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MODERN APOSTLES AND PSEUDO-MESSIAHS

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There has probably never been a period within our recollection more given to the production of "great missions" and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy — next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the "Woman" of *Revelation* xii, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practiced by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind — the one without knowledge, and the other worse than useless. It was a

prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the "Messiah" arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem*, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthrallment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman's damnation. If she merely tore

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down social veils, and rifled whited sepulchres, she did the human race a service. Man has fallen to so material a level that it is impossible to suppress sexual passion — but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a deathblow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of *Genesis*. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glimpses of truth in his *Scientific Religion*.

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced — an Oneida Creek never could become popular! — the disguised poison creeps about in underhand channels, and is one of the first

snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world, meanwhile they have become a byword. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly mentioned, but we hear nothing of the hothouse process by which their abnormal condition was produced. Certain of these have been, verily, the victims of their belief — persons whose courage and faith in a more righteous cause would have won them lasting victory. And certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the manmade laws which place marriage on the lowest plane, the salvation of free love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives,

whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands. His poem on *Womanhood* must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and "affinity" theories, have stranded him on a barren shore.

There is an avowed reincarnation of Buddha in the United States, and an avowed reincarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly

before the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognized only by hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows

clear enough for higher light. It hushes the “Lo here! and lo there!” and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various “Messiahs” and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man’s power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honor, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day “their works do follow them.” To the soul spending itself for others those grand words of the poet may be addressed evermore: —

Take comfort — thou hast left behind
Powers that will work for thee; air, earth, and skies;
There’s not a breathing of the common wind
That will forget thee — thou hast great allies;
Thy friends are exultations, agonies,
And love, and man’s unconquerable mind!

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the “first shall be last, and the last first.” And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in “where angels fear to tread.”

SPECTATOR.



ON PSEUDO-THEOSOPHY

[*Lucifer*, Vol. IV, No. 19, March, 1889, pp. 1-12]

“The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of devotion.”

— LAVATER.

“The most difficult thing in life is to know yourself.”

— THALES.

Shall We Winnow The Corn, But Feed Upon The Chaff?

The presiding genius in the *Daily News* Office runs amuck at *Lucifer* in his issue of February 16th. He makes merry

over the presumed distress of some theosophists who see in our serial novel, "The Talking Image of Urur" — by our colleague, Dr. F. Hartmann — an attempt to poke fun at the Theosophical Society. Thereupon, the witty editor quizzes "Madame Blavatsky" for observing that she "does not agree with the view" taken by some pessimists; and ends by expressing fear that "the misgivings that have been awakened will not easily be laid to rest."

Ride si sapis. It is precisely because it is our desire that the "misgivings" awakened should reach those in whom the sense of *personality* and *conceit* has not yet entirely stifled their better feelings, and force them to recognize themselves in the mirror offered to them in the "Talking Image," that we publish the "satirical" novel.

This proceeding of ours — rather unusual, to be sure, for editors — to publish a satire, which *seems* to the shortsighted to be aimed at their gods and parties only because they are unable to sense the underlying philosophy and moral in them, has created quite a stir in the dailies.

The various Metropolitan Press Cutting Agencies are pouring every morning on our breakfast table their load of criticism, advice, and comment upon the rather novel policy. So, for instance, a kindly-disposed correspondent of the *Lancashire Evening Post* (February 18) writes as follows: —

The editor of *Lucifer* has done a bold thing. She is publishing a story called "The Talking Image of Urur," which is designed to satirise the false prophets of Theosophy in order that the true prophets may be justified. I appreciate the motive entirely, but, unfortunately, there are weak-minded theosophists who can see nothing in Dr. Hartmann's spirited tale but a caricature of their whole belief. So they have remonstrated with Madame Blavatsky, and she replies in *Lucifer* that "the story casts more just ridicule upon the

enemies and detractors of the Theosophic Society than upon the few theosophists whose enthusiasm may have carried them into extremes." Unfortunately, this is not strictly accurate. The hero of the tale, a certain Pancho, is one of these enthusiasts, and it is upon him and upon the mock "adepts" who deceive him that the ridicule is thrown. But it never seems to have occurred to Madame Blavatsky and Dr. Hartmann that the moment you begin to ridicule one element, even though it be a false element, in the faith, you are apt to shake the confidence of many if not most believers, for the simple reason that they have no sense of humour. The high priestess of the cult may have this sense for obvious reasons,¹ but her disciples are likely to be lost if they begin to laugh, and if they can't laugh they will be bewildered and indignant. I offer this explanation with all humility to Madame Blavatsky, who has had some experience of the effects of satire.

The more so as, according to those members of the T.S. who have read the whole story, it is precisely "Madame Blavatsky" against whom its *satire* is the most directed. And if "Mme. Blavatsky" — presumably the "Talking Image" — does not object to finding herself represented as a kind of *mediumistic* poll parrot, why should other "theosophists" object? A theosophist above all men ought ever to bear in mind the advice of Epictetus: "If evil be said of thee, *and if it be true*, correct thyself; if it be a lie, *laugh at it.*" We welcome a *witty* satire always, and defy ridicule or any efforts in this direction to kill the Theosophical Society, so long as it, *as a body*, remains true to its *original* principles.

As to the other dangers so kindly urged by the *Post*, the "high priestess" acknowledges the benevolent objections by answering and giving her reasons, which are these: The chosen motto of the

¹ The "obvious reasons" so delicately worded are these: "the high priestess of the cult" is almost universally supposed, outside of the T.S., to have exercised her own satirical powers and "sense of humour" on her *alleged* and numerous victims by *bamboozling* them into a belief of *her own invention*. So be it. The tree is known by its fruits, and it is posterity which will have to decide on the nature of the fruit. — [ED.]

Theosophical Society has been for years — “There is no religion *higher than truth*”; the object of *Lucifer* is in the epigraph on its cover, which is “to bring to light the hidden things of darkness.” If the editor of *Lucifer* and the Theosophists would not belie these two propositions and be true to their colours, they have to deal with perfect impartiality, sparing no more themselves than outsiders, or even their enemies. As to the “weak-minded theosophists” — if any — they can take care of themselves in the way they please. If the “false prophets of Theosophy” are to be left untouched, the *true* prophets will be very soon — as they have already been — confused with the false. It is high time to winnow our corn and cast away the chaff. The T.S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders (*e.g.*, the “H. B. of L.,” exposed in Yorkshire by Theosophists two years ago, and the “G.N.K.R.” just exposed in America), or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects — like Protestantism — each hating the other, and all bent on destroying the truth by monstrous exaggerations and idiotic schemes and shams. We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even “a false element in the faith” is *ridiculed*, the latter “is apt to shake the confidence” in the whole. At this rate Christianity would be the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers. No philosopher, no mystic or student of symbolism, can ever laugh at or disbelieve in the sublime allegory and conception of the “Second Advent” — whether in the person of Christ, Krishna, Sosiosh, or Buddha. The *Kalki Avatara*, or last (not “second”) Advent, to wit, the appearance of the “Saviour of Humanity” or the “Faithful” *light of Truth*, on the White Horse of

Death — death to falsehood, illusion, and idol- or *self*-worship — is a universal belief. Shall we for all that abstain from denouncing the behaviour of certain “Second Adventists” (as in America)? What *true* Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers? Can any of them praise his co-religionists for climbing periodically, in a state of paradisiacal *decolleté*, on the top of their houses, trees, and high places, there to await the “advent”? No doubt those who hope, by stealing a march on their slower Brethren, to find themselves hooked up first, and carried *bodily* into Heaven, are as good Christians as any. Should they not be rebuked for their folly all the same? Strange logic!

THE WISE MAN COURTS TRUTH; THE FOOL, FLATTERY.

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one’s own self, but to find fault with all except that self, then, indeed, the T.S. is doomed to become — and it already has in certain centres — a Society for mutual *admiration*; a fit subject for the satire of so acute an observer as we know the author of “The

Talking Image of Urur” to be. This is our view and our policy. “And be it, indeed, that I have erred, mine error remaineth with myself.”

That such, however, is the policy of no other paper we know of — whether a daily, a weekly, a monthly, or a quarterly — we are quite aware. But, then, they are the public organs of the masses. Each has to pander to this or that other faction of politics or Society, and is doomed “to howl with the wolves,” whether it likes or not. But our organs — *Lucifer* pre-eminently — are, or ought to be, the phonographs, so to speak, of the Theosophical Society, a body which is placed outside and beyond all centres of forced policy. We are painfully conscious that “he who tells the truth is turned out of nine cities”; that truth is unpalatable to most men; and that — since men must learn *to love the truth* before they thoroughly believe it — the truths we utter in our magazine are often as bitter as gall to many. This cannot be helped. Were we to adopt any other kind of policy, not only *Lucifer* — a very humble organ of Theosophy — but the Theosophical Society itself, would soon lose all its *raison d’être* and become an anomaly.

