THE DEEPER MYSTERIES

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THE DEEPER MYSTERIES

THE
DEEPER MYSTERIES

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EDWARD CLARENCE FARNSWORTH

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INTRODUCTION

IN submitting this third volume of the series begun with "Special Teachings from the Arcane Science," the author is aware that the times are not yet ready for much of its contents. Still the rapidly widening outlook of multitudes encourages the venture, and gives promise that, ere the coming of a great event—one for which in humble way this book is a preparation—certain of its chapters will be accepted, and even assimilated, by those whose eyes are toward the New Age now almost with us, and whose hearts are preparing for that large and complete message of which these pages contain only hints and fragments.

Should our explanations leave many matters more or less dark, it is because we ourselves have not yet come into the day, or else that the full light of explanation must await the word of mouth from the World Teacher himself.

From the title of the preceding volume, "The Heart of Things," it might be inferred that in its probings and soundings we thought to reach the central mysteries; but, like the human heart, the heart of things is seven-fold. So, despite our previous attempt, and notwithstanding our present effort, the deepest deep remains unknown.

INTRODUCTION

Far from subscribing to the theory that matter is but the three-dimensional aspect of spirit, the author holds that both spirit and matter, each in some crude condition, existed as positive and negative before time began, and, because naturally the more active, spirit has progressed enormously, though not necessarily to perfection, during unnumbered æons. On the other hand, matter, that form of electrical energy with which, on this lowly planet, man is most familiar, has reached only the condition now obtaining in our solar system and beyond it.

Furthermore, the author holds that matter shall be refined to a state of permanency as such. No doubt this matter will be quite unlike any substance which man at present has knowledge of, and perhaps its permanence will not be attained until the Universe in toto has evolved to a definite degree, or even to the utmost.

The resurrected body of Jesus was the first recorded hint of the possibilities inherent in matter; but, we contend, that body was only the notable beginning of a condition both of mankind and the World itself,—a condition depicted by the Revelator who saw: "the Holy City, the New Jerusalem, coming down from God out of Heaven." To John, this condition was an earthly one wherein "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

INTRODUCTION

Would that it were our privilege to amplify the few hints touching the possibilities of matter which we have dropped like seeds on the pages of this final volume of our series. Such an explanation would indeed be the culmination of the entire teachings. As it is, we cherish the belief that to some more worthy and capable pupil will be given much that for sufficient reasons has been withheld from us.

Yielding to the request of many readers of "Arcane Science" and "The Heart of Things," we have in "The Deeper Mysteries" often affixed the initials of certain Masters to the teachings received from them.

EDWARD CLARENCE FARNSWORTH.

THE DEEPER MYSTERIES

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THE AQUARIAN RAYS

IN an article in "The Nineteenth Century and After" for September, 1917, Mr. A. P. Sinnett says: "The superphysical powers of good and evil are now engaged in the fiercest struggle for supremacy that has been waged in the whole history of the Solar System."

This important information, doubtless obtained from those who know, is devoid of details; therefore let us amplify the brief statement of our distinguished author.

In previous teachings of this series, we have shown our globe-chain to be the only one proper to a physical evolution of which septenary man will become the perfect product. To other worlds, our own is known as the dark star. This because of the unusual obstacles besetting the evolution of a planet destined to be the substantial base of the scheme comprising seven globe chains.

Though in large degree man rises because of his own efforts, yet in a larger he progresses through the lifting power of beings higher and higher in the scale reaching to and even beyond the lofty zodiacal Hierarchies. With the advent of the Sun in the outskirts of Aquarius, there should descend

from that constellation to our physical earth both a revelation of Truth higher than any before, and an incentive to its assimilation throughout the world.

From the Zodiac to the Solar Logos the lines of force are unimpeded; besides, the Sun is a perfect receiver. But, between the Sun and our physical globe, conditions at present are far different, and for several reasons. To begin with, our physical globe and its humanity are the most imperfect receivers of the zodiacal forces to be found in the globe chains of the septenary series. This fact is as patent to the dark hosts as to those of light and love.

Were it not for the coming Avatar, whose heart is more fit to receive the emanations of Aquarian truth than that of any other being thus far evolved on our planet, these emanations might, outside of certain quarters, prove only of slight benefit. As elsewhere explained, these emanations are in fact a buddhic fire extremely discomforting to the dark hosts who well know that should this fire find lodging, even as sparks, in the hearts of the components of the incipient sixth sub-race, those sparks will kindle and grow and, eventually, in the next cycle of Aquarius, they will become that flame which will make the sixth root race enduring throughout the remainder of the fourth planetary round.

In this accomplishment we foresee the utter

demoralization of Earth's depraved hosts, to occur at the great cycle which, ages hence, will usher in the sixth root race. Because our opponents are aware of their immediate danger, and a greater to come, the battle is on; a matter of life or death to the dark ones who strive, by means of infernal arts, to deflect the unstayable Aquarian Rays, and turn them into the deeps of space.

At the time of the old Atlantean struggle, the enemies of the hosts of light made no effort to deflect the zodiacal forces; but while, since then, the White Lodge has progressed greatly in knowledge, experience, and wisdom, the Black Lodge has gained almost equally in fiendish cunning. As result, at the outbreak of the War in Heaven, early in the first decade of the present century, the Black Lodge for the first time began its present methods.

Moreover, this body soon was enabled to enlist to its cause the brutalized kamic hosts of Mars, and those chiefest of adepts in all infernal arts, the kama-manasic hosts of Saturn; whereat there sped to the rescue of Earth's imperilled humanity those Lords of the Flame the wielders of the manasic fire of Venus, and also the Manasa Putra, the Sons of Wisdom who direct the supreme buddhic fire of Mercury. Over this mightiest of strivings the Jovian Hierarchy sat seemingly aloof, but really as Judge and final Arbiter.

Thus it is plain that knowledge and strength and

determination are by no means confined to the enemies of Right, and, as Mr. Sinnett in his article affirms, the outcome is assured. To this let us add that not again in this earth manvantara can such a conflict occur.

Foiled in its attempts to turn the buddhic Rays, the Dark Lodge achieved a minor success in that it was able to inject into the hearts of those whom, in this cycle of World Karma, retribution has left vulnerable to such attack, that malignity which was the mainspring of its efforts against the White. By linking their own Karma to that of these dupes, our opponents doomed them to overthrow. Thus does the wise and good Law sometimes accomplish its object through its sworn enemies.

H.

THE BUDDHIC WAVE

IN the book "The Heart of Things," and in the chapter "The Coming Avatar," was given, as far as permissible, the esoteric reason for the descent of an Avatar; so let us say briefly that a major Avatar is the vehicle of the principal called Buddhi, the knower of the essential nature of man's every act both in the present life and in former births. Because of the inner unity of all beings, these good or evil acts are, on inner planes, done to oneself. Impressing this fact upon the outward life of every

incarnate being, Buddhi becomes the vehicle of karmic Law.

In the presence of Buddhi, falsehood unmasks and truth asserts itself. Thus the enmity of the Pharisees toward the Master was open; nor could it be concealed. Judas the hypocrite must reveal himself as the betrayer of his Lord. The faithful disciples must renounce worldly goods and follow the Christ. The hosannas of Palm Sunday soon sounded their true meaning in the cry: "Crucify Him!" The saying of Jesus: "I came not to bring peace, but a sword," contained nothing of hostility, but rather the truth that, in the light of his presence, secret enmity would become open warfare.

Into the conflicts which, during certain cycles like the present one, occur between the white and the dark hosts of the invisible world, weapons corresponding with the crude ones of human warfare never enter. Merely by their principle of Buddhi, and its emanations, the white brotherhoods would disconcert the black. These in turn seek some vulnerable part in the lower principles of their opponents, and, because with the white perfection is by no means universal, the battle often fluctuates even as recently it did. Never since Atlantean times when victory hung long in the balance, but finally turned to the White Brotherhood, never since then have the black multitudes been conquerors. Moreover, never before has

such warfare been as general as recently it was, and never as then were the white forces so able to cope with their adversaries.

Ever a dispenser of karmic Justice, the Buddhic Wave—that emanation from the heart of Being—is largely a trinity of Atma, Buddhi and Manas; in other words a trinity of spiritual will, pure love, and high intelligence. High intelligence guides the operation of pure love which spiritual will causes to persist. As the revealer of actual conditions, the Buddhic Wave, now preceding the descent of the great Avatar, threw to the surface, as the war of nations, the fact that these nations have long been at secret enmity.

In forward and retrograde passage through the twelve signs, the Sun is chief agent of Buddhi in its aspect as Karma to this world. Without the Sun's passage through the signs, Karma would be inoperative here; consequently all evolutionary progress would have been stayed at the outset.

Always the Buddhic Wave descends directly from the Sun to Earth, and, for that matter, to all planets of our system; but for Earth that wave differs in quality and degree according to the signs and the position of the Sun therein as seen by us. As the Sun approaches a sign, the Buddhic Wave begins to take on the characteristics of that sign, and to lose those of the sign in which it already is. During the Sun's forward movement, these rapid changes but little affect the lower principles of

mankind as a whole; so the resulting Karma is to the individual, and the family, and possibly the community; but, in the retrograde two-thousand-year passage from sign to sign, ample time is allowed for world-wide influence.

Exoteric Astrology assumes that to the human race the influences of the Moon and the planets can at times be as malign as at other times they are helpful; but some little explanation will show the fallacy of this view.

The Buddhic Wave from the Sun to our Earth is seven-fold, or, more strictly, ten-fold; also it is wholly pure. Moreover, a wave of pure energy reaches Earth from each of the planets in the following order: Jupiter, Mercury, Venus, Saturn, Mars, the secret violet planet, Neptune, Uranus, and the outmost or undiscovered planet. Sooner or later the wave from every planet unites with that from the Sun, but, by the repulsion of the sun wave, any impurity emanating from any planet is thrown back upon its birthplace.

The planetary waves are by no means direct; thus the wave from Jupiter, one of pure spiritual will, is drawn to, and unites with the sun wave quite near the Sun itself. The wave from Mercury, one of spiritual will and pure love, unites with the sun wave a little below. The wave from Venus is three-fold, high intelligence being the new factor. Its junction with the sun wave occurs at a point somewhat lower. The wave from Saturn

is four-fold, purified lower Manas being the new component. Its junction with the sun wave is lower still. The wave from Mars is five-fold, purified Kama being the new component. Its junction is below that of Saturn. The wave from the Violet planet is six-fold, the astral element of purified personal will being the new component. Its junction with the sun wave is the lowest yet. The wave from Neptune is eight-fold; from Uranus nine-fold, and from the outmost planet ten-fold.

As stated in "Special Teachings from the Arcane Science," the eighth, ninth, and tenth planets are not in that system of evolution of which our earth is the base. Having as yet no planetary hierarchies, these slowly progressing planets are in the direct care of the great eighth, ninth, and tenth hierarchies of the Logos. The Buddhic Wave from each of these planets to Earth is really the over-plus of its sun wave; hence the importance of Neptune and Uranus as factors in the molding of human affairs.

H.

THE DEEPER MYSTERIES

THE FORTY-NINE FIRES

IN the teaching, "The Buddhic Wave," we touched upon the warfare of the white and the dark powers of the invisible world. Also we stated that the weapons used were unlike those of earthly conflict. To understand the nature and effect of these weapons, we should discover the essential nature of desire, that principle which, like will and mind, is a component of an inseparable trinity on our planetary chain, and also on every other from that of Venus downward.

Always in this trinity the middle principle of desire is a fiery one. Not so the other two; but, as in contact with fire, metal is heated, so will above and mind below become fiery. In that reflection of this positive trinity which forms the inverted or negative triad, Kama, or selfish desire, is the fire with Lower Manas above, and the astral personal will below; both fiery through contact.

The basic physical principle is a fiery one through its union with Kama and the Astral. On each of the seven planes of our planetary chain are seven conditions of fire. These differing fires divide the total seven into forty-nine sub-planes or fires. Of the seven fires of the physical plane, Material Science recognizes only the one destructive to gross physical matter; still, as every physical being lives and moves in certain of the seven, it follows

that a fire to which that being is adapted is not by him recognized as fire, but rather as an agreeable and life-sustaining element.

In the early planetary rounds, our race and the lower forms of life existed without inconvenience in that world-fire which, because long since largely outgrown by the changed and changing physical organisms of every species, is now destructive to them. Man still lives and has pleasure in certain aspects of physical fire which, before wholly outgrown, will to his backward look seem harmful. Moreover, perhaps to his physical body of the far future they will have become deadly as fire can well be.

Certain aspects of astral and kamic fire are below normal man, but, at death, depraved men gravitate to these olden fires once comparatively pure and even agreeable to our entire humanity, though long since polluted by the presence of the outcasts of the race. To Swedenborg, these divisions of the astral plane were hells, the habitation of devils.

The mind body of man has risen above certain fires of the lower manasic levels, but the fires of the Higher Manas are as yet unknown to the great majority. As for the buddhic fires, the source of all others, only a few advanced representatives of mankind are in other than their lower sub-divisions.

