UC-NRLF
$B 285 898

THE CLEVELAND PRINTING

EXCHANGE

Digitized for Microsoft Corporation
by the Internet Archive in 2007.
From University of California Libraries.
May be used for non-commercial, personal, research,
or educational purposes, or any fair use.
May not be indexed in a commercial service.

MAGIC, WHITE AND BLACK

Yours truly
F. Hartmann

Magic, White and Black

OR

The Science of Finate and Infinite Life

CONTAINING

PRACTICAL HINTS FOR STUDENTS OF OCCULTISM

BY

FRANZ HARTMANN, M. D.

"For in our searchings are fulfilled all our desires, and we obtain the victory over all worlds."—*Khand. Upanishad.*

FOURTH (AMERICAN) EDITION REVISED

NEW YORK
JOHN W. LOVELL COMPANY
150 WORTH STREET, COR. OF MISSION PLACE

B F1611
H34
1890

Copyright, 1890,
by
JOHN W. LOVELL.

EXCHANGE

UNIV. OF
CALIFORNIA

NOV 23 1955 W

926869

PARABRAHM
LOGOS
LIGHT
Siva
Fire
Water
Brahma
Vishnu
Earth
Theo
Sophia
ILLUSION

The circle with the twelve signs of the Zodiac, enclosing the space in which the planets belonging to our solar system are represented, symbolizes the Cosmos, filled with the planetary influences pervading the *Astral Light*. Here is the store-house of Life, the *Iliaster* of Paracelsus, in which the *Mysterium magnum* (the Spirit) is active.

The activity in the Cosmos is represented by the interlaced triangle. The two outer ones represent the great powers of creation, preservation, and destruction, or *Brahama*, *Vishnu*, and *Siva*, acting upon the elements of Fire, Water, and Earth—that is to say, upon the original principles out of which ethereal, fluid and solid material substances and forms are produced.

The two inner interlaced triangles refer more especially to the development of Man. *B*, *C*, and *D* represent *Knowledge*, the *Knower*, and the *Known*, which trinity constitutes *Mind* or *Consciousness*. E, F, and G represent the *Physical Man* (Stoola-Sharira), the Ethereal or *Inner Man* (Sukshma-Sharira), sidereal body of Paracelsus, astral body, Kama rupa, etc., and the *Spiritual Man* (Karana-Sharira, the divine Archæus, the spiritual Soul). The centre represents the divine *Atma*, the personal *Christ*, being identical with the *Universal Logos*. It is, like the latter, a Trinity in a Unity,* receiving its light from the *Param-Atma* and radiating it again from the centre. It is the spiritual seed implanted in the soul of man, through whose growth immortal life is attained. Its light is the *Rose of the Cross* that is formed by *Wisdom* and *Power*, being joined together into one and sending its influence through the world. But below all is the realm of *Illusion*, of the most gross and heavy materialized thoughts, sinking into Darkness and Death (*the Eighth Sphere or Chaos*), where they decompose and putrefy, and are resolved again into the elements out of which the Universe came into existence.

It will be noticed that the three A's form a five-pointed star in the centre of the double interlaced triangle representing the six-pointed star. The five is continually seeking to expand and to come in perfect harmony with the six, while the latter is forever striving to enter the five and to become manifest therein. In other words, the dark and

* Of the three interlaced A's only one is distinctly drawn in the figure.

corporified centre seeks for eternal freedom and light; while the unlimited light seeks for corporification and form. One has a centripetal and the other a centrifugal action, and as neither can conquer the other, there results perpetual motion; the pulsation of the eternal heart of Divinity; the law of evolution and involution. If the five-pointed star were to become a six-pointed one—if the Rosicrucian Rose had six leaves instead of five—this turning of the wheel would have an end; there would be *Nirvana*,—eternal rest.

PREFACE TO THE THIRD EDITION.

THE favor with which "Magic" has been received by those who are interested in the study of the hidden mysteries of Nature, made it expedient to publish a third edition of this book. From an insignificant pamphlet, written originally for the purpose of demonstrating to a few inexperienced inquirers, that the study of the occult side of nature was not identical with the vile practices of sorcery, "Magic" grew into a book of respectable dimensions, and now this new edition is to be still more enlarged, and I hope will also become still more useful.

The most serious objection which has been made against this book has been on account of its title; but the causes which induced me to select such a title were suggested by the purpose for which the book was intended; nor would I at present be able to find one more appropriate for it, for "Magic" means that divine art of exercise of spiritual power by which the awakened spirit in man may control the living elements.

But if we desire to master any forces whatever, either within or beyond our own sphere, it is above all necessary to know what these forces are, and we have no better means to study the qualities of any internal forces than by observing those which are active within ourselves, the perception of the processes. The art Magic is the exercise of spiritual power, which may be obtained by practising self-control, and this power cannot be acquired in any other way. The constitutions of all men are fundamentally the same, and in each human being are magical powers germinally or in a latent condition; but they cannot be said to exist before they become active and manifest themselves, first interiorly, and afterwards in an outward direction.

It was not my object, in composing this book, to write merely a *code of ethics*, and thereby to increase the already existing enormous mountain of unread moral precepts, but to assist the student of Occultism in studying the elements

of wl ich his o vn so l is composed, and t learn to know l is own psychical organism. I want to g've an 'mpulse to th tu y o ɹ sci nce, which may be called the "*a o ι a ɹ l h siolo o he so l*," which investigates the elements of which tl soul is com‌posed, and the source from vhich man' desires and emotio s spring.

o arrive at this end the merely intellectual readin of ooks on Occultism is entirely insu cient. The divine mysteries of nature a e a ove and beyond the power of co ception of the semi-animal intellect. l ey m st be sn intuitively grasped by the power of the spirit, which enters into the substance of which the world is formed. If we cannot erceive a spiritual truth with the eyes of the spirit intellectual reasoning and book learning v·ill not enable us to perceive it clearly. ooks, dealing with such sub'ects, should not be masters to us to whom we must blindly follow · they should merely be our assistants. They are merely useful to describe the details of things which we already ılthough perhaps indistinct y s e with our spiritual perception · they are merely servants to hold u before our eyes ma nifying mirrors, v herein we see the truths, whose presence we feel in our own soul.

o o ι e, the great theosophist, says in regard to the study of Occultism · "If you desire to invest'g·a th nes

ey/

·eps eoser nh

externals, may find the artificial color of a thing, but not the true thing itself."

Let therefore those who wish to acquire "Magic," *i.e.*, spiritual or divine power, follow this advice; let them rise mentally into the highest regions of thought and remain therein as its permanent residents. Let them cultivate their physical bodies and their mental constitutions in such a manner that the matter of which they are composed will become less gross and more movable and penetrable to the divine light of the spirit. Then will the veils that separate them from the invisible world become thinner.

The following pages are an attempt to show the way how Man may become a co-operator of the Divine Power whose product is Nature; they constitute a book which may properly bear the title of "Magic," for if the readers succeed in practically following its teachings, they will be able to perform the greatest of all magical feats, the spiritual regeneration of Man.

PREFACE.

Our age is the age of opinions. The majority of our *educated* people live, so to say, in their heads, and the claims of the heart are neglected. Scepticism is king, and wisdom is only permitted to speak when it does not come into conflict with selfish considerations. The guardians of science attempt to bring the infinite truth within the grasp of their finite understanding, and whatever they fail to comprehend is supposed by them to have no existence. Our speculative philosophers refuse to recognize the incomprehensible power of universal love whose light is reflected in the human soul; they wish to examine eternal truths by the flickering candle-light of their minds' reasoning from the basis of sensual observations; they forget that Humanity is a *Unity*, and that one individual cannot encompass the All. They ask for scientific reasons why man should be faithful and true, and why he should not consider his own personal interests above those of the rest of mankind.

It is universally admitted that man's final destiny cannot depend on the theories which he may have formed in his mind regarding Cosmology, Pneumatology, plans of salvation, etc., and as long as he possesses no real knowledge, one set of beliefs or opinions may perhaps be as good as another; but it cannot be denied, that the sooner man frees himself of erroneous opinions and recognizes the real truth, the less will he be impeded by the obstacles which are in the way of his higher evolution, and the sooner will he reach the summit of his final perfection.

The most important questions seem, therefore, to be: "Is it possible that a man should actually know anything transcending his sensual perception, unless it is told to him by some supposed authority? Can the power of intuition be developed to such an extent as to become actual knowledge without any possibility of error, or shall we always be doomed to depend on hearsay and opinions? Can any individual man possess powers transcending those

which are admitted to exist by modern science, and how can such transcendental powers be acquired?"

The following pages were written for the purpose of attempting to answer such questions, by calling the attention of those who desire to know the truth to a consideration of the true nature of Man and of his position in the Universe. Those who believe that they already know it of course will not need the instructions which these pages contain, but to those who desire to know they may be of some use, and to the latter we recommend the advice given by Gautama Buddha to his disciples: "Believe nothing which is unreasonable, and reject nothing as unreasonable without proper examination."

This book was not written for the purpose of convincing sceptics of the fact that phenomena of an occult character have taken place in the past and are occurring at present; though an attempt has been made to prove the possibility of mystic occurrences, by offering some explanation in regard to the laws by which they may be produced. No space has been devoted to lengthy illustrative examples of phenomena. Those who require them will find such evidence in the books whose titles have been given at the foot of the pages.

"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 presiding higher part reacts upon it."

Sohar Wajecae, Fol. 156, 6.

UNIV. OF CALIFORNIA

MAGIC.

INTRODUCTION.

"There is no religion higher than the recognition of the truth."

WHATEVER misinterpretation ancient or modern ignorance may have given to the word *Magic*, its only true significance is *The Highest Science, or Wisdom based upon knowledge and practical experience.*

If you doubt whether there is any such thing as Magic, and if you desire any practical illustration about it, open your eyes and look around you. See the world, the animals, and the trees, and ask yourself whether they could have come into existence by any other power than by the *magic power of nature.* Magical power is not a supernatural power, if by the term "supernatural" you mean a power which is outside, beyond, or external to nature. To suppose the existence of such a power is an absurdity and a superstition, opposed to all our experience; for we see that all organisms, vegetable and animal ones, grow by the action of internal forces acting outwardly, and not by having something added to their substance from the outside. A seed does not become a tree, nor a child a man, by having substance added to its organism by some outside workman, or like a house which is built by putting stones on the top of each other; but living things grow by the action of an internal force, acting from a centre within the form. To this centre flow the influences coming from the universal storehouse of matter and motion, and from there they radiate again towards the periphery, and perform that labor which builds up the living organism.

But what else can such a power be, except *spiritual power*, and *as such it is supernatural*, although acting in nature; for nature is neither Spirit nor God, but a product of the Divine Spirit, an image formed in the universal Mind by the power of the Divine Will. God is All; but All is not God, and the magical powers of Justice, Wisdom and Love, etc., are not products of nature, but attributes of the spirit. As such they are higher than nature, although not outside of it. It penetrates to the very centre of material things. It cannot be a mere mechanical force; for we know that a mechanical force ceases as soon as the impulse which originated it ceases to act. It cannot be a chemical force, for chemical action ceases when the chemical combination of the substances which were to combine has taken place. It must therefore be a living power, and as life cannot be a product of a dead form, it can be nothing else but the power of Life, acting within the life-centres of the forms.

This Life or *Will* in nature is a magician, and every plant, animal, and man is a magician, who uses this power unconsciously and instinctively to build up his own organism; or, in other words, every living being is an organism in which the magic power of life acts; and if a man should attain the knowledge how to control this power of life, and to employ it consciously, instead of merely submitting unconsciously to its influence, then he would be a magician, and could control the processes of life in his own organism.

Now the question is: Can any man obtain such a power as to control the processes of life? The answer to this question depends on what you mean by the term "man." If you mean by "*man*" an intellectual animal, such as we meet every day in the streets, then the answer is: No! for the majority of the men and women of our present generation, including our greatest scientific *lumens*, know absolutely nothing about that universal thing or no-thing, which produces what we call "Life," and which we may call the "Will;" because we know that no action ever takes place without an effort of what we call "Will," exercised with or without relative consciousness. Some of them have not even made up their minds whether or not they will believe in its existence. They can neither see it nor feel it, and therefore they do not know what to make of it.

But if you mean by "man" that intelligent principle,

which is active within the organism of man, and which constitutes him a human being, and by whose action he becomes a being very distinct from and above the animals in human or animal form, then the answer is: *Yes!* for the divine power which acts within the organism of animal man is the same and identical power which acts within the centre of nature. It is an internal power of man, and belongs to man, and if man once knows all the powers which belong to his essential constitution, and knows how to use them, then he may enter from the passive into the active state, and employ these powers himself.

Absurd as it may seem, it is nevertheless a logical consequence drawn from the fundamental truths about the constitution of man, that if a man could control the universal power of life acting within himself, he might prolong the life of his organism as long as it pleased to him; if he could control it, and knew all the laws of matter, he might render it dense or vaporous, concentrate it to a small point, or expand it, so as to occupy a great deal of space. Verily, truth is stranger than fiction, and we might see it, if we could only rise above the narrow conceptions and prejudices which we have inherited and acquired by education and sensual observation.

The most strange things happen continually in nature, and hardly attract our attention. They do not seem strange to us, although we do not understand them; merely because we are accustomed to see them every day. Who would be so "foolish" as to believe that a tree could grow out of a seed—as there is evidently no tree in the seed—if his experience had not told him that trees grow out of seeds in spite of all arguments to the contrary? Who would believe that a flower would grow out of a plant, if he had not seen it, for observation and reason show that there is no flower in the stalk? Nevertheless, flowers grow, and cannot be disputed away.

Everywhere in nature the action of an universal law is manifest, but we cannot see the law itself. Everywhere we see the manifestations of a will; but those who seek for the origin of Will within their own brains will seek for it in vain.

The art of magic is the art of employing invisible or so-called spiritual agencies to obtain certain visible results. Such agencies are not flitting about in space, ready to come

at the command of anyone who has learned certain incantations and ceremonies; but they consist principally in the unseen but nevertheless powerful influences of the Emotions and the Will, of desires and passions, thought and imagination, love and hate, fear and hope, faith and doubt, etc., etc. They are the powers of what is called the soul; they are employed everywhere and by everybody every day, consciously or unconsciously, willingly or unwillingly, and while those that cannot control or resist such influences, but are controlled by them, are passive instruments, "*Mediums*" through which such unseen powers act, and often their unwilling slaves; those who are able to guide and control such influences by gaining control over themselves, are, in proportion to their controlling capacity, active, and powerful, and true Magicians. We see, therefore, that with the exception of irresponsible persons, every one who has any will power is, in so far as he exercises that power, an active Magician; a *white* magician if he employs them for good, a *black* magician if he uses them for the purposes of evil.

We all cannot honestly say "*we have life;*" for life does not belong to us, and we cannot control or monopolize it. All we can say without arrogance and presumption is that we are instruments through which an universal principle that produces what we call "*Life*" manifests itself in the form of a human being. We are all *Mediums*, through which an universal *Will* which causes Life acts. He who thinks that he has any power whatever of his own, thinks foolish; for all the powers he has are lent him by nature, or—more correctly speaking—by that eternal spiritual power, which acts in and from the centre of nature, and which men have called "God," because they have found it to be the source of all good.

No one will deny that Man, besides having physical powers, is also temporally endowed with mental and spiritual energies. We love, respect or obey a person, not on account of his superior bodily strength, but on account of his intellectual and moral worth, or while we are under the spell of some real or imaginary authority that we may believe him to possess. A king or a bishop has, as a person, not necessarily any more power than his lackey or butler, and must make himself known before he will be obeyed; a captain may be the weakest man in his

shine and its nights of darkness, which are not regulated by the days and nights of the other; each has its clouds and its storms, and shapes and forms of its own.

If we ask of science to teach us the true nature of these worlds and the laws that govern them—but physical science deals only with external forms—she gives only a partial solution of the problems of the objective world, and leaves us in regard to the subjective world entirely in the dark. Modern science classifies phenomena and describes events, but to describe how an event takes place is not sufficient to explain why it takes place. To discover causes, which are in themselves the effects of unknown primal causes, is only to evade one difficulty by substituting another. Science describes some of the attributes of things, but the first causes which brought these attributes into existence are unknown to her, and will remain so, until her powers of perception will penetrate in the unseen.

Besides scientific observation there claims to be still another way to obtain knowledge of the mysterious side of nature. The religious teachers of the world claim to have sounded the depths which the scientists cannot reach. Their doctrines are supposed by many to have been received through certain divine or angelic revelations, proceeding from a supreme, infinite, omnipresent, and yet personal—and therefore limited—*Being*—the existence of which has never been proved. Where is the proof that such revelations are either true or divine? Surely, a blind belief in the contents of a book cannot be real knowledge; nor can it be reasonably supposed that the theologians themselves have any actual knowledge of what they teach. We dare say that there are but few clergymen who are personally acquainted with God. Nevertheless thousands are engaged in teaching others that which they themselves do not know, and in spite of a very great number of religious systems there is comparatively little religion at present upon the Earth.

The term *Religion* is derived from the Latin word *religere*, which may be properly translated "to bind back," or to "relate." Religion, in the true sense of the term, implies that science which examines the link which exists between man and the cause from which he originated, or in other words, which deals with the relation which exists between man and the world of causes. True religion is

that is to say, the knowledge of spiritual and "supersensual" things, perceived by the spiritual powers of perception. These powers are germinally contained in every human organization, but only few have developed them sufficiently to be of any practical use.

Mysticism is a hankering after illusions, a desire to pry into mysteries which we cannot comprehend, a craving to satisfy our curiosity in regard to what we ought not to know, as long as we have not the power to understand it. It is the realm of fancies, of dreams, the paradise of ghost-seers, and of spiritistic tomfooleries of all kinds.

But which is the true religion and the true science? There is no doubt that a definite relationship exists between Man and the cause that called humanity into existence, and a true religion and a true science must be the one which teaches the true terms of that relation. If we take a superficial view of the various religious systems of the world, we find them all apparently contradicting each other. We find a great mass of apparent superstitions and absurdities heaped upon a grain of something that may be true. We admire the ethics and moral doctrines of our favorite religious system, and we take its theological rubbish in our bargain, forgetting that the ethics of nearly all religions are essentially the same, and that the rubbish which surrounds them is not real religion. It is evidently an absurdity to believe that any system could be true, unless it contained the truth. But it is equally evident that a thing cannot be true and false at the same time. The truth can only be *one*. The truth never changes; but we ourselves change, and as we change so changes our aspect of the truth. The various religious systems of the world cannot be unnatural or supernatural products. They are all the natural outgrowth of man's evolution upon this globe, and they differ only in so far as the conditions under which they came into existence differed at the time when they began to exist; but true religion is supernatural; for it is that clinging of the soul of man to that which is higher than his semi-animal and impermanent nature. Each intellectual human being, except one blinded by prejudice, recognizes the fact that each of the great religious systems of the world contains certain truths, which we intuitively know to be true; and as there can be only one fundamental truth, so all these religions are branches of the same

tree, even if the forms in which the truth manifests itself are not alike. The sunshine is everywhere the same, only its intensity differs in different localities. In one place it induces the growth of palms, in another of mushrooms; but there is only one Sun in our system. The processes going on on the physical plane have their analogies in the spiritual realm, for there is only one Nature, one Law.

If one person quarrels with another about religion, he cannot have the true religion, nor can he have any true knowledge. The only true religion is the religion of Love, and love does not quarrel. Love is an element of Wisdom, and there can be no wisdom without love. Each species of birds in the woods sings a different tune; but the principle which causes them to sing is the same in each. They do not quarrel with each other, because one can sing better than the rest. Moreover, religious disputations, with their resulting animosities, are the most useless things in the world; for no one can combat the darkness by fighting it with a stick; the only way to remove darkness is to kindle a light, the only way to dispel spiritual ignorance is to let the light of knowledge that comes from the centre of love shine into the heart.

All religions are based upon internal truth, all have an outside ornamentation which varies in character in the different systems, but all have the same foundation of truth, and if we compare the various systems with one another, looking below the surface of exterior forms, we find that this truth is in all religious systems one and the same. In all this truth has been hidden beneath a more or less allegorical language, impersonal and invisible powers have been personified and represented in images carved in stones or wood, and the formless and real has been pictured in illusive forms. These forms in letters, and pictures, and images are the means by which truths may be brought to the attention of the unripe Mind. They are to the grown-up children of all nations what picture-books are to small children who are not yet able to read, and it would be as unreasonable to deprive grown-up children of their images before they are able to read in their own hearts, as it would be to take away the picture-books from little children and to ask them to read printed books, which they cannot yet understand.

Very stupid indeed and insignificant would be the stories

But it is a truth, based upon natural laws, that man can see nothing except that which exists in his mind. If his mind is filled with illusions, he will see nothing but illusions, and the deepest of symbols will be pictures without meaning to him.

If our children—the big ones as well as the little ones—are only looking at the pictures without learning the text, they are apt to grow to believe the pictorial representations to be the very things they are intended to represent; they become accustomed to forget that forms are only illusions, and that formless realities cannot be seen. It is so much easier to believe than to think. Children should not linger over their picture-books so long as to neglect their higher education. Humanity has outgrown the infancy of its present cycle, and asks for more intellectual food; the age of superstition is passing away, and the demand is not for opinions but for knowledge, and knowledge cannot be obtained without an effort. The expressed opinion of one person can only give rise to knowledge in another, if corroborated by the same or a similar experience of the latter. A person can only truly believe that which he knows, and he can only actually know that which he has perceived.

There is a difference between perceiving and understanding the truth. We may perceive the truth with our heart, and we understand it with our brain. In other words: We may feel the truth intuitively, and examine it intellectually. If our present generation would cultivate the faculty of feeling the truth with their hearts, and afterwards examine that which they feel by means of their intellect, we would soon have a far better and happier state of society everywhere. But the great curse of our age is that the intellectual faculties are strained to their utmost power of resistance, to examine the external form of things intellectually without perceiving their spiritual character by the power of intuition.

Men, instead of living in the sanctuary of the temples which they inhabit, are continually absent from there, and reside in the garret under the roof, looking out through the windows of the garret after the illusions of life. Day and night they stand there and watch, careful that none of the passing illusions may escape their observation, and while their attention is absorbed by these idle shows, the

thieves enter the house and the sanctuary without being seen, and steal away the treasures. Then at the time when the house is destroyed, and death appears, the soul returns to the heart and finds it empty and desolate, and all the illusions that occupied the brain during life fly away, and man is left poor indeed, because he has not perceived the truth in his heart.

The real object of a religious system should therefore be to teach a way by which a person may develop the power to perceive the truth. To ask a man to believe in the opinion expressed by another, and to remain satisfied with such a belief, is to ask him to remain ignorant, and to trust to another person more than to himself. A person without knowledge can have no conviction—no faith, and his adoption of one particular system depends on the circumstances under which he is born, or brought up, or surrounded. He is most liable to adopt that system which his parents or neighbors have inherited or adopted, and if he changes from one system to another, he, generally speaking, does so from mere sentimentality, or on account of some selfish consideration, expecting to obtain some benefit to himself by that change. From a spiritual standpoint he will gain nothing under such circumstances; because, to approach the truth, he must love the truth for its own sake, and not on account of the personal advantage that it may bring; from an intellectual standpoint he will gain little or nothing by exchanging one superstition for another. The only way by which Man can hope to arrive at the truth is to love the truth on account of its being the truth, and to free his mind from all prejudices and predilections, so that its light may penetrate into the mind.

What is the religionism of to-day, but a religion of fear? Men do not wish to avoid vice, but they wish to avoid the punishment for having indulged in vice. Their experience teaches them that the laws of nature are unchangeable, but nevertheless they continue to act against the universal law. They claim to believe in a God who is unchangeable, and yet they implore His assistance if they desire to break His own law. When will they rise up to the true conception that the only possible God is that universal power which acts through the law, which is itself the Law, and cannot be changed? To break the law is identical with breaking the God within ourselves, and the only way to

obtain forgiveness after He is broken is to restore the law, and to create a new God within ourselves.