But “who shall sit in the seat of the scorner?” Is it the timid in heart, who tremble at every opinion too boldly expressed in *Lucifer* lest it should displease this faction of readers or give offence to that other class of subscribers? Is it the “self-admirers,” who resent every remark, however kindly expressed, if it happens to clash with *their* notions, or fails to show respect to *their* hobbies?

“. . . ‘I am Sir Oracle,
And when I open my lips let no dog bark!’”

Surely we learn better and profit more by criticism than by flattery, and we amend our ways more through the abuse of our enemies than the blind pandering of

friends. Such satires as *A Fallen Idol*, [By F. Anstey, pseud. of Thomas Anstey Guthrie.] and such chelas as Nebelsen, have done more good to our Society, and certain of its members, than any “theosophical” novel; for they have shown up and touched *au vif* the foolish exaggerations of more than one enthusiast.

Self-abnegation is possible only to those who have learnt to know themselves; to such as will never mistake the echo of their own inner voice — that of selfish desire or passion — for the voice of divine inspiration, or an appeal from their MASTER. Nor is *chelaship* consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally made fools of themselves, and sooner or later, thrown ridicule upon the T.S. But after the publication of the *Fallen Idol* more than one such exhibition was stopped. “The Talking Image of Urur” may then render the same, if not better, service. If some traits in its various *dramatis personae* fit in some particulars certain members who still belong to the Society, other characters — and the most successful of them — resemble rather certain EX-members; fanatics, in the past, bitter enemies now — conceited fools at all times. Furthermore “Puffer” is a compound and very vivid photograph. It *may* be that of several members of the T.S., but it looks also like a deluded victim of other bogus Esoteric and Occult Societies. One of such just sprung up at Boston, U.S.A., is now being nipped in the bud and exposed by our own Theosophists.

These are the “Solar adepts” spoken of in our January editorial, the *âmes damnées* of shameful commercial enterprises. No event could vindicate the policy of our journal better than the timely exposure of these *pseudo-adepts*, those “Sages of the Ages” who bethought themselves of trading upon the public

hunger for the marvellous *ad absurdum*. We did well to speak of them in the editorial as we have. It was timely and lucky for us to have pointed to the ringleaders of that shameful speculation — the sale of bogus occult knowledge. For we have averted thereby a great and new danger to the Society — namely that of unscrupulous charlatans being taken for Theosophists. Misled by their lies and their publications filled with terms from Eastern philosophy and with ideas they had bodily stolen from us only to disfigure and misapply them — the American press has already referred to them as Theosophists. Whether out of sheer flippancy, or actual malice, some dailies have headed their sensational articles with “Theosophic Knaves,” and “Pantognomostic Theosophs,” etc., etc. This is pure fiction. The editor of the *Esoteric* had never been at any time a member of our society, or of any of its numerous Branches. “ADHY-APAKA, *alias* the Hellenic ETHNOMEDON and ENPHORON, *alias* the Greco-Tibetan, *Ensmovens OM mane padmi AUM*” (*sic*) was our enemy from the beginning of his career. As impudently stated by him to a reporter, we theosophists hated him for his “many virtues”! Nor has the Sage “bent under the weight of centuries,” the VIDYA NYAIKA, said to be represented by a person called Eli Ohmart, had anything to do with the T.S. The two worthies had, like two venomous wily spiders, spread their webs far and wide, and numerous are the Yankee flies caught in them. But thanks to the energy of some of our Boston members, the two hideous desecrators of Eastern philosophy are exposed. In the words of the *Boston Globe*, this is the —

“WEIRD TALE WHICH MAY HAVE A
SEQUEL IN COURT.”

“If there are no arrests made, I shall go right on with the work; but if they make trouble, I shall stay and face the music.”

Hiram Erastus Butler, the esoteric philosopher of 478 Shawmut Avenue, uttered the foregoing sentiment to a *Globe* reporter last evening as calmly as one would make a casual remark about the weather.

Thereby hangs a tale, a long, complicated, involuted, weird, mystical, scientific, hysterical tale — a tale of love and intrigue, of adventure, of alleged and to some extent of admitted swindling, of charges of a horrible and unspeakable immorality, of communion with embodied and disembodied spirits, and especially of money. In short, a tale that would make your head weary and your heart faint if you attempted to follow out all its labyrinthine details and count the cogs on its wheels within wheels. A tale that quite possibly may find its sequel in the courts, where judge, jury, and counsel will have a chance to cudgel their brains over almost every mystery in the known universe.

These are the *heroes* whom certain timid Theosophists — those who raised their voices against the publication of the “Talking Image of Urur” — advised us to leave alone. Had it not been for that unwillingness to expose even impersonal things and deeds, our editorial would have been more explicit. Far from us be the desire to “attack” or “expose” even our enemies, so long as they harm only ourselves, personally and individually. But here the whole of the Theosophical body — already so maligned, opposed, and persecuted — was endangered, and its destinies were hanging in the balance, because of that impudent *pseudo*-esoteric speculation. He, therefore, who maintains in the face of the Boston scandal, that we did not act rightly in tearing off the sanctimonious mask of Pecksniffian piety and the “Wisdom of the Ages” which covered the grimacing face of a most bestial immorality, of insatiable greediness for lucre and impudence, fire, water, and police proof — is no true Theosophist. How minds, even of an average intelligence, could be caught by such transparent snares as these publicly exhibited by the two worthies, to wit: Adhy-Apaka and Vidya Nyaika — traced by the American press to one Hiram E.

Butler and Eli Ohmart — passes all comprehension! Suffice to read the pamphlet issued by the two confederates, to see at the first glance that it was a mere repetition — more enlarged and barefaced, and with a wider, bolder programme, still a repetition — of the now defunct “H. B. of L.” with its mysterious appeals of four years ago to the “Dissatisfied” with “the Theosophical Mahatmas.” The two hundred pages of the wildest balderdash constitute their *Appeal from the Unseen and the Unknown* and the *Interior of the Inmost* (?) to “the Awakened.” *Pantognomos and Ekphoron* offer to teach the unwary “the laws of ENS, MOVENS, and OM,” and appeal for money. *Vidya Nyaika* and *Ethnomedon* propose to initiate the ignorant into the “*a priori Sambudhistic* [?] philosophy of Kapila” and — beg for hard cash. The story is so sickening that we dislike to stain our pages with its details. But now to the moral of the fable.

YE SPURNED THE SUBSTANCE AND HAVE
CLUTCHED THE SHADOW.

For fourteen years our Theosophical Society has been before the public. Born with the threefold object of infusing a little more mutual brotherly feeling in mankind; of investigating the mysteries of nature from the Spiritual and Psychic aspect; and, of doing a tardy justice to the civilizations and Wisdom of Eastern pre-Christian nations and literature, if it did not do all the good that a richer Society might, it certainly did no harm. It appealed only to those who found no help for their perplexities anywhere else. To those lost in the psychic riddles of Spiritualism, or such, again, as, unable to stand the morbid atmosphere of modern unbelief, and seeking light in vain from the unfathomable mysteries taught by the theology of the thousand and one Christian sects, had given up all hope of solving any of the problems of life. There was no

entrance fee during the first two years of the Society's existence; afterwards, when the correspondence and postage alone demanded hundreds of pounds a year, new members had to pay £1 for their diploma. Unless one wanted to support the movement, one could remain a Fellow all his life without being asked for a penny, and two-thirds of our members have never put their hand in their pocket, nor were they asked to do so. Those who supported the cause were from the first a few devoted Theosophists who laboured without conditions or any hope for reward. Yet no association was more insulted and laughed at than was the Theosophical Society. No members of any body were spoken of in more contemptuous terms than the Fellows of the T.S. from the first.

The Society was born in America, and therefore it was regarded in England with disfavor and suspicion. We were considered as fools and knaves, victims and frauds before the benevolent interference of the Psychic Research Society, which tried to build its reputation on the downfall of Theosophy and Spiritualism, but really harmed neither. Nevertheless, when our enemies got the upper hand, and by dint of slander and inventions had most maliciously succeeded in placing before the credulous public, ever hungry for scandals and sensations, *mere conjectures as undeniable and proven facts*, it was the American press which became the most bitter in its denunciations of Theosophy, and the American public the most willing to drink in and giggle over the undeserved calumnies upon the Founders of the T.S. Yet it is they who were the first told, through our Society, of the actual existence of Eastern Adepts in Occult Sciences. But both the English and the Americans spurned and scoffed at the very idea, while even the Spiritualists and Mystics, who ought to have known better, would, with a few exceptions, have

nothing to do with *heathen* Masters of Wisdom. The latter were, they maintained, “*invented* by the Theosophists”; it was all “moonshine.” For these “Masters,” whom no member was ever asked to accept, unless he liked to do so himself, on whose behalf *no supernatural claim was ever made*, unless, perhaps, in the too ardent imagination of enthusiasts; these Masters who *gave* to, and often *helped* with, money, poor Theosophists, but never asked anything of the rich — these MASTERS *were too much like real men*. They neither claimed to be gods nor spirits, nor did they pander to people’s gush and sentimental creeds. And now those Americans have got at last what their hearts yearned for; a bona fide ideal of an adept and magician. A creature several thousand years old. A *true-blue* “Buddhist-Brahmin” who appeals to Jehovah, or *Jahveh*, speaks of Christ and the Messianic cycle, and blesses them with an AMEN and an “OM MANI PADME HUM” in the same breath, relieving them at the same time of 40,000 dollars before they are a month old in their worship of him. . . . *Wullahy!* Allah is great and — “Vidya Nyaika” is his only prophet. Indeed we feel little pity for the victims. What is the *psychology* that some Theosophists are accused of exercising over their victims in comparison with this? And this necessitates a few words of explanation.

