not depending on something higher; so that, if the lower part acts, its preceding higher part reacts upon it."*

The greatest philosophers in ancient times taught that the *νοῦς* that alone recognised noumena, always remained outside the physical body of man; that it overshadowed his head, and that only the ignorant believed it existed within themselves. Modern philosophers have arrived at similar conclusions. Fichte writes: "The real spirit which comes to itself in human consciousness is to be regarded as an impersonal pneuma—universal reason—and the good of man's whole development therefore can be no other than to substitute the universal for the individual consciousness."

The *Bhagavad Gita* says: "The Supreme Brahma is within and without all beings; motionless and yet

* Sohar Wajecae.

moving. Not distributed in beings, yet constantly distributed in them. He is the light of all luminous things and in everything its perfection," * and the same truth, speaking through the mouth of Jesus of Nazareth, says: "I am the Light of the world. He that followeth me shall not walk in darkness but shall have the light of life." †

The greatest of all teachers, Gautama Buddha, says: "The permanent never mingles with the impermanent, although the two are one. Only when all outward appearances are gone, is that one principle of life left, which exists independently of all external phenomena. It is the fire that burns within the external light when the fuel is expended and the flame is extinguished, for that fire is neither in the flame nor in the fuel, nor yet inside either of the two, but above, beneath, and everywhere."

This principle, in which rests the self-recognition of eternal truth is the real *Ego* of every human being, and he who succeeds in attaining self-knowledge of it has found the Christ. It is the true and living Christ of the real Christians, not the dead "Jesus" but the living Saviour, the Divinity, who, being born in our Humanity, remains with his followers unto the end of the world. Everyone who unites his own soul with that Christ—no matter what his creed or confession may be—will become as true and veritable a Christ as ever lived upon the Earth. It is the *λογος* of the ancients, the Adam Kadom of the Hebrews, the Osiris of the Egyptians, the Iswar of the Hindus, the way, the light, and the truth, the divine Self of every man and the Redeemer for all. ‡

Hermes Trismegistus says of that being called "Man": "Its father is the Sun (Divine Wisdom), his mother the stars (the Astral light) and his body the generations of men."

The whole of a man is not enclosed within the small

* Bhagavad Gita, xiii.

† St John, viii. 12.

‡ "Though Christ a thousand times in 'Bethlehem' is born;
If he's not born in thee, thy soul is all forlorn."

—*Angelus Silesius* (born 1624).

circle that circumscribes his terrestrial life. He who has found the "*Father*" within himself knows the true insignificance of his own personal self. The life of the personality is made up of a comparatively small number of years passed among the illusions of the terrestrial plane; the experience of the inner man is made up of the essence of a great many of such lives; he has retained of them only that which is useful and grand, while the worthless materials have been rejected, but the life of the Divine man is eternal, universal, self-existent, and infinite. He who has once realised the presence of his God laughs at the idea of having ever imagined himself to be something more than a bundle of semi-conscious elements from which the inner Self draws nutriment, if it finds anything therein compatible with its own nature. What is all the power and glory of earthly kings compared with the divine Man, the King in the realm of the soul? what is all the science of this earth but nonsense, if compared with the self-knowledge of the regenerated? Well may he who has welcomed the *Lord* in his soul be willing to renounce money, power and fame, terrestrial loves and all the illusions of life, if it can be called "renunciation" to refuse to touch things upon which one looks with indifference. How can he, who has never seen the image of the true Saviour, in his heart love him, and how can he who has once beheld his own real ideal Self cease to love and adore it with his whole mind and with all the faculties of the soul? But such things will not be understood by those who cannot yet rise above limitation; let those who know them rejoice and worship in silence.