During incarnation the human physical body holds the other six principles in touch with certain physical fires. During its posthumus cycle of

vitality, the astral body holds the other five in touch with certain astral fires. Next the kamic principle, during its cycle, holds all higher principles in touch with the kamic fires. Finally, the Higher Manas holds the two highest principles in touch with certain manasic fires.

Because the four lower principles of man are at variance with the higher three, they would humble those three to their own level. Correspondingly the hosts of darkness would debase the hosts that stand as a wall around humanity; so they breach or undermine wherever possible. During the ordeal the great Niramanakayas, the tried and proven through ages of service, stand intact in their six-fold robes of purified principles down to and including the Astral.

Among these great ones are certain who in historic times were vulnerable to attack; and even more there are who, in the Atlantean struggle, were badly worsted. Such being the case, what must be the partial weakness of thousands of the ordinary champions of Light? Concerning weapons that have wrought discomfort and defeat among the black and the white hosts, let it be said that they are certain of the forty and nine fires.

Man's physical body can be tortured by ordinary fire because, having passed out of its old fiery condition, that body has not yet evolved to a state of immunity, of unawareness of the existence of ordinary fire as such. Certain astral and kamic

fires are harmful to the ordinary individual disembodied and on the astral and kamic planes. These fires he avoids, even as on earth he avoided physical fire: but, were he wholly purified in his astral and kamic bodies, such fires would to him be quite harmless. When purified in his manasic bodies, he cannot suffer from the grosser manasic fires.

To the black brotherhood, the polluted and harmful kamic fires are natural and agreeable elements constituting effective weapons against certain of the white brotherhood. The high and pure fires of Manas and Buddhi are, in turn, torturous to the black since they are fallen beings once to some extent partakers of these fires, even as we now are through the higher triad of principles. If to one evolving from a gross fire, it in time become harmful; so, to one fallen from a pure fire, that element will eventually be equally so.

The wily black magician attempts not the conquest of the wholly purified white. On the contrary, he fears and flees from his buddhic fire. Those of the white who as yet have not wholly purified their astral and kamic bodies, are more or less vulnerable to the gross astral and kamic fires of the enemy; and always they shrink, and often they flee from the intolerable burning. Selfish pride, and lust of power and possession, are manasic fires somewhat less gross. When insinuated by the black into their victims, these seem pleasant

and life-giving even as on earth, but, to the somewhat purified white, they are malodorous and stifling.

In the warfare described, the weapon really effective is the pure, buddhic fire; that which adds to itself from the purified lower principles an indescribable luster and a determining energy. Having in superlative degree both that luster and energy, the great Captain of the white company is already wielding, as invincible weapon, that zodiacal fire the resplendent truth of Aquarius.

H.

SATAN

SATAN, that black and hideous being, is not a product of our world, and to him neither human shape nor physical body were ever given. Coming to this earth from another, now in pralaya, he arrived as chief and almost sole survivor of his dark company; one since recruited from human kind. As an astral entity, he at once began to prey upon our earliest races. This from two causes, one easily seen, to wit, pure malignity; the other deeply occult, and requiring explanation. Debased Kama and selfish, obdurate personal will were his dominant principles, in fact his life as a self-conscious entity. Such gross principles are of course perishable, the higher triad—atrophied in him—being necessary to real immortality.

How to prolong his astral and kamic life was a problem solved in a way worthy of Satan's devilish cunning. He became a vampire feeding on what in man corresponds with his own perverted principles. Henceforth he strove to reduce the human race to his own level. Imagine him desperately active in a cycle of mature world Karma, and we account for the horrors of the war now passed through. In a large view, our common enemy was unwittingly the instrument of Justice to every nation involved, all of whom were more or less guilty as history shows. The Pisces Avatar came at the time of a judgment more circumscribed. The fall of Jerusalem and the dispersion of the Jewish people, though momentous to themselves, were not then important events, however large appearing in subsequent history.

Touching further upon the past and the present of humanity's old adversary, let it be said that while in former times his acts were inspired by fear and hatred, those of to-day are born of desperation, since for him the descent of the Major Avatar means greatly enfeebled powers during a thousand years; after which the force generated by the Avatar will subside gradually for another thousand years Of one fact we are assured, Satan cannot survive the rise of the sixth root race, because the principle of Buddhi, therein resident, will act as poison on his principles, unless he retire to some restricted department of the sub-astral plane.

Virtually this will be the chaining of Satan mentioned in Revelation. Undoubtedly the inception of the sixth sub-race is a menace to his activity.

The kamic principle of gross desire cannot endure contact with the buddhic principle of pure compassion: hence the coming of the Major Avatar arouses the ire of the entire dark host. Least of all this host, can the Prince of Darkness enter the presence of the Prince of Light. So Satan incites his company to aggression. Only with those of the human species who most resemble him, has he personal contact. War's unspeakable horrors in every age originated in his attempt to increase numerically the victims of his dreadful vampirism.

As for Satan's followers, each according to his rank becomes an astral ghoul who imperils the reincarnation of his victims. This for two reasons: first, because these victims are drained of necessary vitality, and, second, because gradually they lose human shape and intelligence, thus becoming nondescripts, or, rather, reversions to, types now extinct on our globe. Nevertheless the good Law does not cut off such beings for, by a merciful provision, they are to be transferred to a planet of as yet low development, though of lofty destiny. This planet is known to Astrologers as the higher Venus, and as such to Initiates, because with almost Divine Wisdom it rescues, and sets securely on a low rung of the long ladder of life, those whom other evolutions have failed to reclaim.

THE DEEPER MYSTERIES

Since the dawn of the twentieth century, the world more and more has been in that wave of spiritual energy which precedes the re-embodiment of the Aquarian Avatar. As the result of this influx, the virtuous are increasingly incited to virtue, while the wickedness of multitudes is reaching that culmination which means their disappearance from our evolution. The beneficial effects of this general weeding out will be realized in succeeding centuries. On the other hand, the buddhic wave is energizing great multitudes to noble deeds of self-sacrifice.

H.

THE SECRET ORANGE PLANET

MANY critics of Occult Science imagine that, whereas, by slow and laborious inquiry, Physical Science has accumulated a mountain of proveable fact, the other, because jumping at conclusions, gives out as truth a jumble of absurd theories which, if tested by the methods of Physical Science, would be wholly discredited.

Speaking for Occult Science, we repeat what often has been said to wit: painstaking research was its invariable procedure ages before Physical Science began initial, crude investigation. Organic and inorganic Chemistry, those branches of Material Science to which the modern world is

greatly indebted, had origin in the experiments of the old Alchemists who were themselves stimulated often to feverish activity by certain misunderstood half truths gleaned from the ancient Arcanum of the Initiates. With this much as preliminary, let us proceed to the exposition of further occult truth.

That in its early rounds our Earth was a fiery globe is an ancient teaching quite in accord with the finding of modern Material Science: but, in the further statement that in its culminating round this Earth returns to the fiery state, the old science abruptly parts company with the new.

From a previous teaching was gathered somewhat concerning the forty-nine fires, seven of which are proper to the physical plane. Aided by this knowledge, we shall now unveil the truth beneath the exoteric statement that in its latest round our Earth is again a fiery globe.

Though now a dead world, the physical Moon in its early rounds was fiery through contact with the fire of the predominating astral principle of the moon chain. During ages of evolution, this astral principle was dividing gradually first into the pure and enduring astral fire of what would become the secret violet planet and, second, into the gross and perishable astral fire which finally united with the dying physical Moon. The purified astral fire of the seventh lunar round greatly differed from the original astral fire, and vastly more so from the

astral residuum now in pralaya. No separation of fires took place on the physical plane, since the evolution of the moon chain was based on the astral.

In passing let it be said that, because more ethereal than the purified astral of our planet, that of the moon evolution is visible only from the highest level of our astral world and, even there, only masters and advanced chelas can see what therefore is denominated the secret, violet planet.

As the evolution of our chain is based on the physical, it follows that physical fire is much nearer to our humanity than ever it was to the lunar fathers. It follows further that the basic separation of fires, to be consummated in our seventh round, occurs on the physical plane. That part of our physical globe which, since the early rounds, has cooled and solidified, is largely residuum from which, in the seventh round, all life-sustaining power shall have departed. What then will be the condition of seventh round humanity, and that of the physical sub-planes proper thereto?

The teaching is that while five of the seven sub-planes or fires of the physical globe cannot be assimilated, the two upper divisions will be purified into a resplendent globe, self-luminous by means of the planetary fires from that of Buddhi downward. The physical bodies of seventh round humanity will glow like the earth itself with living fire which to our senses would not now be recog-

nized as such. This fire is a union of the seven pure spectrum colors, with the orange predominating.

Thus we interpret the Arcane Teaching which furthermore states that our planetary fire will culminate in a seven-fold glory outvieing the six-fold brilliancy of the violet planet, the future five-fold beauty of Mars, the future four-fold of Saturn, the future three-fold of Venus, the future dual of Mercury, and the future single atmic glory of Jupiter.

As for the after condition of our planetary chain, we have used the history of the Moon Chain as illustration. The time is coming when a secret orange planet will be added to the number already in the minor subdivisions of the Logos.

H.

THE LIFE VEHICLES

A FAMILIAR occult teaching is that during its entire life period, every globe chain in our solar system experiences seven incarnations, each a Manvantara, or man-perfecting epoch. Our earth chain is now in the fourth of its seven. Previous Earth Manvantaras perfected for their humanities permanent robal coverings of but the seventh or highest division of physical body substance. The present Manvantara will perfect for

its humanity a permanent physical robe of a portion of the sixth division.

The fifth Manvantara is to perfect for its humanity a physical vehicle of the sixth and seventh divisions entire. Succeeding Manvantaras will only refine for their humanities these two divisions. The next lower division of physical body substance is to be perfected on the eighth planetary chain, the destined place of the eight-principled animal evolution, and also the place of regeneration and rise of all human failures rejected during this Manvantara of our planetary chain.

Analysis of the quality of the life vehicles on any planetary chain reveals to a nicety the status and ultimate condition of their owners. Into the exposition of this arcane teaching let us to some extent enter.

In Vol. 1 of this series, "Special Teachings from the Arcane Science," and in the chapter, "The Planetary Process," it was found that the simple one-principled atmic lives emanated to the Jupiter chain were of seven degrees of fineness; also that eventually the coarser and coarser atmic lives dropped to their proper globe conditions in the chain, and therefrom were carried by lower and lower life-waves until Atma became the highest principle on every lower globe chain. What was true of Atma was correspondingly so of successively denser principles, until each chain became the home of its appropriate principle.

The wave of physical life which swept through the physical globes of every chain down to this, sowed no seeds of normal physical life before reaching our world. The seeds deposited here were of seven kinds; and in kind the fruits thereof are unchangeable forever. The physical body of man was the highest fruit; one not to be confounded with the animal; hence while the eating of animal flesh is of common occurrence, cannibalism to all but the most degraded savage is a loathsome crime.

During the first human root race of every round of our globe chain, the physical vesture of every creature whatsoever is, in composition, nearly identical with that of the first round; but, until the middle of each round beginning with the second, and especially until the middle of the fourth round—that which corresponds with the kama-manasic principle—every living creature adds to its physical vesture grosser and grosser atoms then to be discarded gradually until the previous minimum is reached.

As the physical vehicle of man incorporates the highest grade of its appropriate substance, whereas that of the animal kingdom incorporates the grade below, so is it with the human astral and every higher human body; and so is it with the corresponding animal bodies. Between the normal human kind, and the animal, there is an abnormal kind whose tendency, while never upward, is in

extreme cases toward the brute level. This variety is that of derelicts and outcasts, the unelect of the Pauline doctrine which its initiate author could not unveil to the Piscean age. As revealed on our planet, the Christos reaches not down to this class who, by the Divine Wisdom and Mercy, are therefore transferred to a planet wherein a more fundamental exposition of the Christos will lay hold of and lift them to their place in the Cosmic Scheme.

That the luna pitris, incarnating as human in the early rounds of our globe, were of the Moon's animal evolution is but an exoteric statement veiling the truth that these were failures representing an intermediate principle analogous to the one above mentioned; in fact they were impervious to refining Truth as revealed to the moon humanity. In this lower planet, after temporary failure, they would rise to their peculiar destiny. This fact is beneath the ancient and deeply occult doctrine of that original sin which exoteric Jewish theology laid upon Adam.

H.

THE ORIGIN AND MANIFESTATION OF MIND

MATERIAL Science fails to explain the fact that the functions which it labels "instinct" appear in the very young animal, whereas the human infant is born mentally a helpless creature that must await the slow unfolding of mind, that

gift supposedly God-bequeathed only to the human species.

The notion that mind is the possession of man alone, originated in the dogma that the gift of immortality, or even the possibility of attaining it, is the peculiar birthright of the one genus endowed with mind. It is repugnant to the idea of Divine Justice, that any being capable of thought, however circumscribed, should be doomed to utter extinction through death of the physical; so, in lieu of mind, mere "instinct"—whatever that may be—was allowed to the brute kingdom.