It may be well to study the opinions of others, and to store them up in the book of our memory, but we should not accept them on any merely external evidence, nor reject them without investigation, but weigh them in the scales of reason and justice. Even the teachings of the world's greatest Adepts, unimpeachable as they may be, can only instruct us, but give us no real knowledge. They can show the way, but we must take ourselves the steps on the ladder. Were we to recognise their *dictum* as the final aim, to be accepted without any further investigation, we should again fall back into a system of belief for the sake of authority. Knowledge gives strength, doubt paralyzes the will. A man who does not believe that he is able to walk will not be able to walk as long as he does not believe; a man who *knows* by experience that he can command himself will be able to do so. He who can command himself can command that which is below him, because the low is controlled by the high, and there is nothing higher than Man having obtained a perfect knowledge of Self.

The knowledge of Self is identical with Self-knowledge, because the true self of Man is God; it is unlimited, and knowing its own self it knows everything by its own power. It is knowledge independent of any opinions, dogmas or doctrines, no matter from what authority they may proceed. If we study the teachings of any supposed authority external to our own selves, we at best know what the opinion of such an authority is in regard to the truth, but we do not necessarily arrive thereby at a self-knowledge of the truth. If we, for instance, learn what Christ taught about God, we are only informed of what he knew or believed to know, but we cannot know God for all that, unless we awaken to a realization of his presence within our own heart. The knowledge of even the wisest of all men, if communicated to us, will be to us nothing more than an opinion, as long as it is not experienced within our own selves. As long as we cannot penetrate within the soul of Man, we can know little more about him but his corporeal form; but how could we penetrate within the soul of another as long as we have not the capacity to enter our own? Therefore the beginning of all real knowledge is the knowledge of Self.

state to a higher one, in which he can form a better conception of his true dignity as a member of the human family. If there is any possibility of imparting to a man a knowledge of self, the churches are the places where such a knowledge should be imparted; but to accomplish this the claims of the spirit should predominate over those of the form, the interests of religion and the interests of the "Church" would have to cease to be amalgamated, and the Church should again be founded upon the rock of the living faith instead of the craving to obtain some selfish personal benefit in this world or in the hereafter.

He who is led by selfish considerations cannot enter a heaven where personal considerations do not exist. He who does not care for Heaven but is contented where he is, is already in Heaven, while the discontented will in vain clamor for it. To be without personal desires is to be free and happy, and "Heaven" can mean nothing else but a state in which freedom and happiness exist. The man who performs beneficial acts induced by a hope of reward is not happy unless the reward is obtained.

A man who performs a good act with the hope of reward is not free. He is the servant of Self, and works for the benefit of Self and not for absolute Good. It is, therefore, not the power of Good which will reward him, he can only expect that reward from his own personal Self.

The man who performs evil acts, induced by a selfish motive, is not free. He who desires evil and is restrained by fear is not his own master. He who recognizes the supreme power of the universe in his own heart has become free. He whose will is swayed by his lower personal self is the slave of his person, but he who has conquered that lower self enters the higher life.

The science of Life consists in subduing the low and elevating the high. Its first lesson is how to free oneself from the love of self, the first angel of evil.

This "Self" is composed of a great many selves or *I*'s, of which each one has his peculiar claims, and whose demands grow in proportion as we attempt to satisfy them. They are the semi-intellectual forces of the soul that would rend the soul to pieces if they were allowed to grow, and which must be subdued by the power of the real Master, the superior "I"—the Spirit.

These "*I*s" are the *Elementals*, of which has been said

If, on the other hand, a person who is not in possession of sufficient energy attempts to send his forces into the region of the unknown, scattering them through space, without having strengthened them by the development of the intellect, they will wander like shadows through the realm of the infinite and become lost. Harmonious growth requires expansion along with a corresponding accumulation of energy.

Some persons are possessed of great intellectual power, but of little spirituality; some have spiritual power, but a weak intellect; those in which the spiritual energies are well supported by a strong intellect are the elect. To become practical, we must first learn to understand the thing we want to practise, by observation and receiving instruction. Understanding is a result of assimilation and growth, not a result of cramming. It is an awakening to a state of consciousness of the nature of the thing that comes within the range of our cognition. A person coming to a strange country in the evening will, when after a night's rest he wakes in the morning, hardly realize where he is. He has, perhaps, been dreaming of his home and those that are left there, and only after he opens his eyes and awakens to a full sense of consciousness of his new and strange surroundings, will the old impressions fade away, and he will begin to realize where he is. In the same manner old errors must disappear before new truths can be realized. Man only begins to exist as a spiritual being when his spirit comes to life.

To become perfect, physical health, intellectual growth, and spiritual perception and activity should go hand in hand. Intuition should be supported by an unselfish intellect, a pure mind by a healthy form. How to accomplish this can neither be taught by a science which deals only with illusory effects, nor by a religious belief based upon illusions; but it is taught by the *Wisdom Religion*, the knowledge of self, whose foundation is truth, and whose practical application is the highest object of human existence.

This Wisdom Religion has been, and is even to-day, the inheritance of the saints, prophets, and seers and of every one who is wise, no matter to what external system of religion they may have given their adherence. It was known to the ancient Brahmins, Egyptians, and Jews, Gautama

Buddha advised his people to strive for it. It formed the basis of the Eleusinian and Bachic mysteries of the Greeks, and the true religion of Christ is resting upon it. It is the true religion of Humanity, that has nothing to do with confessions and forms. Now, as in times of old, its truths are misunderstood and misrepresented by men who profess to be teachers of men. The *Pharisees* and *Sadducees* of the New Testament were the prototypes of modern churchmen and scientists existing to-day. Now, as then, the truth is daily crucified between superstition and selfishness and laid in the tomb of ignorance, from whence it will rise again. Now, as then, the spirit has fled from the form, being driven away by those that worship the form and hate the spirit. Wisdom will for ever remain a *secret science* to the idolators adoring the form, even if it were proclaimed from the housetops and preached at a market-place. The dealer in pounds and pennies, absorbed by his material interests, may be surrounded by the greatest beauties of nature and not comprehend them, the intellectual reasoner will ask for a sign and not see the signs by which he is continually surrounded. The tomb from which the Saviour will arise is the heart of men and women; if the good in them awakens to self-consciousness, then will it appear to them as a sun, shedding its light upon a better and happier generation.

The existence of the magic power of good will probably be denied by few; but if the existence of good, or *White Magic*, is admitted, that of evil, or *Black Magic*, is not any more improbable.

It is not *man* who exercises good or evil magic powers, but it is the God in him who works good or evil through the organism of man. God is good or evil according to the conditions under which he acts; for if God did not include evil as well as good, he would not be universal. God performs good or evil deeds according to the mode in which he must act; in the same way as the sun is good in spring-time when he melts the snow and assists the grass and flowers to crawl out of the dark earth, and evil, if he parches the skin of the wanderer in tropical Africa and kills persons by sun-stroke. God causes the healthy growth of a limb and the unhealthy growth of a cancer by the magic power of his unconscious will, which acts according to law and not according to whims. Only when the Divinity in Man has awakened to consciousness and know-

Developed by Microsoft®

How shall we know the truth? Truth, having awakened to consciousness, knows that it is; it is the god-principle in man, which is infallible and cannot be misled by illusions. If the surface of the soul is not lashed by the storms of passions, if no selfish desires exist to disturb its tranquillity, if its waters are not darkened by reflections of the past, we will see the image of eternal truth mirrored in the deep. To know the truth in its fulness is to become alive and immortal, to lose the power of recognizing the truth is to perish in death. The voice of truth in a person that has not yet awakened to spiritual life, is the "still small voice" that may be felt in the heart, listened to by the imperfect, as a half-conscious dreamer may listen to the ringing of bells in the distance; but in those that have become conscious of life, that have passed through the first resurrection of the spirit in their own heart, and received the baptism of the first initiation administered by themselves, the voice of the new-born *ego* has no uncertain sound, but becomes the powerful *Word* of the Master. The awakened principle of truth is self-conscious and self-sufficient, it is the great spiritual sun that knows that it exists. It stands higher than the intellect and higher than science, it does not need to be corroborated by "recognized authorities," it cares not for the opinion of others, and its decisions suffer no appeal. It knows neither doubt nor fear, but reposes in the tranquillity of its own supreme majesty. It can neither be altered nor changed, it always was and ever remains the same, whether mortal man may perceive it or not. It may be compared to the light of the earthly sun, that cannot be excluded from the world, but from which man may exclude himself. We may blind ourselves to the perception of the truth, but the truth itself is not thereby changed. It illuminates the minds of those who have awakened to immortal life. A small room requires a little flame, a large room a great light for its illumination, but in either room the light shines equally clear in each; in the same manner the light of truth shines into the hearts of the illuminated with equal clearness, but with a power differing according to their individual capacity.

It will always be perfectly useless to attempt to describe self-knowledge to another man. Only that which exists relatively to ourselves has a real existence *for us*, that of

As the truth is only one, men in all countries, in whom the truth has become self-conscious, have the same perception. This explains why the revelations of all prophets are identical with each other, provided they have attained the same power. The truths revealed by a Jackob Boehme, or Paracelsus in Germany, are essentially the same as those revealed by the Thibetan Mahatmas, they only differ in extent and in mode of expression. An ecstatic Christian saint in England or France would tell the same tale as an ecstatic Brahmin in India or an ecstatic red Indian in America; because all three, being in the same state, would exactly see the same thing. The truth is there, visible to all who are able to perceive it, but each will describe what he sees according to his mode of thinking and in his own fashion. If—as the ignorant believe—all the visions of saints and lamas, sanyâssi, and dervishes, were only the result of hallucinations and fancies, not two of them, having never heard of each other, would have the same vision. A tree will be a tree to all who are able to see it, and if their sight is clear no preconceived opinions will change it into something else; a truth will be seen as a truth by all who are able to see it, and no preconceived opinions will alter it or change it into a lie. To know the whole truth is to know everything that exists; to love the truth above all is to become united with the consciousness of all; to be able to express the truth in its fulness is to possess universal power; but to be one with immortal truth is to be for ever immortal.

The perception of the truth rests in the equilibrium of the intellect and the emotions. As long as the mind has not awakened to a state of direct recognition of the truth, it will only see the shadow of its presence and hear the indistinct whispering of its voice. The sound of that voice may be drowned in the turmoil of the intellectual workshop, its light may be obscured by the storms of the emotions. To understand that voice and to behold that light distinctly and without any foreign admixture, heart and head should act harmoniously together. To perceive the truth, purity of heart and strength of mind should go hand in hand, and it is therefore taught that men must become like children before they can enter the sphere of truth. Head and heart, if supported by reason, are as *One*,

heart; but when his self-knowledge has been awakened, there will be no more difference of opinion between the head and the heart, the perceptions of the one will be in harmony with the aspirations of the latter, the one will see and the other will feel the truth. Then will the lower ideals vanish before the light of truth, for truth is a jealous goddess and suffers no other gods beside her.

Man is usually guided only by his intellect, woman is often guided only by her emotions. To reason from external appearances has become a necessity to men in consequence of their material organization, which like a shell surrounds the soul of men or women, in which alone rests the power of sensation and perception; but if the innermost man, the true spirit, sleeping in every mortal, awakens to life, he emits a light that penetrates through the veil of matter and illuminates the soul. If the germ of divinity, hidden in the centre of the soul, is permitted to awaken, it emits a spiritual light, which reaches from man to the stars and to the utmost limits of space, and by the help of that divine light he may perceive and penetrate into the deepest mysteries of the Universe. Those who are able to know the truth by direct perception do not need to be informed of it by the reading of books, the whole of the visible and invisible realm lies open before them, like a book in whose pages they may read the whole history of the world. They know all the forms of life, because they are one with the source of life from which all forms were born, they need not study letters, because the *Word* itself is living in them. They may be the instruments through whom eternal wisdom reveals itself to those who are entombed in matter; but in that case it is not the teacher revealing the truth, but the truth itself revealing itself through him. These are the only *Illuminates* and *Theosophists* that have any real existence; not those who merely imagine to be what they not really are.

How pitiful must appear to the enlightened the war of opinions raging among those whom humanity believes to be the lights of knowledge and wisdom; how insignificantly small appear those lights before the sun of truth. What appears as a light to the ignorant, appears to the illuminated seer as a source of darkness and smoke, and the wisdom of the world becomes foolishness * before the eyes

* 1 Cor. iii. 19.

ysical form to see the cause of isease, bein ign rant of the fact that the form is the e pression of life, he prod ict of the soul, and that e ternal e ects cannot be e ectually changed without changing the internal caus s. M any of them refusing to belie e in ul, see the cause of diseases in its external expression where it does not e ist. iseases are the necessary results of disobedience to the la s of ature they are the conse uences of sins" that cannot be orgiven, but must be atoned for by acting agai in cc rdance with natural laws. n vain will the i norant ask he guardians of ealth or their assistance to cheat the a of nature out of it dues. hysicians may restore health by restoring the supremacy of the law, but as long as they know only an in nitesimal part of the la v they can only cure a in nitesimal part of the diseases a ic ing mankind they can of en only suppress the manifestation of one disease by calling another and more serious one nto existence. n vain will s ch investigators seek for the cause for epidemic diseases in places where such causes may be pro agated, b t where they are not created. he soul of the arth in which such causes reside cannot be seen with microscopes, it can only be recogni ed by a man whose spiritu l perceptions hav b en awakened by the a akening in o consciousness of his finite ior self.

true cons t t f th t f m g ll l d t h

What does modern medical science know of the constitution of man, whose life and safety is made to depend on that knowledge? It knows the form of the body, the arrangement of muscles, and bones, and organs, and it calls these constituent parts by names which it invented for the purpose of distinction. Having no supersensual perceptions it does not know the soul of man, but believes that his body is the essential man. If its eyes were open it would see that this visible body is only the material kernel of the "immaterial," but nevertheless substantial real man, whose soul-essence radiates far into space, and whose spirit is without limits. They would know that in the life-principle, in whose existence they do not believe, resides sensation, perception, consciousness, and all the causes that produce the growth of the form. Laboring under their fatal mistake they attempt to cure that which is not sick, while the real patient is unknown to them. Under such circumstances it is not surprising that the most enlightened physicians of our time have expressed the opinion that our present system of medicine is rather a curse than a blessing to mankind, and that our drugs and medicines do vastly more harm than good, because they are continually misapplied. This is an assertion which has often been made by their own most prominent leaders.

The ideal physician of the future is he who knows the true constitution of man, and who is not led by illusive external appearances, but has developed his interior powers of perception to enable him to examine into the hidden causes of all external effects. To him the acquisitions of material science are not the guides but only the assistants, his guide will be his knowledge and not his "belief," and his knowledge will endow him with *faith*, which is a power acting upon that part of man that cannot be reached by the administration of drugs.

If our medical students were to apply a part of the time which they employ for the study of certain external sciences which are practically useless to them for the development of their interior perception, they would become able to *see* certain processes within the organism of man, which are at present to them a mere matter of speculation, and which are not discoverable by any physical means.

But even the modern physician acts wiser than he knows. He may say that he does not believe in faith, and yet it

is only faith that upholds him and by which he exists, because if men had no faith in him they would not employ him, and if his patients did not believe that he could benefit them they would not follow his directions. A physician without intuition, having no faith in himself, and in whom no one else has any faith, is perfectly useless as a physician, no matter how much he may have learned in schools.

There is nothing whatever that can be accomplished without the power of Faith, and there is no faith possible without knowledge. We can only accomplish that of which we are confident that we can accomplish it, and we can only be truly confident if we know by experience that we have the power to do it.

What does popular science know about Mind? According to the usual definition, Mind is "the intellectual power in man," and as by *man* she means a visible form, this definition makes of mind something confined within that visible form. But if this conception were true, there could be no transmission of thought to a distance. If no mind-substance did exist outside the visible form, there could be no transmission of thought from one such form to another. No sound can be heard in a space from which the air has been exhausted, and no thought can travel from one individual to another without a corresponding material existing between them to act as a conductor; but the possibility of thought-transference is now an almost universally admitted fact; its truth has been perceived long ago by children who make practical use of it in some of their games. Moreover, any one who doubts its possibility has it in his power to convince himself by either impressing his thoughts silently upon others, or—if he is of a receptive nature—by letting others impress their thought upon him. It must, therefore, be obvious even to the superficial observer, that popular science in regard to this fundamental doctrine has not yet arrived at the truth. Her logical deductions cannot be true as long as the premises from which she reasons are false, and her opinions in regard to the powers possessed by man cannot be perfect as long as she does not know the essential nature of Man.

How infinitely more grand and how much more reasonable is the conception of ancient science, according to

order of civilization would be established. Things which now appear indispensable and necessary would cease to be useful; if we could transfer our consciousness with the velocity of thought from one part of the globe to another, the present mode of communication and transportation would be no longer required. The deeper we sink into matter, the more material means for comfort will be needed; the essential and powerful god in man is not material—in the usual acceptation of this term—and independent of the restrictions laid upon matter.

What are the real necessities of life? The answer to this question depends entirely on what we imagine to be necessary. Railways, steamers, electric lights, &c., are now a necessity to us, and yet millions of people have lived long and happy knowing nothing about them. To one man a dozen of palaces may appear to be an indispensable necessity, to another a carriage, another a pipe, or a bottle of whisky. But all such necessities are only such as man himself has created. They make the state in which man now is agreeable to him, and tempt him to remain in that state and to desire for nothing higher. They may even hinder his development instead of advancing it. If we would rise into a higher state, in which we would no longer require such things, they would cease to be a necessity, and even become undesirable and useless; but it is the craving and the wasting of thought for the augmentation of the pleasures of the lower life which prevent man to enter the higher one.

To raise the evanescent man to a state of perfection enjoyed by the permanent ideal man is the great object of life; the *Arcanum*, that cannot be learned in books. It is the great secret, that may be understood by a child, but will for ever be incomprehensible to him who, living entirely in the realm of sensual perceptions, has no power to grasp it. The attainment of that which is the highest is the *Magnum opus*, the great work, of which the *Alchemists* said that thousands of years may be required to perform it, but that it may also be accomplished in a moment, even by a woman while engaged in spinning. They looked upon the human mind as being a great alembic, in which the contending forces of the emotions may be purified by the heat of holy aspirations and by a supreme love of truth. They gave instructions how the soul of mortal man may be subli-

mated and purified from earthly attractions, and its immortal parts be made living and free. The purified elements were made to ascend to the supreme source of law, and descended again *in showers of snowy whiteness*, visible to all, because they rendered every act of life holy and pure. They taught how the base metals—meaning the animal energies in man—could be transformed into the pure gold of true spirituality, and how by attaining spiritual life—allegorically represented under the "*Elixir of Life*" —souls could have their youth and innocence restored and be rendered immortal.

Their truths shared the fate of other truths; they were misunderstood and rejected by the ignorant, who continually clamor for truth and reject it when it is offered, because, being blind, they are unable to see it; their science is known only to those who are able to grasp it. Theology and Masonry have—each in its own manner —continued the teachings of the Alchemists, and fortunate is the Mason or the priest who understands that which he teaches. But of such true disciples there are only few. The systems in which the old truths have been embodied are still in existence, but the cold hands of Sensualism and Materialism have been laid upon the outward forms, and from the interior the spirit has fled. Doctors and priests see only the outward form, and few can see the hidden mystery that called these forms into existence. The key to the inner sanctuary has been lost by those that were entrusted with its keeping, and the true password has not been rediscovered by the followers of Hiram Abiff. The riddle of the Egyptian Sphinx still waits for a solution, and will be revealed to none unless he becomes strong enough to discover it himself.

But the truth still lives. It resides on the top of a "mountain" called *Faith into the eternal Law of Good.* It shines deep into the interior world of man, and sends its divine influence down into the valleys, and wherever the doors and windows are open to receive it, there will it dispel the darkness, rendering men and women conscious of their own godlike attributes and guiding them on the road to perfection, until, when all their struggles have ceased and the law has been restored, they will find permanent happiness in the realization of the highest universal ideal.

CHAPTER II.

THE REAL AND THE UNREAL.

"Allah! Bi'-smi'-llah!—God is One."—*Koran.*

EVERYWHERE in the broad expanse of the universe we see an almost infinite variety of forms, belonging to different kingdoms and species, and exhibiting an endless variety of appearances. The substance of which those forms are composed may, for aught we know, consist essentially of the same primordial material, forming the basis of their constitution, although the qualities of the various bodies may differ from each other, and it is far more reasonable to suppose that this one primordial eternal essence exists and appears in the course of evolution in various forms, than to believe that a number of different original substances have come into existence either by being created out of nothing or otherwise. What this primordial essence—this immaterial substance*—may be we do not know, we only know of its manifestation in forms which we call things. Whatever may find expression in one form or another may be called a thing, and a thing may change its substance and yet the form remain the same, or its form may change and the substance remain. Water may be frozen into solid ice, or be transformed by heat into invisible vapor; and vapor may be chemically decomposed into hydrogen and oxygen; yet, if the necessary conditions are given, the energies which previously formed water will form water again; the forms and attributes change, but the elements remain the same and may combine again in certain stipulated proportions, regulated by the law of attraction.

* The *A'kasa* of the Brahmins or the *Iliaster* of Paracelsus, the Universal *Proteus.*

As this hypothetical primordial substance or principle has no attributes which we can perceive with our senses, we cannot see it or feel it, and we therefore do not know the real substance of a thing; we only distinguish the peculiarities of the attributes of its form, and for the purpose of distinction and classification we give it a name. We may gradually deprive a thing of some of its attributes or substance and change its form, and yet it remains that thing as long as its character remains, and even after we destroy its form and dissolve its substance the character of the thing still remains as an idea in the subjective world, where we cannot destroy it, and we may clothe the old idea with new attributes and produce it under a new form on the objective plane. A thing exists as long as its character exists, only when it changes its character it ceases to be. A material thing is only the symbol or the representation of an idea; we may give it a name, but the thing itself remains forever hidden behind the veil. If we could on the physical plane separate a single substance from its attributes, and endow it with others at will, then one body could be transformed into another, as, for instance, base metals be transformed into gold; but unless we change the character of a thing, a mere change of its form will only affect its external appearance.

By way of illustration, let us look at a stick. It is made of wood, but this is not essential; it might be made of something else and still be a stick. We do not perceive the stick itself, we only see its attributes, its extension and color and density; we feel its weight, and we hear its sound if we strike it. Each of these attributes or all of them may be changed, and it may remain a stick for all that, as long as its character is not lost, because that which essentially constitutes it a stick is its character or an idea which has not necessarily a definite form. Let us endow that formless idea with new attributes that will change its character, and we shall have transformed our ideal stick into anything we choose to make of it.

We cannot change copper into gold on the physical plane, we cannot change a man into a physical child, but we may daily transform our desires, our aspirations and tastes by the omnipotent power of the will. In doing this we change our character, and make of man—even on the physical plane—a different being.

Nobody ever saw a real man, we only perceive the qualities which he possesses. Man cannot see himself. He speaks of *his* body, *his* soul, *his* spirit; it is only the combination of the three which constitutes what we consider a *man*, the *Ego* in which his character rests is something for which we have no conception. As an idea and yet an individual unit he enters the world of matter, evolutes a new personality, obtains new experience and knowledge, passes through the pleasures and vicissitudes of life and through the valley of death, and enters again into that realm where in the course of ages his form will cease to exist, to appear again in a form upon the scene when the hour for his reappearance strikes. His form and personality change, his real *Ego* remains the same and yet not the same, because during life it acquires new attributes and changes its characteristics.*

We see that a plant ceases to grow when its roots are torn from the soil, and when they are replaced into the soil the growth may continue. Likewise the human *spirit*, man's higher self, takes root in the physical organism of man, and develops a soul through the latter, but when death tears out the roots, the soul rests and ceases to grow, until it finds again a physical organism to acquire new conditions for continued growth, and to improve its own real self.