IGNORANCE NOT ALTOGETHER BLISS.

All know that there is a tacit, often openly-expressed, belief among a few of the Fellows of the T.S. that a certain prominent Theosophist among the leaders of the Society *psychologizes* all those who happen to come within the area of that individual’s influence. Dozens, nay, hundreds, were, and still are, “psychologized.” The hypnotic effect seems so strong as to virtually transform all such “unfortunates” into irresponsible

nincompoops, mere cyphers and tools of that theosophical Circe. This idiotic belief was originally started by some “wise men” of the West. Unwilling to admit that the said person had either any knowledge or *powers*, bent on discrediting their victim, and yet unable to explain certain abnormal occurrences, they hit upon this happy and logical loophole to get out of their difficulties. The theory found a grateful and fruitful soil. Henceforth, whenever any Fellows connected theosophically with the said “psychologizer” happen to disagree in their views upon questions, metaphysical or even purely administrative, with some other member — “**on despotism bent,**” forthwith the latter comes out with the favourite solution: “Oh, they are psychologized!” The *magic* WORD springs out on the arena of discussion like a Jack-in-the-box, and forthwith the attitude of the “rebels” is explained and plausibly accounted for.

Of course the alleged “psychology” has really no existence outside the imagination of those who are too vain to allow any opposition to their all-wise and autocratic decrees on any other ground than phenomenal — nay, *magical* — interference with their will. A short analysis of the Karmic effects that would be produced by the exercise of such powers may prove interesting to theosophists.

Even on the terrestrial, purely physical plane, moral irresponsibility ensures impunity. Parents are answerable for their children, tutors and guardians for their pupils and wards, and even the Supreme Courts have admitted extenuating circumstances for criminals who are proved to have been led to crime by a will or influences stronger than their own. How much more forcibly this law of simple retributive justice must act on the psychic plane; and what, therefore, may be the responsibility incurred by using such psychological powers, in the face of

Karma and its punitive laws, may be easily inferred. Is it not evident that, if even human justice recognizes the impossibility of punishing an irrational idiot, a child, a minor, etc., taking into account even hereditary causes and bad family influences — that the divine Law of Retribution, which we call KARMA, must visit with hundredfold severity one who deprives reasonable, thinking men of their *free will* and powers of ratiocination? From the occult standpoint, the charge is simply one of black magic, of *envoûtement*. Alone a *Dugpa*, with “Avitchi” yawning at the further end of his life cycle, could risk such a thing. Have those so prompt to hurl the charge at the head of persons in their way, ever understood the whole terrible meaning implied in the accusation? We doubt it. No occultist, no intelligent student of the mysterious laws of the “night side of Nature,” no one who knows anything of Karma, would ever suggest such an explanation. What adept or even a moderately-informed chela would ever risk an endless future by interfering with, and therefore *taking upon himself, the Karmic debit of all those whom he would so psychologize as to make of them merely the tools of his own sweet will!*

This fact seems so evident and palpably flagrant, that it is absurd to have to recall it to those who boast of knowing *all* about Karma.

Is it not enough to bear the burden of the knowledge that from birth to death, the least, the most unimportant, unit of the human family exercises an influence over, and receives in his turn, as unconsciously as he breathes, that of every other unit whom he approaches, or who comes in contact with him? Each of us either adds to or diminishes the sum total of human happiness and human misery, “not only of the present, but of every subsequent age of humanity,” as shown so ably by Elihu Burritt, who says: —

There is no sequestered spot in the Universe, no dark niche along the disc of non-existence, from which he (man) can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt — everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathoming import, that *we are forming characters for eternity*. Forming characters! Whose? Our own or others'? Both — and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger-marks in their primary formations, and in their successive strata of thought and life.

These are the words of a profound thinker. And if the simple fact of our living changes the sum of human weal and woe — in a way for which we are, owing to our ignorance, entirely irresponsible — what must be the Karmic decree in the matter of influencing hundreds of people by an act perpetrated and carried on for years in premeditation *and the full consciousness* of what we are doing!

Verily the man or woman in the unconscious possession of such dangerous powers had much better never be born. The Occultist who exercises them consciously will be caught up by the whirlwind of successive rebirths, without even an hour of rest. Woe to him, then, in that ceaseless, dreary series of terrestrial *Avichis*; in that interminable aeon of torture, suffering, and despair, during which, like the squirrel doomed to turn the wheel at every motion, he will launch from one life of misery into another, only to awake each time with a fresh burden of other people's Karma, which he will have drawn upon himself! Is it not enough, indeed, to be regarded as “frauds, cranks, and infidels,” by the outsiders, without being identified with *wizards* and *witches* by our own members!

**THE GENUS "INFIDEL" AND ITS
VARIETIES.**

It is true to say that the varieties of infidels are many, and that one "infidel" differs from another infidel as a Danish boarhound differs from the street mongrel. A man may be the most heterodox infidel with regard to orthodox dogmas. Yet, provided he proclaims himself loudly a Christian, that heterodoxy — when even going to the length of saying that "revealed religion is an imposture" — will be regarded by some as simply "of that exalted kind which rises above all human forms."

A "Christian" of such a kind may — as the late Laurence Oliphant has — give vent to a still more startling theory. He may affirm that he considers that "from time to time the Divine Influence emanates itself, so to speak, in phenomenal persons. ®akyamuni was such; Christ was such; and such I consider Mr. (Lake) Harris to be — in fact, he is a new avatar," and still remain a Christian of an "exalted kind" in the sight of the "Upper Ten." But let an "infidel" of the Theosophical Society say *just the same* (*minus* the absurdity of including the American Lake Harris in the list of the *Avatars*), and no contumely heaped upon him by clergy and servile newspapers will ever be found too strong!

But this belongs properly to the paradoxes of the Age; though the *Avataric* idea has much to do with Karma and rebirth, and that belief in reincarnation has nothing in it that can militate against the teachings of Christ. We affirm, furthermore, that the great Nazarene Adept distinctly taught it. So did Paul and the Synoptics, and nearly all the earliest Church Fathers, with scarcely an exception, accepted it, while some actually taught the doctrine.

DO NOT START TWO HARES AT ONCE.

From the sublime to the ridiculous there is but one step, and Karma acts along every line, on nations as on men. The Japanese Mikado is tottering towards his end for having played too long at *hide and seek* with his worshippers. Hundreds of shrewd Americans have been taken in through disbelieving in truths and lending a too credulous ear to bold lies. A French abbé has fallen under Karmic penalty for coquetting too openly with Theosophy, and attempted to mirror himself, like a modern clerical Narcissus, in the too deep waters of Eastern Occultism. The Abbé Roca, an honorary *chanoine* (canon) in the diocese of Perpignan, our old friend and irrepressible adversary in the French *Le Lotus* a year ago — has come to grief. Yet his ambition was quite an innocent one, if rather difficult of realization. It was founded on a dream of his; a reconciliation between Pantheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to see the Masters of Wisdom of old India and Eastern Occultism under the sway of Rome *regenerated*, and amused himself with predicting the same. Hence a frantic race between his meridional phantasy and the clerical bent of his thought. Poor, eloquent abbé! Did he not already perceive the Kingdom of Heaven in the new Rome-Jerusalem? A new Pontiff seated on a throne made out of the cranium of Macroprosopus, with the *Zohar* in his right pocket, *Chochmah*, the male Sephiroth (transformed by the good abbé into the Mother of God), in his left, and a "Lamb" stuffed with dynamite, in the paternal Popish embrace. The "Wise Men" of the East were even now, he said, crossing the Himalayas, and, "led by the Star" of Theosophy, would soon be worshipping at the shrine of the reformed Pope and Lamb. It was a glorious dream — alas, still but a dream. But he persisted in calling us the "greatest of Christian-

Buddhists.” (*Le Lotus*, February, 1888.) Unfortunately for himself he also called the Pope of the “Caesaro-papal Rome” “the Satan of the seven hills,” in the same number. Result: Pope Leo XIII asserts once more the proverbial ingratitude of theological Rome. He has just deprived our poetical and eloquent friend and adversary, the Abbé Roca, of the —

. . . . exercise of all his functions in Holy Orders, as also of his living, for refusing to submit to a decree by which his works were placed on the *Index Expurgatorius*. These works bore the titles of *Christ, the Pope, and the Democracy*; *The Fatal Crisis and the Salvation of Europe*; and *The End of the Ancient World*. Even in face of the present Papal decision, he is advertising the appearance of a fourth work, entitled *Glorieux Centenaire — 1889. — Monde Nouveau. Nouveaux Cieux, Nouvelles Terres*.