Our philosophy teaches that Mind, as one aspect of that all-pervading Trinity,—Will, Desire, Thought, sleeps in the mineral, wakes in the plant, becomes more or less active in the animal, and fully alert in man, the crown and culmination of Nature's efforts. During the long and slow ascent from the lower kingdoms to civilized beings, indwelling mind is ever striving to individualize itself, and take the shape of the physical body. In the humbler species the result is a most rudimentary mind body; one dissipated at death, or soon after; but as for the higher animals, especially the domesticated horse, cow, elephant, dog, and certain others; these, through association with man, and because of their efforts to understand his wishes and commands, have developed mind bodies which, in certain instances, will persist, and even re-incarnate in a way analo-

gous to the mind bodies of their higher brethren of the human race.

The wide adaptability of mind to its environment is not conceded by those who, naming a certain aspect of it "instinct," marvel that, for instance, the young whale from the moment of birth can both swim, and feed from the teat of the mother; whereas the human infant would die were not its mouth guided to the nipple. In the human infant, hunger urges the principle of desire to immediate expression, but because the mind of the mother takes upon itself the duties proper to that of the infant, Nature has for ages accommodated itself to this fact. No doubt many more ages would be necessary to bring the infant mind to that precocity which, from necessity, is usual in the lower species.

To those of circumscribed vision, the fact that Nature is red in tooth and claw, seems an indictment of that Love which supposedly is sovereign over all our world. Throughout the animal kingdom, Nature is striving to the end that an individualized and permanent mind body may be the property of its every entity. The sluggish minds of the lower orders must be roused by means necessarily harsh. Love of life, the fear of all that threatens it, the desire for food, and the consequent matching of cunning against cunning, are the only possible means by which the lower orders can be stimulated to think in the narrow circles to which

they have thus far attained. So the cost of immortality is tremendous; but the result will be priceless.

Long ago man passed through his fiery struggle for immortality, but more or less of the evil tendencies then engendered yet cling to him. Because of these evils, exoteric religions condemn certain of the human race to everlasting punishment; but these religions fail to see that the higher virtues are chiefly the evolution of their once necessary opposites. Thus, cunning like that of the fox becomes the craft of the savage, which in turn becomes the intelligence of the average civilized man, and finally this widens into the wisdom of the sage. Again, ferocity like that of the tigress defending her young, evolves to the love of the human mother for her child; and such love eventuates in that compassion for the entire human race which distinguished both Buddha and the Galilean Master.

H. P. B.

MEMORY

MEMORY is that faculty of the mind by which it retains knowledge of association with persons, things, and events. While the apparent office of memory is universally familiar, it has an interior use which, though known to the few, is undreamed of by the many. In this brief

chapter let us throw upon that use a ray from the Secret Science.

Because mind is an active principle, its expression is always dynamic. If one holds in his mind's eye an absent friend or loved one, forthwith the effort causes a vibration in the mental substance of the seven-fold world. Then, guided by the higher mind of the transmitter, this vibration finds the mind of the remembered. Should that vibration contact those peculiar to the physical brain mind of the receiver, in other words, his lower mind, it results that the finer mental vibrations, proper to the act of mental visualizing, are overpowered and even obliterated by the coarser ones of the material mind contacted. Should now the higher mind of the receiver at the time be in rapport with the corresponding mind of the sender, then a drawing near of these two minds will result.

The human material body must of course wholly conform to the laws of time and of space obtaining on the material plane. Not so the mind bodies, especially the higher of the two linked with the material body. This higher is in its own definite aspect of time and space; and, if freed from physical hinderings, it would obey only the law of the high mental plane. As it is, every human material body has more or less of a separative effect on its purely mental associate when the latter would come into conjunction with another of its kind.

If a loved one has passed out of material con-

ditions, then but a single physical obstacle to conjunction of separated minds remains. Desire to visit the grave, or else some scene where, as earthly beings, friends or lovers have passed unforgettable hours, is an urge originating in the law on which we are touching. These places are potent aids to the yet-incarnated higher mind that would visualize most clearly the being now beyond the veil of the physical, and thus bring about the near approach of both higher minds, those which, in the course of nature, are destined to complete union.

Because in the world, and environed by physical conditions, we can picture heaven and its inhabitants only by giving to them certain physical characteristics. By the same law, those who have passed from earth can hold in memory the world and its dwellers only by giving to them certain characteristics of the heavenly places and their peoples.

As the discarnate higher mind rises to more and more appropriate planes of being, memory of the physical world and its contents—because increasingly influenced by environment—becomes more and more unlike the original. The belief that, in the last analysis, the physical world is mere delusion, no doubt originated with those who, in the profound trance known as samadhi, looked at or remembered it from the super-physical planes.

The law which influences memory in the discarnate upon the higher planes, and causes them

to idealize the physical earth and its inhabitants, is operative in an opposite way in those who, after death, have sunken to the lower divisions of the astral plane. Especially is that law active in those unfortunates who have gravitated to that lowest division of the astral known as the eighth sphere.

As Swedenborg discovered, these remember and even see the sun itself as a black sphere. As for the physical earth, the distorted memory of these makes of it a vile abode of evil beings resembling themselves. Those who yet in physical life remember this class with hatred in their hearts, are in danger of forming the very tie which of all possible ones they would abhor; for let it be emphasized that while love is the potent binder of hearts and destinies, hate is equally efficient in its own field of operations.

TIME AND ETERNITY

ETERNITY is the Past, the Present, and the Future, united in the Divine Mind; whereas that which encompasses these is the Divine Form. To be comprehensible to finite mind, Eternity and its Container manifest as innumerable spheres moving around other spheres, themselves in motion throughout the deeps of space. For every being in ascending scale, this symbol holds until

he enters Eternity there to unite with the all-inclusive One.

Because a revolving sphere, this Earth is a manifestation of time to its dwellers, and because Time, moving in its orbit, carries with it the succession of events, their re-incarnation so to speak, the human root races and sub-races—progressing through their cycles and minor cycles of timed events,—are, at the beginning of these periods, impelled to move over the Earth in great migrations which began with the polar races, and continued throughout Lemurian, Atlantean, and historic times, and still continue, as witness the influx of world peoples to that amalgamation which in America, will result in a new sub-race.

To primitive man the earth was flat; the all-important center around which swung the diminutive sun and moon, and the insignificant stars; heavenly lamps all of them, and lighted only for his convenience in day or night. In Atlantean times the Secret Science taught the world's rotundity, and its minor place in the universal scheme; but this knowledge was for the few, since the spherical earth, and its axial and orbital revolutions, were clews to certain cyclic operations of karmic Law.

Through major and minor karmic cycles, all worlds and creatures approach Eternity, the Divine Vision. Enlarged cycles of sight will be successive until, at the last unveiling of minds and eyes, the

far off in time and space becomes the Eternal Now, and the Ever Present.

In both the individual and collective building of the temple of Divine Truth, Karma urges to perfect work, since it reveals to man's spiritual understanding that what is builded for Time and Eternity must in every detail be flawless. The lower nature deems Karma a hard taskmaster, but the nobler part of man at times sees Karma as Divine Truth and Compassion; so the dictum of the higher nature rules in a way which the lower never realizes; therefore unconsciously this lower pays its debt to the Law as we shall see.

Retiring from objective life, man the builder reaches higher and higher levels of discrimination in respect to Truth until, at the turning point of his subjective arc, a ray of light from the universal Atma informs his individual seventh principle; whereat he sees time as a spiral in which he must travel toward perfection. Then, though actuated by only a fraction of the Divine Thoroughness, he gladly descends to meet the requirements of karmic Law. Soon a workman on the physical plane, he will tear down and rebuild wherever necessary. In the successive clothings incident to rebirth, the lower nature, because taking to itself a new body and an unremembering brain, may rebel at Karma's decree; still the momentum established at the turning of man's cycle, must be maintained till time and place and condition have

new inception at the beginning of the next cycle.

Within the objective arc of every human life exist innumerable karmic time cycles which lift one into joy, or plunge him into sorrow, but, in the direst descent, there is no complusion for the higher nature because—as in the greater cycle—at the turning point of this small dark one the Divine Adjudicator of karmic Law informs the spiritual will of man which at once fulfills its office. Thereupon the lower principles, unconscious that they are willed so to do, proceed to self-punishment.

The succession of births into the physical world, a succession uninterrupted for ages, may be likened to a mighty river ever flowing because of its innumerable tributaries. From the lake of Itasca to the Gulf of Mexico the Mississippi sweeps over a flat surface, but, for thirteen hundred miles in direct line from the river's source to its mouth, the curve of the globe is the arc of a circle, complete were the river's course uninterrupted.

In respect to time, the human race moves in a great spiral of which the historic ages are an arc, though seemingly no curve is there. The planetary rounds—caused by the sun's revolution in its vast orbit—and that simultaneous great circling of time which really causes the world-pilgrimages of the root races, have their individual correspondent in the circling of man the unit through his time orbit.

Evidently time is relative, and is determined

according to the needs of mankind, whether evolving as root races, sub-races, or individuals. The determiner of time is the atmic principle of man, and the Atma of the globe by him inhabited. From the viewpoint of these Atmas, time is only opportunity perhaps profited by, but almost never wholly so; therefore must man be born again into time until every opportunity has been made the most of.

At the close of Earth's seventh round, a separation of its principles occurs: then the higher, to a great extent purified, but not wholly so, retire to their place as a transparent, luminous and secret planet, while the old body of Earth swims in space a planet in pralaya like the Moon above us. After ages of involution comparable to that of the human soul in Devachan, the secret planet reaches the limit where its atmic principle, enlightened by the Solar Atma, beholds Time as a spiral. Therefore the planet gravitates downward to unite with its old body, and, for the world, time and opportunity begin anew; not on the former level however, because the lowest arc of the karmic time spiral will indicate the place attained in this our present manvantara.

Although Earth's annual revolution is explained by Material Science, and to the satisfaction of its votaries, Occult Science, that seeker for hidden causes, finds that, at the turning of the orbit on December 22nd, the earth's Atma receives an

impulse from the Atma of the Sun then in Capricornus.

In passing let it be said that, as regent of the Zodiac, the Sun determines and maintains for every planet the time orbit necessary to its peculiar development. Losing its planetary time orbit, the dead moon received from the astral personal will principle of the earth an imposed time orbit; one not without purpose, but that is another matter. In respect to axial revolution, the earth is impelled and maintained by forces somewhat analogous to those causing orbital motion. The inner impulses affecting the earth are slight indeed, but sufficient for the minute time cycles indicated by axial revolution.

As before said, our earth is time to its dwellers; hence its yearly and daily turnings have fostered in mankind the illusion of past, present, and future. This illusion is far preferable to that of the mindless polar first race who, in the light of the never sinking polar sun, lived in one dimensional time, the present.

Year by year the earth arrives at those higher and higher positions in the great time spiral which usher in the sub-races, and the root races of a planetary round. This fact wonderfully strengthens the hope in the human breast which makes to-morrow better than to-day, and the years to come brighter than those behind. Therefore, ignoring whatever of glamor legend has cast over

the long ago, we picture the golden age of the race in the world's large and brilliant future.

Viewed from differing angles the Atma of the sun is Time, Karma, Truth, Spiritual Will, and also Christos, in short the Manifested Word, to the worlds in his keeping. In a secondary way the earth's Atma is all these to its dwellers, and, in an individual way, the corresponding Atma of man is therefore ruler and finally perfector of his being. In every instance Atma is the Auric Egg of Akasha enveloping and permeating the lower principles.

M.

THE SECRET OF KARMA

IF the preceding chapter makes plain the aspects under which Atma is active, both in the Microcosm and the Macrocosm, we are now prepared for a deeper than surface view of karmic Law as operative in individual and collective man, as well as in the world itself. Sure that our discoveries will be of universal application, let us begin with man.

Completing the subjective arc of his incarnation orbit, man, now represented by the ego—Atma, Buddhi, Manas—has reached, almost always unconsciously, the atmic turning point. There his individual Atma, informed by the solar Atma—the Lords of Karma—constructs for the next incarnation an ideal cycle; not of time as we understand

it, but of happenings. In constructing this cycle, Atma is Truth and Justice, since in the cycle every happening is the truth of a former happening in that the deeds once done to others, and so really done to oneself, are to react for weal or woe on the doer. In the ordering of this cycle, Atma is Spiritual Will, and in the carrying out it is Karma.

Because of its conjunction with Buddhi and Manas, Atma is the Christos in man, his individual Word which recognizes in the astral personal will, conjoined with Kama and Kama Manas, a reflection of itself, a negative expression of the Word. If the karmic cycle, constructed by Atma for the new birth, were full and complete, then earthly man would be fore-ordained, a mere automaton, a creature of fate, wherefore the real purpose of Karma would prove abortive. Evidently the lower will must be allowed to insert in the karmic cycle many happenings of its own choosing.

Mark well that the karmic cycle is not in time as by us understood; it is but a succession of events whose order cannot be transposed, although between many of these events others may be inserted by the untrammelled lower will. The Spiritual Will would unite this lower with itself, but its only method is the karmic procedure; that ordained by Divine Wisdom. Throughout material life, man's Spiritual Will presides over things inevitable; in this it is Karma. Wheresoever there is volition, personal will is the final factor;

hence, if a voluntary deed be noble and self-sacrificing, the progress of personal will is thereby revealed.