He who has succeeded in merging the higher elements of his soul with that divine Self will know its power in his own heart. This principle baptises his soul with fire, and he who receives this baptism of fire is ordained a priest and a King. He who is full of its influence is the true "vicegerent of God," because the supreme power of the universe acts through his instrumentality. The recognition of this principle fills his heart with a peace "which passeth understanding," it attracts the

affections of men to him, and sheds blessings upon every one who approaches his presence. It forgives the sins of men, by transforming them into other beings who have not sinned and need therefore not to be pardoned; it does not require to hear confession to give advice, because it understands the innermost thoughts of every being, and its admonishing voice is heard in the heart that has learned to understand the language of conscience. The development of the power to perceive its power confirms men's faith, by enabling them to recognise that to be true which they heretofore only believed to be true, and being taught by the truth itself, they can make no mistake. It communicates with man by being absorbed by man, and by absorbing the soul of man into itself; it brings the dying to life, because, being immortal, he who is consciously united with it enjoys its own immortality; the marriages it celebrates can never be dissolved, because in its power all humanity is bound together to one indissoluble whole; to separate from it would be death to the part that separates itself from the whole. The world in which this principle exists is the sphere of eternal life; it is the only true and infallible "church" and its power cannot be taken away. This church is truly universal, nothing can live without its jurisdiction, because nothing can continue to exist without the authority of life. Still it has no particular name, requires no other fee for initiation but self-sacrifice, no ceremonies or rites except the "crucifixion" and death of the irrational man. "Heathens" and "Infidels" may enter it without changing their faith; opinions cease to exist where the truth is revealed.

But this true Christ is not the Christ of popular Christianity. He has long ago been driven away from the modern Christian temples, and an idol has occupied his place. The money-changers and tradesmen have again taken possession of the temple of the soul, sacrificing the life-blood of the poor at the altars of wooden gods, closing their eyes to the truth and worshipping tinsel, squandering the wealth of nations for the glorification of the illusion of self. The true "Son of Man"

is still scoffed at by his nominal followers, traduced by his pretended friends, tormented by the lusts of the flesh, crucified by men who do not recognise in him the only source of their life, killed by men in their own hearts, ignorantly and foolishly, because they do not know what they are doing, and that their own life-substance departs at the time when he departs from their life.

Modern hypocrisy adores the religion of selfishness and rejects the gospel of love. Humanity debases her own dignity by crouching at the feet of idols, where she should stand up in her own dignity and purity as the queen of the whole creation. The soul of humanity is still dreaming and has not yet awakened to life. She seeks for a god whom she does not know, and cannot realise the fact that in herself is that god, and that there can be no other god besides him. Men and women clamour for the coming of a god, and yet this god is there and everywhere, and ever ready to manifest his presence as soon as he is admitted into the heart.

This unknown god is attainable to all and may be recognised by everyone. It is a principle ever ready to be born as a power in every heart where the conditions for its birth are prepared. It always begins to come to life in a "manger" between the elemental and animal forces in man. It can only be born in a lowly place, because pride and superstition are its enemies, and in a heart filled with vanity it would soon perish. The news of its birth sends a thrill of pleasure through the physical body, and the morning stars in the soul sing together for joy, heralding the dawn of the day for the resurrection of the celestial spirit. The three magicians from the East, *Spirit, Soul, and Matter*, representing *Love, Wisdom, and Power*, appear at the manger and offer their gifts to the new-born babe. If the king of pride and ambition does not succeed in driving it out of the country, it begins to grow, and as it grows its divinity becomes manifest. It argues with the intellectual powers in the temple of the mind and silences their sophistry by its superior knowledge. It penetrates into mysteries, which intellectuality, born of sensual percep-

tions, cannot explain. Grey-headed material science, superstition hoary with age, old logic based upon misconceptions of fundamental truths, give way, and are forced to acknowledge the wisdom of the half-grown god.

Living in the wilderness of material desires, it is vainly tempted by the devil of selfishness. It cannot be misled by personal considerations, because being superior to them, it has no personal claims. The "devil" can give to it nothing that it does not already possess, because being the highest it rules over all that is low.

This principle is the first emanation of The Absolute. It becomes the "only-begotten son" of its father, and is as old as the father, because the Absolute could only become a "father" at the time when the "son" was born.* It is the living *Word*, and every man is that *Word*, in whom this "son of god" becomes manifest. It is the divine self of every man, his own divine ethereal counterpart without any infirmities, because the latter only belong to the terrestrial form. It is not a personality, but it may become individualised in man and yet remain in its essence impersonal, a living being, ubiquitous, incorruptible, and immortal. This is the great mystery before which the intellect, reasoning from particulars to universals, stands hopelessly still, but which the soul, whose inner spiritual perceptions are alive, beholds with astonishment and wonder. Only that which is infinite and immortal in man can comprehend infinitude and immortality.