According to the *Galignani Messenger* — (and his own articles and letters in theosophical organs, we may add) the fearless —

Abbé has, for some time (says *Galignani*), been denouncing the Papacy as a creature of Caesar, and as wholly preoccupied with the question of its temporalities in face of the crying needs of humanity. According to his view, the Divine aid was promised the Church until the end of the world, or of the age; and the Caesarean age having passed away, all things are to be made new. He looks forward to a spiritual coming of Christ by the spread of the modern sentiment of “liberty, equality, fraternity, toleration, solidarity, and mutuality,” in the atmosphere of the Gospel. Although his views do not appear to be very clear, he argues that the Gospel is passing from “the mystico-sentimental phase to the organico-social phase, thanks to the progress of science, which will illumine everything.” (*The Globe*.)

This is only what had to be expected. The Abbé would not accept our joint warnings and took no heed of them. The sad epilogue of our polemics is given (not altogether correctly as regards the present writer) in the same *Globe*, wherein the news is wound up in the following words: —

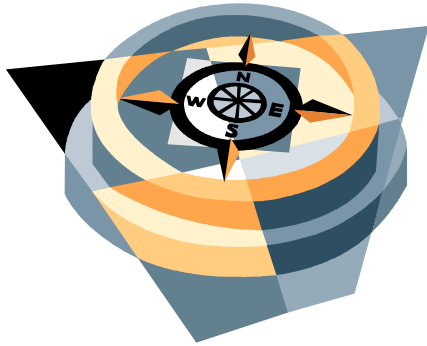
He has been contending, in the *Lotus*, in favour of a union of the East and the West by means of a fusion between Buddhism and the Christian Gospel; but Mdme. Blavatsky, the foremost European convert to the Indian religion, has emphatically repudiated all attempts at such union, because she cannot or will not accept the authority of Christ. The Abbé Roca is, therefore, left out in the cold.

This is not so. What “Mdme. Blavatsky” replied in *Le Lotus* (December 1887) to the Abbé’s assertions that the said *fusion* between his Church and Theosophy would surely come, was this:

“. . . We are not as optimistic as he [the Abbé Roca] is. His church sees in vain her greatest ‘mysteries’ unmasked and the fact proclaimed in every country by scholars versed in Orientalism and Symbology as by Theosophists; and we refuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true Theosophist will accept any more a *carnalized* Christ according to the Latin dogma than an anthropomorphic God, and still less a ‘Pastor’ in the person of a Pope, it is not the adepts who will ever go toward ‘the Mount of Salvation’ [as invited by the Abbé]. They will rather wait that the Mohammed of Rome should go to the trouble of taking the path which leads to Mount Meru. . . .”

This is not rejecting “the authority of Christ” if the latter be regarded as we and Laurence Oliphant regarded Him, *i.e.*, as an *Avatar* like Gautama Buddha and other great adepts who became the vehicles or *Reincarnations* of the “one” Divine Influence. What most of us will never accept is the anthropomorphized “*charmant docteur*” of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the Adept we believe in, taught our Eastern doctrines, KARMA and REINCARNATION foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and — they will see.

We propose to deal with the subject of Karma and Reincarnation in our next issue. Meanwhile, we are happy to see that a fair wind is blowing over Christendom and propels European thought more and more Eastward.



POINT OUT THE WAY

XLIII

Chapter IX

II. — **Buddhi, “Progress” in Devachan, Conscious Death**

Question: — Buddhi was spoken of as not being incarnated at present; does that imply that there is no *action* of that principle?

Answer: — The word *Buddhi* has many meanings. You might be interested in looking up p. xix, in the Introduction to *The Secret Doctrine*. H.P.B. there shows that Buddhi is the faculty of cognition, that is, the power of perception. Also, it is not only the power of perception, but it is the perfected perceptions acquired by the use of that power. Buddhi is not only those two things but it is, therefore, a reflector — a reflector only — of all impressions.

When we come to think about this and apply it to ourselves, we can see that we are perceivers; that we are constantly exercising the power of perception, which is the activity of Buddhi in us; next, that we have acquired some perfect perceptions, which is Buddhi objectively recorded — all impressions are mirrored in our perceptions, or we wouldn't know them as impressions.

But Buddhi is affected by action only in the sense of H.P.B.'s explanation of the real law of all life; it is not the evolution out of nothing of something that now is; it is not the evolution of spirit out of matter. Life, manifested Life, she says, is an *ever-becoming*. Therefore, perfection — which the word *Buddhi* might very well represent, by and large — perfection forever augments. Buddhi might be called the harvest; the enjoyer of the harvest sown is represented by Manas.

Question: — Buddhi being such a high principle, why is it classed as the “inferior nature” in the *Gita*.

Answer: — Because there is only one superior nature; that is the Knower. Buddhi in that classification represents what he knows. No matter how much a Mahatma knows, his knowledge is inferior to himself. No matter how much he knows, there are other solar systems, other universes; he can go on knowing forever, increasing his knowledge forever, because, as Mr. Crosbie used to say, “In an infinite universe there are infinite possibilities.” But the Self, the Knower—remember again what Mr. Judge says in the *Notes* on the Seventh Chapter: although these great powers or principles are called the lower nature, they are so only relatively to the higher. The higher nature is the Knower, and the lower nature is the *known* or the means of knowing. They are all but aspects of Self.

Question: — Isn't Buddhi a specialization of Atma?

Answer: — It is the reflector of Atman in the manifested universe. Suppose we say, "There is Self, unmanifested" — which to us would represent saying, "beyond all action and all perfections." Now, what is our contact with Self in that sense? It could not be through our imperfections; it could only be through the perfections of all nature. Give to the perfections acquired in all nature by all beings the name Buddhi then Buddhi is the reflector of Atman in manifested nature, just as the visible sun is the reflector of the invisible central Sun.

Question: — If the Real in us never changes, in what way does the Ego acquire knowledge?

Answer: — That which perceives changes not at all — that is the real being. That which is perceived changes as soon as the Perceiver shifts his vision from one thing to another. So, all change is in *perception* not in the Perceiver. But as soon as the Perceiver identifies himself with what he sees, then he is thrown into confusion. As the *Gita* says, at the time of birth all beings fall into error by reason of the delusion which springs from the pairs of opposites.

The phrase, "pairs of opposites," is only a way of rendering a problem philosophers have had in all ages. Something in them tells them that there could not be two Absolutes, for that would be a contradiction in terms. There must be *one* source for everything, and yet the universe is manifestly a duality. This is what throws our philosophers and ourselves into confusion.

How does the Self experience? Only through being that which we

experience. When we have learned that we are not the experience, then the same self is prepared for a new being — that is, a new experience. It is only through being — that is, becoming what we perceive for the time — that any realization in any degree is obtainable.

Question: — The Great Teachers have been universally and individually hated by the people amongst whom they came. Would those people incarnate at the same time as the Great Teacher when he came back, through the hate, engendered?

Answer: — They would have to make adjustment; if the hate was engendered here through what appeared to be personal contact, adjustment would have to be made on the plane where the cause was set in motion.

Question: — P. 76 (2nd Indian ed.) (p. 71 Am. Ed.): "But as we progress in this life, so also must we progress upon leaving it. "Since mere death confers no advance, what progress is here referred to?"

Answer: — The progress that is referred to is not the progress of death but a progress after death. The progress after death is quite different from the progress during life, but there *is* progress.

If we could see what we might call seven totally distinct forms of existence for one and the same being, then we could see that earth-life — ordinary waking consciousness — represents only one form of our possible experience. How many different dream states there are, and how many different sleep states there are, we have no means of knowing but at any event earth-life, dream and sleep represent the same being undergoing experiences on quite another basis. And so it is after death.

Questions: — Do we have a chance either to do evil or to receive help after death?

Answer: — No it is not possible, because after death there are no contrasts. We cannot soak it too thoroughly into our systems that all good and all evil are relative; that is, they are due to contrast. If a man was born blind and stayed blind all his life, he wouldn't suffer from his blindness, because he would know nothing else. But if he lives to be 5, 10, 20 years old and then loses his sight, he suffers horribly. Why? Because he has a consciousness of an infinitely great world, the world of sight, from which he is now cut off.

We do not suffer for our sins all our lives. We get the results of them. We do not suffer until they hit us here. In other words, we are not conscious of our former states and so do not suffer from them.

After death there is said to be a separation of the principles. That has many meanings, one of which is that "death" is completed on the plane of unbalanced forces. If a man goes on the dark side, it is all dark. There are no contrasts of light and dark. If he goes on the bright side, it is all bright. There is no contrast of bright and dark. Whereas in life here our mind is dual, after death there is a separation, so that the bad goes by itself and is all bad; the good goes by itself and is all good — no mixture.