At this juncture two questions are suggested. First: is man's physical death always indicated in the original cycle, and consequently fore-ordained? Answer: It is indicated and fore-ordained only when, in constructing the original imperative series, the individual Atma—because enlightened from on high—must needs insert a premature or otherwise unnatural death. Second: what results from this death? Answer: Then, whether short or long, the cycle purposely ended leaves many debts to be equalized in another birth. Gradually the karmic cycle has been forced to include deeds done in several births, but now wisely arranged to the best results. If no such fatality is in the original cycle, then, barring reckless disregard of physical law, physical life usually continues until the will to live is exhausted, a natural occurrence at this world-stage of human evolution.

Our first questions answered, a second grows out of them. Is the act of self-destruction in the order of predestined events, or is it wholly volitional? We reply that it may be a karmic adjustment of a debt incurred long ago, and so included in the original series, or it may be sourced somewhere in the present life, or it may originate in a sudden impulse of the personal will, thus, in the last two instances, engendering Karma for a future

birth. Only a master of wisdom who has largely united his lower and higher will, and so gained atmic sight, can determine in every instance.

Out of this explanation grows a third question. Is not present retribution and reward often the outcome of deeds done in the present life, and, if so, how shall our exposition of karmic procedure be enlarged to cover the facts?

In reply: Atma is unceasingly active. Were its karmic activity confined to a carrying out of the fore-ordained, then the free deeds of this present life would not be recompensed therein; so to the vast majority of men Divine Justice would be non-existent. In its aspect as Karma, Atma rightfully dispenses justice, and incessantly and promptly for evil deeds were it not for the individual Buddhi, a principle wise with the wisdom of compassion.

From the viewpoint of Buddhi, such unfailingly prompt recompense would control man through compulsion, fear of the law; and is it not evident that unfailingly prompt recompense of good would make reward the chief incentive to virtue? In regard to evil: from the viewpoint of the individual Atma the individual Buddhi is too lenient; so the harmonious outcome of these differing views is compromise; not in respect to the fore-ordained of higher powers, but in respect to the time of reckoning for the evil, and the reward of the good deeds of the present life.

In many instances Atma defers karmic action

that Buddhi, in its aspect as conscience, may admonish the evil doer, and possibly rescue him from greater degradation. This adjustment of the atmic and the buddhic methods is approved by the higher Manas in its moments of purest insight. To maintain equilibrium, both in man and the world, the close connection of action and reaction is often imperative; hence no intervention of Buddhi occurs. In these cases the sequence of action and reaction is obvious to the simplest understanding, and is taken for granted by all.

In a way far larger than above described, the holding back of Karma is possible. The individual Atma has larger and larger correspondents in the collective sub-race and root race Atmas, and that of humanity entire. Karma, operative on mankind in groups, originates in the solar Atma, and acts through the group Atma. Buddhi, operative on mankind in groups, originates in the solar Buddhi, and acts chiefly through the group Buddhi of the dedicated few who, renouncing the heavenly rest, have vowed service to all mankind during this planetary round and those to succeed.

Always the most saintly believers in the one life theory look for earlly termination of their good labors in this lower vineyard; whereas those who have vowed unending service have registered indelibly, on the Akasha of their individual Atma-Buddhi, the noble truth that they have become sponsors for humanity through the ages. Racial

and world Karma are of slow accumulation; consequently only these continual workers can offer adequate reason why mature Karma should be dispensed as a rivulet, rather than as a roaring, whelming flood.

Stripped of esoteric dress, the story of Sodom is deeply occult. There the Lord represents mature group Karma, while Lot is a dedicated soul; though by himself unequal to the task of redeeming his city. Karma is to be withheld provided a minimum of ten dedicated ones will join with Lot. These not appearing, the atmic standard of Justice prevails, and destruction overtakes Sodom.

With the beginning of this century, a karmic world-cycle of fore-ordained happenings was inaugurated. Among the inevitables of that cycle is the world war embodying the delayed Karma of centuries. True, the Napoleonic wars somewhat reduced the volume of overdue Karma, but the lamentable fact is patent that the band of eternally dedicated helpers of humanity is insufficient for the task of bringing the average of the race to the standard which warrants the further delaying of much overdue world Karma.

One object of the Theosophical movement, in fact its most vital object, is to arouse certain advanced souls, the world over, to the needs of the White Lodge. The Buddhic group has indeed been increased through such knowledge of Karma and rebirth as our co-worker H. P. B. brought to

the western world; but, as offset, due to the scheming of our age long enemies, mutual jealousies and consequent disruption inimical to the buddhic grouping have appeared in quarters where least they should be.

Fortunately for our cause—that of our god-children everywhere—the cycle of perfected happenings contains the Avatar, a being of free and dedicated will, our visible head and mouthpiece in the wide arena of human events. That through his buddhic presence, and his present day message to prepared peoples, the buddhic group shall be vastly increased, there are internal evidences obvious to those who can read. Unfortunately such readers exist among the dark hosts now aroused to frenzied opposition. Many of these have vowed eternal hostility to the good; which vow is registered not in the indestructible Akasha, but in its opposite, the deteriorating astral and kamic principles of their lower natures.

M.

THE OLD ORDER AND THE NEW

IN "Arcane Science," page 93, also in "The Heart of Things," in the chapter "Jehovah," it was explained that the "God of Nations" was united to the Jews through the ray proper to the astral principle of personal will, in fact their violet

racial ray, and that of Jehovah himself as the summit of the astral, lunar evolution.

Though in many ways no better than others, the Isrealites were fortunate in that the ray tie between Abraham their father and Jehovah, then regent of this planet, had resulted in a posterity peculiarly favored, because in a peculiar way the children of Jehovah. That this favoring was not mere partiality we may be sure.

That the Hebrew prophets and inspired singers have much vitiated their message with the prejudices and arbitrary ideas of justice inseparable from their time and their evolution in their racial ray, the Old Testament everywhere shows, as witness the following taken at random: "I the Lord am a jealous God, visiting the iniquity of the fathers upon the children." "God is jealous, and the Lord revengeth; the Lord revengeth and is furious." Often a more temperate tone is heard in such sayings as "The Lord of hosts shall be exalted in judgment." "For a small moment have I forsaken thee, but with great mercy will I gather thee." "The Lord is slow to anger and great in power."

In the light just thrown upon the procedure of Karma, it is evident that the Hebrew writers confounded atmic judgment with wrath and revenge. In the milder passages above quoted, Mercy—Buddhi—intervenes not against the administra-

tion of atmic justice, but against supposed anger, that mere human frailty.

To form adequate estimate of Jehovah, whom his prophets have invested with contradictory human emotions, we must consider that He represents personal will purified and merged in Divine Will. This union results in a two-foldness foreign to single Divine Will. Jehovah is Karma, not from the atmic, but in fact from the astral-atmic stand. In the prophets we see no purely impersonal administration of Law, but everywhere a personal note of authority. The difficulty of interpreting the mandates of such a God and in such a time inevitably led the Hebrew mouthpieces of Jehovah to exaggeration of his personal Will aspect.

That His name might be known upon the earth, and His law promulgated, Jehovah—the earth's sole regent—set apart or chose, through Abraham, about two-twelfths of the people of the violet ray, in fact those saved from the Atlantean doom anciently meted to the practicers of infernal arts.

In the appointed time these chosen people were fortunate in opportunity when earth's rightful sovereign appeared among them to perfect his astral and kamic principles, also a certain substratum of the physical, preparatory to assuming kingship. That this event was the turning point in human history, a certain secret instruction shows.

As received from those celestial teachers the Higher Kumaras, this instruction declares that while this earth chain is now in its fourth manvantara, the moon chain has finished its fourth. During the first two moon manvantaras, the great sixth or light blue hierarchy of the Solar Logos guided the destinies of the simple moon humanity. During the third moon manvantara, Jehovah the moon sovereign was perfected and assumed authority. During the first three earth manvantaras, the great seventh or orange hierarchy of the Solar Logos ruled our planet, but, at the beginning of the present manvantara, the lunar sovereign began his regentship which terminated at the crucifixion on Calvary.

Because for a great purpose the Jewish race ray was kept pure through isolation of its children, it followed that the Jews looked askance at the children of the Orange, the Red, and the Green, those heathen worshippers of false gods epitomizing their own human limitations; and it also followed that when the greatest of the prophets appeared as representative of a ray not Jewish, and therefore as exponent of another system, he was rejected, and finally killed. In this there is much to mitigate the otherwise intolerable karmic debt of the Jews now almost paid; wherefore the cycle of necessity, newly inaugurated, holds for them a high place among the nations.

We are now prepared to deal with the central

mystery touching the real status of that great one Jesus the Christ, who, in an earlier instruction of this series, was called the Master of the Yellow Ray, and again the Master of all rays.

Every planetary ruler takes name and authority from the dominating ray of his planet. For this earth that ray is the basic Orange. As H. P. B. once said, "there is no hard and fast scale, no fixed order of the human and the planetary principles." Thus for the moon chain, and its sovereign, the perfected Astral was supreme over the other five principles. For the Martian chain, and its sovereign, perfected Kama is supreme over the other four. For Saturn, and its sovereign, purified Kama-Manas is supreme over the other three. Through the carrying out of this law, will eventually result the equalizing of all human and all planetary principles, from so-called highest to so-called lowest. Such equalization long since obtained in the Solar Hierarchies.

For this world and its ruler, all principles or rays are tinted by the dominating Orange. For Mars and its ruler, the dominating Red performs like office. For Saturn and its ruler, it is the Green, and so on. Evidently Truth has a planetary aspect impossible to surmount until the solar view is arrived at; so, however much the buddhic ray and view may appeal to our planetary ruler, the truth by him discerned in the Orange will seem

greater; hence the perfecting of the Orange physical vesture will ever engage his chief efforts.

In the esoteric classification of the human, planetary, and universal Tatwas or forces, or rays, Adi Tatwa is given as the highest. We will now mention a human and planetary Tatwa which from our planetary viewpoint is supreme; one whose positive pole is in the great seventh or Orange Hierarchy of the Solar Logos. In man this Tatwa originates those refinable divisions of physical body matter from which the great Master of physical life perfected, as his chief possession, that physical vehicle in which he ascended on high, or, more correctly, departed to his sacred and secret place.

Concerning that place, a most arcane truth can now be revealed. Every Tatwa is divisible into seven, and while exoterically Prithivi is the lowest of the seven Tatwas, its highest division contains a secret Tatwa which, for this earth, is the supreme one.

Since every Tatwa creates both the human and the planetary plane corresponding with it, and since every division of a Tatwa creates both the human and the planetary sub-plane corresponding with it, evidently the sub-plane proper to the secret Tatwa is the appropriate abode of the Master of physical life. Moreover he, of all the human race, has a body fit for that sub-plane. At death every other representative of mankind

leaves behind his entire seven-fold physical body, and passes to some division of the astral plane.

Evidently the Master of the Orange stands between the physical life and the posthumous life of his lesser brethren, and so reaches both up and down. Though near to his own in heaven, he is equally so to those on earth. This most precious and comforting truth could not be made clear without some knowledge of the seven-foldness both of man and the planet; hence for the world at large this knowledge awaited the fullness of time now drawing near.

Hoping to come after death into the visible presence of his Lord, the devout believer will find in this arcane teaching food for thought, and good reason for modifying his expectation. Nevertheless, let him remember the saying of the initiate Apostle, "For since by man came death, by man came also the resurrection of the dead." Through repeated purifications, the Adamic body of this devout one shall become the purified and eternal body of the resurrection; in other words it shall become the body commonly possessed at the close of a certain great cycle fair in the future of this progressive world.

Said the risen Christ to the company of the faithful, "Lo, I am with you even unto the end of the age," and have we not made clear the truth within his dark saying? Concerning the body in which the Lord proved himself to Thomas, there

is a mystery which may be touched upon. Evidently the permanent physical of the risen Lord would not show the stigmata; neither would it perform such a physical act as the eating described by Luke. Plainly, for the time being that permanent body was by some means clothed with coarser particles.

In ordinary materialization it is possible, under circumstances unusually favorable, to build upon the astral model a semi-solid but transient facsimile of the original; one which persists only through the will of the entity plus the will of another, or, better, plus the combined wills of several, or, best, in conjunction with the wills of all present. As for the scriptural instances of Jesus' bodily appearing, the astral model was not the body clothed upon but, instead, the permanent physical already described.

That after his resurrection the Master appeared first to the faithful, was in accord with the law to large extent governing that occurrence; a law which should obtain at the supreme event for which the world is preparing. To facilitate this event, a company of believers in its early taking place should exist as force centers in different sections of the globe, and especially in this western land. To be effective, these groups should understand the real nature of the Avatar; at least they should be wholly above ignorant fanaticism, and that literal interpretation which associates the

Second Advent with the ending of things terrestrial.

Concerning the body of the Avatar, its characteristics are derived from the masculine Manas and the feminine Buddhi. The risen Jesus appeared first to Mary Magdalene because she, of all his followers, best represented the purified feminine principle of Kama in conjunction with Buddhi. Since, in the risen body of our Lord, this purified dual principle somewhat dominated the duad of purified Kama-Manas in conjunction with higher Manas, the event was in accord with the inner laws of being, and could not have been otherwise.