As long as the wavering intellect doubts the existence of God, it cannot become conscious of His existence, because only the steady light of unclouded reason can penetrate into the depths where divine wisdom dwells. Mere "belief" is a confession of ignorance; true faith is based upon experience. We cannot be convinced of the existence of something we do not know, and of which we are unconscious, except by becoming conscious of its existence. Consciousness, knowledge, and realisation of the existence of something can only begin at the moment when that something begins to become conscious within

* Bible : St John i. 1 ; Hebrews i. 3.

ourselves. We may search for the god within us, but we cannot artificially bring him to life. We can prepare the conditions under which he may manifest his consciousness within ourselves, by divesting the mind from all predilections and prejudices; the divine principle awakes within us by the power of its own grace. Such a grace is not a favour conferred by a partial, whimsical, and personal god, it is the effect of a free will which has the power to grant its own prayers. As well may an acorn enclosed in a stone pray to be developed into an oak as a man whose heart is filled with desires for the low ask to become conscious of the high. To put implicit belief in the statement of bonze or priest is weakness, to keep the soul pure, so that it can be taught by wisdom itself, is strength, to arrive at conviction through the knowledge of the soul confers the only true faith.

Tennyson speaks of the *beginning* of true faith when he says—

“ We have but faith, we cannot know,
A beam in darkness, let it grow.”

When the beam has grown, it constitutes *spiritual knowledge*, which is identical with the *living* power of *faith*.

When the divine being becomes conscious in the personal man, the body begins to feel new sensations, the pulse begins to throb with more vigour, the animal forces stirred up in their “hells” by the arrival of the new light, become more active, pains will be experienced in various parts of his body, and the candidate for immortality will physically experience a process resembling the martyrdom of the crucified Christ.* The penetration of the mortal by the new life will necessarily cause suffering until the lower elements are entirely subjected and that which is impure eliminated.

There is no salvation except through suffering; pains accompany man's entrance into the world, pains accompany his regeneration. The low must die so that the high may live. Only he who has tasted the bitterness

* The pains referred to are the result of the penetrating power of the spirit, infusing a new life into the physical form.

of evil can fully realise the sweetness of good, only he who has suffered the heat of the day can fully appreciate the cool of the evening breeze. He who has lived in darkness will know the true value of light when he enters its realm.

What is true in regard to individual man is equally true in regard to humanity as a whole, but that which may be accomplished in a few suitable individual organisms in a comparatively short time, will require ages to take place in the body of humanity as a whole.

“Though other things grow fair against the sun,
Yet fruits that blossom first will first be ripe.”

Othello, ii. 3.

Infinite love radiating from the centre of the All, eternally descends into the hearts of mankind. Divine wisdom has no separate will of its own, but is doing the will of the Father. Christ takes upon His shoulders the sins of the world, for he who has entered into the realisation of divine truth, has stepped out of the realm of ignorance and illusions and become free, is without sin, He can gain no personal benefit by His descent into matter; being perfection itself, He needs no further perfection.* As men and women become conscious of His divine presence, they become aware not merely of their own individual evils, but of the sufferings of humanity as a whole; they begin to suffer with and for each other, they recognise in the divinity in humanity the universal link that binds them all together into one harmonious whole.

Realising their high nature as sons of the eternal God, they die to all that is low, and the more they die to it the more will they become alive in the only true, real, and immortal life. The motto of the ancient *Rosicrucian* fraternity was: *In Deo nascimur, in Jesu morimur, reviviscimus in Spiritu Sancto*; that is to say, they recognised that their souls were born from the universal fountain of all; they died to their lower natures by entering into the spiritual body of Christ, and gained eternal life by being penetrated, illuminated, nourished and glorified by the light of divine truth.

* Bhagavad Gita, iii. 22.

The temple where they worshipped was that of the "Holy Ghost," the spirit of divine wisdom, pervading the soul of the world. This they represented by the symbols of *Mercury* and the *earth* joined in one.