This is why it is pointed out that in the next Round there will come the moment of choice — nothing can exist, or continue to exist, that is mixed. All of us, now, have a dual mind. We carry water on both shoulders. We are neither 100 per cent good nor 100 per cent bad; neither all selfish nor all unselfish. But

after death the selfish "lives" coalesce; the unselfish coalesce; and there is no contrast.

Question: — (Reading from a written question): "A Perfected Being operating through a physical body would not be subject to reincarnation."

Answer: — Let us observe that sentence. How could Perfected Beings operate through physical bodies if they were not subject to reincarnation? "All beings up to Brahma" — which here means simply all life up to the life which is not manifested— are subject to rebirth again and again." The highest Beings are as much subject to rebirth as we are, but rebirth is quite a different thing with them. They choose the time, place and circumstances of their birth; they are conscious throughout. The opposite is the case with us.

The question goes on to say, "He might, however, choose to reincarnate." He does not choose to reincarnate, but he chooses the time, place and circumstances of his reincarnation. Then the question is asked:

"Does pre-existence, then, necessarily involve reincarnation?" It doesn't necessarily involve reincarnation here, but so long as any being has any thing to do with manifested life, if he doesn't reincarnate here, he must incarnate in some other place.

Question: — Is there no way of getting free from reincarnation?

Answer: — Well, consider what the opposite of freedom is. The opposite of freedom means that we are the victim of forces over which we have no control. Freedom means that we are in the same world with the same forces, but we have control over them.

Question: — Please, what and where is the Mind?

Answer: — In Theosophy Mind means the sum of the various states of consciousness possible to any being and in man. In ordinary everyday English, all the seven states of consciousness may be lumped together and grouped under three words: Thought, Will and Feeling. Sometimes Will predominates, but Thought and Feeling are present; sometimes Thought predominates, but Will and Feeling are present; sometimes Feeling predominates, but Thought and Will are present, are subordinate, are limited. That is the meaning of Mind, the sum of the states of consciousness.

Where is it? It forms our metaphysical body. It began before birth; it is here now, and it reaches its, so to say, perfection or maturity during life. During life we live in a borrowed body. After death we live in a body made by ourselves, and it is that body which during life we call our mind.

Question: — Suppose it were possible for one to go into the dream state knowingly, and also, to go into the deep sleep state knowingly. Would it not also be possible to come back in another body and know it?

Answer: — There is a degree of Self-knowledge, or divinity, which, when reached, enables the being to pass from waking to dreaming, to sleeping and back again through dreams into waking life with his knowledge of the journey and of the experience intact; that is, without any lapse or hiatus either of memory or of knowledge — the two poles of continuity in consciousness. Now the question is, if that is possible, would it not be possible for a man to die, leave this body, go to the after-death world of disintegration (*Kama Loka*), the after-death world of bliss

(*Devachan*), come back to a new body — and retain that same unbroken continuity of consciousness?

Don't you think that if the one proposition is true, the other must necessarily be true? That is the Theosophical teaching and one of the purposes — one of the great purposes — of all Theosophical work. It is not to inject something new into our minds, to give us knowledge that before we did not have. It is to arouse in us, if only for a fraction of a second, the knowledge which is already there.

We have been through many states, many times, many conditions, besides through many bodies, and on the way "down" into matter it was quite another story. In the beginning we knew; we had that kind of waking consciousness. For the time being we have lost it, but the knowledge is there. It is like the man who has had an experience that the layers of subsequent experiences have completely covered, and he doesn't know what lies under the surface of his own present consciousness. Along comes someone who seeks that knowledge in him — whether through curiosity, or desire, or hope, or faith, or what-not — and he discovers that there is much more to him than he had thought there was. He discovers that knowledge is to be gained by boring in, not by boring out; and that, if a man try, he will soon get the evidence that within, behind, above and below the layer of consciousness that we call waking, there is an infinitude of unremembered experiences in us.

To the extent that we make efforts, we come consciously in contact with those unremembered experiences. The value of effort is this: All things that come to the Mahatmas come to us, but they come to the Mahatma as the result of self-induced and self-devised effort.

are seen in their entirety, it is legitimate to infer that wisdom of the Self has dawned.

I will now tell you the characteristic of non-violence (Ahimsa). This has been described in many religious systems. But some of them have fallen in error. The ritualists think of this non-violence as one would think of protecting a tree by cutting of its branches and making them into a hedge round it, or by cutting off the hands and eating them in order to appease hunger, or pulling down a temple in order to build a pandal¹. They ordain the killing of animals for sacrifices. The absence of rain would distress living beings. Therefore, in order to bring down rain sacrifices must be performed, and in these sacrifices animals must be killed! They expect to reap non-violence by sowing violence, but with this mentality non-violence is as far away as it can be. Similarly in the practice of medicine, some want the roots to be dug out, while others want plants to be pulled out by their roots. Still others want the bark of trees and direct holes to be made against those that are without any feeling of enmity towards anyone. There is a class who, in order to acquire medicinal material, put to risk the life of men. In this way, in order to save some living beings from trouble, others are to be destroyed. It is very much like pulling down family houses in order to build temples and establishing charitable institutions after defrauding creditors. It is like covering the head with cloth while exposing the whole body, and like erecting a portico from material secured by pulling down a dwelling place. The heat of the fire is produced by burning the rug. It is as useless as washing an elephant. It is like erecting a stable out of money secured by selling of the bullocks. It is like exchanging the parrot for the cage. It is difficult to see whether one can consider their attitude as serious or as a joke as a matter for ridicule

¹ Pandal is a tent or temporary structure such as that used by tent-revivalists in the USA.

or pity. Some people filter their water by means of a cloth, but after filling the water for themselves, they are indifferent to the life of the little animals on the cloth.

There is a faith which through fear of violence prevents the cooking of grain, but as life is endangered thereby, the search for nonviolence results in killing. I have introduced these comparisons because they are necessary for a correct understanding of true non-violence. True non-violence is seen from actions as true gold is seen from the touchstone. When the mind (Manas) attains wisdom (Dnyana), true non-violence is produced. The duck (Batak) jumps into the water swiftly and yet softly with all his attention on the worm whom he wants to eat, without destroying the waves or breaking their sequence, or giving any trouble to the water. Just as the bee rests on the flower softly, lest the flower should be hurt, so the man of wisdom (Dnyana) is full of compassion and puts his feet on the ground carefully, lest he should hurt any form from the smallest to the highest living beings. He walks on the path of compassion. He fills the ten directions with love. The lives of other living beings are dearer to him than his own. If you find any one moving in this manner, be sure that he knows true non-violence. When the cat carries its little ones between its teeth, you know that the teeth will not hurt the little ones. In the eyes of the mother who is waiting for her little one, intense love is visible. So the man of wisdom puts his feet on the ground gently. If he sees any animals in front of him, he stops and gently turns to the other side. He gently walks as if the sound made by his feet were to disturb the supreme Spirit and the great peace. He hesitates even to walk on green grass. He will no more destroy the life of anyone, than the ant will walk across the Meru mountain, or a little insect would swim across the ocean. Such attitude builds up in him a feeling of deep compassion, which pervades his speech; his very breathing is delicate; his

face is the abode of kindness. As for his speech, compassion comes first, and words are evolved therefrom. As a rule, he refrains from speech except where necessary, and in such cases, he first considers whether it would hurt anyone. He is always afraid, lest what he says should put the seed of doubt in another party's mind, or divert him from his purpose, or disturb his plan, or cause fear in him. He prefers silence, lest he should disturb anyone, but if he ever speaks his speech is full of affection, as that of a mother speaking to her child. His speech appears like the flow of heavenly music. It is as harmonious as the sound of the Ganges and is as beautiful as the advanced age of a virtuous married lady. Soft, gentle and brief, he emits words as sweet as nectar. His vocabulary does not know words which would cause one annoyance, spread contempt, or make men miserable and hurt them; words which would imply unpleasant restraint on other men, vehemence, deceitfulness, hope, doubt or hypocrisy are unknown to him. His look towards human beings is steady and his eye-brows are unwrinkled. While looking at anything, he is conscious that he is looking at Brahman, and his look is full of reverence. His look is full of tenderness and brings peace to the mind. He looks at all living beings with the same attitude as the mother tortoise does towards her little ones, in order to give everything and not in order to take anything. Similarly his hands are also the font of generosity. His ambition consists of the single purpose of the attainment of Brahman. His hands have therefore nothing to do. His hands have taken to non-activity with the same finality as a party born blind, despairing of the sight of things as fire going out without being fed with wood, or as the duty of silence is accepted by the mute. He does not move his hands, lest he should heat the wind, and lest his nails should hurt the sky. Under these conditions if any animals or birds come near him, why should they entertain fear of him? In order to bring about this condition, he avoids carrying even

a stick in his hand. It is not, therefore, necessary to discuss his attitude towards lethal weapons. He is careful in even playing with the lotus, or tossing about a garland, lest the flowers should fade. Even when passing his hand over the body, he thinks of the hair, lest it should be disturbed. He allows his nails to grow as he does not cut them. His hands are thus inactive, but the only purpose for which they be used, is for joining them in salvation. He uses them to give assurance to other people or for assisting the fallen, or soothing the suffering. His touch is full of compassion in reducing the affliction of others. His touch gives the satisfaction to all animals, greater than a sick man derives from the scent laden winds of the Malayan mountain. Though they are inactive and cooler than sandal, yet they are not fruitless, any more than the sandal tree which has no fruit. In short, the behavior of the hands is in accordance with the general moral characteristics of a sage.