Here is a clew to the great materialization due at the end of this culminating age. Even as in the old historic time, so again may it be. If so, the Master shall first appear not to the chief leaders of spiritual progress, the men and women of spotless life, the keepers of the law from their youth up, but to the feminine Kama-Buddhi purified in some humble and obscure disciple far from the highways of the world.

H.

POLARITY

ON pages 201–2 of "The Heart of Things," it is in substance stated that the concentrated Spiritual Will or Atma of the Jovian beings allows them to penetrate knowingly only to the densest division of the manasic plane of the Venusian

evolution. Again on page 222 it is said that upon this earth, a planet of seven principles, human spiritual will is necessarily circumscribed both in knowledge and power until the lower principles of man, personal will especially, have been harmonized with it. In seeming contradiction to these statements the contents of those preceding chapters: "Time and Eternity" and "The Secret of Karma" reveal the operations of Spiritual Will on all planes of the world, and in every human principle.

Supplementing the statements on pages 201–2 of "The Heart of Things" let us say that while the Jovian humanity contacts and aids the spiritual will of every planet, and its every being in the septenary series, and even in the tenary scheme, the Mercurians contact and aid the buddhic principle in every lower planet, and its every devolving life. The Venusians contact and aid the manasic principle in every lower planet, and its progeny. The Saturnian humanity performs its peculiar office to the lower Manas of all in every humbler planet.

The Martian humanity aids the kamic principle in every lower planet, and its every life. Also the lunar Hierarchy is an aid to every manifestation of the personal will principle in all planets below. As for our Earth; already many among us recognize the brotherly tide binding man to the lower species; those which yet shall pass to their respective planets, there to form that connecting

link because of which our humanity can aid the basic physical evolution of Uranus, Neptune, and the planet beyond. Because of this universal contact and mutual aid, spiritual will becomes increasingly active on every plane throughout the solar system.

Owing to the contact of Atma and Buddhi on Mercury, the duad there is wholly unified. So also is the trinity of Atma, Buddhi, Manas, on Venus. This trinity is conjoined in every other planet in the descending series, but always in a less and less perfect manner.

In the four-fold Saturn evolution we discover the first pair of opposites existing among the principles which in the lower planets are increased to seven, and even to ten. Because of the nearly unified Saturnian trinity of Atma, Buddhi, Manas, and especially because of the affinity of Manas for lower Manas, its negative pole, the humanity of the green planet has developed intellectually; not however to the pure intelligence of the Venusian beings; but, as compensation, to a mental grasp of many matters quite outside the purview of their lofty brethren.

In the five-fold Martian evolution we discover two pair of opposites to wit, higher and lower Manas, and Buddhi-Kama. Because of these polar opposites, the Martians have developed intellectually, but even more so in respect to the transforming of desire, their basic principle. While

not approaching the pure love proper to the Mercurians, these have as compensation that compassion which comes only through triumph over the passional nature.

The finished six-fold Moon evolution gave to the lunar fathers three pairs of opposites to wit, higher and lower Manas, Buddhi-Kama, and spiritual and personal will. Because of the affinity of spiritual will for personal will, the basic principle of the lunar scheme, evolution in that scheme was wonderfully quickened, and so brought to consummation ages ago. The personal will of the perfected lunar Hierarchy is by no means the equal of Spiritual Will, but, as compensation, it reaches down and is capable in the very abysm of matter. Hence the lunar Jehovah is said to have created the world over which he in fact presided as regent until the rightful ruler came into his own.

The humanity of this world has for principles three pairs of opposites like those of the lunar scheme, and, besides, a negative physical principle peculiar to this planet; a principle having its positive pole in the seventh Hierarchy of the Logos, those beings who well-high transcend human conception. Fortunately that Logos has given to us a way-shower, one who exemplified by his resurrection the possibilities latent in the human physical.

The dominant principle of any planet is negative to the solar source of that principle, but positive

to its correspondent in every lower planet. Hence man's physical principle is positive to its correspondent in each of the three outer planets. A more material principle, peculiar to Neptune, is negative to its solar source, but positive to its correspondent on Uranus and the outmost planet. Again, a yet more material principle proper to Uranus is negative to its solar source, but positive only to its correspondent on the outmost planet. Finally, a material principle, the densest transmutable in the tenary system, is evolving on the outmost planet. While negative to the tenth solar Hierarchy, that principle is positive to its corresponding principle on the outmost planet of a solar system one degree below our own. See chapter: "The Chain of Suns," page 189 of "The Heart of Things."

In the stupendous descent from the spiritual and positive pole of the universe to its material and negative opposite, man's position is indeed a humble one, but, as compensation, his environment demands the expansion of faculties whose like is useless and so unknown in many abodes of loftier being. The human physical body necessarily is more complex than any other yet evolved in any other world ruled by our solar Logos. Moreover, the human physical brain will yet compass that amazing variety which thus far the manifested assumes only on this planet, and which necessarily is outside the purview of many beings

seemingly more gifted than man. Nor could it be otherwise in a universe expanded from the spiritual point to a material circle bounding more than ever the telescope can reveal.

The manifested universe tends towards permanence in all its parts; and while it is undeniable that the circumference of the Kosmic Circle shall be drawn toward the central point, it is not true that in toto that circumference shall disappear in the unknowable. One can conceive of a time when durability shall be stamped on the transformed negative pole of creation. But even in those remote æons to be, a new negative pole may exist in what now is the unexplored abysm of space.

M.

THRONES

SHOULD the average person think of God's Throne, at once his mind soars to the firmamental regions, perhaps to a distant star or constellation, or, more likely, to a secret and universal Center invisible because of human limitations.

Somewhere in those heights, popular imagination has throned Jehovah King of kings and, upon his right hand, the Son manifest to Earth as the child of Mary, but to the heavens as the Only Begotten before all worlds. In that somewhat inferior place the left hand of the Father, sits the Holy Spirit the mysterious other in that all-

governing group the Triune God, the Three in One.

Many passages of scripture lend themselves to this view, thus: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." Here the Son and the Father are interchangeable, or, more precisely, the essential unity of the Messiah and Jehovah is announced. With this unity our view accords; in fact the Secret Science teaches the inner oneness of all beings.

Saith the Psalmist: "The Lord said unto me, thou art my son: this day have I begotten thee." In Hebrews, Paul the Initiate says of Jesus the Christ: "Who being the brightness of his glory and the express image of his person, sat down on the right hand of Majesty on high." From this last the literalist gathers that but one throne exists, that of Jehovah: but, finding an inner interpretation, the occultist knows that, while many spiritual thrones exist in many degrees of glory, interiorly they are unified.

Concerning these thrones let us condense a teaching from the Secret Science. There are two orders of spiritual thrones, the solar and the planetary. The planetary thrones are seven, that of Jupiter being in position the loftiest. This is the throne of Spiritual Will, and from it the Spiritual Will principle of every other planet has inner

impulse. That its influence may best reach downward, this throne is in the lowest of the seven divisions of the Jovian Atma. Next in position is the throne of Mercury, the throne of Buddhi. It has place in the lowest of the seven divisions of Buddhi the dominating principle of the planet. The influence of this throne is over the buddhic principle of every lower planet.

Next in position is the throne of Venus, that of Manas the dominant planetary principle. This throne has place in the lowest save one of the seven planetary divisions of Manas. That one is residuum for a future manvantara. The influence of the Venusian throne is over the Manas of every lower planet. The throne of Saturn is in the lowest division save two of its Kama-Manas. The excluded two divisions are to be residuum. The influence of the Saturnian throne is over the Kama-Manas of all lower planets. The throne of Mars is in the middle or fourth division of its dominant Kama. The excluded three divisions are to be residuum. The influence of the Martian throne is over the Kama of all lower planets.

The lunar throne, that of Jehovah, is in the secret lunar Sphere, and in that division of the Astral which, in its ancient septenary, was fifth in the ascending series. The lower four of the old seven are now in pralaya with the Moon's physical shell. Theoretically the influence of this throne is over the Astral of our lower planet but, during

the regentship of Jehovah, it undertook in this world a far broader scope. The throne of Earth, that of the great Master of physical life, is in the highest division save one of the seven-fold physical. In after ages its influence will extend to the eighth planet. Concerning the three planets included in the tenary scheme, their thrones are not yet established.

The solar thrones are ten in number; the lowest in order being that of the violet Astral Hierarchy of Personal Will whose polar opposite—as explained on page 11, Arcane Science—is the Jupiter throne of Spiritual Will. This solar throne is in the fifth, ascending the septenary division of the solar Astral. It influences directly both the Jupiter Spiritual Will, and the Personal Will of the Lunar Sphere. Next in the order of solar thrones is that of the red Kamic Hierarchy whose polar opposite is the Mercurian throne of Buddhi. This solar throne is in the fourth, ascending the septenary division of the solar Kama. It influences directly both the Mercurian Buddhi, and the Martian Kama.

Next in the order of solar thrones is that of the green Kama-Manasic Hierarchy whose polar opposite is the Venusian throne of Manas. This solar throne is in the third, ascending the septenary division of the solar Kama Manas. It influences directly both the Manas of Venus, and the Kama-Manas of Saturn. Next in the order of solar

thrones is that of the indigo Manasic Hierarchy whose polar opposite is the Saturnian throne of Kama-Manas. This solar throne is in the second, ascending the septenary division of the solar Manas. It influences directly both the Kama-Manas of Saturn, and the Manas of Venus. Next in the order of solar thrones is that of the yellow Buddhic Hierarchy whose polar opposite is the Martian throne of Kama. This solar throne is in the basic division of the septenary of solar Buddhi. It influences directly both the Kama of Mars, and the Buddhi of Mercury. Next in the order of solar thrones is that of the light blue Atmic Hierarchy whose polar opposite is the throne of Jehovah in the secret Lunar Sphere. This solar throne is in the basic division of the seven-fold solar Atma. It influences directly both the astral of the secret Lunar Sphere, and the Jovian Atma.

Next in the order of solar thrones is that of the orange, refined physical Hierarchy whose polar opposite is the throne of Messiah, that of this Earth. This solar throne is high in the seventh sub-division of the seventh, ascending the septenary of the solar Physical. It influences directly the physical of this planet. It is the throne of Majesty indicated by Paul as already quoted. It is the throne of the Father to whom Jesus ever looked for strength and guidance, and without Whom he could do nothing. The Initiate Apostle declares the Son to be the express image of the

Father, and evidently his seat "at the right hand" is a throne of great prominence.

Next in the order of solar thrones is that of the higher orange, eighth Physical Hierarchy. It has middle place in the seventh sub-division of the seventh, ascending the septenary of the solar Physical. It influences directly the physical of the planet Neptune. Next in the order of solar thrones is that of the highest orange, ninth Physical Hierarchy. It is placed lower in the seventh sub-division of the seventh, ascending the septenary of the solar Physical. It influences directly the physical of the planet Uranus. Next in the order of solar thrones is that of the beyond orange, tenth Physical Hierarchy. It has basic place in the seventh sub-division of the seventh, ascending the septenary of the solar Physical. It influences directly the physical of the tenth planet.

Ignoring precedent we have placed the three great culminating solar Hierarchies and thrones above the Atma of the septenary division. Our reason is a deeply occult one to be explained in the next chapter.

We saw that the six planets, from Jupiter to the Lunar Sphere inclusive, each receives the direct influence of but two solar thrones. Also we saw that the Earth, and the three planets of the tenary scheme, each receives the direct influence of but one solar throne. From this it should not be supposed that any planet is deprived of indirect

influences from certain solar thrones; neither should it be inferred that direct solar influence is due to partiality. Direct and indirect thronal influences are in harmony with certain laws of cosmic affinity which are basic indeed, and will not be touched upon at this stage of our teachings.

These thronal influences operate through the solar rays which, let it be said, are only the vehicles of thronal influence.

The orange physical ray proper to the seventh hierarchy, carries physical light, and indirect physical thronal influence, to the other planets in the septenary series, but direct thronal influence to this planet only. This orange hierarchial ray should not be confounded with the orange of the spectrum, for in fact it is the synthesis of the seven hierarchial colors. In this arc of our planetary round, and because of our deep immersion in matter, this hierarchial orange is invisible. The grosser white alone appeals to physical vision.

In the Secret Science the true color peculiar to the physical sun corresponds with gold, and proceeds from the photosphere shorn of that gross and intense physical fire which results in the white. The hierarchial orange mentioned was a characteristic color of self-luminous Earth in her first round, and will be that of her self-luminous seventh round. Also, that orange was the color peculiar to the first and deathless root race of the present

planetary round, and is the color of the undying seventh root race to be.

As vehicle of the six other solar rays, the hierarchial orange carries the hierarchial astral ray, and its indirect thronal influence, to this Earth, and its direct thronal influence to the violet planet. This scheme the student should apply to the other planets of the septenary series. The rays from the eighth, ninth, and tenth hierarchies, carry to their respective planets the indirect thronal influence of all other solar hierarchies. H.

THE BASIC PHYSICAL

WHEN certain teachers of the Ancient Wisdom gave to the outer world the esoteric classification and scale of the human and the planetary principles, they gave their order and importance as obtaining at this stage of the universal scheme of development; an order and importance beginning with Atma, and ending with the basic physical.