These ideas are not new, they have not come into existence with the advent of modern Christianity; they are eternal truths, as old as the world, and they have been represented in various fables and allegories among the nations of this globe. In the "Old Testament" we find the doctrine of salvation represented in the story of Noah's ark. Noah represents the spiritual man, and the ark the plane of divine self-consciousness. Only those elements of the psychic organism of man which enter this spiritual realm can be saved, while those who remain in a lower state are doomed to destruction. Upon the waters of thought floats the ship containing many compartments; the *window* of knowledge is open to enable the inner man to look out upon the watery waste. The intellectual *raven* is sent out to discover dry land, but it can find no place to rest, and returns to the ark; the *dove* of spiritual knowledge alone can find solid ground in the realm of the spirit; it returns carrying the emblem of peace, the doubts recede, and the ark is turned into a temple resting upon the top of the mountain of self knowledge.

Blessed is he whose ark during his terrestrial life is guided upon this *Ar-ar-at* of true Faith; it will enable him patiently and with indifference to bear the ills of terrestrial life until the soul is released from its bonds, and returns to its home in the eternal kingdom, having become separated from all the attractions of earth.

How grand and sublime are the mysteries of true religion! How superior is knowledge of the soul to speculative science! How infinitely great the living spirit of Truth!

Those who cling to external forms, cling to illusion. To convert an ignorant person by substituting one form of illusion for another is useless, and the money and labour expended for such "conversions" is wasted. Ignorance exchanged for ignorance remains ignorance still; a change of opinion cannot establish self-know-

ledge and an imaginary knowledge does not make a man wise.

If a man has religion, it matters little by what name he may call it, or under what form he may attempt to express that which cannot be expressed in a form. The Buddhist, who looks upon the image of Buddha as a figurative representation of a living principle, and who, in memory of a once living person in whom that principle found its fullest expression, and whose example he wishes to follow, offers flowers and fruits at his shrine, is as near the truth as the Christian who sees in the picture of Jesus of Nazareth the representation of his highest ideal, for it is not the *person*, however much he may be venerated, that ought to be worshipped but Divine Wisdom itself, without whose light Gautama could not have become a Buddha, nor Jesus a Christ.

There has been a great deal of time and labour spent to prove or disprove that the founder of Christianity was a person living in Palestine at the beginning of the Christian era. To know whether or not such a person by the name of *Jesus*, or perhaps *Jehoshua*, ever existed, and whether he existed at the time indicated by theologians, may be a matter of great historical interest, but it cannot be of supreme importance for our salvation; because the personality of even a God incarnate is only a mask, and the knowledge of another man is not our own.

The "*Light of Asia*" says :

"Within thyself salvation must be found"

and *Angelus Silesius* (John Scheffler) expresses the same truth, when he says :

"The cross of Golgotha can never save thy soul,
The cross in thine own heart alone can make thee whole."

The doctrines of the Jesus of the Gospel grow in sublimity in proportion as their secret meaning is understood; the tales of the Bible in regard to His deeds and the miracles which He performed, and which to the superficial observer appear incredible and absurd, represent eternal truths and psychological processes which are not merely things of the past, but which occur even

now within the realm of the soul of man, and in proportion as man comes nearer to the true living Christ, veil after veil drops from his eyes.

The theory of the redemption of man does not date from the time when the historical Christ is supposed to have been born. The history of Christ finds its prototype in the history of Krishna. The Greeks taught the redemption of the soul under the allegory of Amor and Psyche. *Psyche* (the human soul) enjoys the embraces of her divine lover every night (in each incarnation). She feels his divine presence and hears the voice of intuition in her heart, but she is not permitted to see the source from which that voice proceeds. At a time when the god is sleeping her curiosity awakes and she wishes to see him objectively. She lights the lamp of the intellect and proceeds to examine critically the source of her happiness; but at that moment the god disappears. Despairingly she wanders through the lower regions of her intellect and through the sphere of sensual perceptions. She cannot find her god by the power of reasoning from the material plane. Ready to die (giving up her self-will), she is saved by the power of love. Losing her "self" in love, she becomes united with him, knowing his attributes, which are now her own.

Modern Christianity has not destroyed the Olympian gods, it only destroyed the forms in which they were represented. They were allegorical representations of truths, and truths cannot be killed. The laws of nature are the same to-day as they were at the time of Tiberius; Christianity has only changed the symbols and called old things by new names. Dead heathen idols have been resurrected in the form of Roman Catholic saints.