What can this real *ego* be, which lives through death and changes during life, unless it is *The Will* itself, obtaining relative consciousness by coming in contact with matter? Is any man certain of his own existence? All the proof we have of our existence is in our consciousness, in the feeling of the *I am*, in which is the realization of our exist-

* A true appreciation of the essential nature of man will show that the repeated *reincarnation* of the human monad in successive personalities is a scientific necessity. How could it be possible for a man to develop into a state of perfection, if the time of his spiritual growth were restricted to the period of one short existence upon this globe? If he could go on and develop without having a physical body, then why should it have been necessary for him to take a physical body at all? It is unreasonable to suppose that the *spiritual* germ of a man begins its existence at the time of the birth of the physical body, or that the physical parents of the child could be the generators of the spiritual monad. If the spiritual monad existed before the body was born, and could develop without it, what would be the use of its entering any body at all?

ence. Every other state of consciousness is subject to change. The consciousness of one moment differs from that of another, according to the changes which take place in the conditions which surround us, and according to the variety of our impressions. We are craving for change and death; to remain always the same would be torture. Old impressions die and are replaced with new ones, and we rejoice to see the old ones die, so that the new ones may step into their places. We do not make our impressions ourselves, but we receive them from the outside world. If it were possible that two or more persons could be born and educated under exactly the same conditions, having the same character and receiving always the same impressions, they would always have the same thoughts, the same feelings and desires, their consciousness would be identical, and they might be considered as forming collectively only one person. A person, having forgotten all the mental impressions he ever received, and receiving no new ones, might exist for ages, living in eternal imbecility, with no consciousness whatever except the consciousness of the *I Am*, and that consciousness could not cease to exist as long as there is in him that Will which enables him to *be*.*

* This is the only possible condition in which a person, who has during his earthly life acquired no spiritual possessions, can possibly exist after death. A person whose whole attention is given to sensual pleasures, or to merely intellectual pursuits on the material plane, carries nothing with him into the subjective existence after the death of the body which can exist permanently. Nor could it be otherwise; for it is not *he* who dies; it is the false *egos* dying in him. A man who does not know his own true self cannot die, because he has not yet come to life; it is only nature, living and dying in him.

His sensations leave him at death, and the images caused in his mind by the recollection of the superficial knowledge which he has acquired during life will gradually fade away; the intellectual forces, which have been set into motion by his scientific pursuits, will be exhausted, and after that time the spirit of such a person, even if he has been during life the greatest scientist, speculator, and logician, will be nothing but an imbecile being, having merely the feeling that he exists, living in darkness, and being drawn irresistibly towards reincarnation; seeking to reimbody itself again under any circumstances whatever, to escape from nothingness into existence.

But he who acquires spiritual self-consciousness will be self-luminous and live in the eternal light. He brings a light with him into the darkness, and that light will not be distinguished, for it is eternal; while the light of this world is like darkness to him.

Under whatever form life may exist, it is only relative. A stone, a plant, an animal, a man or God, each has an existence of its own, and each one exists only for the others, as long as the others are conscious of his existence. Man looks upon the existences below him as incomplete, and the incomplete beings below him know little about him. Man knows little about any superior beings, and yet there may be such, looking upon him with pity as they would look upon an inferior animal that has not yet awakened to a realization of its real existence.

Those who are supposed to know, inform us that there is no being in the universe superior to the spiritual regenerated man; but that there are innumerable invisible beings who are either far superior or inferior to mortal man as we know him. In other words, the highest beings in the universe are such as have once been men; but the men and women of our present civilization may have to progress through millions of ages before they attain that state of perfection which such beings possess.

We are accustomed to look upon that which we perceive with our senses as real, and upon everything else as unreal, and yet our daily experience teaches us that our senses cannot be trusted if we wish to distinguish between the true and the false. We see the sun rise in the East, see him travel along the sky during the day and disappear again in the West; but every child now-a-days knows that this apparent movement is only an illusion, caused by the turning of the earth. At night we see the "fixed" stars above our heads, they look insignificant compared with the wide expanse of the earth and the ocean, and yet we believe that they are blazing suns, in comparison with which our mother Earth is only a speck of dust. Nothing seems to us more quiet and tranquil than the solid rocks under our feet, and yet the earth whereon we live whirls with tremendous velocity through space; the mountains seem to be everlasting, but continents sink beneath the waters of the ocean and rise again above its surface. Below our feet moves, with ebbs and tides, the swelling bosom of our apparently solid mother the earth, above our head seems to be nothing tangible, and yet we live on the very bottom of the airy ocean above us, and do not know the things that may perhaps live in its currents or upon its surface. A stream of light seems to descend

from the sun to our planet, and yet darkness is said to exist between the atmosphere of the Earth and the sun, where no meteoric matter exists to cause a reflection; while again we are surrounded by an ocean of light of a higher order, which appears to us to be darkness, because the nerves of our bodies have not yet been sufficiently developed to react under the influence of the *Astral Light*. The image reflected in the mirror seems a reality to the unreasoning mind; the voice of an echo may be mistaken for the voice of a man; the elemental forces of nature may be loaded with the products of our own thoughts, and we may listen to their echo, believing it to be the voices of spirits of the departed. We often dream when awake, and while believing to be awake we may be asleep.

It is not scientific to say "we are asleep;" as long as we do not know who "*we*" are. We can only truly say that such and such functions of a physical or psychical organism, which we call our own, are asleep or inactive while others are active and awake. We may be fully awake relatively to one thing and asleep relatively to another. A *somnambule's* body may be in a state resembling death, while his higher consciousness is fully alive, and has even far superior powers of perception than it could employ if all the activity of his life-principle were engaged in performing the functions of his lower organism.

Solid matter looked at with the physical eye appears as a dense mass of unchangeable something, but examined with the eye of the intellect it appears as an aggregation of centers of energy easily penetrable to thought. A solid mass is therefore in reality a concentration of force, and what we behold in the form of matter of any kind is only the symbol of stored-up energy, a visible expression of the invisible force residing in matter. Seen with the eyes of the spirit, matter and force are known to be only *one*, the twofold activity of one eternal reality, the twofold manifestation of eternal power.

Matter is an external visible manifestation of force, having become latent; *Spirit* is an internal invisible active power. Both are the two different modes of manifestation of one primal cause.

If we turn from the consideration of form to that of space, and examine what relation extension and duration bear to the consciousness of forms, we find that their

The fact is, that everything appears either objective or subjective according to the state of consciousness of the perceiver, and what may appear to him entirely subjective in one state may appear to him objectively in another. The highest truths have to him who can realize them an objective existence, the grossest material forms have no existence to him who cannot perceive them.

The basis upon which all exhibition of magical power rests is a knowledge of the relations that exist between object and subject. If we conceive in our mind of the picture of a thing we have seen before, an objective form of that thing comes into existence within our own mind, and is composed of the substance of our own mind. If by continual practice we gain sufficient power to hold on to that image and to prevent it from being driven away and dispersed by other thoughts, it will become comparatively dense, and be projected upon the mental sphere of others, so that the latter may actually believe to see objectively that which exists merely as an image within our own mind; but he who cannot hold on to a thought and control it at will cannot produce its reflections upon the minds of others, and therefore such psychological experiments often fail, not on account of any absolute impossibility to perform them, but on account of the weakness of those who desire to experiment, but have not the power to control their own thoughts, and to render them solid enough for transmission.

Everything is either a reality or a delusion, according to the standpoint from which we view it. The words "real" and "unreal" are only relative terms, and what may seem real in one state of existence appears unreal in another. Money, luxury, fame, adulation, etc., appear very real to those who need them; seen from the point of view of a god who has no use for them they appear to be only illusions. That which we realize is real to us, however unreal it may appear to another, and the appearance of reality changes as our consciousness changes. If my imagination is powerful enough to make me firmly believe in the presence of an angel, that angel will be there, alive and real, my own creation, no matter how invisible and unreal he may be to another. If your mind can create for you a paradise in a wilderness, that paradise will have *for you* an objective existence.

Everything that exists, exists in the universal **Mind.** If the individual mind becomes conscious of his relation to a thing, it begins to perceive it. No man can correctly conceive of a thing that does not exist, he cannot know anything with which he stands in no relation. To perceive, three facts are necessary: The perception, the perceiver, and the thing that is the object of perception. If they exist on entirely different planes, and cannot enter into relationship, no perception will be possible between them, and they will not know each other; if they are one, there will be no perception, because the three being one, there can be no relation between them. If I wish to look at my face, and am not able to step out of myself, I must use a mirror to establish a relation between myself and the object of my perception. The mirror has no sensation, and I cannot see myself in the mirror, I can only see myself in my mind. The reflection of the mirror produces a reflection which is objective to my individual mind, and which comes to my subjective perception. Looked at from the standpoint of individual perception, I and the image produced in my mind, as well as the mirror, have each a separate existence; but looked at from the standpoint of *The Absolute*, myself, the image and the mirror are only *One;* the difference between us is merely one of appearance.

Reflection upon these facts will give us a key to an understanding of man's nature, and some of his mysteries. We cannot objectively see the light or the truth, as long as we are within the centre of the one or the other. Only when we enter beyond the centre of the light, can we see the source of the latter; only when we fall into error, will we learn to appreciate the truth. As long as primordial man was one with the centre of universal power from which he emanated as a spiritual ray or entity in the beginning, he could not know the divine source from which he came. The will and imagination of the Universal Mind were his own will and imagination. Only when he began to "step out of himself" could he begin to imagine that he existed as a separate "Self;" only when he began to act against the law, did he begin to realize that there was another law than his own. When man, as a spiritual entity, having attained perfection, enters again into the centre, his sense of self and separateness will be lost, but

he will be in possession of knowledge. To see a thing, it must become objective. To know a thing, we must be separated from it. When we fully comprehend a thing, we become one with it, and know it by knowing ourselves.

This example is intended to illustrate the fundamental law of creation. The first great cause—so to say—stepping out of itself, becomes its own mirror, and thereby establishes a relation with itself. "God" sees His face reflected in eternal Nature; the Universal Mind sees itself reflected in the individual mind of man. The Father comes to relative consciousness in the Son, but when He again retires into Himself the relation will cease; the Father will then be again absolutely one with the Son. He will again become one with Himself, there will be no more relative consciousness, and "Brahm will go to sleep" until the night of creation has ceased. But God knows that he exists even after all his relation with external things has ceased, and does not need to look continually into a mirror to be reminded of that fact. Likewise the absolute consciousness of the great *I am* is independent of the objective existence of Nature, and He will still "sit on the great white throne after the earth and the heaven fled away from His face." *

If the world is a manifestation of the Universal Mind, everything that exists must exist in that mind; there can be nothing beyond the Universal Mind, because it is necessarily infinite; it can be only One, and there can be no beyond. We exist in that Mind, and all we perceive of external objects is the impressions which they produce upon our individual minds through the medium of the senses or by a superior mode of perception.

The superior powers of perceptions are those possessed by the *inner man*, and they become developed after the inner man awakens to self-consciousness. They correspond to the senses of the external man, such as seeing, hearing,

---

* St. John: Revelations xx. 2. If the old maxim is true that "it is above as it is below," it then follows that God never sleeps. Man's spirit is not unconscious when his physical body is asleep. On the contrary, it is more fully awake when centered in its own self-consciousness. Likewise the "sleep of Brahm" during *Pralaya* can only refer to his external creative activity, but not to his celestial existence in his own self-conscious light.

feeling, tasting, smelling, and other modes of perception, which are not yet developed in the physical man.

External sensual perceptions are necessary to see sensual things; the internal sensual perceptions are necessary to see internal things. Physical matter is as invisible to the spiritual sight as astral bodies are to the physical eyes; but as every object in nature has its astral counterpart within the physical form, it may see, hear, feel, taste, and smell with its astral senses those astral objects, and thereby know the attributes of the physical objects as well or still better than the physical man might have been able to do with his physical senses; but neither the physical nor the astral senses will be able to perceive, unless they are permeated by the light of the spirit which endows them with life.

If everything that exists is Mind, and if we ourselves are that Mind, all the forms of the subjective as well as the objective words can be nothing else but states of our Mind. Thought is the creative power in the universe. Thought-germs grow in the mind as the seeds of plants grow in the soil of the earth. The latter are quickened into life by the light of the sun, the former by the light of intelligence. At the beginning of a day of creation, Brahm, begins to create, his thoughts call worlds into existence. Things are materialized thoughts, or states of mind having been rendered objective. Few persons have the power to think spontaneously and independently, although all may believe to have that power; if they were able to manipulate thought they would be able to create. The majority of men only occupy themselves with the thoughts that come into their mind without their bidding; they are instruments or "mediums" through which the universal principle of mind thinks, but they are unable to originate a thought, much less to project it into objectivity through the power of the will. He who has gained the power to hold on to a thought may project it upon another, and the process will be facilitated if the "receiver" is in a passive state of sleep, hypnotism, or somnambulism. The expression "suggestion" is in such cases entirely inappropriate to describe what takes place; "Induction" would be more appropriate; for the passive person not merely acts upon the suggestion of his "magnetizer," but his will becomes a helpless instrument through which the thoughts of the former are induced to act upon the subjective or objective plane.

We usually look upon a thing as real if it is seen alike by several persons, while if only one person professes to see it, it being invisible to others, we may call it illusive; but all impressions produce a certain state of the mind, and a person must be in a condition—or state of mind—to enter into a relation with that state which the impression produces. All persons being in the same state of mind, and receiving the same impression, will perceive the same thing, but if their states differ, their perceptions will differ, although the impression coming to their consciousness will be the same. A horse or a lion may be seen alike by everyone who has his normal senses developed; because all men having normal human senses, may be in the same mental state, but if one is excited by fear, or has his attention otherwise absorbed, his mental state will change and his perception will differ from that of others. A drunkard in a state of *delirium tremens* may believe to see worms and snakes crawling over his body. His experience tells him that they have no external existence. Nevertheless they are horrible realities to him, and he seeks to rid himself of their presence. They really exist for him as the products of his own mental condition, but they do not exist for others who do not share that condition. But if others were to enter the same state they would see the same things, and he who sees them can make others see them, provided he is able to communicate to them his own consciousness—that is to say, his own mental state.

Our perceptions therefore differ—not only in proportion as the impressions coming from the objects of our perception differ— but also according to our capacity to receive such impressions, or according to our own mental states. If we could develop a new sense we would believe to be in a new world, and if our capacity to receive impressions were restricted to only one sense, we would only be able to conceive of that which could become manifest to us through that sense and the world which we could perceive would be very limited. Let us suppose the existence of a being whose mode of perception were entirely different from our own, and who could enter into only one state of consciousness; for instance, that of hate. Having all his consciousness concentrated into his guiding passion, he could become aware of nothing else but of hate. Such a "god of hate," incapable of entering into

any other mental state, could perceive no other states but those corresponding with his own. To such a being the whole world would be dark and void, our oceans and mountains, our forests and rivers, would have no existence for him; but wherever a man or an animal would burn with hate, there would be perhaps a lurid glow perceivable by him through the darkness, which would attract his attention and attract him, and on his approach that glow may burst into a flame in which the individual from whom it proceeded may be consumed. Any other mental state or passion may serve for a similar illustration. Hate attracts hate, and Love attracts love, and a person full of hate is as incapable to love as a being full of love is incapable to hate; both are mental states, which, after a person has fully entered them, cannot be changed at will.

Man is that what he really wills. His whole being is nothing else but the ultimate product of a will acting in him; not of his imaginary will, but of the real will, which is one and divine.

The *Bhagawad Gita* says: "Those that are born under an evil destiny" (having acquired evil tendencies by their conduct in former lives) "know not what it is to proceed in virtue or to recede from vice; nor is purity, veracity, or the practice of morality to be found in them. They say the world is without beginning and without end, and without an Ishwar, that all things are conceived in the junction of the senses, and that attraction is the only cause." *

Those who believe that everything exists in consequence of the attraction of two principles, forget that there could be no attraction if there were not some cause that produces that attraction, and that the attraction would cease as soon as the cause that produced it would cease to exist. They are the deluded followers of a doctrine which they themselves cannot seriously believe. They agree that out of nothing nothing can come, and yet they believe that the power of attraction was caused by nothing, and that it continues to exist without a cause. They are the followers of the absurd *Two* which has no real existence, because the eternal *One* divided into two parts would not become two Ones but the two halves

* Bhagawad Gita, L. xvi.

of a divided One. One is the number of Unity, and Two is Division; the One divided into two ceases to exist as a One, and nothing new is thereby produced. If the plan for the construction of the world had been made according to the ideas of the followers of Dualism, nothing could have come into existence that did not already exist at a time when nothing existed, because action and reaction, if any existed, would have been of equal power, and there could be no progressing of anything existing at present. If *Ormuzd* (the principle of good) were of equal power with *Ahriman* (the principle of evil) there would be an end to all progression, and the state of the world from all eternity would have been the same; but behind Ormuzd and Ahriman is the nameless and *invisible fire*, the *law of evolution*, and Ormuzd continually conquers Ahriman by the inherent power of good. If the Parsi worships the fire, he worships the invisible power of Good. The visible fire and the visible sun are the symbols which represent to him the invisible power and spiritual sun, and it would be difficult to find any symbols in nature more fit to represent the infinite power of good and light, by which the dark power of evil will be fully conquered in the end.

Whatever this power of good may be, it is beyond the capacity of finite man to give it an appropriate name, or to describe it, because it is beyond the comprehension of mortal man. It has been called "*God*," and as such it has "many faces," because its aspect differs according to the standpoint from which we behold it. It is the *Supreme cause*, from which everything comes into existence; it must be *absolute consciousness*, *wisdom* and *power*, *love*, *intelligence* and *life*, because these attributes exist in its manifestations, and could not have come into existence without it. It has been called *Space*, because everything exists in space, but space itself is incomprehensible to us, although we exist in it and are surrounded by it. *Space* is a term which has no meaning, unless it means extension, and extension is an attribute of *Matter*, but matter cannot exist without *Motion*, and the motion of matter is caused by the *Law*. Space, Matter and Motion in the absolute are incomprehensible to us, because man being a relative being can only comprehend that to which he stands in relation. Being bound to a form he can only know that which exists relatively to form.

ideal (a god) of his own, which is a symbol of his aspirations, so every church has its peculiar god, who is an outgrowth or a product of evolution of the ideal necessities of that collective body called a church. They are all true gods *to them*, because they answer their needs, and as the requirements of the church change, so change their gods; old gods are discarded and new ones put into their places. The god of the Christian differs from that of the Jews, and the Christian god of the nineteenth century is very different from the one that lived at the time of Torquemada and Peter Arbues, and was pleased with torture and *Autos-da-Fé*. As long as men are imperfect their gods will be imperfect; as they become more perfect their gods will grow in perfection, and when all men are equally perfect they will all have the same perfect "God," the same highest spiritual ideal and the same universal reality, recognized alike by science and by religion; because there can be only one supreme ideal, one absolute Truth, whose realization is Wisdom, whose manifestation is power expressed in Nature, and whose most perfect production is ideal Man.

There are seven steps on the ladder, representing the religious development of mankind: On the first stage man resembles an animal, conscious only of his instincts and bodily desires, without any conception of the divine element. On the second he begins to have a presentiment of the existence of something higher. On the third he begins to seek for that higher element, but his lower elements are still preponderating over the higher aspirations. On the fourth his lower and higher desires are counterbalancing each other. At times he seeks for the higher, at other times he is again attracted to the lower. On the fifth he anxiously seeks for the divine, but seeking it in the external he cannot find it. He then begins to seek for it within himself. On the sixth he finds the divine element within himself and develops spiritual self-consciousness, which on the seventh grows into self-knowledge. Having arrived at the sixth, his spiritual senses begin to become alive and active, and he will then be able to recognize the presence of other spiritual entities, existing on the same plane. His *will* then becomes free from every selfish desire, his *thoughts* become obedient to his will, his *word* becomes an act, and he may then rightfully be called an *Adept*.

CHAPTER III

tt r " arth' is a invisible mate ial element ervading all space. ondensed by the organizing ower of the soul, it clothes the forms of the latter and renders hem visible on the physical plane. ut not ll forms are visible to t e physical sen. e of si ht, the material forms which we see ar not the only forms in existence. e invisible world, hi den i the visi le one, could be dis covered by man if he were able to draw the veil from matter, because within the material form resides the invisible element of which the visible form is only the e tern l expression.

rom the ınteraction of the three primordial elements, Spirit, Soul and atter, four compound principles be come mani est nd these fo r a de to the three former represent seven principles. This sevenfold d vision in the constitution of the · crocosmos and icrocosmos was nown to the ancient sa es of the .East as well as to Vestern Adej ts, such as racels s and other , and has recently been brought prominently to the notice of the ublic by the teachings of the Eastern Adepts.

As a matter of course, however, all such divisions are arbitrary, for man is an undivide whole, and we ay divi e ıis constitution in as many parts as we please for the p rpose of facilitatin this study. Ve may loo upon him as a unity or in a dual aspect as a manifestation of Spirit acti g in atter, or as a trinity of S irit, ody and Soul, or in his fourfold aspect as a representation of four states of c nsciousness ; s a full accord o ve harmonious powers, as a compound of four lements oined to the fth t e q intessence of all things, as a revelation of si visible powers emanatin from a seventh but in isible centre, etc. he sevenfold classification reco mends itself on account of its simplicity, and because it can be easily seen to harmonize with the customary threefold classification.

ac b oeh e teaches t at of these seven principles or natural qualities, the first and the seventh are one, and refer to the ather ; the second and sixth as one refer to the Son, and li ewise the third and fifth to the oly Spirit.

t t has beer ıı a ı ıf ıa f d tt ' a stt o
ıd l s ı ıs p ı l f s h t l e tt t t o

Each transformation of activity gives rise to changes of forms, and may bring new forms into existence. Solid ice may be transformed into invisible vapor, and condensed again into a tangible form. The more matter expands and the more its motion is made active, the more will it escape the perception of the physical senses, but its expansion does not necessarily render it less powerful to act. Steam is more powerful than water, and overheated to a certain degree it evolves electricity, and may become very destructive. The more the element of matter is condensed, the more inert does it appear; the more it expands, the farther will its sphere of activity reach.

All bodies have their invisible spheres. Their visible spheres are limited by the periphery of their visible forms; their invisible spheres extend farther into space. Their spheres cannot be always detected by physical instruments, but they nevertheless exist, and under certain conditions their existence can be proved to the senses. The sphere of an odoriferous body can be perceived by the organ of smell, the sphere of a magnet by the approach of iron, the sphere of a man or an animal by that most delicate of all instruments, the abnormally sensitive brain.

These spheres are the magnetic, coloric, odic, or luminous auras and emanations belonging to every object in space. Such an emanation may sometimes be seen as the *Aurora Borealis* in the polar regions of our planet, or as the photosphere of the sun during an eclipse. The "glory" around the head of a saint is no poetical fiction, no more than the sphere of light radiating from a precious stone. As each sun has its system of planets revolving around it, so each body is surrounded by smaller centres of energy evolving from the common centre, and partaking of the attributes of that centre. Copper, Carbon, an[illegible] rsenic, or instance, send out auras of red; [illegible]ead

person feels "as if he were not himself" or as if another person was lying in the same bed with him, and that he himself were that other. Such cases of "Doppelgaengers," Wraiths, Apparitions, Ghosts, etc., caused by the separation of the Lingasariram from the physical form, can be found in many works treating of mystic phenomena occurring in nature.*

Usually these astral forms are without consciousness

plumed knights with shield and spear, and host of fiery troops, mounted or foot, red-handed in the fiery strife of bloody battle, as the clang of martial music came leaping from the keyboard, and ever, as each change brought its new set of sprites, the old ones would vanish into the air as suddenly as they had come. Whenever a discord was struck, the tiny sprite that appeared was some misshapen creature, with limbs and dress awry, usually a humpbacked dwarf, whose voice was guttural and rasping, and his every movement ungainly and disagreeable."