Let me now tell you of the mentality of him who has acquired wisdom (Dnyana). The description of his mind (Manas) is not different from the description that has been hitherto given. When the branches are distinctly spoken of, is not the tree already discussed? If water has been dealt with, the ocean is already included. If light is discussed, the sun, the source of all light, must be taken to be included. The body is not different from the limbs. The seed that has been put in the soil grows up as a tree. Whatever the senses do, therefore, is the result of the activities of the mind. If non-violence has not dawned in the heart, how will the senses remain non-violent? Every tendency has its birth in the mind and then expresses itself through the mouth, eyes, hands, etc.

What is not in the mind can never be spoken of by the tongue, just as without the seed no plant will grow. If the mind were destroyed, the senses would cease to function like the dolls in a puppet show without the director. If water dries up at the

source it cannot flow forth as a river. When life departs from the body, the body ceases to function. The mind, therefore, is at the root of all the desires of the senses, and can only complete the process that has started in the mind. The feeling that dominates the mind, expresses itself outside, just as the sweet flavor of a ripe fruit spreads itself everywhere. When non-violence alone seems to be the most desirable thing to the senses, they will behave accordingly. When there is the tide in the ocean, the gulf also receives the tide. When the mind conceives of non-violence, the senses become non-violent. When a child is being taught the alphabet, the teacher holds the hand of the child and writes beautiful letters. So the mind imparts to the hands and feet its compassion, and the hands and feet, therefore, behave accordingly. What is called the nature of the senses is nothing but the nature of the mind. Therefore, always recognize without a doubt, as the man who has acquired wisdom (Dnyana), him, who has by his body, speech and mind given up violence and in whose actions you find the corresponding non-violence. Such a man listens to nothing but non-violence. He writes about nothing but non-violence. If one wanted to search for non-violence, he should see such a man. I should have spoken of non-violence briefly, but it was the case of a cow coming on a green patch, forgetting to move forward, or of a bird going into the sky on the wind. When one is talking on a favorite subject, it is difficult to speak in measured terms. There is, however, an additional reason, viz., that though it is a small word, doctrinal misconceptions about it may have been many.

I will now tell you of that which is the eye of the highest knowledge, which is the true symptom of it, that is forgiveness. Where unassuming forgiveness exists, there exists wisdom. As in a lake full of water lotuses grow, or as prosperity grows in the homes of the fortunate, so does forgiveness

grow ever more in the man of wisdom. He puts up with everything that happens with the same enthusiasm as a man shows in wearing new garments made to his special liking. Even if his heart was in the collective grip of the three-fold fire, there would not be a trace of fear there. He is quite content when something pleasant occurs, but he is also undisturbed when something goes wrong. Insult and injury he puts up with calmly. He bears happiness and trouble and his mind is equable before praise or scandal. Neither heat nor cold annoy him, and no circumstance would create fear in his mind. Just as the mountain Meru does not feel the weight of its own crest, or the earth feel it as a burden to carry living beings. He accepts them with the same readiness as the ocean accepts different rivers bringing in lots of water. There is nothing that he does not cheerfully suffer, and even the memory of his suffering he does not carry in his mind. He accepts whatever occurs to the body and entertains no pride, therefore. Wisdom (Dnyana) itself acquires greatness through the man in whom resides forgiveness unaccompanied by pride.

‘Straightforwardness’ is like the attitude of the soul (Prana) towards everything, no matter what happens. The sun does not give its light after scrutinizing the faces of people who are present. The sky covers the whole universe without distinction. Similarly, the mentality of the man of wisdom does not vary with different people and his behavior is uniform. He regards them as one regards one’s friends. He does not know the use of the words “mine” and “thine”. Complete harmony with everyone, humility like water, and absence of all doubt in the mind characterize him. He entertains neither doubt nor desire. He does not hesitate to speak his mind openly to the people as a child does not hesitate to go freely before its mother. When the lotus buds open out, their scent cannot be concealed. The mind of a man of wisdom is like that. His mind is even in

advance of his senses, just as the rays of a jewel lying in the ground reach the eyes first. There is never any doubt in his heart as to whether he should approve or should not approve a particular thing. Every experience is treated by him as alike. There is no blemish in his look. There is no doubt in his speech. There is no duplicity in his relationship. All the ten senses act spontaneously in purity and without double-dealing. His mind is always crystal pure. The feelings of his heart flow unbroken like nectar. In him reside all these qualities. In him is straightforwardness. In him dwells wisdom.

I will now tell you the characteristics of 'devotion to the preceptor' (Guru-Bhakti). It is at the root of all good fortune, because it enables a man overladen with troubles to attain Brahman. As the Ganges carries all its water into the ocean, as the Vedas seek discourse on the attainment of Brahman, or as a devoted wife dedicates to her husband her body and soul, so it is that a man of wisdom gives to his preceptor, everything that belongs to him. He makes his body the abode of devotion to the Guru. His mind always turns to the place where the house of the Guru is located in the same manner as a woman thinks of her lover, who is away. He goes and bows even to the wind that blows from that direction. He tries to speak of everything that is located in that direction. He establishes his very life in the house of the Guru. It is only by the command of the Guru that he continues to keep his body in his native place. Just as the calf, when tied by the halter, continues to think of the mother cow, so his soul is a willing slave at the doorstep of the dwelling place of the Guru. He is constantly asking himself when he would be freed from the restriction and when he would meet the preceptor. Each second appears to him like an age. If anyone comes from the town of the Guru or is sent by the Guru to him, it is like the sprinkling of water on a plant which is withering, or like a fish being placed in the ocean from a little pool of water that is

drying up. It is like the gift of a treasure-trove to a pauper or sight to a blind man, or of the kingdom of Indra to a beggar. The mention of the name of the Guru in his own house exalts him and in his joy he embraces everything around him. If you see such devotion towards the Guru and his house in any one, know that wisdom (Dnyana) has dawned in him. With overflowing affection, he visualizes in his mind the form of the Guru. He establishes this form on the seat of his purified heart, and all his self constitutes the means of worship for this deity. As a man at sunrise folds his hands and offers obeisance to the sun, so does the man of wisdom with his mental awakening offer reverence to his guru by means of his intelligence (Buddhi). As in a sacrifice, incense burnt three times a day and by means of the light worship is offered, so with purity in his heart, he burns in the sacrificial fire all animal feelings and worships the preceptor with the lamp of wisdom (Dnyana). He offers refreshment to the Guru in the form of harmony of feeling. He makes himself the officiating priest in the temple of the Guru. His intelligence is constantly impressed by more than one pleasant memory of the pure discourse of the Guru. He experiences ideal happiness on every occasion when his heart is overcome by affection of the Guru. ... He regards as the life-boat in the stormy waters of the world. ...

Such are the desires, which dominate the mind of the man of wisdom, ... Towards his co-disciples, he has fraternal affection.

[TO BE CONTINUED]



Correspondence

Dear Friend!

The Eagle has landed again, thanks again!

What a treat, Sheldrake is a great investigator, author and a true theosophist.

I remember, when I was still in Holland that the TS tried to book him for a talk, but this man is so fully booked and busy so that it never worked out unfortunately.

Very interesting this issue!

Warm greetings from Brasilia.

jan



A New Scientific Revolution is quietly underway...

A new book, *The Synchronized Universe*, reveals that the tapestry of modern science is showing a few tatters...There are many things modern science cannot explain, and yet they occur anyway. This includes phenomena in the "hard sciences" as well as in the paranormal. These effects are now being proven in the laboratory, even though they defy present scientific theory. These unfolding mysteries point the way to a new, deeper science, a science which no longer denies spirit and consciousness, but acknowledges and embraces them.