From these teachings, then much veiled, it was inferred that ultimately the six lower principles would be drawn into the primal Atma; the result being infinite variety in Unity. This inference overlooked or ignored the fact that infinite variety demands degrees of density below the inconceivably tenuous Atma.

H. P. B. more than once denied the fixed superi-

ority of any principle over another, and her contention was logical since no final and true Unity can consist of unequals. Somehow the naturally lowest must develop qualitites lifting it to the level of worth occupied by the highest. That the Kosmic scheme renders this possible, it now behooves us to make plain.

The number 10, representing our planetary series, is the true Kosmic number, the one concealed in the zodiacal 12, and in every twelve-fold scheme of evolution. For its infinite variety in Unity, the perfected universal scheme demands ten degrees of density from Atma down to a certain division of the physical, for which reason among others, 10 is the perfect number. To bring about this Unity, it is given to every solar system to perfect some one of the ten principles, or, more precisely, some fraction thereof. Solar systems exist in each of which the basic principle is far more ethereal than our planetary Manas; and in the consummation of those systems all below Manas will be residuum. These systems, together with the host of those somewhat lower—all of course unknown to ordinary vision—occupy the interstellar spaces, and with their vast circumferences narrow the gulf separating star from star.

The opposite of these ethereal systems exists in physical systems like that over which our sun presides; systems almost the lowest in the universal scheme.

In an earlier volume of this series it was intimated, as a blind, that the evolution proper to our solar system is that of the personal will principle; nevertheless our arrangement of the solar Hierarchies made the violet basic, whereas the orange physical four were placed above Atma. This arrangement was a clue to the truth whose unveiling was at that time deemed unwise, since it would reveal prematurely certain matters touching the Avatar.

Let it now be said that, in the real order of principles and Hierarchies for any solar system, the dominant Hierarchy—the one representing the principle differentiating that system from another —is given first prominence. Inasmuch as our solar system is to develop the principle which in the exoteric order lies below the violet, we have emphasized the importance of the orange Hierarchies by placing them above that of Atma.

Since the secret of the orange principle and the orange Hierarchies is now divulged, let it be said that Personal Will is developing as the dominant principle in a solar system only a few links above our own in the mighty chain of suns whose lower end, just below us, terminates in a system that emphasizes the physical more than does our evolution.

Even in that lowest link of the chain of systems, a certain physical residuum will remain to be refined if possible in greater systems yet unborn.

During physical life, we often tread under foot a residuum destined to remain as such to the close of the Kosmic Maha Manvantara. Since in the Kosmic scale this world is near the limit of the assimilable physical, we can understand that limit; whereas beings at the upper end can understand the fact of a spiritual limit transcending the highest division of our solar Atma.

In the sublime ascent to the Kosmic Logos, and even in the solar system whose evolution is based as we have said upon the Astral, death, because always largely a matter of the physical, is probably unknown despite the fact that that Astral is normally far denser than any Astral known to our system of planets. In any event, death, as experienced on this planet, is unknown in solar systems only a little higher in the series.

No wonder that death and passing weigh heavily upon the human heart doomed to bear a burden unfelt within the charmed circles of countless suns at first thought more favored than that under which man was born a thing seemingly of perishable flesh doomed to dissolution in its every part. No wonder he clings to physical life as a surety worth more than every theory of what the future holds in store.

To offset this dull view of human destiny, how often has backward and drooping faith been refreshed by the dews of heavenly intuition! How often have seers of the high and pure vision pic-

tured for us the wide millennial earth of harmless living and deathless life, no figment of heated imagination, but sober fact believeable in the light of such knowledge of physical being as in this open cycle we are permitted to impart!

Inasmuch as the physical holds within certain of its seven divisions the positive principle of our solar system, and of this world chain in particular, man must be drawn from posthumous life into re-birth to prepare both himself and the physical earth for the future just mentioned. To remain in the subjective arc of his cycle longer than to assimilate the experience of the objective arc, means time lost, and position delayed in the progressing race, and sub-race.

In successive life cycles, all earnest souls will shorten their subjective arcs until the minimum necessary to recuperation is reached. On the other hand, a master in his six-fold vesture will for a long period remain on the astral plane, provided he there can the better labor for the world's welfare. But even he must clothe himself in the basic physical at the beginning of those astronomical cycles which most favor his progress toward acquisition of that body of which the great Master of physical life furnished the pattern.

H. P. B.

THE DEEPER MYSTERIES

THE SECRET IN PRANA

FOR the enlightenment of students of the Ancient Wisdom, H. P. B. arranged the seven human principles to correspond with the sun and six of the planets. In that scheme, Prana the life principle is not to be confounded with that Prana of exoteric occultism with which we dealt in the chapter "Prana", page 67, "Special Teachings." The Prana meant by H. P. B. corresponded with the Sun, that giver of life physically and spiritually, and its color was said to be orange. The Linga Sharira or astral model body corresponded with the Moon; color violet. The kamic principle or body corresponded with Mars; color red. The kama-manasic body corresponded with Saturn; color green. The manasic body corresponded with Venus; color indigo. The buddhic body corresponded with Mercury; color yellow. The Auric Egg, enveloping and with its emanations penetrating all below, corresponded with Jupiter; color light blue.

The physical body was not in this category; in fact H. P. B. declared it to be no principle, but a mere shell discarded at death, and so it is, if considered in its almost universal aspect. Elsewhere she announced what to the discerning student was really a clue to the secret hidden in Prana, to wit, that it is not a human principle, but in fact a

universal one capable of manifesting as Jiva the One Life. A little reflection shows that the One Life, wherein we live and move and have our being, does not submit to modification. Evidently if Jiva be colorless as she declared, and Prana be orange, then Prana takes color from the finer atoms of the physical, even as water takes color from the glass containing it. Since the human principles should be seven, we have in the orange a hidden principle; the physical orange of our preceding teaching.

At death the physical body is cast out of the Auric Egg, but the foundation atoms, those presiding over the physical organs and parts, in fact the master workmen of that body, pass into pralaya and are retained as extremely minute particles within the Auric Egg. At the same time the Linga Sharira or model body dividing, the coarser particles associate themselves with the dead physical, and decay with it.

Next, when the Linga Sharira proper is discarded, the coarser parts of the kamic body associate themselves with it, while the foundation atoms of the Linga Sharira experience Pralaya within the Auric Egg. The kamic body next discarded, the coarser particles of the kama-manasic body stay with it, but the basic atoms of the kamic body remain in pralaya within the Auric Egg. The kama-manasic body afterward discarded, its basic atoms experience pralaya

within the Auric Egg. Little or nothing of the manasic body adheres to the dead kama-manasic body.

The resurrection of the outer body of the great Master of physical life was accomplished through expansion of its permanent foundation atoms which, though suffering from the shock of the painful death of the coarser physical particles, were not paralyzed as in every other instance. Why then have the saints and martyrs of all the ages failed to resurrect their foundation physical atoms? For several reasons, some of which will now be explained. H. P. B. once said that the mere materialist impresses upon his astral brain the belief that physical death ends all, and, as result, in posthumous life that brain is obsessed with a notion that it ought to be dead, that it is dead. The outcome is a semi-conscious astral condition lasting for an indefinite period.

The belief is almost universal that the physical body dies in all its parts, and so it seems to do, but largely because of that very belief which Jesus sought to refute through his numerous appearances after the resurrection. Men like St. Simeon Stylites have hated and tortured their flesh; thus at death paralyzing its foundation atoms for many centuries, and so delaying the progress so desperately desired. This despite the fact that the life of Jesus offers no warrant for such stupidity. The Son of man came eating and drinking with publi-

cans and sinners, but always with that restraint which safeguards the wise. Maltreatment of the flesh is sourced in gross misunderstanding of the purpose of the sacrifice on Calvary.

Another reason why none have risen as did Jesus: The physical is the most obstinate of the seven principles; while the three next in ascent are decreasingly so. Because the most tractable of the seven, the upper three have fully attained immortality. To perfect the orange principle is the most difficult task ever allotted to the human race. Certain masters have to some extent perfected a thin and transient physical not to be compared with the outer robe of the risen Christ. Touching the Christ physical, there is a mystery. Despite its attainment, may it not be subject to a certain diminution of power so that its full immortality requires a fresh descent into matter?

Another reason why Jesus became the first fruit of physical immortality: As master of the orange ray, he received much from his Father in Heaven; not Jehovah, but the great head of the Orange Solar Hierarchy. Concerning what he received, that is a mystery not to be understood until one is on the threshold of attainment.

H. P. B.

THE DEEPER MYSTERIES

BAPTISM

IN respect to the efficacy of baptism, widely differing views have long obtained. In both the Roman and the Greek Catholic Communion, baptism is a sacrament essential to salvation, whereas, to certain other confessedly Christian denominations, it is only a symbol, and of itself non-effective. Between these extremes there is an intermediate but little-known view which we would present in a brief way, since thorough explanation would require our delving deep into matters revealable only during initiation into a certain Lodge degree.

As now understood and practiced, baptism does not ante-date the days of John the Proclaimer of the Messianic Age. Jesus himself was baptised by John, thus showing ordinary baptism to be the first and necessary part of a double process. Of the second and more vital process John said: "he shall baptise you with the Holy Ghost and with fire." So much as preliminary; and now let us hint at certain forces which, because of baptism, become operative on the hidden side of things.

As used by John, water corresponded with the purified principle of personal will proper to the violet planet, the whereabouts of which remains a secret in the custody of the Initiates until the time when that astral sphere shall be visible to at least

the worthier portion of the human race. Concerning the orbit of the invisible planet, let a hint suffice. Its aura to some considerable extent penetrates that of our own seven-fold globe.

When the regent-ship of Jehovah ended, and Earth's rightful ruler came into his own, the violet planet ceased not its aid to this world, but were it not for certain requirements complied with, that aid henceforth would be far less direct and discoverable. That aid was to man's personal will during the difficult task of its purification.

Baptism is an occult ceremony affecting the human personal will; in fact it is a direct appeal to the Luna Chohans for the special aid that, because of certain laws which are indeed basis, these great beings must render. In infant baptism the appeal is made by the child's sponsors; and in adult baptism it is made by the individual himself. In either case, this appeal is from the Ego; consequently the outer personality is ignorant of the matter.

Even as John announced, Jesus, the Christ, came to baptise with fire; again an occult ceremony, but operative on the human spiritual will, since it is an appeal to the sublime Jovian Hierarchy, the highest in the planetary worlds. Because the Master had not as yet received that greater baptism which only he could give to others, he delegated to his disciples the preliminary water baptism of his converts. This fiery baptism, which

never before was bestowed on any of our race, began in the Garden, and was finished on Calvary.

Evidently the Baptism of Fire received by certain of the Christian martyrs, and which, in her excessive zeal for the salvation of heretics, Mother Church forced upon them, is not the one proclaimed by John. When the personal will of the Master Jesus became wholly harmonized with its spiritual other, and consequently his principle of earthly desire was brought to at-one-ment with that polar opposite his buddhic principle of Divine Love, he became the great High Priest empowered to bestow on all worthy ones the fiery baptism; not as a seal of their perfection, but rather as the surety that eventually they would attain the similitude of the Christ body; one deathless, though laid in the tomb. As elsewhere we have said, since he was way-shower to the human race, the attainment of that body by Jesus was the sacred, secret, and central object of his life on earth, for, to paraphrase Paul's teaching: As in the Adamic body all die, so in the Christ body shall all be made alive. For mankind the means necessary to attainment are many. Thus far we have touched upon two, the Eucharist, and Baptism. For the first of these see "Arcane Science," p. 75.

Of John, the Master uttered the enigmatic words: "Among men that are born of women there has not arisen a greater than John the Baptist; notwithstanding he that is least in the kingdom of

heaven is greater than he." Evidently an explanation of the words: "the kingdom of heaven" would throw much light on this dark saying. We teach that this "kingdom" is to be established on the earth, and in the New Jerusalem which the Revelator saw coming down from God out of Heaven prepared as a bride adorned for her husband.

Entrance into the city whose length and breadth and heighth are equal, in fact the cubical city, is for the elect only, the twelve times twelve thousand; in other words the square, or, to speak plainer, those who will fill the length and breadth of the city. Baptism by water and afterward by fire, are necessary preliminaries to citizenship. As John had not then received the fiery baptism, he was less than the least among the one hundred forty and four thousand visioned by the Revelator.

H.

MATERIAL RICHES

THEN said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." Matt. 19:23.

When a dying man surrenders his material riches, rarely is the act prompted by generosity. Almost always the man is succumbing to the inevitable; especially if his riches were accum-

mulated through life-long endeavor. Passing out, such a man soon finds himself well and strong, and quite capable of enjoying his wealth were it but of a spiritual rather than of a material kind.

If now this man's interest centered in money-getting, he realizes that still his money bags are somehow a part of himself. Watching over them, he grieves at each unwise loss, and perhaps he is filled with impotent anger at the squanderings of his idle and careless relatives. Evidently such a man is very near the earth. For an indefinite period he is self-barred from the kingdom of heaven. Even if this man had devised large sums to various charities, he nevertheless is held to a comparatively low level until assured that his wishes are wisely carried out.