He then describes how in his riper age he saw such fairy-like beings coming from the lips of persons talking, and which seemed in every action the very counterpart of the feeling conveyed in the uttered speech. If the words were inspired by good sentiments, these figures were transcendentally beautiful; bad sentiments produced horrid-looking creatures; hate was expressed by hissing snakes and dark, fiery devils; treacherous words produced figures beautiful in front and disgusting and horrid behind; while love produced forms silvery, white, and full of beauty and harmony.

"On one never-to-be-forgotten occasion I was a pained witness to a scene of living faithfulness on one side and a double-faced, treacherous duplicity on the other. A fair young girl and her departing lover had met to exchange greetings ere he went on a distant journey. Each word of hers gave forth beautiful, radiant fairies; but while the front half of each that was turned to the girl was equally fair to look upon, and smiled with all the radiant seeming of undying affection, the rear half of each was black and devilish, with fiery snakes and red-forked tongues protruding from their cruel lips, as gleams of wicked cunning danced in sneaking, sidelong glances from the corners of the half-closed eyes. These dark backgrounds of the little figures were horrible to look at, ever shifting, dodging, and seeming to shut up within themselves, as they sought to keep only bright and honest toward the trusting girl, and hold the black deception out of sight. And it was noticeable that while a halo of cloudless radiance surrounded the good outside seeming, a pall of thick vapor hung like a canopy of unbroken gloom above the other." *

* Religio-Philosophical Journal.

Text Digitized by Microsoft®

not the Medium's person that cheats, but his visitors cheating themselves through his instrumentality. A mirror that would not reflect *all* the objects that are brought before it, would be a very unnatural and deceptive thing; a *Medium* who would only reflect such thoughts as he chose to reflect would be an impostor, for being able to exercise his own will he would not be in that passive condition which constitutes his mediumship.

The Adept in Magic is not the slave of these forces, but controls them by the power of his will. He may consciously infuse life and consciousness and intelligence into them and make them act as he pleases; they obey his commands because they are a part of himself. The spiritualists do this unconsciously; they frequently sing at their seances to produce harmony, and they know that the more the conditions are harmonious the better will be the manifestations. The reason for this is, that the more harmony exists in a circle, the less will there be any exercise of individual will, the less concentration of self, and the easier will it be for these influences to use the will and the vitality of the sitters.

These animal astral existences belong to the *kama rupa* form of existence, and their forms are therefore too ethereal to act directly upon gross matter. They, therefore, need the assistance of an intermediary principle, which is furnished by the second principle in man, the combination of soul and matter, called *Lingasariram*. This may be furnished by the astral elements of the living, or by the astral remnants of those whose bodies are dead.

The astral elements used by the Elementals in spiritual seances for the purpose of producing physical phenomena, are not only taken from the *medium*, but from all present, whose constitution is not strong, and who may therefore furnish such elements. In seances for *materializations*, they are also taken from the clothing of those present, and furnish material for the drapery of the "spirits," and it has been observed, that the clothing worn by people who frequently attend to such seances wears out sooner than usual.

To bring fresh-spilled blood into such "spiritual seances," would probably increase the strength of the "materializations" very much, and a knowledge of such facts has given rise to the abominable practices of *black*

magic, which are still going on in many parts of the world, although secretly and unknown to the police. This knowledge has also undoubtedly given rise to the sacrifice of animals in the performance of religious ceremonies. A certain executioner was unfortunately gifted with clairvoyance, and after having decapitated a person he could see the "spirits" of dead people—sometimes even his friends and relatives—pounce upon the fresh-spilled blood of the criminal, and feed on its emanation and aura. He became so disgusted that he had to resign his position. It is also a fact that, at a time when the blood-drinking mania in Europe was started by medical ignorance, many people who practised it became insane, and others became demoralized by it.

The astral remnant of man is without judgment and reason, it goes wherever his instincts may attract it, or wherever any unsatisfied craving may impel it to go. If you wish to be haunted by the "ghost" of a man, attract him by the power of love or hate which you felt for the man. Leave some promise unfulfilled which you might have fulfilled, and instinctively the astral form of the deceased will be attracted to you to seek its fulfilment, drawn to you by its own unsatisfied desire.

Such an astral form is not necessarily in any way consciously connected with the real *spirit* of that person, as will be clear to those who have studied the doctrines of the constitution of man. It may be merely that combination of his lower principle, or his *astral corpse*, which made up the *animal man*. But if the man was very brutish, having all or nearly all his consciousness concentrated into his animal elements, such a remnant may constitute all, or nearly all, there ever existed of that person, except his higher *reason*, which may have fled even before his death. There are endless varieties of combinations of circumstances existing on the astral as well as on the physical plane; there is no pattern by which all cases can be explained alike. Their study belongs to the department of *Necromancy*.

It is not his fault if you do not perceive his presence and hear his voice, it is because your astral senses are asleep and unconscious; you may feel his presence and it may cause a feeling of depression in your mind; he speaks to you but in a language thatyou have notyet learned to understand. In those elementary remnants remains that which con-

Digitized by Microsoft®

which the letter was written. If this art were universally known and practised, criminals could be detected by examining psychometrically a piece of the wall, the floor, or the furniture of the room in which a murder or robbery was committed; it would make an end to convicting of innocent persons on circumstantial evidence, or to letting the guilty escape for want of proof; for the psychometer would, by the superior powers of his perception with the spiritual eye, see the murderer or robber or counterfeiter as plain as if he had seen them with his external eyes while the deed was committed.

Each form is the external expression of a certain character which it represents, and as such it has certain peculiar attributes, which distinguish it from other forms. A change of its character is followed by a gradual change of the form. An individual who becomes degraded in morals will, in the course of time, show his degradation in his external appearance; persons of a different appearance and different characters may, in the course of time, as their characters harmonize, resemble each other to a certain extent in appearance. Forms of life, belonging to the same class and species, resemble each other, and each nationality has certain characteristics expressed in the individuals belonging to it. A full-blooded Irishman will not easily be mistaken for a full-blooded Spaniard, although the two may be dressed alike, but if they both emigrate to America their children or grandchildren will in time lose the national characteristics which their ancestors possessed. Change of character changes the form; but a change of external form does not necessarily change the character. A man may lose a leg and become a cripple, and still his character may remain the same as before; a child may grow into a man, and still his character remain that of a child unless modified by education.

These facts are incontrovertible proofs that the character of a being is more essential than his external form; that the form is illusive, and that the reality is a principle which is independent of form. If the character of an individual were to depend on his inherited form, children born of the same parents and educated under the same circumstances would always manifest the same mental characteristic, but it is well known that the characters of such children often differ widely from each other, and they may possess characteristics which their parents do not possess.

Digitized by Microsoft®

water in the ocean shares an existence common to all other drops; one piece of clay is essentially the same as another. In the vegetable and animal kingdom the universal principle of life manifests itself in individual form; still there is little difference between individual plants, trees, animals, and men belonging to the same species, and the peculiar attributes which distinguish one individual form from another cease to exist when the form disappears. That which essentially distinguishes one individual from another is independent of form, and exists after the form has ceased to live. Distinctions of form are perishable, but distinctions of character remain; those attributes which raise their possessors eminently above the common level begin at a state when external appearances cease to be of great consequence. Socrates was deformed and yet a great genius; the size of Napoleon's body was not at all in proportion with the greatness of his intellect. Honor and fame rise above the grave of the form, and the influence of great minds often grows stronger after the bodies that served them have turned to dust. Strong minds expand far beyond their physical form while they live. They do not die when the form disappears. Their characters continue to exist and may reappear upon the earth.

All characters may become reincarnated or reimbodied after they have left the form, but if an individual has no specific character of its own, the common character belonging to its species or class will be all that, after leaving the old body, can enter the new. If an individual has developed a specific character of its own, that distinguishes it from its fellows, that individual character will individually survive the dissolution of its form, because the law that applies to the whole, or to the class, will also apply to the part. A drop of water mixed in a body of water will become dispersed in the mass, it may be evaporated and condensed again, but it will never again be the same drop; but if a drop of some ethereal oil is mixed with the water, and the whole is evaporated in a retort, it will, after being condensed, form again the same individual drop in the mass. A high character may lose its individuality during life and sink to the common level, but if it has established a distinction from others, its individuality will survive the death of the form. To accomplish a change of character

an individual form is required, to build up an individual form a character must exist.

If we wish to produce a form we must first decide upon its character. A sculptor who would aimlessly cut a stone, without making up his mind as to what form he desired to produce, would not accomplish anything great. The form is a temple of learning for the character, in which the latter gains experience by passing through the struggles of life. The harder the struggle the faster may the character of the individual become developed; an easy life may increase the size of the form, but will leave the character weak; a hard struggle may weaken the form, but will strengthen the spirit. Forms grow at the expense of other forms, the growth of character induces other characters to grow. Forms grow weak when they impart their own substance to others, characters grow stronger while they impart to others their strength. Individuals vampyrize each other as long as they require material forms, but a character that has once been formed finds the source of its strength within itself. In the lowest plane, where the physical life-impulse acts very slow, an isolated form may exist for a considerable time; a stone or a diamond may last for ages, because the consuming fire of life is not very active in them; but in forms in which life is very active, permanent isolation is not compatible with the existence of form. The higher we rise in the scale of life on the physical plane, the smaller grows the possibility of enduring isolation. An isolated scrub pine may live surrounded by snow and ice on an almost bare rock, where no highly-organized life can exist, and an animal life may live a comparatively isolated existence in a forest, where a man would soon starve to death. Life in forms requires other forms to feed upon, characters are self-existing, they require the contact with other characters only to try their own strength, and as they grow and use their power they increase their own fortitude.

The attributes which constitute character are formless; they may be expressed in a form, but after the form is dissolved they return to the formless again. Abstract ideas, such as "good, evil, wisdom, power, love, hope, faith and charity," etc., have no forms, but they may characterize a living being and render it good or bad, wise and powerful," etc. Still such qualities do exist, even if

they are not manifest in forms; forms cannot create their own attributes, but they are the expressions of principles which exist, and which may or may not become manifested in forms.

The "spirit," or *character*, is the originator of form, the astral forces of nature are the architects, and the physical plane of nature furnishes the material to render the form substantial, and to enable it to come into contact with the physical plane. Thought is the great power by which forms are called into existence. The thoughts of a person during life determine the tendencies of his soul while in the subjective state, and these tendencies attract other influences and bring him again into contact with form. An entity, attracted by the illusion of self, may fancy itself to be something distinct and isolated from the universal life, and look upon all other existences as being distinct from the whole. From this illusion arise innumerable other illusions. From the sense of self arises the love of self, the desire for the continuance of personality, giving rise to greed, avarice, envy, jealousy, fear, doubt and sorrow, pain and death, and to the whole range of emotions and sufferings, which frequently render life miserable, and afford no permanent happiness. If a person is miserable and can find no happiness in himself, the surest and quickest way for him to be contented is to forget his own personality, and to live in others, by blending his own consciousness with that of some others, or all. By feeling with others he will forget his own self, and for the time being cease to experience the sufferings produced by the illusion of self. A person who lives in a state of isolation on the emotional plane will care for nothing else but for his own personality. He concentrates all his energies into himself, and becomes more and more insignificant and spiritually small. Gradually he will sink to lower planes of thought, becoming—so to say—more and more heavy as his soul becomes dense; and if once the downward impulse is given, and not arrested, he will sink lower and lower, until his personality, at the death of the form, disappears in the vortex and he ceases to exist as a man in human form, having already during life ceased to exist as a man in a human character. When his physical body is decayed and the "magnetic body" dispersed, the remnant of his soul elements may still continue to exist. Its move-

Digitized by Microsoft®

the central will-fire at the centre of our system, the sun. There are thousands of people sick, because the sun in them is grown cold; they cannot make up their minds to be well; they cannot form that firm resolution, which is neceesary to set the will at their own centre into motion, so that its vibrations would induce life and health in all parts of their system. Their disease is *Infidelity*. They are full of doubt, uncertain whether they ought to live or to die, and while we bemoan their miserable condition, they have neither the courage nor the will to be well, and instead of curing themselves, they hire a doctor to amuse them and to enable them to remain sick.

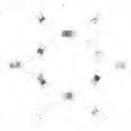
Every disease, without any exception, is in the first instance caused, directly or indirectly, by a weak or perverted will or a disordered imagination; nor could it be otherwise, because man himself and the world wherein he lives is a product of will and imagination, and there is nothing else but these two factors to act upon. The more external the disease or the accident is, the more remote is it from these original causes; but even an external accident is due to a disharmony existing between the will of subject and object, either consciously or unconsciously expressed. The origin of the majority of internal diseases can be traced to some emotion of the will or to some inharmonious thought, to some irregular desire or some state of the mind, conceived either by the patient himself, or impressed upon him by another.

All things and all states are expressions of will and thought. People get sick, because they unconsciously will to be sick and this unconscious action of the will is induced by the imagination. If being sick were looked upon as a disgrace and punished by the law, there would be far less sick people in the world. The more the comforts for the sick are increased the more will there be people who need them. Many a man who hires a physician for his family thereby introduces the plague into his house. With the issuing of each diploma that creates a new doctor, a new herd of infection for the community is created, because the very sight of a doctor makes one think of disease and may cause disease, while there are thousands of sick persons that would be well to-day if they had never found it to be convenient to be sick.

What then is the use of our modern system of quackery

having followed the attraction of the immortal law, become himself one with the law, and be rendered immortal.

The true *Elixir of life* can only be found at the eternal fountain of
anifesti
ing its
t e f
radiat
po v
t e
in
t
n



Digitized by Microsoft®

Man is a being and exists in the world, having come into existence according to the law of cause and effect. The form and quality of his body depend on the physical conditions under which he was born; the state of his soul depends on the astral influences that concentrated their power upon him in consequence of his affinity; his character depends on the causes created during his previous existence, and these causes constitute his *Karma*, of which he himself is the creator. Man is himself a product of the law of cause and effect, and in all departments of nature the effects produced are always in exact proportion to the causes that produced them. If we knew the causes well, we could easily calculate their effects. Each thought, each word, each act creates a cause, which acts directly on the plane to which it belongs, creating there new causes, which react again upon the other planes.* A thought is a mental state that may be expressed in a word, and the word may be made effective by an act. An act is the expression (the word) of a thought. Every form in nature has a threefold constitution, every symbol a threefold meaning, every perfect act is a trinity. To perform an action three factors are necessary: the actor, the act, and the object acted on. To constitute a complete act three factors again are required: the motive, the will, and the performance. A motive or thought which finds no expression in an act will have no direct result on the physical plane, but it may cause great emotion in the sphere of mind, and these may again react on the physical plane. The best intention will produce no visible effect unless it is put into execution; but intentions produce certain mental states, that may be productive of actions at some time in the future. The performance of an act will have an effect, no matter whether it was premeditated or not, but an act without a motive will not directly affect the planes of thought. Such an act is the result of insanity, and imposes no moral responsibility upon the performer, but it will, nevertheless, have its effects on the physical plane that may react upon the mind.

---

* *Paracelsus* explains how the morbid imagination of man may create states in the mental atmosphere which poison the imagination of nature, and how by a reaction of the Universal Soul upon the soul of man, epidemic diseases come into existence.

coveries. ts a ion ave long ago b en kno n to exist in the vibrations producing light and sound, and it has recently bee recogni ed in c emistry by e periments tending to prove t at all so-called simple elements are only various states of vibrations of one primordial element, manif sting itself in seven principal modes of actioı , each of which may be sub-divided into seven again. The di er-ence which exists between so-called single subs ances appears, therefore, to be no di erence of substance or matter, but only a d' erence of the function of matter or in he ratio of its atomic vi ration.

Tl e occultists of all ages have looked upon the even as being a sacred number. The religious books of the ast speak of seven emanations of arabrahm · and there is a su cient mber of passages in the and 'n other parts of the ible to make it appear tha he relation vhich this mysterious number bears to the con truction f the universe has not esca ed the attention of the hrist'an athers.

The ancient philosophers believed that there were se en planets in our solar system, and modern scien ists base their claims of their superiority over the ancient astrono mers upon the fact that they have discovered more planets and asteroids than were known in ancient times.

ternal truths which are cogni able to the spiritual per-ception of the illuminated of to-day must be the same that were seen y seers thousands of years ago, because such truths do not change, neither an a true spirit ıal perception make any mistakes. t is, th refore, robable that if t e exoteric doctrines of the ancients s oke of seven planets, the e oteric meaning was that there existed six pl netary sı heıes vhich, i cluding the central sphere, produce seven.

ccording to the prevailing o inion in regard to the nebular theor our plan ta y sys em has been evolved from th t

g g tcı
ı np r o h ıw l n

o h f h

two opposing forces meet. At that point their straight motions will either counteract each other and there will be a stand-still, or—what is more probable—the radial force will be broken and transformed into a revolving motion around a new centre formed at the place of contact. In such a case there would be not less than six bodies to enclose the seventh on all sides.

But as to the number of corporeal planetary bodies, visible on the sky, this is a matter belonging to the investigation of mundane astronomy. Occult science deals with principles; the ultimate outcome of the expressions of these principles in corporeal forms is a matter of secondary importance.

The number Seven represents the *scale of nature*, it is represented in all departments of natu:e, from the radiant sun, whose light is broken by a dewdrop into the seven colors of the rainbow, down to the snowflake crystalizing in six-pointed stars around the invisible centre. The law of seven has been found to rule in the development and growth of vegetable and animal organisms, in the constitution of the Universe, and in the constitution of Man. even is the rule by which the totality of existence is easured, but ' e i the number of *ar* . f the fth note in the musical scale is in accord with the rst and the third, h rmony will be the result. here are other accords hich are harmonious, b it the most perfect a cord is caused by the harmony of the rst the t ird, and t e fifth. he sounds may be harmonious, but to attain a perfect accord a third one is re uired. he same law rules in the constitution of an. If his body his rst principle is in accord with his instincts (the third , he may ex erience pleasant sensations ut full harmony and a piness is only attained when is fifth principle (his ntelligence fully assents in t e inion of the rst and the third. ther parallels may e drawn et een the music l scale and the scale o ɪ rɪ ci les in n nd it vill be found that both h ve their accords in d in *r* that correspond to each other. ach m n s life is a phony in whic ither harmonio s or discord nes may pre vail.

T e power by which ha ony is produced is the po er f ove. ove produces harmony, hate causes dis ord ov is the tendency of the is nite arts f one

Digitized by Microsoft®

In each human being exist certain elements which are identical with those existing in all other human beings, and therefore *one* with the latter. Consequently, individual man only *appears to be* a separate being; while in fact the whole of humanity is a unity and *one;* it is merely the outward expression of the *Universal Man*, which is manifest in many separate human forms. The dirtiest beggar in the street, the most vicious criminal, as well as the greatest king or queen in the world, is myself and yourself, for there is no distinction between one human being and another in the fundamental principle which constitutes a human being, and which is the *Universal Man*, the terrestrial *Adam* and the celestial *Christ*.

In other words: *Mankind* is only one, but it appears in many millions of various masks, and sometimes with very inhuman habits, because the mask which the forms wear hinders their free evolutions. This mask is the *personality* of each man, the instrument through which Adam acts, and which is full of imperfections. He, in whom the terrestrial Adam has become the celestial Adam, the Christ, sees in every man and woman not only his brother or sister, but his *own self*. A person who injures another, injures himself, for each man constitutes a power which acts upon humanity, and the good or evil he does will return to himself.

A man who attempts to fall in love with himself, or, with other words, to find in his person his own highest ideal, will never succeed in being contented and harmonious. A man who seeks to recognize himself as his own highest ideal becomes self-centred and vain. His love, instead of expanding to the periphery of his sphere, will act from its periphery to the centre, and he will become spiritually smaller every day. But the man or the woman who seeks the realization of their own ideal in the object of their love, will, if they find it, recognize it as their own self which they always possessed, although they were not aware of its possession until they found it in another form. He who possesses the truth recognizes it wherever he finds it in others, but he who does not possess it cannot recognize it. Our modern age often rejects the highest truths unless they bear the stamp of man-created authority: but the wise recognize the truth by its own light.

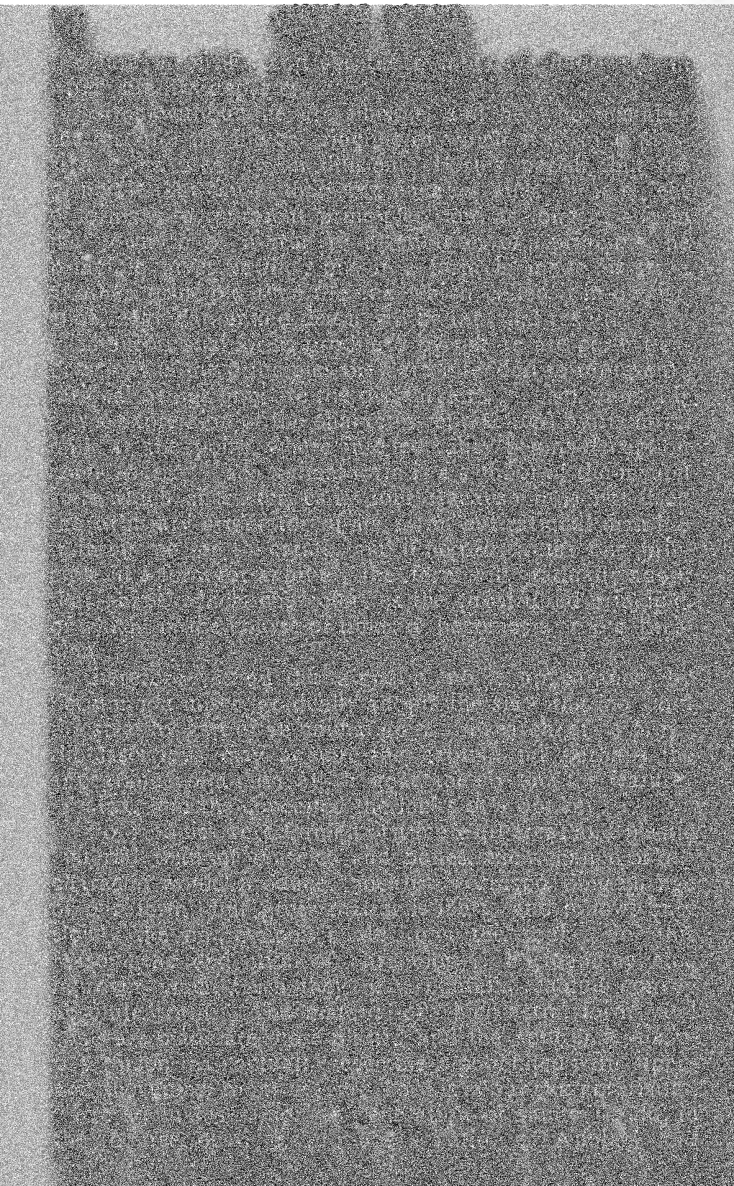
Light is darkness unless it is reflected by matter. Light

and with which it desires to become reunited, without needing any scientific demonstration to convince him intellectually of this truth.

To recognize the purity of the divine spark within is true adoration, to attempt to realize it is true meditation; to exert the will to bring one's self in perfect harmony with it, is aspiration or prayer. To express that prayer in acts, is to make it effective. True prayer is always efficacious on the plane whereon it is made to act. Prayer on the physical plane consists in physical works, on the astral plane it purifies the emotions through the action of the will; in the realm of the intellect study is prayer and leads to knowledge, and the highest spiritual aspirations lift man out of the turmoil of matter and bring him nearer to his own god.