The Mystery Unfolds...A New Frontier Emerges

In the past three decades scientific evidence has accumulated showing that the present scientific paradigm is broken. In the hard sciences:

1. **DARK MATTER** of an unknown form makes up most of the matter of the universe. This matter is not predicted by the standard physics models. The so-called "Theory of Everything" does not predict and does not understand what this substance is.
2. **THE LAW OF GRAVITY** appears to be seriously broken. Experiments by Saxl and Allais found that Foucault pendulums veer off in strange directions during solar eclipses. Interplanetary NASA satellites are showing persistent errors in trajectory. Neither of these is explained or predicted by the standard theory of gravity known as Einstein's General Relativity.
3. **COLD FUSION**. The Cold Fusion phenomenon violates physics as we understand it, and yet it has been duplicated in various

forms in over 500 laboratories around the world. Recent studies by the Electric Power Research Institute, a large non-profit research organization funded by the nation's power companies, found that Cold Fusion works. A recent Navy study also verified the reality of Cold Fusion, and the original MIT study which supposedly disproved Cold Fusion has been found to have doctored its data. Present day physics has no explanation for how it works, but it does work.

4. **CHARGE CLUSTERS**. Under certain conditions, billions of electrons can "stick together" in close proximity, despite the law of electromagnetism that like charges repel. Charge clusters are small, one millionth of a meter in diameter, and are composed of tens or hundreds of billions of electrons. They should fly apart at enormous speed, but they do not. This indicates that our laws of electromagnetism are missing something important.

5. **COSMOLOGY**. Quasars, which are supposed to be the most distant astronomical objects in the sky, are often found connected to nearby galaxies by jets of gas. This suggests that they may not be as far away as previously thought, and their red shifts are due to some other, more unusual physics which is not yet fully understood.

6. **SPEED OF LIGHT**, once thought unbreakable, has been exceeded in several recent experiments. Our notion of what is possible in terms of propagation speed has been changing as a result. Certain phenomena, such as solar disturbances on the sun which take more than eight minutes to be visible on the earth, are registered instantaneously on the acupuncture points of instrumented subjects. Acupuncture points apparently respond to solar events by some other force which travels through space at a much higher speed than light.

<http://www.synchronizeduniverse.com/>

contributed by Odin

[We have the video version and will be showing it on August 8th — around noon, with goodies for the hungry stomachs. — jw]



Hi from the Southland!

Thanks for the new issue ...lots of interesting stuff. I have been meaning to ask you about the significance of the Hieroglyph on the front of every issue. I know the top glyph to represent Jupiter(by the way it is the Spiritual Soul-centered ruler for the Aquarian Age). I recognize the ank or Egyptian cross and the triangle, but does the whole of it have a specific meaning for you?

See you Friday at TRANs class.

Light and Love and Laughter

linda



Linda,

I think you knew more about it than myself. An odd thing did happen in regard to it though. You will notice on page 24 of current issue (continued on p. 26) a short article on the origin of the theosophical seal ---- that it, originated from HPB and was used on her writing paper *before* the TS was formed.

I was rummaging around in the catacombs here a few months ago and ran across some of Robert Crosbie's stationery, and it had the seal used on front page of A.T. embossed on it!!!

When Odin — a friend in NY — suggested it, I think both of us had associated it more with Pathfinders and Theosophy School, so I was in for quite a shock when I discovered it as Mr. Crosbie's seal for his personal stationery!

see you Friday,

jerome



IAMBlichUS: A TREATISE ON THE MYSTERIES.

A NEW TRANSLATION, BY PROFESSOR
ALEXANDER WILDER, F.T.S.¹

PART III

[Continued from Vol. IV, #8 June Supplement]

THE GODS IN THE SKY NOT MALIGNANT

Thy next question raises a difficulty in another form: "How is it that some of these gods are givers of good and others bring evil?"

This conjecture is taken from the casters of nativities, but it falls short of actual fact in every particular. For they all are not only good, but in like manner, also the causes and authors of benefits, and they likewise all revolve (in their orbits) with reference simply to the One God, according to the beautiful and good alone. Nevertheless the bodies which are subject to them,² themselves possess extraordinary powers; some of these powers being firmly established in the divine bodies themselves; but others going forth from them into the productive principle of the world, even into the world itself, and likewise passing down in proper order through the whole realm of

¹ Professor of Psychological Science in the United States Medical College, New York, and Member of the General Council of the Theosophical Society. This very rare Work of Iamblichus has never been hitherto fully or even correctly translated from the original Greek. Our esteemed friend is an eminent Platonist, and no one is better qualified for the work than he is. We are happy to find that he has at last realized his dream of many years standing, to give to the public a correct rendering of this most abstruse and difficult treatise upon *theurgy* by the Neo-Platonic mystic, — Thomas Taylor's translation being very unsatisfactory. — ED. THEOS.[HPB]

² These are the astral globes which these divinities, being themselves in reality spiritual essences, were supposed to encompass and permeate. — A.W.

generation,¹ and extending without impediment even to incomplete races.

In respect, therefore, to the powers which inhere in the bodies of the divine ones in the sky, there is no doubt that they are all similar. Hence it is left for us that we shall discourse upon those which have been sent down here, and which have become intermingled with the sphere of generated existence. They extend in the same way preservation of the universe, and encompass the whole realm of generated existence after the same manner. They are both impassive and unchangeable, al-though they are present in the changeable and passive. The realm of generated existence being of many kinds and constituted of things diverse in character, contends against the oneness and indivisible essence of the gods with its own contrary and factious nature, discordantly and factiously. But it admits the impassive essence after the passive manner; and in short it participates of them according to its peculiar nature and not according to their power. As, therefore, that which comes into existence partakes of real being, as by heredity, and the body receives the incorporeal essence after a corporeal manner, so likewise the natural and material bodies in the realm of generated existence, it may be, participate in a disorderly and discordant manner of the non-material and ætherial bodies, which are above the realms of

nature and generated existence. They are absurd, therefore, who attribute color, figure and the sense of feeling to mental forms, because those that participate of them are of such a kind; and so are they also who impute malignity to the bodies in the sky because their participants are sometimes bad. For unless the one who is participating had some such aberration at the beginning, there would be no such communication. But if that which is imparted is received as being foreign and inimical, it may, perhaps, become as something different, and to those belonging about the earth, it is evil and disorderly. This participation, therefore, and the commingling of aura of the realm of matter with that of the non-material realm, becomes a cause of much essential diversity in the inferior races; and besides these, that which is given forth in one way, is received after another. Thus, for example, the aura of Kronos (Seb) is dense, but that of Arês (Mandu) is impulsive;² yet the passive generative receptacle in those belonging in the realm of matter receives the former according to its consolidation and coolness, but the latter according to the warmth beyond the usual condition. Hence do not corrupting influence and the disproportionateness come through the deviation of the recipients, which is productive of inharmoniousness, pertaining to the realm of matter and impressionable? Hence the feebleness incident to regions in the realm of matter and earthly existence, not being capable of the genuine power and absolutely pure life of the divine ones of the ætherial region, refers its own condition to the Primary Causes — just as though a person distempered in body and not able to endure the life-giving warmth

¹ In this sentence the feminine and masculine relation, as typifying the procedure of the divine operation, is very distinctly set forth. The φύσις (phusis) and γένεσις (genesis) actually signify as much. In this treatise, as in other philosophic works, genesis signifies the descending of the creative energy from the sempersistent world into the sphere and condition of created existence, and phusis, or nature, is the female or productive agency, by which the transition is accomplished. The sentence admits accordingly to be also rendered as follows: "Others go forth from them into the womb of the world (Κόσμος) even the world itself, and likewise descend in due order through the whole generative process, continuing, without hindrance, as far as the incomplete races."
— A.W.

² Abammon follows the Egyptian category and adopts the Grecian names for divinities supposed to be nearest in character and quality. In this description, Kronos or Saturn represents the centripetal and Ares or Mars the centrifugal force.
— A.W.

of the Sun, should have the audacity to affirm from his own condition, the falsehood that the Sun is of no benefit to health or life.

Something of this kind, however, may be the case in the general order and constitution of the universe, as the same things may be the means of safety to the universe and to every one, through the completeness, both of the things that are possible and those by which they are possible, but are harmful to the imperfect through their specific lack of harmony. Likewise in the motion of the universe, the revolutions in like manner maintain order in every respect, but some one of the parts is injured now and then by another, as we see occurring in a dance.¹

To repeat the statement once more, it is the natural tendency of partial and incomplete things to decompose and undergo change. It is not proper, however, to attribute this peculiarity to the universal and primary causes, either as being inherent in them or as extending from them into this lower region.

Hence, from considerations of such a nature, it is demonstrated that neither the gods (of the planets) in the sky themselves, nor their gifts, bring evil.

THE GODS HAVE ONE COMMON ESSENCE

Come, then, let us dispose of that question also: "What is the bond of union that connects the divinities in the sky, that have bodies, with the gods that are unbodied?"

This also is clear from what has been said already. For though as being incorporeal, intelligent and united, they ride upon the celestial spheres, they have

¹ It would be easy to imagine this as happening in the case of the hundred and more asteroids, that exist in the space between the orbits of the planets Mars and Jupiter, or of the comets that so often come rushing through space. — A.W.

their origins in the realm of mind,² and comprehending their essential being as divine, they govern the whole sky by one infinite energy, and although present in the sky as existing separately, they conduct the perpetual revolutions by their solitary wills, and are themselves unmingled with sensation and coexist with the gods of the realm of Mind.