On the other hand, if during his earthly life the man had given generously to worthy ends, he then saw the outcome, and in posthumous life was at once able to enter into his reward. Such a sequel was in the mind of Jesus when he said to the young man of great possessions: "Go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven."

If riches honorably acquired, but left intact to be distributed after the death of their possessor, often prove a weight in his posthumus life, what must be the heaviness of ill-gotten gain?

Certain pirates and buccaneers of the Spanish Main are yet standing guard over their buried

treasure; and, as a result of centuries of vigil, they have acquired the power of turning away almost every seeker even when on the verge of discovery. If one could see the frenzy of demoniac rage with which the near approach of treasure-hunters fills these miserable creatures, he would realize what hellish conditions are. Not until a good angel causes some one to unearth the spoil of raping and murder, can these earth-bound beings approach anything like agreeable conditions.

TO THE WOULD-BE PUPIL OF THE MASTERS

NEARLY every earnest student of the Secret Science hopes that some time, somehow, he shall be brought into direct touch with the Masters of the White Lodge, or, rather, with that Master to whom he is drawn by love and reverence. Now while the wish is a prophecy, there may be, and often are, certain obstacles that defer fulfilment of his desire even for one or more incarnations. Of various hindrances, some are unmentioned in open instructions; so of these we would speak, especially to those who imagine that occasionally partiality is a factor in the choice of the candidate for Lodge affilliation.

It is well-known that for special work on a large scale, the Lodge at times uses men by no means perfect morally; but it is not known, save to the

few, that Masters do in rare instances receive to themselves, and fit for special duties, candidates who in some ways have not yet attained the standard of many who in vain seek entrance to the halls of initiation. To avoid misunderstanding, let us add that no Master receives such a pupil unless that pupil's past and present indicate that certain faults are being overcome, or soon will be in the process of cleansing.

Some lines of Lodge work demand such unusual aptitude that the Master presiding over that work must perforce select among many would-be pupils not the most virtuous, but rather the only capable one. This explanation is for those who doubt the wisdom of the Lodge in singling out one who, from their limited viewpoint, seems unworthy of preferment.

Service faithfully performed is the golden key admitting to the presence of the Masters of the White Lodge; but service begun only in the present life is not enough. The servant must have been a probationer during two former lives. The first life was the shaper of resolve, and the second was its test. The third life sets the seal of success on service which is to continue during the future ages of the world.

Were the aspirant accepted during the first life of service, he might fail in the second or test life, and, since reaction is the equal of action, eventually he might fall into the company of the black

brotherhood, and become one of its most vindicative members. This sometimes happened until the law governing affilliation with the Lodge was made more stringent. As it is, failure is possible to some who in the second life withstood its test, and in the third life have received the first or probationary Lodge degree, and even have passed to the second or test degree; but no initiate of the third degree has ever proved false to his vows and duties.

On the other hand, some who in the second life failed in a measure, have in the third life redeemed themselves sufficiently to warrant acceptance by a Master, but never in this third life are these allowed to progress beyond the second or test degree. The above statement should both warn and encourage those determined ones for whom the golden portals have not opened, and to whom no inspiring voice has sounded a welcome to the halls of initiation.

It is evident of those who crave preferment for its mere prestige, and the awe, respect, admiration, or else the envy induced in their companions, it is evident, we repeat, that these vain self-seekers are creating a well-nigh impassable barrier which for more than one earth-life will stay them from the goal.

THE EARTH CHAIN

MASTER M. once said to a certain pupil: "Since first appearing here, you have seemed to live many lives, but truly you have lived only one. In each re-birth you looked upon that one from a certain angle. Some day you will know your total of lives as bright deeds made permanent, and dark ones erased by karmic action. You will see these many lives not as an extended chain, nor as a great circle of links, but as countless irridescent spheres all interpenetrating, and enclosed in one large and radiant sphere which is your self and your one life."

Our seven-fold planet is the abode wherein is lived the one life of each human being. Every seeming life of the seeming many, whose total is this one real life, is in a circle extending from the atmic plane of the planet to the physical and return. This circle, without a resting point, is divisible into twelve arcs; six in the descent from the turning point of the atmic plane to the turning point of the physical, and six from that line to the atmic line of descent to the renewed physical.

Evidently the septenary globe, or globe chain so-called, is to man a habitation in which he glimpses Truth from seven viewpoints. Innumerable other viewpoints of Truth exist, but not for man until he outgrows the limitations of this

planet, or, like certain advanced representatives of the race, he gains in part, the viewpoint of other planets in the septenary series. To no human mind is the solar viewpoint of Truth communicable except at certain astronomical cycles. Then the great Avatars, the world teachers, the enlighteners of the race, receive their messages, and are sent forth.

Since every globe-chain must develop a certain dominant principle, that principle is for that globe-chain the one to which all others are subordinate. For the Martian globe-chain that principle is Kama; for the lunar chain that principle was the Astral, while for our chain it is the orange physical.

The perfecting of the orange physical being the supreme task and desideratum both for man and his world, why did the revealers of the Ancient Wisdom seemingly depreciate the physical, and even exclude it from the septenary series? The answer is not difficult, as we shall show.

When as a simple mindless creature of but one discernible principle, man began his evolution in the first planetary round, that principle or body was the orange unmixed with grosser elements. Later he received from the lunar pitris other principles, among which was the untaught desire principle of Kama, and the just discernable mind principle of Kama Manas. In conjunction with the original orange, these brought about what the Ancient Wisdom denominates the first fall, that

which in after times was duplicated by Adam, the generic name of the first root race of this fourth round. Descending into a lower than their native orange division of matter, the first race thus were eaters of the tree of good and evil; therefore they experienced death as the second race.

During ages many and long, the orange in man became increasingly mixed with gross material elements. At the middle of the fourth round, that lowest arc of human progress, man's spiritual forces began their upward pull on the lower quaternary. Therefore his slow rise toward the purity of the original orange plus that experience which is the fulness of human wisdom. The history of the race proves that the lower quaternary lacks buoyancy necessary to its rise into the pure regions of the spirit; hence the necessity of emphasizing the office of the higher triad.

The revealers of the Ancient Wisdom deemed it unsafe to depart from this emphasis during that era of materialism and material philosophy, the last quarter of the nineteenth century. However, that Truth might have its witness, in place of the orange physical they inserted in the septenary series of human and planetary principles the great Kosmic principle of Jiva, giving thereto the name Prana, one proper to a substance but little removed from terrestrial matter.

Perhaps the inaugurators of the Theosophical Movement overrated the preception of their

students, or, what is more likely, the hiding of the orange beneath the guise of Prana was a touch of skill worthy of those who in their teaching habitually employ such methods.

H. P. B.

RESURRECTION

THE doctrine of the resurrection of the flesh is an ancient one. In the Zoroastrian faith, after the final discomfiture of Ahriman, Ormuzd will re-assemble the scattered material atoms of every human body in the great all-inclusive resurrection still believed in by the faithful Parsees.

The Jews borrowed from the Persians certain beliefs concerning the resurrection. The Old Testament contains some references to the Jewish conception, thus Job: "though after my skin, worms destroy this body, yet in the flesh shall I see God." Both the Talmud and the Targums contain abundant evidence of faith in a fleshly resurrection.

Retaining many dogmas of its parent Judaism, primitive Christianity held literally to a bodily resurrection, as witness the church Fathers in its exposition and defence. Thus Justin Martyr, Tertullian, Chrysostom, Augustine, and even the Greek philosopher Athenagoras. To quote from Augustine: "every man's body however dispersed here, shall be restored perfect in the resurrection.

Every body shall be complete in quantity and quality."

Into his composite doctrine, taken from several sources, Mohammed incorporated the Persio-Jewish doctrine of the resurrection. The theologians of the middle ages, and especially the Scholastics, speculated minutely on every imaginable detail of a gross physical resurrection. They defended their most absurd deductions with the argument that to Infinite Being all is possible. True the Manicheans of the first centuries, like the earlier Sadducees, had denied a bodily resurrection, but always such doubters and deniers were in the minority as afterward in the middle ages when, in matters of religion, faith and reason had little in common.

Notwithstanding the arguments of common sense, and the drastic criticism of modern Science, and also the fairly definite teachings of Paul who, as an Initiate of the Mysteries, surely knew the inner truth, and yet who, because an Initiate, could not wholly reveal that truth, the doctrine of corporeal resurrection has always been endorsed by the Papal, the Greek, and certain of the Protestant churches. Moreover, consistent theologians of these churches yet cling to this dogma as a mystery transcending human understanding. In fact they have at no time repudiated these words of Augustine: "the resurrection of the flesh was once regarded as incredible, but now we see the

whole world believing that Christ's earthly body was borne into heaven."

Unquestioning acceptance of the doctrine of physical resurrection, or its rejection in toto, is an extreme which, down the Christian centuries, should have been avoided for a rational intermediate view, that of the thoughtful minority who hold that in the risen body of the Lord a profound change must have taken place, because he entered freely through closed doors. Moreover, a body of ponderable physical substance, however purified, could little adapt itself to realms wholly spiritual.

The permanent body described in preceding chapters, and there denominated "the orange physical," has no weight determinable by physical balances, however delicately they are constructed and poised. Therefore to move naturally on the dense and gravitative physical earth, such a body would take to itself weighable particles, the throwing off of which would result in its ascension.

Not necessarily having in mind the Jewish tradition of the indestructible bone Luz around which, in the fulness of time, the old flesh would gather, Paul the Initiate hides, under the symbol of a grain of wheat sowed, what we understand to be the truth concerning the Resurrection. That his symbol has been interpreted to signify that every human body contains a minute but indestructible nucleus or seed of flesh or bone which in the grave awaits germination, is not strange in the

absence of knowledge concerning the seven-fold constitution of man.

As made known on page 122, "Special Teachings," and also in the chapter "The Secret of Prana," Occult Science teaches that during posthumous life, the permanent foundation atoms of the physical body exist in pralaya—seeming death—within that highest of man's bodies the auric envelope. At the culmination of man's progress, or possibly somewhat earlier, these atoms, having been wholly purified, are to expand into a body resembling that of the risen Master of physical life.

To Paul the Resurrection was the supreme event in the world, and naturally the central theme of his message to the Gentiles. Certainly the Resurrection was the unique event in human history and, as St. Augustine declared, a thing once regarded as unbelieveable. Tradition it is true had given to both Enoch and Elijah a paradise whence in the physical body they would descend to earth in the last great day, but this was mere popular belief, nothing more.

In his brief epistle, Jude touches on a matter taken from an apocalyptial book: "The Ascension of Moses." This matter, bearing on our teaching as to the nature of the body of the resurrection, deals with the contention of Michael and the devil for the body of Moses. To one acquainted with Eastern methods of imparting truth, Michael

there symbolizes a resurrection like that afterwards consummated by the Master. On the other hand, Satan symbolizes the death of the entire physical as a heritage which, according to the ancient Eastern Wisdom, was received from the first or deathless Adamic race when, having fallen from the pure orange physical into gross matter, they became the mortal second race.

If—as we have argued and expounded—the orange physical is to be the universal possession of the purified human race, and if—as generally conceded—that consummation had glorious beginning in the risen body of the Master, it is but reasonable to suppose that, prior to his day, some faint likeness of that glory was attained by the great forerunners of regenerate mankind.

Of all representatives of the race whereinto the Master incarnated at the beginning of the great cycle of Pisces, Moses was most capable of winning the immortal physical vesture as an indisputable possession. To one familiar with Eastern methods of teaching, it is evident that the dispute of those opposites Michael and Satan, signifies that Moses at best had attained only to an imperfect and perishable vehicle formed from the higher division of the physical.

In arguing for the Master a permanent physical vehicle, we relegate him to no remote and undiscoverable center of the astronomic universe, but locate him here in close touch with his younger

brethren of the human family. Unsensed by the gross faculties of the lower nature, but known and proven to the higher man, he awaits our growing toward his own seven-fold perfection of body, soul, and spirit; that millennial condition of mankind on the renovated globe which is symbolized as the new Jerusalem, the Holy City that lieth four square, its corners resting in fact on Earth's cardinal points; the city of equal length and breadth and heighth; the cube whose interpretation is the world itself.

H. P. B.

THE NEW BIRTH

IN the third chapter of St. John are found the memorable words of Jesus to Nicodemus concerning the new birth. The light which our previous chapters throw upon the orange principle, discovers a new meaning in the teaching which so perplexed the Master of Isreal, though he was learned in the doctrines of Moses and the inspired utterances of the prophets. Our contention is that the great Way-Shower came not only to perfect in himself the body of the resurrection, but also to enlighten others as to the slow but sure methods necessary to its attainment.

Jesus' saying: "Except a man be born again he cannot see the kingdom of God," embodies a two-

fold proposition, to wit, that he can be born again, and that consequently he can see the kingdom of God. Let us now build a brief teaching upon the new birth and the Kingdom.

The resurrection of the Master was a new birth; one inaugurating an era of possibilities which, however long in the perfecting, did actually begin on Easter Morn. His teaching that man must be born of water and of the spirit is not contrary to our view for, as Jesus said, what is born of mere flesh is flesh. Powerless of itself, the flesh must be raised and purified to the requisite degree by the Spirit and by water.