There is not a single instance known in history in which true prayer has not been efficacious. If any man has not obtained that which he asked, it only proves that he did not know how to pray. True prayer means self-sacrifice; a giving up of the low upon the altar of the high. True prayer does not consist in words, but in actions, and the gods help him who helps himself; but he who expects that the gods should do for him that which he ought to accomplish himself, does not know how to pray, and will be disappointed. Prayer means a rising up in our thoughts and aspirations to our highest ideal, but if we do not ourselves rise up to it, we do not pray. If we expect our highest ideal to come down to us, we expect an absurdity and impossibility.

To attain the highest the spirit should be the master, the passions, the servants. A helpless cripple is the slave of his servant; a man who depends on ignorant servants to do work which he can do himself has, to a certain extent, to submit to their whims and imperfections, and if he changes his servants, that does not change his position. A person who has vulgar desires and tastes becomes the servant of these tastes; they dictate to him, and he has to exert himself to obtain the means to gratify their claims; but he who has no ignoble desires to serve, is independent and free and his own master. He has conquered matter, his strife with the astral elements ceases. For him discord can then no longer exist, and his purified elements will find their responsive vibrations in the eternal life of the universal spirit of Love.



Dianas, a generation of villains would grow into monsters and dwarfs. To keep the form in its original beauty the principle must be kept pure and without any adulteration.

One fundamental color of the solar spectrum, if unmixed, is as pure as another; one element, if free from another, is pure. Unmixed copper is as pure as unalloyed gold, and emotions are pure if free from extraneous mixing. Forms are pure if they represent their principles in their purity; a villain who shows himself what he is is pure and true, a saint who dissembles is impure and false. Fashions are the external expressions of the mental states of a country, and if men and women degenerate in their character their fashions will become absurd.

The want of power to discriminate between the true and the illusive, between the form and the principle, and the consequent error of apprehending the low for the high, is the cause of suffering. Man's material interests are frequently considered to be of supreme importance, and the interests of the highest elements in his constitution are forgotten. The power that should be expended to feed the high is eaten up by the low. Instead of the low serving the high, the high is made to serve the low, and instead of the form being used as an instrument of action for the principle, the principle is made to wait until the claims of the form are attended to; in other words, a low principle is substituted for a higher one.

Such a prostitution of principle in favor of form is found in all spheres of social life. We find it among the rich and the poor, the educated and the ignorant, in the forum, the press, and the pulpit, no less than in the halls of the merchant and in the daily transactions of life. The prostitution of principle is worse than the prostitution of the body, and he who uses his intellectual powers for selfish and villainous purposes is more to be pitied than she who carries on a trade with her bodily charms to gain the means by which she may keep that body alive. The prostitution of universal human rights for the benefit of a few individuals is the most dangerous form of prostitution on Earth.

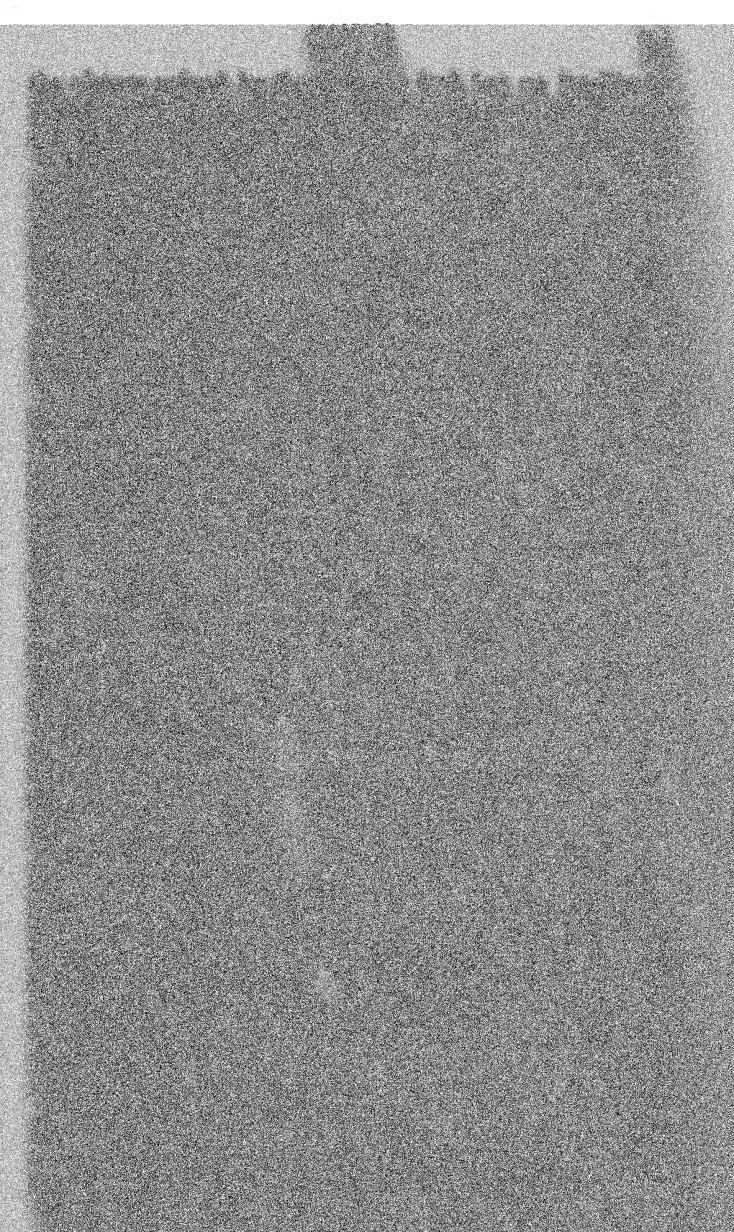
The difference between vulgar prostitution of the body and the more refined prostitution of the intellectual faculties for the purpose of accomplishing selfish ends, is merely that in the first class merely the grossest parts of the human organization are misused, while in the other

knowledge increases, intellect grows weak, and on the mental as well as on the physical plane the special activity ceases when the accumulated energy is exhausted by transformation into other modes of action or is transferred in other forms.

The lower material elements in the constitution of man change rapidly, the higher ones change slowly, but only the highest elements are enduring. Nothing can be said to belong essentially to man but the character of his sixth principle in its union with the seventh. He who cares a great deal for his lower principles, cares for things that are not his own, but which he has only borrowed from nature. While he enjoys their possession an illusion is created, making them appear to be an essential part of himself, and his imagination revels in their fancied possession. They are, however, not more an essential part of himself than the clothes which a man wears, a constituent part of the man. His only true self is his character, and he who loses the strength of his character loses all his possessions.

One of the kings of illusions is *Money*, the king of the world. Money represents the principle of equity, and it should be employed to enable every one to obtain the just equivalent for his labor. If we desire more money than we can rightfully claim, we wish for something that does not belong to us but to another, and we repulse the divine principle of truth. If we obtain labor without paying for it its proper equivalent, we deprive others of justice, and therefore deprive ourselves of the principle of truth, which is a more serious loss to ourselves than the loss of money to the defrauded.

Money as such is an illusion, only the principle of justice, which it represents, has a real existence. Nevertheless we see the world lie at the feet of the form. The poor clamor for it, and the rich crave for more, and the general desire is to obtain the greatest amount of reward by giving the least possible equivalent. There are priests who save souls, and doctors who cure bodies for money; law is sold to him who is able and willing to pay, fame and reputation and the semblance of love can be obtained for money, and the worth of a man is expressed in the sum of shillings or pounds which he may call his own. Starvation threatens the poor, and the consequence of superabundance the rich, and some of the rich take advantage of the distress



The love of power and fame are other illusions. True power is an attribute of the spirit. If I am obeyed because I am rich, it is not myself who commands obedience, but my riches. If I am called powerful because I enjoy authority, it is not myself who is powerful, but it is the authority vested in me. Riches and authority are halos thrown around men, which often vanish as quickly as they have been acquired. Fame is often enjoyed by him who does not deserve it, and the most honored man is he who has cause to respect himself on account of his acts.

Place of birth and condition of life are circumstances which are usually not matters of choice, and no one has a right to despise another on account of his nationality, religious belief, color of skin, or the act he may play on this planet. Conditions are illusions, caused by the consequences of other illusions; they do not belong to the essential character of man. Whether an actor plays the part of a king or a servant, the actor is, therefore, not despised, provided he plays his part well.

There are other illusions which come without being asked, and remain, although their stay is not wanted. They are the unwelcome visitors—*Fear*, *Doubt*, and *Remorse*, and they, like all other illusions, are caused by ignorance of the true nature of man and the extent of his powers. Men sometimes live in fear of a revengeful power which has no existence, and may die from fear of an evil that does not exist. They are often afraid of the effects of causes which they, nevertheless, continue to create; they may doubt whether they will succeed in cheating the law, not knowing that the real man is himself the law and cannot be cheated. Every acts creates a cause, and the cause is followed by an effect which reacts on him who created the cause, whether he may experience that effect in this life or in another. To escape the effect of the cause which has been created, he who created the cause must try to transform himself into another man. If his lower principles have led him into mistakes they will suffer, but if he succeeds in assimilating his nature with his higher principles, and thereby changes himself into a being of a different character, their suffering will not be of the greatest importance to him. Such is the only rational philosophy of the "forgiveness of sins," and priests could forgive sins

der, the latter may commit it, even after he has awakened from his sleep. In such a case the operator is the murderer, and the subject merely the instrument.

How many murders and crimes are committed every year through sensitive persons, who have been influenced or "mesmerized" by visible persons or invisible thoughts to commit them, and who had not sufficient will power to resist, it is impossible to determine. In such cases we hang or punish the instrument, but the real culprit escapes. Such a "justice" is equivalent to punishing a stick with which a murder has been committed, and to let the man who used the stick go free. Verily the coming generations will have as much cause to laugh at the ignorance of their ancestors as we now laugh at the ignorance of those who preceded us.

The state of the imagination is a great factor in the observation and appreciation of things. The savage may see in the sculptured Minerva only a curious piece of rock, and a beautiful painting may be to him only a piece of cloth daubed over with colors. The greedy miser, on looking at the beauties of nature, thinks only of the money-value they represent, while for the poet the forest swarms with fairies and the water with sprites. The artist finds beautiful forms in the wandering clouds and in the projecting rocks of the mountains, and to him whose mind is poetic every symbol in nature becomes a poem and suggests to him new ideas; but the coward wanders through life with a scowl upon his face; he sees in every corner an enemy, and for him the world has nothing attractive except his own little self. The man who cannot be trusted is ever mistrustful, the thief fears to be robbed, and the backbiter is extremely sensitive to the gossip of others.

The cause of this is evidently that each man perceives only those elements which exist in his own mind, and if any foreign element enters, it is immediately tinctured and colored by the former. The world is a mirror wherein every man may see his own face. To him whose soul is beautiful, the world will look beautiful; to him whose soul is deformed, everything will seem to be evil.

The impressions made on the mind by the effects of the imagination may be powerful and lasting upon the person. They may change or distort the features, they may render the hair white in a single hour; they may mark, kill, dis-

figure, or break the bones of the unborn child, and make the effects of injuries received by one person visible upon the body of another with whom that person is in sympathy. They may act more powerfully than drugs; they cause and cure diseases, induce visions and hallucinations, and may produce stigmata in so-called saints. Imagination performs its miracles, either consciously or unconsciously, in all departments of nature. By altering the surroundings of animals at such times their color can be changed at will. The tiger's stripes are said to correspond with the long jungle grass, and the leopard's spots resemble the speckled light falling through the leaves.* The forces of nature, influenced by the imagination of man, act on the imagination of nature, and create tendencies on the astral plane, which, in the course of evolution, find expression through material forms. In this way man's vices or virtues become objective realities, and as man's mind becomes purified, the earth becomes more beautiful and refined, while his vices find their expression in poisonous reptiles and noxious plants.

The soul of the world has its animal elementary existences, corresponding to those existing in the animal soul of man. Either are the products of thought-evolution. The Elementals in the soul of man are the products of the action of the thought in the individual mind of man; the elemental forms in the soul of the world are the products of the collective thoughts of all beings. Animal elementary powers are attracted to the germs of animals, and grow into objective visible animal form, and modify the characters and also the outward appearance of the animals of our globe. We therefore see that as the imagination of the Universal Mind changes during the course of ages, old forms disappear and new ones come into existence. Perhaps if there were no snakes in human forms, the snakes of the animal kingdom would cease to exist.

But the impressions made on the mind do not end with the life of the individual on the physical plane. A cause which produces a sudden terror, or otherwise acts strongly on the imagination, may produce an impression that not only lasts through life but beyond it. A person, for instance, who during his life has strongly believed in the

* Sir John Lubbock: "Proceedings of the British Association."

by our own enthusiasm ; an actor from whom the sympathy of the audience is withheld, will find it difficult to play his part well. An orator who is in full accord with his audience becomes inspired with the sentiments of his audience ; it is his audience that gives expressions of his feelings through him ; while he speaks he may forget the part he has intended to speak and give expression to that which his audience feels. Without being aware of it, we actually live and feel and think within each other.

If we enter a cathedral or a temple, whose architecture inspires sublimity and solemnity, expanding the soul; where the language of music speaks to the heart, drawing it away from the attachment to the earth; if the beauty and odor of flowers lull the senses into a forgetfulness of self, such illusions may render us temporarily happy to an extent proportionate to the degree in which they succeed in destroying our consciousness of personality and self, and as such they are immeasurably better than other illusions that appeal to the lower personal self; but if we seek for the truth in the outward expression of a form, instead of looking for it in the principle which the ferm is to represent, we will be led into darkness instead of being led into light. For this reason the belief in external gods strengthens the illusions of self; they induce men to become cowards, to ask for favors which they do not deserve, in preference to other men that deserve them ; they help to establish the autocracy of priests, and to put the false priest upon a throne from which the true god has been excluded. Such misconceptions destroy the dignity of mankind, and a religious system based upon such practices degrades men instead of elevating their character. He who has grown to live above the illusion of form and recognizes the existence of the true god in his heart, needs no illusions to guide his attention. He carries the temple of the eternal God in his own soul, and worships it without ceremonies and rites, by perpetual adoration.

Digitized by Microsoft®

CHAPTER VII.

CONSCIOUSNESS.

"I am that I am."—*Bible.*

EVERYTHING in the universe is a manifestation of mind; for the universe itself is an expression of eternal wisdom. Everything therefore is mind; possessing consciousness in the absolute, and being capable of manifesting relative consciousness. *Consciousness in the Absolute* means unconsciousness in relation to things. *Absolute self-consciousness* means the full realization of one's own existence,a godlike state of self-existence, independent of any external object; a state of eternal life within one's own light. *Self-consciousness* means the realization of one's own existence independent of other things; while *relative consciousness* means the realization of one's own existence with reference to the objects of one's perception. *Unconsciousness in the absolute* is non-existence, a term without meaning; while *relative unconsciousness* means ignorance in regard to that of which one does not know that it exists. Consciousness means knowledge and life; unconsciousness is ignorance and death. An imperfect knowledge is a state of imperfect consciousness in relation to the object of knowledge; the highest possible state of consciousness is the full realization of the truth. Consciousness means existence. Non-consciousness is non-existence,—nothing. Self-consciousness

To become conscious of the existence of a thing is to perceive it. To perceive it means to enter into relation with it, and to feel the existence of that relation. Life itself is a manifestation of consciousness; motion is a manifestation of life. A thing without consciousness of any kind is unthinkable and could not exist. Even the most immovable mountains are states of mind, corporified eternal thoughts, and as such they are expressions of consciousness. They feel the power of gravitation, and speak through the mouth of the echo. The body of our mother earth, although devoid of self-consciousness and intellectual reasoning, is nevertheless conscious of the presence of the sun, turning with incredible velocity around its axis; each of its parts strives to receive the full influence of his light, and after receiving his blessing gives way to another part to be blessed likewise. Stars and planets, worlds and molecules, are attracted toward each other, all by the action of eternal love, which could produce no reaction on absolute unconsciousness if such a thing could exist.

Absolute self-consciousness belongs only to God. He alone is self-existent and independent of any outside conditions. He is self-sufficient, and needs nothing to excite consciousness or knowledge in Him. Man's self-consciousness, in so far as the realization of a divine presence has not awakened within him, is as much an illusion on his imaginary self-existence, because it is then not his true real "I," but *nature* that has become self-conscious in him; producing that ever changing and impermanent sense of the *ego*, which appears from hour to hour and from day to day chameleon-like under different attributes. This artificially produced *ego* is a mere nothing, and one proof of it is that the great majority of people continually require some stimulus to enable them to know that they exist. If they are alone and without "pastime" they are miserable. If they are only in company with themselves, they are then in company with nothing. Without an amusement of some kind they would become insane or die.

But he, in whom the divine consciousness of his true inner self has awakened, will require no external stimulus to let him know that he lives. He may be shut up in a prison or in a tomb, he carries his own light with him; he cares little for the company of men, if he is in company with his God.

Digitized by Microsoft®

within our consciousness, we would know nothing about their existence. The images produced in the mind come to the consciousness whose seat is the brain; if man's consciousness were centered in some other part of his body, he would become conscious in that part of the sensations which he receives. He might, for instance, see with his stomach or hear with his fingers, as has been actually the case in some somnambulic states.

From the relations existing between object and subject, physical senses came into existence. There could be no perception without resistance. If our bodies were perfectly transparent to light we could not perceive the light, because light cannot illuminate itself. The *Astral Light* penetrates our bodies, but we are not able to see it with our physical eyes, because the physical body offers no resistance to it; but when the physical body begins to sleep, and life retires from the outer into the inner man, the astral man may become conscious of the existence of that higher light, and see it like beautiful stars, or sheets of light, resembling the electric light falling through a crystal globe.

At the time when we fall asleep, consciousness gradually leaves its seat in the brain and merges into the consciousness of the "*inner man.*" It may then begin to realize another state of existence; and if a part of the consciousness still remain with the brain, the perception of the inner consciousness may come to the cognizance of the lower personal self. We may, therefore, in that half-conscious state, between sleeping and waking, when our consciousness is—so to say—oscillating between two states of existence, receive important revelations from the higher state and retain them in the memory of the external self. The more our consciousness merges in that higher state, the better will we realize the higher existence, but the impressions upon our personal self will become dim and perhaps not be remembered; but as long as the greatest part of our consciousness is active within the material brain, the perceptions of the higher state will only be dim and mixed up with memories and sensations of the lower state of existence; the images will be confused.

When the turmoil of external life ceases and the external senses come to rest, then is the time for the inner senses to become more active, and then the neophyte may enjoy

heart, gives birth to a spirit that may haunt a place and even produce external and visible effects under certain conditions.

We may feel the presence of an astral form without being able to see it, and be just as certain of its presence as if we did behold it with our eyes; for the sense of feeling is not less reliable than the sense of sight. The presence of a holy, high, and exalted idea that enters the mind fills it with a feeling of happiness, with an exhilarating influence whose vibrations may be perceived long after that thought has gone.

Each human being may be looked upon as an unlimited sphere of consciousness with a visible centre. Each resembles a living *nebula*, of which only the solid kernel is visible. Visible man is not all there is of man; but surrounded by an invisible mental atmosphere, comparable to the pulp surrounding the seed in a fruit; but this light, or atmosphere, or pulp, is the mind of man, an organized ocean of spiritual substance, wherein all things exist. If man were conscious of his own greatness, he would know that within himself exists the sun and the moon and the starry sky and every object in space, because his true self is God and God is without limits.

To see a thing is identical with feeling it with the mind. The mind of man extends through space; it is therefore not merely the images of things we see but the things themselves that exist within the periphery of our mind, however distant from the centre of our consciousness they may be; and if we were able to shift that centre from one place to another within the sphere of the mind, we might in a moment of time approach to the object of our perception.

If you throw a handful of sand into a quiet lake, does not every grain form a centre of motion upon the surface, from whence proceed concentric waves in all directions? Can you tell where the realm of one such motion is limited, and do they not all move in the same lake? Likewise each individual being constitutes a centre of consciousness in the sea of eternity, whose ripples of thought extend into the depths of the infinite mind.

As it is, the centre of consciousness of normally constituted man is located in the brain, and, if the mind feels an object, the impressions have to travel all the way to the brain. If we look at a distant star our mind is actually

th re and in c ntact with it, and if we could transfer r cons iousness to t iat place of contact, we wo ld be our selves u on that star and perceive the ob'ects t ereon as if we ı ere standing personally upon its surface.

If we r not able to e with the mind, e would no be able to become conscious of the character of the thin s we see and whose ua ities are invisible to us · but t e individual spheres o beings en er and pervade each other and exchange their sensatio like the c'rcular rings pro duced if a handful of pebbles is thrown into a lake.

e ception is *pa i e i a inat'on*, because if we perceive an object, the relation which it bears to us comes to our consciousness without any active exertion on our part. ut there is an *cti pe ce i ı* or *i a i a ion* by which we may enter into a relatioı with a distant object in space by a transfer of consciousness. By this power we may act upon a distant object if we su ceed in forming a true image of it in our own consciousness. By concentrating our consciousness upon such an object we become conscious in that place of the sphere of mind vhere that object exists. nstead of perceiving an already e isti relation w establish consciously a relation between such an object and ourselves. If I can form in . ıy mind a true image of an a sent person, an lin to it with my will, I am then identi ed in my mind with that person, and am actually with him or her. rea " I " is everywhere, and whereve locate my consciousness, there am I consciously myself, all except the physical fo m. ow could I be nearer to a friend than to be in perfect harmony with his soul, and 'denti ed with him in his o n consciousness

onsciousness is existence, and there are as many states of consciousness as there are states of exist nce. very living being as a consciousness of its own, the result of its sensations, and the state of its consciousness chan es every moment of ime, as fast as the imı ressions which it receives change ; because its consciousness is the perception of the relation it bears to thin s, and as this relation cha s, conscio ısness changes its character.

If o r whole attention is taken up by animal pleasure, we exist in an animal state of conscis

extremes there are a great variety of gradations. Consciousness itself does not change, it only moves up and down on the scale of existence.

There is only one kind of consciousness which never changes its form, because its relation to things never changes, it being in relation with nothing except with itself. It is the divine consciousness of existence *per se*, the realization of the *I am*. It cannot change, because existence *per se* never changes; its change would involve non-existence or the annihilation of all.

When the Absolute One Life becomes relative in a form the degree of its manifestation depends on the state of the activity of life expressed in the organization of its form. In a low organized form there may be sensation, but there is no intelligence. An oyster has sensation and consciousness, but no intelligence and no power of discrimination. A man may have a great deal of intellect and no consciousness of the existence of spirituality, sublimity, justice, beauty, or truth. If these divine principles have become fully alive and self-conscious in him; then, and only then, is he in possession of *Divine Wisdom*.

The lowest existences follow implicitly the laws of nature or of *Universal Wisdom;* they have no wisdom of their own. The highest spiritual beings follow their own wisdom; but their wisdom is identical with the universal law. The difference between the lowest beings and the highest ones is, therefore, that the lowest ones perform the will of God unconsciously and unknowingly; while the highest ones do the same thing knowingly and consciously. It is only the intermediary beings between the lowest and highest who imagine that they are their own law-givers, and may do what they please.

The muscular system exercises its habitual movements in the act of walking, eating, etc., without being especially guided by a superintending intellect, like a clockwork that, after being once set in motion, continues to run; and a man who is in the habit of doing that which is right and just, will act in accordance with the law of justice instinctively, and without any consideration or doubt.

Each state or existence has its own mode of perception, sensation, instinct, consciousness and memory, and the activity of one may overpower and suppress that of the other. A person being only conscious of the sensations

say, functions of the *Universal One Life*, manifesting themselves on various planes in mineral, vegetable, animal, human, astral and transcendental forms.