Modern writers have represented the same old truths in other forms, in prose and in verse. Goethe represents it beautifully in his "Faust." Dr Faust, the man of great intellect and celebrated for his learning, in spite of all his scientific accomplishments, is unable to find the truth.

"The unknown is the useful thing to know;
That which we know is useless for our purpose."

Despairing at the impotency and insufficiency of speculative research, he enters into a pact with the principle of evil. By its assistance he attains wealth, love, and power, he enjoys all that the senses are capable to enjoy, still feeling intuitively that selfish enjoyment cannot confer true happiness. Neither the splendour of the imperial court, nor the beauty of Helen of Troy, who returns from the land of shadows at his request, nor the orgies of the *Blocksberg*, where all human passions are let loose without restraint, can satisfy his craving. Lord of the Earth, he sees only a single hut which is not yet his own, and he takes even that, regardless of the fate of its inhabitants. Still he is not satisfied until, after having recovered a part of land from the ocean by his labours, he contemplates the happiness which others may enjoy by reaping the benefit of his work. This is the first unselfish thought that takes root in his mind. It fills him with extreme happiness, and in the contemplation of the happiness of others his sense of self dies and his impersonal soul is saved.

The soul knows that it is, but it cannot intellectually and critically examine itself unless it steps out of itself, and, stepping out of itself, it ceases to be one. The eye cannot see itself without the aid of a mirror; good becomes only known to us after we have experienced evil, to become wise we must first become foolish and gain experience by eating of the forbidden fruit. A spiritual power not having been embodied in a form, would not know the nature of freedom. To learn the conditions of existence man becomes embodied in form and acquires knowledge; having gained that knowledge, form is no longer required.

The selfish desire for existence imprisons the inner man into a mortal form; he who during his life on Earth conquers all selfish desire for existence becomes free. The divine Buddha, resting under the Boddhi-tree of wisdom, and having his mind fixed on the chain of causation, said: "Ignorance is the source of all evil. From ignorance spring the *Sankharas* (tendencies) of threefold nature-productions of body, of speech, and thought (during the previous life); from the Sankharas

originates (relative) consciousness, from consciousness spring name and form, from this the six regions (the six senses); from this springs desire, from desire attachment, from attachment existence, birth, old age, death, grief, lamentation, suffering, dejection, and despair. By the destruction of ignorance the Sankharas are destroyed, and their consciousness, name, and form, the six regions, contact, sensation, desire, attachment, existence, and its consequent evils. From ignorance spring all evils, from self-knowledge comes cessation of this mass of misery. The truly enlightened one stands, dispelling the hosts of illusions like the sun that illuminates the sky."

The power which destroys selfishness and the sense of personality is the same which caused the existence of man; it is the power of universal love, and the more the love of a person expands over all others the more will the consciousness of personality be diffused. We esteem a person according to the degree in which he prefers common interests to the interests of his own personality. We admire generosity, and unselfishness, and benevolence, and yet such qualities are absurd and useless, if we believe that the highest object of man's existence is his own personal happiness on the physical plane; because the highest happiness in that plane consists in the greatest amount of possessions pertaining to that plane. To give is to experience a personal loss. But if man strives for spiritual power, to sacrifice personal possessions will be his gain, because the less he is attracted by personal possessions the more will his soul become free. To give with the view of expecting some benefit in return is useless for such a purpose, because a person having such an object in view simply gives up one personal possession for another. He is a tradesman that clings to his goods, and is only willing to part with something good provided he can get something better in exchange.

According to the unselfishness and the spiritual power of a person his individual influence may extend over a family, a village, a town, a country, or over the whole Earth. Every one desires influence, and seeks to obtain

power by obtaining wealth and position. But the influence gained by such possessions is not spiritual power. A fool may be a pope, a king, or a millionaire, and people bow in obedience before him on account of his position and wealth. They may despise his person and adore his possessions, which he himself adores, and to which his person is as subject as the lowest one of his slaves. Such a person is not a commander; it is his wealth that commands him and the others. His wealth and not he is, in such a case, the object of the world's admiration. When his wealth is squandered, those who used to crouch at his feet spurn him away from their table. The spiritual power of a person is independent of such external conditions, a virtuous person is esteemed in proportion as his qualities become known, and the spiritually strong exerts a powerful invisible influence over all his surroundings.