It is proper, nevertheless, to examine the present question thoroughly. I state the proposition accordingly, that the images of the gods which are visible (in the sky) are from the divine models in the realm of Mind, and are engendered around them;³ and having come into existence they are established in these absolutely,⁴ and being extended to them, they have the likeness which has been produced from them. They are likewise wrought into another arrangement after a different manner. They are held here in connection with those models in one stable union, and the divine spiritual forms, which are present with the visible bodies of the gods, exist separately before them, but their noëtic models unmingled and super-celestial remain permanently by themselves, all as one in their everlasting exaltation.

There is, therefore, the common indissoluble bond with reference to spiritual energies, but there is one also in the common participations of forms, since nothing separates these, and there is nothing intervening between them. Besides, the non-material and incorporeal essence, being neither parted by spaces nor by subject-bodies, nor marked off by delineations into separate parts, comes

² See Chapter VIII. — A.W.

³ Damascius remarks that "the Divine Intelligence which encompasses all things after the manner of models, brings them forth from itself as likenesses." — A.W.

⁴ That is, all are brought back to their source and rooted in their cause. — A.W.

together at once, and coalesces into an absolute identity. The issuing forth of all from the One, the returning again into the One, and the absolute rule of the One in everything effect the communion of the gods themselves in the Cosmic world, with those that pre-exist in the realm of Mind.

Moreover, the conversion of the secondary to the superior spiritual beings and the bestowing of the same essence and power from the primary to the secondary gods, holds their association indissoluble in one. In regard to things of another quality, as for example, soul and body, and those of unlike kinds, such as material forms, and also of substances which are in some other way separated from each other, the natural union, which exists between them both, originates from the Powers above and is cast off in consequence of the limited periods of time. However far we may ascend in regard to the height and the unchangeable sameness of the divinities, who are first as to form and essence, and raise ourselves from imperfect beings to perfect, by this much the more do we find the union which is sempiternal, and likewise behold the self which is principle and dominant,¹ possessing diversity and multitude around itself and in itself.

Inasmuch as the gods are all arranged as absolutely one, the primary and secondary races, even the many that are self-existent with them, preside together over the universe as one, everything in them is one, and the first, the intermediate and lowest races coexist as the One itself. Hence, in respect to these, it is of no use to enquire whence the One is brought into reciprocal relations with them all, for the self-same essence that is indeed in them is the one

¹ In other words, this atman, or self, is at once all-receptive and all-procreative, as having the joint powers of procreation and production. — A.W.

of their own substance.² The secondary races not only remain together in the unity of the primary divinities, but the primary gods bestow upon the secondary races the oneness from themselves, and they all maintain the common bond of an indissoluble relationship to one another.

From the same cause, moreover, the gods that are entirely incorporeal are united with the gods (in the sky) that have bodies and are perceptible to the senses. For the gods that are visible are really outside of bodies, and therefore are in the world of Mind; and those of the world of Mind, through their unconditioned unity, encompass the visible divinities within their own substance, and both are established by a common union and a single energy. In like manner, also, this is characteristic of the cause and arrangement of the gods, and for this reason this very oneness of them all extends from above to the very last in the order of divine beings. Suppose, however, that this seems to be a statement to be doubted, the contrary supposition, that there is nothing of the kind, would be matter of wonderment.

So much may be declared in regard to the bond which unites the gods, that are established in a manner perceptible to the senses, with the gods of the world of Mind.

OTHER MODES OF DISTINGUISHING

After this, however, thou takest up again the very questions in regard to which the things which have been stated already will suffice amply for a solution.

² We are thus brought to the central principle of the ancient philosophy and worship; that the many divinities are in essence the One Sole Deity, and comprised in the Paternal Cause of the Universe. The Orphic Carmen in the same way inculcated that all the gods and both the sexes are included in the same Zeus. They are attributes, or qualities, of the One, personalities rather than individuals. — A.W.

Since, however, as the saying is, it is necessary to tell and examine often the things which are beautiful, we will not pass these matters by as having received sufficient answer, but by pounding away repeatedly with arguments we may perhaps get out of them all some complete and important benefit in true knowledge. For thou art still in doubt, as the question shows: "The gods that are visible (in the sky) being included in the same category with the invisible, what distinguishes the demons from the visible, and likewise the invisible gods?"

Beginning at this starting point, I will set forth the difference. It is because the gods in the sky are united with the gods in the world of Mind, and have the same idea or principle of existence with them; but the demons are far distant from them in essence, and scarcely compare with them in any re-semblance. On this account they are distinct from the visible divinities, while they differ from the invisible gods in regard to the difference of their peculiar invisibility. For the demons are indeed imperceptible to sight, and in no way to be apprehended by a sense; but the gods are beyond the scope of the knowledge and perception incident to the realm of matter. Because they are in these respects unknowable and invisible, they are so named, or it may be in a sense very different in respect to the demons that they are described as invisible. What, then, do the invisible gods have, so far as they are invisible, which is superior to the gods that are seen in the sky? Nothing at all. For the divine quality, whatever it may be, and whatever allotment it may have, possesses the same power and dominion over all subordinate things. Even if they were visible they would not be subordinate to the invisible demons, and though they were to belong to the Earth, they would reign over the demons of the air. For neither the place nor the part of the world that may receive

it, makes any change in the Supreme authority of the gods; but the entire essence of the gods, indivisible and unchangeable, which all the inferior races in the order of nature revere in like manner, remains everywhere the same.

Setting out from the same point of beginning, we also find another difference between them. For the visible and invisible gods concentrate in themselves the whole government of existing affairs, both in regard to the sky and world, and in relation to the entire invisible forces of the universe. But those that are allotted to authority among the demons, extending it over certain prescribed regions of the world, govern these, and themselves likewise have an incomplete form of essence and power. They are even in some manner akin and inseparable from those that are governed by them.

The gods, however, even those that go upon bodies as their vehicles, are separated and diverse from these in all respects. Hence the supervising of the bodies brings no specific lessening of rank to those to whom the body is subject; it is encompassed by the superior essence, and is turned back to it, and is no obstacle to it. But on the other hand, the close affiliation to the generative nature and the imperfection ensuing by it, give the demons necessarily an inferior destiny. In short, the divine race is predominant and takes precedence in the general arrangement among existing things; but the demonian order is ministrant, receiving whatever directions the gods may give, and responding promptly by own effort, in regard to whatever the gods contemplate, will and command.

Hence the gods are freed from the forces which incline downward to the realm of generated existence, but the demons are not wholly purified from these.

So much, therefore, we have subjoined in regard to this solution of the problem, and we think that from the former and the present arguments the matter will become better known.

CLASSIFICATION REJECTED

For the reasons which we have before stated, the classification of passive and impassive which thou makest, should be rejected as not being suitable for any of the superior races, on account of the causes which we formerly mentioned. Indeed it deserves to be overturned, because it argues from the Sacred Dramas that "they are impressionable." What Holy Rite, and what act of worship performed according to the Sacerdotal Regulations, is accomplished through a passive condition, or effects any satisfying of passive conditions? Was it not ordained from the beginning, according to the ordinances¹ of the gods and likewise intelligently? The Rite both copies the order of the gods, both that of the gods of the world of Mind and that of the gods in the sky, and contains the eternal metres of things that are, and wonderful spectacles which were sent down from the Creator (Demiurgus) and Father of All, by which also the things of Silence are represented by arcane symbols, the things without form are held firmly in forms, the things which are superior to any likeness are represented unshapen, and everything is accomplished by a sole Divine Cause, which is so far remote from passive conditions that no reasoning faculty can reach to it.

This fact, therefore, I suppose, becomes the cause why many turn away to the multitude of projects. For men who are unable to acquire the deeper knowledge of the reasonings themselves,

¹ The older laws of the Athenians were called *thesmá* as being ordained by the gods, or rather the priests. The laws of Draco were *thesmoi*, those of Solon *nomoi* or regulations. — A.W.

yet who imagine themselves able, are entirely carried away by their own peculiar human emotions, and form their judgment of matters relating to the gods from things incident to themselves. Hence they err in two ways: because they fail of the true concept of divine things; and because when they miss these, they drag their notions of these down to the level of human emotions themselves.² Nevertheless, it ought not to be supposed that the things which are performed alike to gods and human beings, — such as acts of homage, salutations, offerings, first-fruits, are to be regarded as after the same plan of action in both cases; but that each is established apart from the other with regard to the distinction of being more honorable — the one venerated as being for the gods and the other held in low esteem as relating to human concerns. Thus is given a completeness to passive conditions, both of those doing homage and those to whom it is rendered, for they are human and of a corporeal nature; but honor is to be bestowed unstintingly upon the operation of the others, as being performed through unchanging admiration and a reverent condition of mind, because they are rendered to the gods.

[TO BE CONTINUED]



² Damascius remarks, that "we discourse after the manner of men respecting principles that are extolled as divine." — A.W.