The condition of a person whose consciousness is no more illuminated by reason, is seen in cases of emotional mania, and sometimes in cases of actual obsession. In such cases the person will act entirely according to the impulses acting upon his lower consciousness, and when he recovers his reason, be entirely unconscious of his actions during that state. Such states manifest themselves in only one person, or they may simultaneously affect several persons, and even whole countries, becoming epidemic by the law of induction, as has been experienced in some wholesale "obsessions" occurring during the Middle Ages.* They are often observed in cases of hysteria, may be witnessed at religious meetings, during theatrical performances, during the attack upon an enemy, or at any other occasion, where the passions of the multitude are excited, inducing them to acts of folly or bravery, and enabling people to perform acts which they would be neither willing nor able to perform if they were guided only by the calculations of their intellect.

Merely imaginary self-consciousness exist; when thought and will are divided. We then live in our imagination; but the will is dormant and inactive. Only when will and thought become united and act as one then will true self-consciousness become manifest. The self-conscious will, receiving its light from thought, is a god or a devil according to its *tincture.* In its full development it is a power beyond the comprehension of normal man. It enables its possessor to blend his own consciousness with that of any other person, to enter into communication with any other person in any part of the world, although that other person may not become aware of his presence, unless he has developed his own power of spiritual perception to a certain extent. If we steadily concentrate our thought upon a person or a place, the highest thought-energies, residing in the fifth principle of man, will actually visit that place, because thought is not bound by the laws of gross matter regarding time and space, and we are able to think of a far-off place as quick as of one that is near.

* "Histoire des diables de Loudin."

Digitized by Microsoft®

astral elements at the expense of the life-elements necessary to supply the wants of the physical body. There seem to be nothing particularly important the matter with the patient, he has a little fever, becomes weaker, and finally dies—that is to say, he goes where he desires to go, although his gradual going is imperceptible and unrecognizable to physical senses.

Sometimes in cases of sickness a similar process takes place. When, from whatever cause, the union between the physical form and the astral body becomes weakened, the astral form may separate itself for a while or permanently from the physical form and follow a stronger attraction, and in such cases it may be seen by persons gifted with *second sight*.

The symptoms of such a beginning of separation may often be observed in cases of severe sickness, when the patient has the sensation as if another person were lying in the same bed with him, and as if that person were in some way connected with him, and he would have to take care of the latter. As recovery takes place, the principles whose cohesion has been loosened become reunited, and that sensation disappears.

A higher state of consciousness than that of the normal state is often observed in cases of trance and somnambulism; a lower state than the normal one is witnessed in cases of drunkenness or intoxication of some kind.

A case is cited in Dr. Hammond's book on insanity, in which a servant, while in a state of intoxication, carried a package with which he had been entrusted to the wrong house. Having become sober, he could not remember the place, and the package was supposed to be lost; but after he got drunk again he remembered the place, he went there and recovered the package. This goes to show that when he was drunk he was another person than when he was sober; man's individuality continually changes according to the conditions in which he exists, and as his consciousness changes he becomes another individual, although he still retains the same outward form. Instead of getting drunk a man may become full of the wine of the spirit. In that case he may, while in that state, write down very high and exalted ideas, which he may not fully remember after his return to his normal state, and perhaps he may then not even understand his own writings.

If a person is in the hypnotic state, subject to the will "magnetizer," it is the consciousness of the latter which takes possession of the former, and uses his mental organism as if it were his own. If a hypnotizer causes his subject to commit a crime, it is he who commits it through the instrumentality of the hypnotized; if a medium lies, it is the lying thoughts of him who consults the medium that are echoed back through the latter, nor could he be a genuine medium if he did not reflect lies as well as the truth.

All men are mirrors, in which the world is reflected; all men are mirrors reflecting each other's thoughts and acting them out. Experience shows, that there is not a day in the year that not some hypnotizer consciously or unconsciously commits a crime through another person; and while the real culprit goes scot free, the weak-minded instrument is punished. Thousands of marriages are the outcome of "hypnotization." Man exists as an individual only as long as he is in possession of divine reason, and this reason is not an attribute of the human form, but a function of the divine Spirit which illuminates it.

In the state of trance the consciousness is entirely concentrated on the higher planes, and the mind may even forget the existence of the physical body. In the state of intoxication the person may only be conscious of his animal existence and entirely unconscious of his higher self. A somnambule in the lucid condition looks upon her body as a being distinct from her own self, who is, to a certain extent, under her care. She speaks of that being in the third person, prescribes sometimes for it as a physician prescribes for his patient, and often shows tastes, inclinations and opinions entirely opposed to those which she possesses in her normal condition. Somnambules often give promises which they fulfil when they return to their normal condition, although, when they awake, they do not remember of ever having made any promise at all.

If man's consciousness changes from one state to another, his tastes and inclinations change accordingly. While his thoughts revel in animal pleasures, the realm of the spirit will be closed to him, nor will he desire to enter it; if he has once attained the power to perceive the things of the spirit, animal pleasures and the knowledge of which terrestrial science is proud will appear absolutely worthless to

room of the sleeper may be seen, or his mind may wander to scenes to which he is unconsciously attracted.

There are, however, various kinds of dreams, and it would be wrong to deny that some of them may not be useful. The higher self may make use of the impressibility of the lower self during the time of half-conscious slumber to impress it with useful visions and warn it of danger, and to teach it lessons which the lower self would not be able to understand while his physical senses are fully active and the voice of intuition drowned in the noise of the struggle produced by the contending emotions. Many a difficult problem has been solved during sleep, and the terrestrial world is not always without any reflex of the

A mixture of the various states of sensations and perceptions produces the normal consciousness of man. Man feels in himself at least two sets of attractions that come to his consciousness, the "earthly" and the "fiery" elements. One set drags him down to earth and makes him cling with a firm grasp to material necessities and enjoyments, the other set, lifting him up into the region of the unknown, makes him forget the allurements of matter, and by bringing him nearer to the realm of abstract ideas of the good, the true, and the beautiful, gives him satisfaction and happiness. The greatest poets and philosophers have recognized this fact of double consciousness, or the two poles of one, and between those two poles ebbs and floods the normal consciousness of the average human being.

Goethe expresses this in his "Faust" in about the following terms:—

> "Two souls, alas! are conscious in my breast,
> Each from the other tries to separate.
> One clings to earth, attracted by desire,
> The other rises upward," etc.

One attraction arises from Spirit, another from matter. By the power of Reason Man is enabled to choose which way he will follow, and by the power of his Will he is enabled to follow his choice. He may concentrate his consciousness entirely on the lower plane, and sinking into sensuality, become entirely unconscious of the existence of higher aspirations, or he may live entirely in the higher planes of thought and feeling, grow to realize fully the beauties, realities, and truths of the spirit, and become dead to the attractions of matter. A self-centered and narrow-

---

his person, and his physical form to be his own *real self*. Only when the relations existing between the higher and lower self will be fully understood by our would-be philosophers will their eyes become opened to a realization of the truth that man's phenomenal terrestrial self is nothing else but a temporary illusion, a bundle of ever-changing powers and principles held together by the power of the divine Spirit, and endowed by the latter with the faculty to perceive, to think, to will and to remember; a fleeting cloud of living matter, illuminated for the time being by the light of the spirit, a mere instrument through which impersonal forces act; while the real self of man exists in another region of thought, and is known only to those who are passing through the process of spiritual regeneration.

Digitized by Microsoft®

CHAPTER VIII.

DEATH.

"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, a relation exists between ourselves and that thing. If we are unconscious of its existence, neither we nor that object ceases to exist, but there is no relation between us. As soon as we begin to realize 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. If we lose its possession, we may regain it by the power of recollection and memory. To know an object is to live relatively to it, to forget it is to die in relation to it.

Unconsciousness, ignorance and death are, therefore, synonymous terms, and every one 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 in many other respects. 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 begin to live relatively to others. 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 conscious, and relatively to which we are alive; and we may be dead in

into more ethereal ones, until its physical molecules become entirely replaced by finer elements belonging to the astral plane, when its organization will require no more food from the physical plane, and become invisible to the physical eye.* It would, however, be absurd to suppose that immortality could be obtained by means of gymnastic exercises and semi-starvation and without an awakening of the inner life. If the divine life awakens in man, the grossly animal elements in his constitution will die and disappear without any external aid.

No one would be willing to look upon such a change as *death*, and yet 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 resurrection 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 forms disappear.

Only that which is perfect can remain without being changed. Truth, wisdom, justice, beauty, goodness, etc., cannot be changed; 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 in one moment, the principle of Wisdom would nevertheless exist, and manifest itself 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. If the life leaves the body, the latter begins to disintegrate; if the spirit leaves the soul, the latter begins to dissolve. A person in whom the spiritual principle has become entirely inactive is spiritually dead, although his body may be full of life and his soul full of animal desires.

* *The Theosophist:* "Elixir of Life."

Digitized by Microsoft®

the only consciousness which necessarily ceases is that which refers to his personality, of physical sensation, pain, weight, heat and cold, hunger and thirst, which may have affected the physical form. As his life departs from the brain, another state of consciousness may come into existence, because he enters in 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 experienced that state and regained their life. That impression which has been the strongest, survives all the rest; the other impressions disappear to reappear again in the dévachanic 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 *perisprit* from the physical remains is described by a clairvoyant as follows: —"At first I saw a beautiful light of a pale blue color, 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

* Extracted from the letter of an Adept.

seemed to be ne r. V en the v hole was complete al slo ly passed out of si ht."

This ethereal body is t ıe soul bod or *peri pri* of th] erson that died. It ıs not the spirit itself, but it may still be made lu inous by the s irit, as it as during life. t mav still contain the good and evil tendencies which it ac uired during life. f man s spirit rises abo e the · ttractions of his lower self, his lower self would be uncon scious and desintegrate ; t if he clings to his nimal natı re with a reat intensity of desire, a centre o consciousness will become establis ıed therein, and its sense of ersonality may continue to e ist for a while in his ani al soul e en after the physical body is dead.

he time during whicl an astral corpse may emain in this state be ore it is entirely dissolved depends on 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 thought, but, nevertheless, they are real and substantial to those who live among them and realize 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 his 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 evil, but they cannot take form unless we give them form by dwelling on them and feeding them with the substance taken from our own mind. Love is the life of the good, malice the life of the evil. An evil thought, evolved unconsciously, is an illusion 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 colaborers in peopling it with the products of their fancy; the beauties of heaven are only realized by him who has created a heaven within himself during his life.

Pain is only caused if a being exists under abnormal conditions. Devils do not suffer in hell, because they are there in their own natural element; they would suffer if they had to enter in heaven. They belong to the darkness and suffer in the presence of light. A man suffers if his head is kept under water; a fish suffers if he is taken out of the water. A cruel and vicious person may enjoy sights which will horrify others; but if he still has some good elements within his organization, they will suffer until they have become separated from evil. If there are spiritual powers for good, there must be spiritual powers for evil; for Evil is merely perverted Good. If man is a temple of God, he may likewise be a residence for the Devil. If

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 realization of pain for the purpose of gratifying idle curiosity is cruel, and may be very injurious to such souls, as it may reawaken their thirst for life and for the gratification of earthly desires.

The soul of the sane suicide, however, or that of a malicious person, may be fully conscious and realize the situation in which it is placed. Such existences may 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

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 "spirit" appears to be domineered by those ideas in which he believed during his life. The discrepancy in their reports prove that their tales are usually only the products of the imagination of the irrational soul.

If man has a "spirit," that spirit must be immortal. 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. The self-consciouness of the *I Am* is indestructible, because it exists in the absolute eternal *One*. The more the lower elements cling to that principle in which absolute consciousness rests, the more will they partake of its state and be rendered conscious and immortal. The object of man's life is to become conscious that *He is*—not an illusive personal form—but an impersonal, immortal reality. The object of his existence is to render the unconscious spirit conscious and the mortal soul immortal; 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 ignorance and of matter.

The tree of life grows and produces a seed, and this seed may have to be planted again, to grow into a tree and produce another seed, and this process may have to be repeated over and over again, until at last the spiritual consciousness slumbering in the seed awakens to immortal life. Again and again may the soul be forced by the law of evolution to incarnate into flesh. Unconscious of any relation to personalities, 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 personal conditions, because it is unconscious of its own state.

Thus a man that reigned as a king in a former incarna-

To die—in the real meaning of the term—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 possible death, because death in the absolute does not exist. 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, his spiritual consciousness ceases to exist,—in other words, his consciousness is entirely bound down to the plane of personality and selfishness, and becomes inactive in the region of impersonality and life. The lowest and most enduring degradation takes place if man, having reached a state in which his personality has, to a certain extent, been absorbed by 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 ignorant of his own interests. Such persons cannot die spiritually, because they have not yet come spiritually to life. 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, and ignorance has no permanent life; 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 physical plane or in Kama loca ceases to act. The higher, immortal and impersonal *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 thereby gained spiritual life and powers, is a magician. Those who employ such powers 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 a person calls to life an impersonal evil power, which is a part of himself, and which continues to exist after his personality ceases to exist on the physical plane. Many incarnations may be needed before such a power will come into existence and become strong, 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 may be the product of such forces as in former incarnations have developed a tendency for evil, without becoming fixed in evil by developing any spiritual consciousness in the direction of evil.

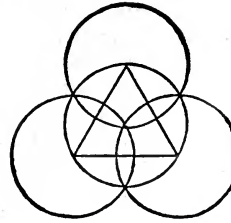
Every power which may be employed for a good purpose, may also be used for an evil purpose. If we can by magnetism decrease the rapidity of the pulse of a fever-patient, we may also decrease it to such an extent, that the subject ceases to live. If we can force a person by our will to perform a good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

It appears to be 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, *Giles 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 for the purpose of practising Necromancy and Black Magic.

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

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, the high will be degraded. 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 and denied. Reason itself cannot be rendered foolish, it can only be refused obedience. The universal and impersonal cannot itself become limited, it can only come into contact with such personalities as are able to approach it. The highest does not suffer by breaking its connection with the low, the low alone suffers and dies.

The impersonal and real is everywhere, and manifests itself in the consciousness of man. Man's consciousness rotates between the two poles of good and evil, of spirit and matter; the attraction from below may be equal to the attraction from above. 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



CHAPTER IX.

TRANSFORMATIONS.

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

THE Universe is a manifestation of thought, and thought is an action of Mind. The mind whose thought 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.

Mind is a motion of will. Without the will acting either consciously or instinctively (mechanically) within the mind, there would be no production of thought; nor could the will produce any orderly thought on the mind if there were no Wisdom, and it will therefore be safer to say: The Universe is a product of thought, will and wisdom; nor could either of these three ever produce anything, if they were seeking to act independently of each other; they must necessarily be one, and that *one*, representing itself in three different aspects, as *Creative Thought*, *Universal Will* and *Divine Wisdom*, is commonly called *God*. It will therefore be best to say: *The Universe is a manifestation of God.*

I am well aware that the use of such an expression always gives rise to innumerable misunderstandings in the minds of theists, atheists and pantheists; because each of these classes has its own conception of "God;" forgetting

of eternal truths which are beyond finite comprehension, and which can never be understood unless we call to our aid that very light of whose existence we desire to obtain proof. Therefore, the external reasoner and doubter, he who relies solely on his own intellectual reasoning, will never arrive at eternal truth, because he rejects the light of the spirit, and extinguishes—not the light— but his own capacity of understanding.

If there is only one God in the universe; there can be only one power. This power is called the *Will*, and it is fundamentally the same, whether it manifests itself in the spiritual plane, as divine love, wisdom, life, light, justice and truth; on astral plane, as attraction, repulsion, emotion, passion, desire; in the physical plane, as motion, light, heat, magnetism, electricity, cohesion, chemical affinity or anything else. All these powers and forces and energies are and can be nothing else but manifestations of Will acting on the higher planes with and on the lower ones without self-consciousness. God never changes, and the Will never changes. Nothing ever changes except the mode of the manifestation. All these assertions require no other proof but one's own observation. If you doubt them, look within yourself, and ask yourself whether or not they are true.

If there is only one God in the Universe, there can be only one Substance. This substance can fundamentally likewise be nothing else but the Will, but for the sake of distinction we may call it the *Mind*, because it is by means of a mental imagery that the Will creates thoughts within itself. We might also call it "Imagination" or "Ideation"; but whatever words we may use, there is each and every one of them liable to be misunderstood, because words are merely symbols, and to the understanding of any symbol a key is necessary. This key is the understanding itself, which can be given by no man because it is a self-existent principle that is not of man's making, but will come to him by its own grace, if he makes himself ready for its reception.

This one Substance is fundamentally the same in all departments of nature. It constitutes the body of God, and therefore of the highest angels. It forms the vehicle of Spirit and Light and Thought; it is everything; from the Astral Light that pervades the world, down to the most grossly material objects. The highest mountains no less than the most minute atoms are corporified Mind;

thoughts rendered solid and material by the inactivity of their inherent Will. If the will of God were to begin to move within the foundations of the earth, the world which we now occupy would be dissolved in the twinkling of an eye.

All is one, and the one is in eternal rest. Nevertheless we find no absolute rest anywhere; but wherever we look we find a continual change of form and activity, a transformation of the images existing in the infinite mind. If the mode of activity of the will is changed within a form, the form changes its attributes; but form itself is nothing. It is merely an external appearance. There is consequently no change of anything except of the appearance and mode of manifestation of that which eternally *is*.

Forms are shapes of the Will, tinctured by the Imagination, or, we may also say, they are shapes of mind, whose qualities are determined by the action of the will residing in them. They are all certain states of Mind and Will, and as such they are enduring or not according to the quality and intensity of the vibrations of the divine light that causes them to exist as an appearance on the screen of creation. They are all manifestations of their own inner spiritual light, rendered objective and corporeal. If the will and thought constituting a form are divine, the form will be perfect; if the will is impure, or the thought inharmonious, there will be disharmony in the form which is their external expression.

The perfection and duration of a form depends on the quality of the character expressed therein. A thought which is a perfect expression of the truth is everlasting and

their rays into the minds of men, and he who is able to open his eyes sufficiently can behold them there. No one can monopolize an idea, they are accessible to all who can grasp them, and they are sometimes grasped simultaneously by receptive minds. No one can create a body out of nothing, no one can create an idea; all that men can do is to take the already existing materials and to put them into new shapes. A man who thus evolves a new and grand idea kindles a new star in the heavens, whose light may be seen by every one.

Not only do the thoughts of men impress themselves into the Astral Light, but the Universal Mind takes cognizance of everything that exists, 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. Each is like a light of which we can see only the grossly material wick; but neither the flame nor its luminous sphere of living light. In the Astral Light of each is stored up every event of its past history and of the history of its surroundings; so that every thing—no matter how insignificant it may be—can give an account of its daily life, from the beginning of its existence as a form up to the present, to him who is able to read. A piece of *lava* from Pompeii may 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 may give to the inhabitants of the North a true picture of tropical life; and a piece of bone of a *Mastodon* may 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 may 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 pictures in the Astral Light into existence, that may cause impressible persons to commit similar acts.

If the true nature of the constitution of man were properly understood, *capital punishment* would soon be aban-

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

standing of the relations existing between a principle and the form in which it finds its expression result the most ludicrous effects; not the least of which are the vagaries of those who attempt to improve the condition of the world by doctoring the external effects of internal causes, whereby invariably worse evils come into existence. If we wish to prevent the growth of an evil tree, it is of little use to lop off the leaves and the twigs, or even to hide the tree behind a sereen. The living force in the roots and in the trunk will act with renewed strength, producing new branches and leaves, which the screen cannot cover from sight.

All forms are nothing but symbols by which internal principles find their expression; to successfully change a form it must be endowed with a new principle. We may melt iron a thousand times, we cannot transform it into gold, nor could we transform a sinner into a saint if we were to baptize him with all the water that runs into the sea, but we only make a piece of iron magnetic by endowing it with magnetism, and a villain may become honest if the light of the true understanding enters his heart.

Each being in nature represents a mental state in a certain condition of vibration. Each represents a melody in the great symphony of the music of the spheres; and as one sound of an instrument may cause a similar vibration in a corresponding instrument, likewise the principle expressed in one form may call a similar principle in another form into action.

If mankind as a whole were so far awakened from their slumber as to be able to recognize the existence of eternal principles, instead of merely beholding the perishing form, then would the *golden era* begin and the paradise be again established upon the earth. Then would they cease to run after illusions and shadows, or to put their faith into worthless objects. Then would they behold the Holy Spirit in everything and the Redeemer within themselves. Then would the world be transformed by the magic power of love, and the darkness of ignorance be changed into the light of knowledge by the influence of the rays of divine wisdom.

But what else can an eternal principle be, except a state of living will tinctured by divine thought? Even the highest spiritual beings and planetary spirits can be nothing else but self-conscious thoughts of God, vehicles for the divine will

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, may not only conjure up that friend's picture in a person's memory, but bring him *en rapport* with a peculiar mental state of which that person was or is a representation. Why do people put so much value upon the keepsakes received from a friend that they often dawdle away their time in playing with them? Is it that their memory is so weak as to require such a stimulus; or is there something of that friend about them which the soul feels and perceives, but which cannot be recognized externally? If you wish to forget a person, or free yourself from his magnetic attraction, part from everything that reminds you of him. Articles belonging to a person may bring us in sympathy with that person, although the fact may not come to our consciousness, and this circumstance is sometimes used for purposes of black magic.

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 eastern 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 faith, nothing can be accomplished, but "faith" means "will without any doubt," such as is attained by experience.

As every form is the representation of a certain mental state, every substance has its sympathies and its antipathies; the loadstone attracts iron, and iron attracts the oxygen of the air; hygroscopic bodies attract water; some substances change their colors under certain colored rays, others remain unaffected, etc.

The ancients attributed certain virtues to certain precious stones, and imagined 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. But every spiritual or any other force can only come to the cognizance of him who is receptive for it. If a person cannot feel the occult influences of nature, it does not necessarily follow that

they do not exist, and that there may not be others who may be able to perceive them because their impressional capacities are greater.

Only the ignorant man 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 to a certain extent they explain their secondary effects. They know that Digitalis decreases the quickness of the pulse by paralyzing the heart; that Belladonna dilates the pupil by paralyzing the muscular fibres of the Iris; that Opium in small

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 irregularities, and resurrects it from the tomb, out of which it may rise as a materialization of thought. The magician forms an image on his mind and makes it perceptible to others by projecting it into their mental spheres.

By this law many of the feats performed by Indian fakirs may be explained. They may cause tigers and elephants or anything else appear before a multitude, by merely forming the images of such things in the sphere of their mind, and as that sphere extends through space, they may locate these images wherever they chose. What the spectators see on such occasions is nothing else but the thoughts of the conjuror, rendered objective and visible by his will.

In the case of an artist mechanical labor executes the work, and the artist will finish his work the sooner the more he works to that end. In the case of a magician, concentration of thought executes his work, and he will succeed the better the more his thought is concentrated upon the work he desires to perform; but the greatest amount of labor 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 whose will is not free to perform a true magical feat.

As long as the world exists no man has ever changed an opinion or an idea, except by the influx of another idea; nor has any Alchemist ever changed any inferior metal into gold except by the influence of that principle which constitutes gold; nor has evil ever been transformed into good, except through the action of the superior power of good.

The processes of nature are alchemical processes and not merely chemical ones; 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 with his work 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 who has no life-principle at his command cannot perform the wonders of Alchemy.

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 (the Astral Light), constituting the essence of nature and containing the images and figures of the Universal Mind."

"This [illegible] ight (Astral Light) resides in the [illegible]Water (A" âsa) and is hidden as a [illegible] things. [illegible] thi [illegible] that originated from t[illegible] and therefore this spi[illegible] would perish and [illegible] *s t e pri i i m*

Tl ere were [illegible] n w how to extra[illegible] w rld, and there [illegible] tl at process to [illegible] our secret ma[illegible] rt. [illegible] he ig[illegible] [illegible] [illegible] [

will must be in harmony with wisdom, while wisdom is acquired in no other way but by obedience to the law.

He who obeys the laws of nature and acts as her servant, becomes the master of nature and renders her obedient to him. He who obeys the divine laws of God and is a true servant of God, will be in possession of divine power, and God will fulfil his desires.