Man may be compared with a planet revolving around its own centre and circling around an invisible sun. Above the orbit in which he turns is light, and below is the darkness. The light above and the darkness below attract him; farther he travels from the invisible sun, from which the light proceeds, the more will he approach the shadow, and having reached a certain point at which either one or the other attraction ceases, he will either rise up to the source of light or sink into the darkness. A change from darkness to light, from evil to good, is only possible as long as man, in his revolutions around the centre of his own self, has not transcended the orbit where the attractions of light and shadows are equal. Having transcended that orbit, no return is possible. Only he who has attained the knowledge of self will be able to choose free, because he will know the nature of that which he chooses; the blind have no freedom of choice. The *unpardonable sin* is to knowingly and wilfully reject spiritual truth when it becomes manifest in the heart. In a certain sense all sins are "unpardonable," because they all cause effects, which have to become exhausted before they can cease; but if a person *knowingly* and *wilfully* rejects the truth revealed to him by his own inner self-consciousness, it proves that he

loves evil better than good, and that his nature is evil. He who is ignorant is not responsible for his acts. But he who knows the truth by its interior self-revelation in his own consciousness and rejects it, condemns himself. Truth alone will survive in the end while evil will perish in evil. It is therefore dangerous for men to seek for occult spiritual knowledge for the gratification of scientific curiosity, before they have become sufficiently wise to select only that which is true.

CHAPTER XII.

THEOSOPHY.

“He to whom time is like eternity, and eternity like time, is free.”—*Jacob Boehme.*

TO picture the eternal and intellectually incomprehensible in forms, and to describe the unimaginable in words, is a task whose difficulty has been experienced by all who ever attempted it. The formless cannot be described in forms, it can only be represented by allegories which can only be understood by those whose minds are open to the spiritual illumination of truth. The misunderstanding of allegorical expressions in the sacred books has led to religious wars, to the torturing, burning, and killing of thousands of innocent victims, it has caused the living wives of dead Hindus to be burned with the corpses of their husbands, it has caused ignorant men and women to throw themselves before the wheels of the car of the *Juggernath*, it causes the endless quarrels between some 200 Christian sects, and while the truth unites all humanity into one harmonious whole, the misunderstanding of it produces innumerable discords and diseases.

Far, in the unfathomable abyss of space, far beyond the reach of the imagination of man, unapproachable even by the highest and purest angel or thought, and nevertheless omnipresent in his own essence and power, self-existent, eternal, resplendent in his own glory is the *Shining One*, whose Centre is rest, peace and happiness, whose heart is invisible Fire, whose rays are

Light and Life, pervading the Universe to its utmost limits, penetrating every form and causing it to live and to grow. Their harmonious vibrations are undulating through space, nourishing all animate and inanimate beings with the substance of Love. Meeting with the sleeping forms of thought in space, the products of a previous day of creation, the divine rays of wisdom endow them with life, causing them to become living systems of worlds, chained together by the power of mutual recognition, manifesting itself as attraction and guiding them on in their restless revolutions. Penetrating into the hearts of animals and men, they create sensation and relative consciousness, cause the form to feel, to perceive and to know its surroundings, call into life the emotions, instincts, and the power of reasoning. Penetrating deep into the hearts of men, they kindle there the divine fire in whose light man may see the image of the Shining One, and know it to be his own immortal ideal, to be realised within himself.

But it is beyond the power of man to describe in language that which cannot be described, to combine words, so that the reader may form an intellectual conception of something, for which no intellectual conception exists, because it is beyond the experience of the limited mind. In the presence of the highest, the unthinkable ideal, intellectual labour ceases, and spiritual recognition begins. "The secret things belong to the Lord"; only divine wisdom itself can know that which is divine; it being the self-knowledge of God in man; the self-realisation of truth. Intellectual labour is a function which man shares with certain animals; but the prerogative of spiritual man is to realise within his own self-consciousness the presence of Truth, to become himself one with the God of the universe and join His self-knowledge, and this self-realisation of truth is called *Divine Wisdom* or *Theosophia*.

In this eternal universal source of all that exists is all *magic power* contained, even to the extent of creating new worlds. The realisation of its existence is the *Philosopher's Stone* and the *Elixir of life* or *Universal Panacea*, which can be had everywhere and at any time