The will becomes free through knowledge. Not by means of what is usually called "knowledge," and which consists in opinions formed by intellectual speculation and drawing inferences, but by means of the knowledge of the soul; such as is the result of the soul's own perception and experience.

Only when the will has become free, will it be able to act at a distance and to perform the wonders of Magic and Alchemy, which are regarded as miracles by the ignorant and denied by the foolish, because no man can be found who is able to perform them; they all being the slaves of worldly desires.

The will of God is free and identical with the law. It is not influenced by any selfish desire nor by exhortations and prayers. It never deprives any creature, however low it may be in the scale of evolution, of any of its rights, or gives them to another; it is deaf to persuasions, unaffected by bombast and bragging, and can neither be bribed with money nor be deluded with shows.

If the actions of the Universal Mind were not subject to the eternal law of cause and effect, but guided by the arbitrary whims and notions of some invisible power or god contained therein, 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

visibly active in contact with dust, so the divine ray is absorbed and reflected by matter. It mingles for a while with matter, and draws up towards the sun such elements as are sufficiently refined to escape the attraction of Earth.

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 vapors rise to the sky, where, like the ghosts of the seas, they wander in clouds of manifold shapes traveling 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 earth. In a similar manner the divine ray of the spiritual sun mingles with matter while dwelling on Earth, absorbing and assimilating whatever he chooses or what corresponds to his needs. 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 it the products of its experience 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 may last for ages, until it becomes exhausted, and the purified ray, 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 illuminated by wisdom,

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 himself.

But such is the influence of the higher nature in man, that even on that plane an apparent unselfishness will often bring material reward, and while the inexorable miser is despised by all, he who occasionally confers little favors makes friends, and may get his favors returned with interest.

There is another class of self-made men; those who appear prominently 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 dumb-bells, by which muscular strength may be gained, but no labor 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. The majority of the learned live in their own darkness, seeking only for the fruits that others have gathered; but true genius is a magician who creates a world for himself and for others, and his light expands as he grows in perfection.

Intellectual labor alone cannot be the true object of life; infinite truth cannot be grasped by the material brain. He who attempts to arrive at the truth merely by the intellectual labors, without consulting the heart, will find it a difficult work. The heart is the seat of Wisdom, the brain the seat of the reasoning intellect, and receives its life from the heart. The heart and the head should work together in harmony, to kill the dragon of ignorance, dwelling upon the threshold of the temple.

In the allegorical books of the *Alchemist* the *Sun* represents Love; he is the "*heart*" of our solar system; the *Moon* represents the Intellect or the "brain;" *Earth*

She holds together the worlds in space by the power of her attraction, binds souls to souls, chains the good to good, 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, etc., 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, etc. 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. They are all brought into life by desire for existence. This ever-turning wheel of desire is the eternal circle of evolution and involution, 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 of evil cannot enter the soul, if the latter is defended by wisdom. If an evil thought enters the soul and we do not immediately reject it, we harbor 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 argue 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 suffer. 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 nor-

part of that character in his own constitution. If men were to live on the meats of tigers and cats, wolves and hyenas and birds of prey, the effect would soon be seen in a state of greater demoralization.

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. If 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," † we should know that by the terms "fish," and "fowl," and "cattle," etc., are meant the elementary forces in him, which find their objective representations in the animal kingdom, and that it is nowhere said that man is permitted to take away a life which he is not able to give. 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

* See Dr. A. Kingsford: The Perfect Way in Diet."
† Genesis i. 26.

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 may 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 *Mahatmas* 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 stages of development, and is progressing towards the state 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 perception 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

Google Cast - Digitized by Microsoft ®

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:

1. Do not believe that there is anything higher in the universe than the immortal principle of good obtaining self-consciousness in man, and that man is exactly what he makes himself—not what he pretends to be—and nothing else. The true religion is the recognition of truth; idols are playthings for children.

2. Learn that the All is one and that everything is thyself; man is a component and integral part of universal humanity, and that what affects one acts and reacts on all.

3. Realize that man is an embodiment of ideas, and his physical body an instrument which enables him to come into contact with matter and control it; 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 above it without losing control over it.

5. Never expect any favors 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

---

* 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 Endeavor.
7. Right Memory.
8. Right Meditation.

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

Digitized by Microsoft®

true and the false, and act up to your highest ideal of virtue.

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 *know of* the worth of a thing, its worth must be realized, else 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 Good.

"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.

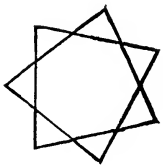
"Our words are without efficacy, because we allow them to be blunted every day by the heterogeneous substances to which we continually apply them.

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

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 intellectually see 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 are written in poems and prose, in works of philosophy, literature, fiction, and art. They have been heard by all, understood by some, and practiced by a few. To learn them is easy, to realize 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 hold them until they become accustomed to them; average 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 intuitive, he will be able to realize the fact that moral growth is not necessary to please a god whose favor must be obtained, but that man himself becomes a god by that growth, and that he can stimulate it only by making his energies act on a higher plane. 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.

Univ Calif - Digitized by Microsoft ®



CHAPTER XI.

LIGHT.

"Let there be Light."—*Bible.*

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 crystallized 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 elements that exist beyond 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.

The character 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

i soul-life as the air is to his body, he cannot breathe i ep ' ed of air ; he cannot thin if deprived of mind. he o ıter cts upon the inner, th in er upon the outer, the above upon the belo , and the little upon the great. ma ho could live independent of his surro dings woul be self-existent, he ould be a g d.

The spirit is not con ned by the fo , it only over shadows the orm ; the form does not contain tl e spirit, it is onl its outward expression ; it is the instrument ıpon which the spirit plays, and which reacts upon its touch, while the spirit responds to its vibrations n ancient roverb says : " Everything that exists upon the Earth has i s ethe eal co nterpart a ove the arth, and there is nothing, however insigni cant it ma appear in the worl which is not depending on somethin higher · so that, i the lower part acts, its preceding higher part reacts upon it."

The reatest philosophers in ancient ti es taught that the tha alone recogni ed noumena, al vays remained out ide the hysical bo y of m n ; that it overshadowed his head, and that only the ignorant believed it existed within themselves. ode n phi oso] hers have arrived at similar conclusions. ichte 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 e no other than to substitute the universal for he individual consciousness."

The greatest of all teachers, autama uddha, says : " The pe manent never mingles ith the impermanent, alt ough the t o are one. nly when all outward appear ances are gone, is that one principle of life left, which exists independently of all ex ernal heno ena. It is the re that burns wi hii the external light when the fuel is

o [illegible] t

He who has succeeded in merging the elements constituting his soul with that divine and ethereal higher self will feel its power in his own heart. This principle baptizes 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 its instrumentality. This principle fills his person with a peace "which passeth understanding," attracts the hearts 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 men who have not sinned and need not to be forgiven; it does not require to hear confession to give advice, because it can read the innermost thoughts of every man, and its admonishing voice is heard in the heart that has learned to understand its language. The development of the power to perceive it confirms men's faith by enabling them to recognize that to be true which they heretofore only believed to be so, and being taught by the truth itself, they can make no mistake; it communicates with man—not by being absorbed by man, but by absorbing the soul of man into itself; it brings the dying to life, because, being immortal, he who is united with it partakes of its own immortality; the marriages it celebrates can never be dissolved, because in this principle 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 sphere in which this principle still lives 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 "catholic," that is to say, 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 fee for initiation, no ceremonies or rites. Heathens and infidels may enter it without changing their creed; opinions cease to exist where the truth is revealed.

But this true principle of Christ is not the Christ of popular Christianity; it has long ago been driven away from the modern Christian temples, and an illusion has remained in its place. The money-changers and tradesmen have again taken possession of the temple of mind, 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 self. The true "Son of Man" is still scoffed at by His nominal followers, traduced by His pretended friends, crucified by men who do not recognize 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 civilization adores the religion of selfishness, and rejects the gospel of love; she 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. Humanity is still dreaming and has not yet fully awakened to life. She searches for a god in her imagination, and cannot realize that he can only be found in the truth. Men and women clamor for the coming of a god, and yet this god is ever ready to come to them as soon as he is admitted into the heart, by submitting to him their will.

This unknown god is attainable to all. He is ever ready to be born in every heart where the conditions for his birth are prepared. He always begins to come to life in a "manger" between the elemental and animal forces in man. He can only be born in a lowly place, because pride and superstition are his enemies, and in a heart filled with vanity he would soon suffocate. The news of his birth sends a thrill of pleasure through the physical body, and the morning stars sing together for joy, heralding the dawn of the day for the resurrection of the spirit. The three magicians from the East, *Love*, *Wisdom and Power*, appear at the manger and offer their gifts to the new-born babe. If *Herodes*, 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 them by its superior knowledge. It penetrates into mysteries, which intellectuality, born of sensual perceptions, cannot explain. Grey-headed material science, sophistry 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

pany his spiritual regeneration. The low must die so that the high may live, and as the low is gifted with consciousness and sensation, it suffers acutely during its transformation. Only he who has tasted the bitterness of evil can fully realize 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 for ages in darkness will know the true value of light when he enters its realm; he who has been buried in illusions will rejoice when he rises up into real knowledge.

What is true in regard to individual man is equally true in regard to humanity as a whole. Christ, the divine principle in the kingdom of Spirit, impelled by the infinite love that radiates from the centre of the All, eternally descends into the hearts of mankind, to partake of their suffering and to show them the way to perfection. Compared with the "ram" of the intellect whose power resides in his horns, He is the "lamb" of wisdom, having no will of His own, but doing the will of the Father. He takes upon His shoulders the sins of the world, for He Himself is without sin. He can gain no personal benefit by His descent into matter; being perfect Himself, He needs no further perfection; it is the sins of men and women that induce Him to shed His love and light and life into humanity. Being one with humanity, He suffers with all mankind, He suffers with them on account of their sins; and 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 recognize in the Christ principle the universal link that binds them all together into one harmonious whole by the power of infinite Love.

Realizing their true nature as sons of the eternal God, they die to all that is animal and low, and the more they die to the latter the more will they become alive in the spirit, wherein exists the only true, real, and immortal life. The motto of the ancient Rosicrucian fraternity was: *In Deo nascimur, in Jesu morimur, reviviscimus per Spiritum Sanctum;* that is to say, their souls, like those of all other men, were born from the universal fountain of all Good; they died to their semi-animal natures by entering into the spiritual body—"the spiritual church"—of Christ, and becoming one with the Christ spirit, they gained eternal

in him during his earthly existence will be laid in a new sepulchre, "wherein was man never yet laid," it will be transferred and embodied in new vegetable or animal forms.* Entering again into the wheel of transformation and evolution, it may help to produce grain, and assist in the growth of the grape; hidden in bread and wine, it may again enter the human form; but the soul, having partaken of the immortal life of the spirit, will have become self-existent in God, and suffer no further migrations. He who partakes of material food enters into communion with the life-principle of nature, while he who assimilates his nature with the spiritual principle, becomes one with the spirit that constitutes his higher self, communicates with the real Christ.

In the ancient mysteries the ceremony called the transfiguration and communion was performed in a similar manner as it is now taking place in the Christian churches. The initiator presented bread and wine to the candidates before the final revelation was made. This ceremony represents the descent of the spirit into matter, by which the soul is at once nourished with the "bread of life," and stimulated into a higher kind of spiritual activity by the "wine of divine love," and its efficacy will be proportionate to the receptivity of the mind of the candidate.

The great Christian mystic, Jacob Boehme, says: "What we eat or drink affects merely the physical body, but does not affect the spirit. That which the ceremony symbolizes exteriorly must take place interiorly, else the ceremony will be of no use. Those who wish to commune with the spirit must rise up to it in their thoughts; the high will not come down to mingle with that which is low."

Thus it seems that the original Christian allegory was intended to describe an occult process, which must have

to annihilate his lower self that his formless self may be absorbed in Nirvana, all follow the same process; but the ignorant, whether they may call themselves Brahmins, Buddhists, Christians, or anything else, and who look upon the allegorical representations of natural and "supernatural" forces described in pictures, and books, as being the images of existing personal deities, are idolators.

How much more grand and sublime is practical Christianity than the mere theoretical christianism of our times! Jesus of Nazareth, whether he ever existed or not, represents the ideal man whose example we ought to follow. Without being a true follower of the ideal Christ, a belief in a person can be of no value. How superior is knowledge to mere opinion and belief, how infinitely greater the living spirit of Christ to a mere belief in the historical person whose memory is worshipped by those who cling to external symbols and cannot rise up to a realization of spiritual facts! Why do men close their eyes and grope in darkness while they are surrounded by light, why do they cling to death when the door of immortal life is open before them?

Those who cling to external symbols without knowing the meaning of the latter, cling to illusion. To convert an ignorant person by substituting one form of illusion for another is useless, and the money and labor expended for such "conversions" is wasted. Ignorance exchanged for ignorance remains ignorance still; a change of opinion cannot establish conviction, and a pretence to knowledge does not make a man wise.

If a man knows the truth, it matters little by what name he may call it, or under what form he may attempt to express that which cannot be made into 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.

There had been a great deal of time and labor 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

The power which diffuses the sense of personality is the same which caused the existence of man; it is the power of 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 the man strives for impersonal power, to give away personal possessions will be his gain, because the less he is attracted to personal possessions the more he will expand his personality. 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.

Neither the white nor the black magician has any such personal considerations. The inveterate villain does not obey his selfish emotions, but controls them and creates emotions in others which they cannot resist, and in this way he makes others accomplish his purpose. He hates whom he chooses to hate, and his will, if directed against the person he hates, is freighted with evil. His touch may bring disease, and his evil eye may be poison to persons who, having very little will-power of their own, are unwilling to resist its influence. The emotions which he calls forth attract to themselves corresponding elements; he enters into co-operation with the evil forces of the astral plane, whom he either commands or propitiates, or he makes a compact with them by gratifying their evil desires and invoking their aid. Instead of expanding his powers he concentrates them into a focus. His will is rather forcible than powerful, and is sometimes rendered so by certain practices, such as the careless endurance of physical pain, and by such ceremonies as may assist his imagination. The energies which he accumulates in his astral body

may continue to exist long after the death of his physical body, until they are exhausted by suffering and disintegrated in the astral plane. He opposes his individual will to the cosmic will, and the result is isolation and death.

The white magician strengthens and expands his will-power by bringing it into harmony with the universal will. Not to counteract, but to assist the process of evolution, is his object, and as the progress of the evolution in nature is towards unity, the first manifestation of his will is a universal love for humanity, and each act by which he expresses this love strengthens his will. To unite one's will with the universal will does not mean a merely passive contemplation and perception of spiritual truths, but an active penetration into the process of evolution, and a real co-operation with the beneficent powers, the master-builders of the sidereal universe.

Such a union is not produced by an inactive acquiescence with the decrees of an inexorable fate, and patient indifference to whatever may happen; much less by a submission of one's will to the dictates of another person who claims to be furnished with divine authority, but by a strong determination to accomplish whatever is in our power for the good of humanity, and by expressing that determination through action.

A man may surrender his will to the will of another man, if he believes the latter to be more wise than himself, and by doing so he may become strong in mastering his own self; but he should never surrender his reason and never act contrary to the dictates of his conscience. The convent discipline of the Middle Ages may have been conducive to strengthen the will-power of those that were subjected to it, but it was destructive to reason, and instead of gods imbeciles were created.

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 individual power. A fool may be a pope, a king, or a millionary, and people may bow in obedience before him on account of his position and wealth. They may despise his person and adore his

and evil, of which former personalities constitute an integral part, and the power of the law.*

The *unpardonable sin* is to knowingly and willfully reject spiritual truth. 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 *willfully*, without any selfish considerations, rejects the truth, it proves that he has a determinate preference for evil, that he loves evil better than good, and that he is therefore amalgamated with evil. He who is ignorant is not responsible for his acts, but he who knows the truth and rejects it will suffer its loss. Only the good will survive, and he who chooses evil will perish in evil. It is therefore dangerous for men to acquire occult knowledge, before they have become sufficiently wise to select only that which is good.

Man passes through several resurrections. His life-principle resurrects in the plants growing on his grave and in the worms feeding upon his body, his astral soul resurrects from the body, his true self from the elementary forces connected with the activity of his soul. Besides these resurrections there are continually resurrections taking place within the soul of man; there is the resurrection from selfishness to a true realization of truth, the resurrection from ignorance to knowledge, and his liberation from the attraction of evil. Good and evil will finally resurrect from the form, the good a blessing and the evil a curse; but the ignorant that know neither good nor evil will have no resurrection, because they have no spiritual life. They will remain chained to the form and sleep crystallized in space and "live not again until the thousand years † are finished," ‡ when they may again begin their labor of developments at the commencement of a world.

But *He that is* will still "sit upon the great white throne" after the earth and the heaven have fled away from His face, § and the powers of good, the sons of wisdom, "over which the second death has no power," will be with Him §§ as priests and kings, when, after the Pralaya is ended, He stretches forth His hands and commands again: *Let there be Light.*

---

* St. John: Revelations xx. 1.
† The Pralaya. ‡ St. John: Revelations xx. 5
§ Revelations xx. 2. §§ Ibid., xx. 6.

Digitized by Microsoft®

and the only *Elixir of Life* or *Universal Panacea*, and can be had everywhere and at any time without expense, by every one who knows how to seek for it. It can attain self-consciousness and self-knowledge only in the organism of man, because the lower animals are not yet far enough advanced to be used as its vehicles and instrument; but the man in whom it has awakened to life shares its attributes and obtains magic power; for he is a living temple of God. The man in whom God has not awakened is, as long as he remains in that condition, merely an intellectual animal, and having no Spirit active within his heart, he can possess no spiritual or *magical* powers. Some modern "Philosophers," who say that *man* has no magical powers, are right from their own point of view; for the "man" known to external science is merely an intellectual animal, having no spiritual and therefore no magical power; the real man only begins to exist when he is reborn in the Spirit. True philosophers have recognized this fact. Schopenhauer says: "In consequence of the action of 'grace,' the entire being of man becomes remodelled, so that he desires no longer anything of that for which he was craving heretofore, and becomes so to say a new man."*

Everything in nature has a threefold nature, and likewise the allegories of the sacred books of the East as well as those of the West have a threefold meaning—an exoteric, an esoteric, and a secret signification. The vulgar—the learned as well as the unlearned—can see only the exoteric side, which, in the majority of cases, is so absurd, that its very absurdity should serve as a warning to people endowed with common sense not to accept these fables in their literal meaning; there is, however, nothing too absurd to attract the attention of the ignorant, and we see them, therefore, split into three classes, namely—first, into those who implicitly believe their literal meaning; secondly, into those who reject them on account of their supposed absurdity, never suspecting a deeper meaning; and, thirdly, into those who are irritated at their absurdity, and valiantly fight the man of straw which they have themselves set up in their minds.

Those who are willing to learn can be instructed, but they that believe that they already know, refuse to be

* "Welt als Wille und Vorstellung." I., 625.

sciousness, it becomes for the time being as one with that object and shares its feelings, it sees that object objectionally and partakes of its subjective sensations.

Thus does a lover partake of the joys and sorrows of the object he loves, and feel as if he were one with it in spirit although separated from it in the form; for love is the power by which such a divine state is attained, it penetrates all things, and coming from the centre of all it goes to the centre.

What is it that prevents us to love and to know all things but our own prejudices and predilections? We do not see things as they are but as we imagine them to be. He who desires to know all things should not look upon them with his own eyes, but with the eyes of God; he should not think the thoughts suggested by external appearances, but he should *let the Divine Spirit do its thinking within his mind.*

To obtain true knowledge we must render ourselves able to receive it; we must free our minds from all the intellectual rubbish that has accumulated there through the perverted methods of education of modern civilization. The more false doctrines we have learned the more difficult will be the labor to make room for the truth, and it may take years to unlearn that which we have learned at the expense of a great deal of labor, money, and time. The Bible says that "we must become like little children before we can enter the kingdom of truth." The principal thing to know is to *know ourselves;* if we know ourselves, we will know that we are to be the kings of the universe. The essential *Man* is a *Son of God*, he is something far greater, far more sublime and far more powerful than the insignificant animal described as a man in our scientific works on anthropology.

Well may *Man* who knows his true nature be proud of his nobility and power; well may the *man* known to external science be ashamed of his weakness. Well may the former consider himself superior to the gods, and the latter, a worm of the earth, crawl into a corner and ask for the protection of a real man who is a god. The true Man is a divine being, whose power extends as far as his thoughts can reach; the irrational man is a compound of semi-animal forces, subject to their caprices and whims, with a spark of divine fire in him to enable him to control

Digitized by Microsoft®

their misapplication leads to evil results. If all men were intelligent enough to understand the laws which govern them, and wise enough to employ them for good purposes only, no evil results would follow.

If we proceed a step further and imagine intellectual but wicked and selfish people possessed not only of the power to employ explosives, poisonous drugs, and medicines to injure others, but able to send their own invisible poisonous will to a distance, to leave at will the prison-house of the physical body and go in their *astral forms* to kill or injure others, the most disastrous results would follow. Such forbidden knowledge has been and is sometimes possessed by people with criminal tendencies, a fact which is universally known in the East, and upon the possibility and actuality of such, facts have been established on many occasions, and among others by many of the witch trials of the Middle Ages. Modern scientists may now laugh at these facts, but the doctors of law, of medicine, and of theology of their times, were as sure of their knowledge then as their modern representatives are of their own opinions to-day, and the former had as many intellectual capacities as the latter. The only difference is that the former knew these facts, but gave a wrong explanation; the latter refuse to examine them, and give no explanation at all.

Man is continually surrounded by unseen influences, and the *astral plane* is swarming with entities and forces, which are acting upon him for good or for evil, according to his good or evil inclinations. At the present state of evolution man has a physical body, which is admirably adapted to modify the influence from the astral plane, and to shelter him against the "*monsters of the deep.*"

If the physical body is in good health, it acts as an armor, and, moreover, man has the power, by a judicious exercise of his will, to so concentrate the *odic* aura by which he is surrounded, as to render his armor impenetrable; but if by bad health, by a careless expenditure of vitality, or by the practice of mediumship, he disperses through space the odic emanations belonging to his sphere, his physical armor will become weakened and unable to protect him; he becomes the victim of elementaries and elemental forces, his mental faculties will lose their balance, and sooner or later he will, like the symbolical *Adam and Eve, know*

that he is naked, and exposed to influences which he cannot repel. Such is the result for which those ignorantly crave who wish to obtain knowledge without corresponding morality. To supply the ignorant or weak with powers of destruction would be like providing children with gunpowder and matches for play.

Only an intelligent and well-balanced mind can discriminate properly and dive into the hidden mysteries of Nature. "Only the pure in heart can see God." He who has reached that stage need not search for an *Adept* to instruct him; the higher intelligences will be attracted to him, and become his instructor, in the same manner as he may be attracted by the beauty of an animal or of a flower.

A harp does not invent sound but obeys the hand of a master, and the more perfect the instrument, the sweeter may be the music. A diamond does not originate light, but reflects it, and the purer the diamond the purer will be its lustre. Man does not invent original thought, will, and intelligence. He is a mirror in which the thought of God and the imagery of nature is reflected, an instrument through which the eternal will or the animal will expresses itself; a pearl filled with a drop of water from the universal

injustice takes place. Blind to bribes and deaf to appeals is the law of justice, dealing out to every one according to his merits or demerits; but he who has no selfish desire for reward, and no cowardly fear of punishment, but who dares to act rightly because he cannot do wrong, identifies himself with the law, and in the equilibrium of the law will he find his *Power*.

The second requirement is

TO WILL.

If we do not want to receive the truth we will not obtain it, because it rests in the spirit, and the spirit is a power that exercises the universal law of attraction; it attracts the mind that corresponds to its vibrations, and is repulsed by discords.

Men believe that they love the truth, but there are few that desire it. They love only welcome truths; those that are unwelcome are usually rejected. Opinions which flatter the vanity and are in harmony with accustomed modes of thought are accepted; strange truths are often regarded with astonishment and driven away from the door. Men are often afraid of that which they do not know, and, not knowing the truth, they are afraid to receive it. They ask new truths for their passports, and if they do not bear the stamp of some fashionable authority they are looked upon as illegitimate children, and are not permitted to grow.

How shall we learn to love the truth? By being obedient to the law. *How can we become convinced of its goodness?* By doing our duty. Irrational man asks for external proofs, but true man requires no other certificate for the truth but its own appearance. There can be no difference between speculative and practical *knowledge;* an opinion based upon mere speculation is no knowledge. Knowledge can only be attained by speculation, if the speculation is accompanied by experience. Those who want to know the truth must practise it; those who cannot practise it will not know it; speculations without practice can only lead to doubtful opinions.

Man can have no actual desire for a thing which he does neither feel nor see, and which he therefore not knows. How can we love a thing of which we know not whether it

know it because they cannot reach what they do not seriously desire. Mere curiosity, or a wish to learn to know the truth at our leisure without neglecting the claims of the elementary kingdom composing our soul, cannot attract the spirit. Man is chained to the kingdom of the Elementals with a thousand chains. The inhabitants of his soul appear before him in their most seductive forms. If they are driven away they change their masks and renew their petitions in some other form. But the chains by which man is bound are forged by his own desire. His vices do not cling to him against his will. He clings to them, and they will desert him as soon as he rises up in the strength and dignity of his manhood and shakes them off. There is a method, by which we may, without any active effort, obtain that which we desire, and this is that *we should desire nothing except what the divine spirit desires within our own heart.*

The third requirement is, therefore,

TO DARE.

We must dare to act and throw off our desires, instead of waiting patiently until they desert us. We must dare to tear ourselves loose from accustomed habits, irrational thoughts, and selfish considerations, and from everything that is an impediment to our recognition of the truth. We must dare to conquer ourselves and to conquer the world; dare to face the ridicule of the ignorant, the vilifications of bigots, the haughtiness of the vain, the contempt of the learned, and the envy of the small; dare to proclaim the truth if it is useful to do so, and dare to be silent if taunted by the fool.* We must dare to face poverty, suffering, and isolation, and dare to act under all circumstances according to our highest conception of truth.

All this might be easily accomplished, if the will of man were free; if man were his own master and not bound with the chains of the soul; but man is a relative being, and as such his will can only be free to a certain extent; it can only enjoy a relative liberty as long as it is a slave to desire. Man may perform certain acts and leave others

* Prov. xxvi. 4.

see with that. Try to find the seat of your heart (sink your consciousness into your heart), where the centre of power resides. At first you will find nothing but darkness; but if you continue for days and nights without fatigue, you will see light, and experience inexpressible things. When the spirit once recognizes his own centre in the heart, he will know what he never knew before, and there will be nothing hidden before his sight, whether in heaven nor upon the earth."

Let us compare with these statements one received from an unlearned person, who possesses the power to see interior truths. He says: "Sink your thoughts downward into the centre of your being, and you will find there a germ which, if continually nourished by pure and holy thoughts, will grow into a power that will extend and ramify through all parts of your body. Your hands and feet and your interior organs will *become alive;* a *sun* will appear within your heart and illuminate your whole being. In this light you will see the the present, the past, and the future, and by its aid you will attain the true knowledge of self." *

Man is himself a thought, pervading the ocean of Mind. If his soul is in perfect accord with the truth, the truth will unite itself with his soul. A talented musician will not need a scientific calculation of the vibrations of sound to know whether a melody which he hears is melodious or not; a person who is one with the truth will recognize himself in everything that is true.

What is sound? If everything is fundamentally will, sound can be nothing else but a manifestation of will. Will may act either relatively, unconsciously, or consciously, or even in a self-conscious state. Sound manifests the same attributes. The noise made by the knock of a hammer carries with itself no emotions or intelligence; it can awaken them only by means of association of ideas. But a piece of music or a song carries with it the qualities with which it has been endowed by the musician or the singer. Music is a language that speaks to the heart without any previous agreement as to what sounds are meant to signify certain words, as is done by telegraphing.

Music produces in every receptive soul the sentiments

* J. Kerning, "Key."

ing to my will, unless I have obtained command over it by becoming divine. Everybody is continually "vitalizing" himself and the words which he speaks; but only a self-conscious divine spirit could spiritualize inanimate things.

The word of God, being God itself, can vitalize sound. It is the creative Power in the universe. He in whom the divinity has not become self-conscious cannot command that power. There is, therefore, no danger that the world would be exploded, if "the Adepts were to let the secret out as to how the trick is done." Such a revelation would be as useless to mankind as to tell a beggar how he could invest his money, if he had any to invest.

The will of a person may "vitalize" apparently inanimate objects, as is often done at spiritistic seances; but in that case it is accomplished by its action upon living invisible beings, and without any conscious action of the medium. Therefore, the wonders of the mechanical application of living sound, if any such have ever been performed, can be due only to mediumship.

To act consciously and intelligently upon the elemental powers of nature requires the possession of an intelligent and self-conscious power, the magic power of the (spiritual) will of an Adept. Merely mechanical combinations can produce nothing but merely mechanical results.

Natural forces are subject to natural law, and, therefore, intellectual man, acting in accordance with natural law, can make them subservient to his purposes, by establishing the conditions under which they will act; but the divine Word of God is above nature, and above any conditions that man can establish. Man can govern it in no other

* It is an absolute impossibility to transform matter into motion or sound, or sound into life or spirit; because the seven forms of eternal nature are eternal and unchangeable. All that can be changed is their mode of action. Darkness cannot be changed into light, although it may be penetrated by it; neither does a red-hot iron change into light, although light becomes manifest therein by means of the heat. "Each of the original forms of eternal nature retains forever its own centre." ("*Jacob Boehme.*" "Threefold Life.")

It is true that each of the seven principles contains potentially the other six, and that the higher may be awakened or "liberated" in the lower; but this can only be done by the action of the higher inducing the corresponding latent higher principle to become active within the lower. Merely mechanical motion cannot call life or consciousness into action in a form, without the action of a living and conscious power to act upon the life and consciousness latent therein.

same exterior one, because the latter is the external expression of the former. In fact this original language still exists, but few understand it, and none can learn it except by the process of interior evolution. The interior language, breathes—so to say—spirit ; while the exterior one is only a succession of sounds.

Each word in that interior language is the character of the thing itself, a sign and symbol which men cultivate unknowingly ; each is the centre of each being, and whoever reaches that centre is in possession of the word and the sign. These symbols are the essential characteristics which distinguish one individual or group of individuals from others ; by these symbols are harmonious souls attracted, and by them one artist recognizes another artist in beholding his works without seeing his person.

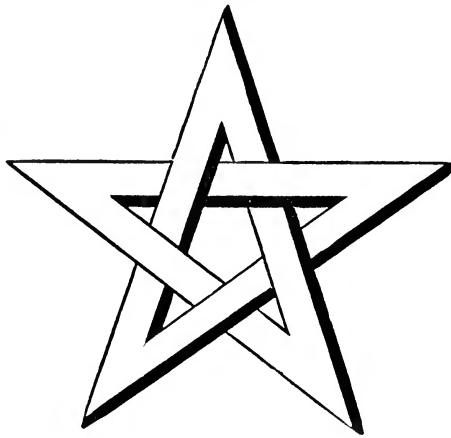
Men have ever been desiring an universal language. Such an universal language cannot be arbitrarily constructed, or, if so constructed, would be more difficult to learn than any other. True language must express the harmony of the soul with the nature of things, and as long as there is distinction of character and disharmony there can be no universal, harmonious language.

But if there is an universal language of nature, there is also a universal language of God, and this divine language is the *Word of God* that speaks within the heart of the awakened. It is the voice of the Truth itself that speaks the Word, and if you cannot hear that voice, you are not called to teach, because it would then not be the truth speaking through your mouth, but the devil of your own conceited self. He who lives in the spirit of this world and in his sins, cannot truly teach any one. He who does not live in the spirit, can have no spiritual life and cannot impart it to others. He may repeat like a parrot what he has heard, or tell what he has read in books. He may say what he fancies to be true, but he is not an instrument for the manifestation of truth.

The only true teacher is *the Truth*, *the Word*, *the Christ*. He says : "I am the light of the world, and he who follows *Me* will have life eternal." He does not say : "Go to this parson or that professor and get from him a description of what he thinks how the light is supposed to look," but He advises us to follow Him and find the true understanding ourselves. Only when all the book-makers on theosophical subjects will be in possession of the living truth and of

Digitized by Microsoft®

Let us in conclusion attempt to explain exoterically and esoterically a few of the most important magical signs. We may succeed to a certain extent in giving these explanations in words ; but their secret spiritual meaning cannot be expressed in language ; language can merely attempt to guide the reader into a region of thought in which he may be able to perceive the secret meaning with the eyes of the spirit :



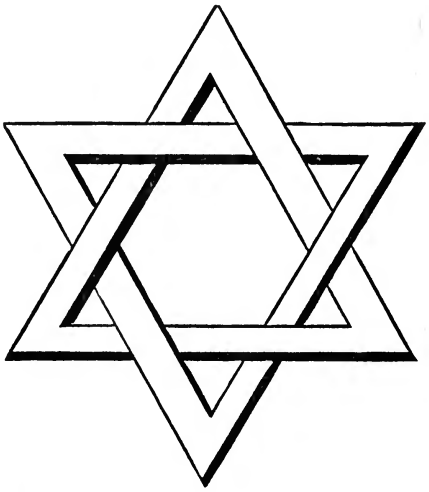
The Pentagram or the Five-pointed Star.

In its *external* appearance it is merely a geometrical figure, found everywhere as a trade mark or ornament. Superstitious and credulous people once believed, that if it were drawn upon the doors of their houses it would protect them against the intrusions of the sorcerer and the witch.

In its *esoteric* signification the four lower triangles represent the four elementary forces of nature, and as the lines of each triangle are intimately connected or identical with those forming the other lines, the sum of these lines forming only one broken line without any interruption, likewise the four lower elements are intimately connected and identical with the fifth element, the quintessence of all things, situated at the top of the figure ; representing the head, the seat of intelligence in man.

The spiritual knowledge of the Five-pointed Star is identical with its practical application. Let us beware

that the figure is always well drawn, leaving no open space, through which the enemy can enter and disturb the harmony existing in the Pentagon in the centre. Let us keep the figure always upright, with the topmost triangle pointing to heaven, for it is the seat of reason and Wisdom, and if the figure is reversed ignorance and evil will be the result. Let the lines be straight, so that all the triangles will be harmonious and of equal size, so that the symbol will grow without any abnormal development of one principle at the cost of another. Then the lower triangles will send their quintessence to the top, the seat of intelligence, and the top will supply the lower triangles with power and stimulate them to grow. Then when the time of probation and development is over, the triangles will be absorbed by the Pentagon in the centre and form into a square within the invisible circle connecting the apices of the triangles, and our destiny will be fulfilled. There is no higher duty for man to perform, than to keep the Five-pointed Spiritual Star intact; it will be his protection during life and his salvation in the hereafter.



The Double Triangle or Six-pointed Star.

This is one of the most important magical signs, and spiritually applied it invests man with power. Its *exoteric*

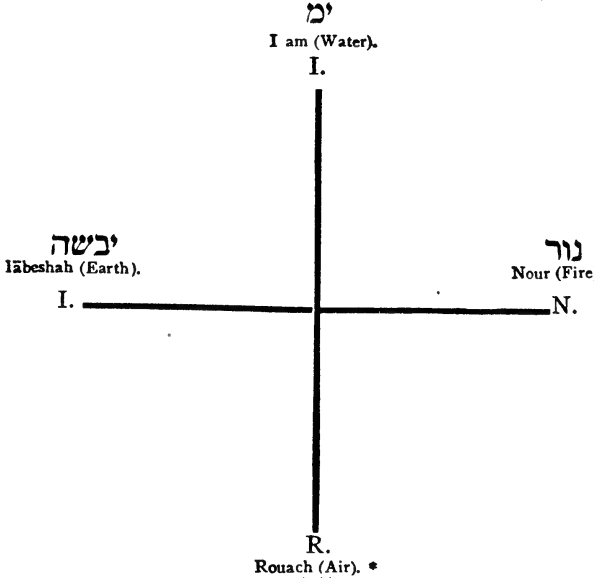
meaning is merely two triangles joined together, so that they partially cover each other, while the apex of one points upwards and the apex of the other downward. It is sometimes surrounded by a circle or by a snake biting its tail, and sometimes with a *tau* in the middle.

Its *esoteric* meaning is very extensive. It represents among other things the descent of spirit into matter, and the ascension of matter to spirit, which is continually taking place within the circle of eternity, represented by the snake, the symbol of wisdom. Six points are seen in the star, but the seventh cannot be seen; nevertheless the seventh point must exist, although it has not become manifest; because without a centre there could be no six-pointed star, nor any other figure existing.

But who can describe in words the secret or spiritual signification of the six-pointed star and its invisible centre? Who can intellectually grasp and describe the beauties and truths which it represents? Only he who can practically apply this sign will grasp its full meaning. Knowing that sign practically means to realize the nature of "God" and the laws of eternal nature, it means to know the process of evolution and involution going on within the microcosm of man and corresponding to those of the macrocosm of nature. It means to possess the power to enter within one's own interior soul and to behold the majesty of God in His light. It means to forget one's own self and the world of illusions and to be absorbed in the depths of eternity, where thought ceases and only adoration exists. To him who cannot realize within his heart the divine mysteries of nature, the blinding light shining from the centre of the figure has no existence; but the enlightened sees in that invisible centre the great Spiritual Sun, the heart of the Cosmos, from which Love and Light and Life are radiating for ever. He sees the seven primordial rays of that light shining into invisible matter and forming visible worlds upon which men and animals live and die, and are happy or discontented according to their conditions. He sees how by the breath of that invisible centre suns and stars, planets and satellites are evolved, and how, if the day of creation of forms is over, it reabsorbs them into its bosom. Verily the six-pointed star is a most potent magical sign, and it requires the wisdom of God to understand it, the

omnipotent power of the *One Life* to apply it to its fullest extent.

In its external signification the Christian *Cross* is a symbol of torture and death. The sight of a Cross calls up in the mind of the pious the memory of a historical event said to have taken place in Palestine some two thousand years ago, when a noble, good and just man was executed as a criminal upon a cross. If the element of hate is predominating in the soul organization of the Christian beholding the Cross, its sight may call into action very "unchristian" feelings about the wickedness of the Jews.



The Cross.

The internal impression caused by the sight of the

* Compare *J. R. Skinner*, "Key to the Hebrew-Egyptian Mystery."

span of time which embraces his life on earth, knows that it is in his own power to control his future destiny. He raises the magic wand of his will and quiets the tempest raging in the astral plane. The emotions which were rushing to his destruction obey him and execute his orders, and he walks safely upon the waters under whose calm surface is hidden the abyss of death, while above his head shines the bright constellation formed of Truth, Knowledge and Power, whose centre is Wisdom and whose germs can be found in the spiritual self-consciousness of every human being.

THE END.

INDEX.

Absolute, 40, 65, 68, 74, 118, 129, 157, 165, 220, 237.
Accord, 121.
Adam, 32, 81, 120, 129.
Adept, 75, 85, 91, 149, 174, 188.
Adonai, 136, 162.
Adoration, 137, 156, 174, 253.
After-life, 61, 94. 112, 145. 178, 181.
Agrippa, 148.
Alchemy, 56, 203, 213.
Alcohol, 132, 218.
Allegories, 27, 86, 171, 215, 241, 452.
Ambition, 148.
Animal food, 132, 218.
Animal forms, 102, 140.
Animals, 160, 218, 254.
Apparitions, 169, 178.
Aspirations, 100.
Asceticism, 36, 135.
Associations, 100.
Astral body, 80, 98, 151, 162, 166, 186.
Astral forms, 84, 90, 94, 98, 180, 259.
Astral light, 63, 104, 160, 171, 196, 201.
Atheism, 74.
Atma, 233, 242, 267.
At-onement, 221, 240.
Attraction, 72, 100, 129, 144, 167, 191, 201, 250.
Aura, 82, 132.
Awakening, 267, 271.

Beauty, 274.
Belief, 227, 237.
Bhagavad Gita, 72, 252, 266.

Bible, 28, 236, 244, 252.
Black Magic, 39, 84, 112, 190, 264.
Blavatsky, 172.
Blessing, 162.
Blood, 98, 132.
Boehme, Jacob, 12, 35, 77, 80, 162, 194, 242, 252, 266.
Brain, 208, 213.
Builders, 215.
Brahm, 69.
Bulwer Lytton, 86, 222.

Capital Punishment, 152, 196.
Cause, 61.
Centre, 84, 253, 262, 280.
Ceremonies, 242.
Change, 61, 142, 183.
Chaos, 6.
Character, 59, 104, 218, 232.
Charms, 131.
Chemistry, 83, 204.
Christ, 33, 42, 116, 129, 139, 234, 236.
Creation, 55, 69, 207.
Christianity, 47, 235, 243.
Church, 33, 75, 235, 240, 266.
Clairvoyance, 84, 86, 149, 267.
Colors, 83, 132.
Communion, 221, 235, 242.
Conscience, 45.
Consciousness, 61, 63, 95, 128, 155, 157, 176, 187.
Conversion, 243.
Crime, 152, 198.
Cross, 238, 278.
Crucifixion, 238.
Crystallization, 231.
Curses, 162.

Daring, 263.
Darkness, 40.
Death, 47, 61, 88, 160, 175, 178, 184, 189.
Degradation, 100, 102, 189.
Deism, 74.

Digitized by Microsoft®

Delirium, 71.
Delusions, 52, 67, 71.
Demons, 90, 100.
Desire, 37, 136, 220.
Devil, 95, 100, 160, 182, 200.
Differentiation, 109.
Dignity, 258.
Diseases, 52, 115, 207.
Disharmony, 124.
Double, 85, 91, 169.
Double consciousness, 92, 169, 173.
Double triangle, 276.
Doubt, 116, 222, 237.
Dreams, 66, 148, 171.
Drugs, 202.
Dualism, 72.
Dying, 116.

Earth, 79, 166, 214.
Ego, 34, 60, 159, 232.
Elementals, 33, 86, 91, 96, 151, 180, 259.
Elements, 78, 86, 232.
Elixir of life, 57, 118, 177, 254.
Emotions, 49, 83, 88, 112, 134, 215.
Emanations, 83.
Energy, 135, 176, 184.
Epidemics, 122, 167.
Evil, 251.
Evolution, 212.
Existence, 46, 62, 66, 157, 164, 166.
Experience, 211, 261.

Faith, 53, 101, 116, 201, 222, 237.
Fame, 147.
Fakirs, 85, 203.
Fall of Man, 90, 246.
Father, 77, 237.
"Faust," 173, 245.
Fear, 90, 147.
Fichte, 233.
Fiction, 28.

Imagination, 66, 94, 123, 138, 150, 153, 160, 164, 202, 227.
Immortality, 61, 65, 152.
Impression, 61, 65, 152.
Incubus, 186.
Indifference, 248.
Induction, 70, 132.
Infection, 13.
Infidelity, 115.
Inner man, 69, 161, 198.
Inner senses, 161.
Inner world, 42, 139.
Insanity, 113, 151, 167.
Inspiration, 169.
Instinct, 208.
Intellect, 15, 29, 49, 99, 147, 208, 213, 237.
Intelligence, 208.
Intemperance, 133, 220.
Intuition, 15, 29, 49, 51.
Invisibility, 62, 70, 81, 155.
Isolation, 110.

Jesus of Nazareth, 234, 243.

Kama loca, 180.
Kama rupa, 180.
Karma, 122, 187, 232.
Keeley motor, 270.
Kempis, 185.
Knowledge, 15, 69, 183, 222, 227, 246, 255.
Krishna, 222, 244.

Language, 252, 270.
Law, 30, 121, 206, 226.
Life, 20, 33, 55, 62, 103, 145, 176, 225, 239.
Life principle, 80, 116, 242.
Life transfer, 99, 101, 114, 176, 188.
Light, 40, 78, 129, 231.
Logos, 5, 237.
Lord, 235.
Love, 43, 128, 144, 239, 245, 247, 249.

Macrocosm and microcosm, 23, 52, 79, 123, 210.
Magic, 11, 20, 39, 84, 112, 190, 203, 247, 254.
Magic fire, 204.
Magic mirrors, 131, 149, 170.
Magic numbers, 125.
Magic squares, 125.
Magnetism, 150.
Man, 20, 23, 32, 42, 52, 60, 69, 87, 122, 136, 142, 162, 170, 209, 225 232, 250, 257.
Marriage, 171, 214.
Masonry, 57.
Master, 162, 234.
Matter, 59, 63, 73, 77, 79.
Medicine, 53.
Meditation, 45, 266.
Mediumship, 22, 84, 96, 150, 170, 184.
Memory, 44, 196, 211.
Mind, 54, 69, 80, 149, 157, 163, 193.
Mind cure, 115, 202.
Money, 142.
Motion, 73, 77.
Motive, 122.
Muscular consciousness, 165.
Music, 269.
Mysteries, 39, 242.
Mysticism, 26.
Mystic death, 185.
Mythology, 86, 216, 245.

Nature, 52, 124, 206.
Necessities of life, 56.
Necromancy, 84, 98, 100, 186.
Nirvana, 37, 121, 174, 188, 243.

Obedience, 223, 248.
Objectivity, 66, 91.
Object of life, 55, 220.
Obsessions, 102, 167, 181.
Occultism, 220, 251, 260.
One, 72, 77, 114, 139.
Opinions, 30, 183.
Oupnekhata, 276.

Pain, 182.
Pantheon, 217.
Paracelsus, 35, 122, 180.
Parentage, 60.
Passion, 112, 135, 215.
Path, 255.
Penetration, 44.
Pentagram, 275.
Perception, 48, 55, 66, 70, 152, 159.
Perfection, 38, 41.
Personality, 37, 42, 60, 129, 142, 155, 232, 237, 247, 248.
Periodicity, 152.
Perispirit, 100.
Phantoms, 90.
Philosopher's stone, 254.
Physicians, 52, 115.
Planetary spirits, 87.
Planets, 81, 126.
Plato, 76, 124.
Power, 248.
Practice, 220, 261.
Pralaya, 69.
Prayer, 44, 137, 238.
Precious stones, 201.
Primordial matter, 59.
Principles, 59, 140, 176, 199, 214, 226.
Progress, 208.
Prophets, 48.
Prostitution, 141.
Psyche, 244.
Psychometry, 106, 196.
Purgatory, 154, 180.
Purification, 136, 178.
Purity, 135, 141.
Pythagoras, 125.

Quackery, 115.

Rationalism, 74.
Reality, 58, 62, 67.
Reason, 66, 139, 148, 167, 174, 207.

Unconsciousness, 157, 175.
Unity, 69, 73, 77, 104, 129, 135, 225.
Unselfishness, 213, 248.
Utility, 55, 59, 220.

Vampires, 145, 186.
Vanity, 148.
Vibration, 131, 214, 253.
Vice, 131, 152.
Virgin, 121, 212.
Virtue, 131, 152, 215, 249.
Visions, 148.

Water, 78.
Will, 20, 60, 72, 78, 124, 145, 165, 167, 206, 223.
Will cure, 115.
Wisdom, 39, 207, 214, 258, 265.
Witchcraft, 95, 295.
Woman, 120, 144.
Word, 237, 244, 262.
Worlds, 42, 138.
Worship, 44, 155, 174.

Yoga practice, 221, 235, 242, 266.

Zodiac, 6.

Univ Calif - Digitized by Microsoft ®

YB 22873

GENERAL LIBRARY - U.C. BERKELEY

B000571261

926869

BF1011
H34
1870

THE UNIVERSITY OF CALIFORNIA LIBRARY

Univ Calif - Digitized by Microsoft ®