To the word water the Church has given only a literal interpretation; but, in the arcane symbology, water represents the lower astral element of personal will; while, in this instance, spirit signifies that divine Astral Light the Spiritual Will. Water is the medium in which fluids of differing specific gravity can be made to mingle; so, at bottom, the baptismal water symbolizes the union in man of both his personal and spiritual will. In brief, the body that is to be is ever perfecting through the combined powers of the entire man.

"The Kingdom of God" of which Jesus spake to Nicodemus, what is it? We must take exception to the almost universal reply that Heaven alone is that Kingdom. Heaven is really the place of rest and recuperation; but the true abode of man is on the renovated earth mentioned by Isaiah. It is

in the new Jerusalem of the Revelator. It is in the orange physical world whose components are to correspond with the orange physical of man.

As for the resurrected body of the Lord, its coarser physical particles were thrown off. So, as we have said elsewhere, from the perfected substratum of the earth, the dying shell shall be discarded to swing in space as a dead world, or else to be drawn from its orbital path to become a mere satellite of some planet and its evolving races.

In verses 14 and 15 of the chapter here dealt with, Jesus says: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth on him should not die, but have eternal life." Evidently the Master is speaking of his crucifixion, and its effect upon his following, but, like all inspired teachers, he, the greatest among them, hid meaning within meaning. Thus that lifting up signified the acquisition of a body whereto his followers should look as their divine pattern.

This body, to shape and cohere in the faithful, and for the furtherance of which the sacrament of the Lord's supper was in part instituted, was ardently desired of Paul, and this desire was breathed into all his epistles as not for himself alone, but for the faithful whom he admonishes thus: "My little children of whom I travail in birth again until Christ be formed in you." Voicing his personal aspiration, he also says: "If by any

means I might attain unto the resurrection of the dead." Again, speaking for all believers: "Who shall change our vile body, that it may be fashioned like unto his glorious body?"

Paul the optimist perhaps underestimated the difficulties for himself, and especially for his followers, of early attainment to what Jesus in his answer to Nicodemus called eternal life. To the Initiate Apostle that life was the fulness of being due to the possession of the Christ body. The incomplete condition of the faithful without that body, Paul has symbolized in the much misunderstood verse from 1st Thessalonians, chapter 4, "But I would not have you to be ignorant, Brethren, concerning them which are asleep." We hold that only the physical is indicated as sleeping, since as yet it had acquired no vital force wherewith it could rise from the grave. Paul however gives assurance that this end shall be attained: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

In view of the words of Jesus to the Sadducees: "God is not the God of the dead, but of the living;" it is unbelieveable that the divinely commissioned Apostle would subscribe to a theory so at variance with the unswerving spirit of the Master's teaching as is that of the sleep of the dead. Neither could he, the Initiate of the Greater Mysteries, have shared in that popular belief of the Jews which

relegated the souls of the disembodied to the dark regions of the underworld.

The Gospels give manifold sayings of Jesus which contain other than surface meanings. Let us quote some of many inwardly relating to the body of the new birth. "I am come that they might have life, and that they might have it more abundantly." "As the Father that raiseth up the dead quickeneth them, even so the Son quickeneth whom he will." "For as the Father hath life in himself, so hath he given the Son to have life in himself."

Certain sayings inwardly recognize the mystic efficacy of the Lord's supper in furthering the body of the new birth. Thus: "I am the bread of life;" "Whoso eateth of my flesh hath eternal life." "This is the bread which came down from heaven that a man may eat thereof and not die." "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." Lest a gross interpretation should be given to this last, Jesus said: "It is the spirit that quickeneth, the flesh profiteth nothing."

We contend that to Peter, and to Paul especially, and even to the church of the first three centuries, the chief event in the life of Jesus the Christ, and in fact the very crowning of his work, was rather his resurrection than his death; and that Paul in this foresaw for the Christian world its greatest boon. Did he not say: "If Christ be not raised

your faith is vain: ye are yet in your sins." Our view is of course remote from that of Augustine and Calvin and his kind, and is by no means in harmony with certain dogmas gradually raised on the death of the Master.

In answering the question as to the Lord's death the Apostle says: "That through death he might destroy the power of death, that is the devil, and deliver those who through fear of death were all their lifetime subject to bondage." This bondage was the inherited race fear of Sheol, that dreary abode soon to rob them of physical life and its fulness, and to imprison them, as it did father Adam, as mere joyless shades no better than those peopling the Greek and Roman Hades which, in its lowest division, touched the gulf of Tartarus that abode of unquenchable misery.

Now however, the resurrection of Christ proved to the faithful the possibility of a body fit to inhabit brighter spheres, and in fact the brightest. The exact constitution of that body was not known, and little inquired into. Enough that rescue was possible through this body of deliverance and of the new birth.

Because of the prevailing belief in the soul's descent to Sheol, a belief inherited from Judaism, itself a borrower, speculation was rife in the early Church concerning the whereabouts of Jesus during the time between his death and his resurrection. According to Peter, he went and preached to the

spirits in prison; those who were sometime disobedient in the days of Noah.

In "The Heart of Things," and in the chapter "The Resurrection," it was said that the foundation atoms of the physical body of the great Master of physical life suffered on the cross a profound shock, but not actual pralaya, that which is commonly understood as death. What before had been universal experience, unless we accept as true the traditional ascent of Elijah, was not for the Master, for within three days the foundation physical atoms recovered tone, and repaired and revitalized the broken body. Hence we conclude that notwithstanding his descent to the underworld, the chain binding his soul to his physical body was unbroken.

Concerning the foundation atoms and their office in the new birth both of men and things, a teaching more ample and particularized than any preceding one, is next in order.

H.

THE FOUNDATION ATOMS

IN the chapter "The Physical Body" page 121 of "Arcane Science," it was explained that man's physical body is a temple of many rooms in each of which are countless little workmen, transient atomic lives under one master workman;

while over all is one supreme architect the "Hiram" of that body. Also it was said that every organ and part is built up and maintained by these transient lives; whereas the master workmen and the architect are permanent through all life cycles; their period of activity in each physical life of the individual being commensurate with the life term of his physical body. Moreover it was said that the operation of the foundation atoms in man is clue to the activity of the foundation atoms in worlds, and in all lesser organisms.

Let us begin the exposition of our subject by examining into conditions proper to one of the lowest rungs of the evolutionary ladder; in other words, into conditions proper to the insect family. There the group-soul is the source and center of life for its myriad output. This group-soul has in charge the fertilized eggs, whether in the body of the mother, or whether expelled to develop elsewhere. Not being a physical substance, the group-soul is in the fourth spacial dimension; hence, however widely separated, its progeny are never outside its care. Far below the level of self-consciousness, the units of the lower orders of life are at death blotted out, and the infinitessimal experience of each is added to the collective experience of the group-soul which thus progresses towards self-consciousness.

That the units of even the lowest orders conform physically to a model, is due primarily to the

image in the mind of the group-soul. This archetypal model in its little way corresponds with the archetypal model of creation existing in the Divine Mind. In the "Heart of Things," and in the chapter "Images," was explained the office of images in the reproduction of the human creature whose foundation atoms reproduce the composite image resulting from the effect of both the paternal and the maternal image on the model furnished by the reincarnating entity.

Since in the lower species the unit is blotted out by death, such permanent physical atoms as alone insure the rebirth of individualized physical life, cannot there exist. However, because the short life and the vast progeny of the lower species oblige the atoms proper to each class to toil unremittingly, it results that they are able to follow the group-soul model, and also to meet the requirements of the idealizing group-soul in its efforts to lift its output in the evolutionary scale.

Originally the group-soul of the lowest order of life on this planet was vast and nebulous, but eventually internal differences brought about its division. This, repeated many times during the geological ages, has in certain instances greatly narrowed the output of each evolving group-soul, and brought about the differentiation of species. In the first round of our Earth's first and lowest manvantara, that which would become physical man was but a unit proper to a group-soul whose

output numbered many thousands, and possibly millions, of lives each blotted out by death.

When, in the Earth's present or fourth manvantara, and in the first round thereof, the luna pitris descended to occupy the physical bodies of our humanity, original conditions were far higher than in the first world period; in fact an individualized physical body belonged to every unit of the race. Then it was that the foundation physical atoms in man began their office as such, thus insuring his rebirth as an individual being, despite the fact of what we misname death.

Domestication of the higher animals has brought about for some the final division of the animal group-soul, and so insured their individual rebirth through the foundation physical atoms henceforth associated with each. To the domestic animals this is a compensation offsetting the cruelty suffered from man their natural protector.

When our shaping solar system turned on its axis, a vast and nebulous bulk, the seven-fold mass was but one primitive group-soul. As sponsors for all life beneath their exalted rank, the Solar Hierarchies first separated the Sun, and it became an individual existence whose permanent foundation atoms, those proper to the several planes, were established in the solar centers and sub-centers. From the residue was next built the original four planets which, because afterward dividing, became increased to ten. Thus did the

original group-soul become eleven whose foundation atoms insured reincarnation to each after its eons of pralaya.

In passing let it be said that the many divisions whereby each fragment of the group-soul proper to any of Nature's orders becomes a personal possession, originates in what are to become the foundation atoms of the individual being. The division of the primal human, whereby the entity became male and female, was an event allegorized in the story of Eve created from Adam's rib. In this instance two dominant atoms, in fact two architects, had been evolved. Division of the group-soul of any species always results from a corresponding event. A colony of bees well illustrates the operation of the group-soul. The hive is the progeny of the queen, the center of life until a new queen is developed. Then comes division that two group centers may fulfill their office.

The invisible astral planet holds in its enveloping sheath the foundation atoms of the physical Moon. These atoms are vehicles of the skandas, the karmic seeds which, in eons to come, will germinate moon-ward, drawing with them the violet planet. Then the cold shell of the Moon, not dead but in pralaya, is to be vitalized into a new birth. Fulfilling their office, the Solar Hierarchies will then sow the seeds of a new evolution higher than that of the last moon manvantara.

Considering next the possibility of our globe as

the purified abode of a purified race of beings, we will touch briefly upon the means to that prophesied outcome which, with Isaiah, was the holy mountain of the Lord, while with John it was the new Jerusalem that would certainly supplant the old, thus making this footstool the abode of deathlessness and peace. Nor was this outcome unknown to the formulators of the Ancient Wisdom. In their cosmogony it had definite place, not as a miracle to be, but as the work of methodical law; in fact it would result from a separative process analogous to those everywhere discoverable in the prodigious descent from suns to things.

Purification of the foundation atoms proper to the Earth's physical, astral, kamic, and kama-manasic principles, has not kept pace with the slow purification of the corresponding atoms in man which, even from this planet's beginning, were on a far higher level. Therefore the looked for Millennium is not, as the ignorant suppose, to be an early and direct act of God, but rather is it a far-off bringing about through an orderly evolutionary process.

For the physical foundation atoms of this globe, always on the plane of the orange, even as are those of man and the higher animals, that purification means their separation from the lower and fluctuating physical atoms. Then will the more evolved orange atoms gather around the permanent ones located at the seven or, precisely, at the forty-

nine centers, and at many more minor centers of what is to become the new Earth; in fact that earth withdrawn from its gross material shell, even as the violet planet withdrew from the Moon shell.

The more evolved orange atoms then will have acquired a degree of stability far exceeding that of the ordinary physical atoms as now existing. Still these orange atoms must fall far short of permanency. As for the foundation atoms, since they are to carry the karmic seeds of another planetary birth, their term of separation from the earth-shell will, after the lapse of ages, come to an end.

Because the foundation orange atoms in man, and even the secondary orange, ever have been and ever shall be far more evolved than the corresponding globe atoms, we prophesy of him that in that millennial season his immortality and freedom from rebirth shall be assured.

H. P. B.

A MYSTERY OF RE-EMBODIMENT

IN "The Heart of Things," in the Chapter "The Specific Influence of the Sexes in Reproduction," and again in the Chapter "Images," certain mysteries of the generative process were explained. This explanation ended thus: "We have for the present spoken our last word concerning that great secret of Nature, the reproduction of kind." In

this third volume of the series we shall here give out a few additional facts.

In the chapters mentioned it was in substance said that the one chief atom and the six associate atoms peculiar to each of the four lower human principles, exist in pralaya in the auric egg while posthumous man moves to more and more interior planes. As the nucleus of a principal, these four chief atoms awaken each to creative activity only when, in its descent to re-embodiment, the ego reaches the plane proper to that atom.

The new teaching is as follows: In their unalterable arrangement, the seven chief permanent atoms proper to the seven principles of man are a minature seven-fold globe chain. From the astral to the atmic, these atoms are more and more tenuous, and of larger and larger circumference; besides they interpenetrate like the globes of our seven-fold world. The vibration which the male imparts to the spermatozoön (itself one of a group distinguishable from six other groups) and the vibration which the female imparts to the ovum, attract the re-incarnating entity as a whole, but largely they attract the lower quarternary by means of its four chief permanent atoms. However, compulsion ensues only through the triple vibration caused by the entrance of the spermatozoön into the ovum.

Having drawn the quarternary to the ovum, this triple material vibration bends that quarter-

nary to the requirements of pre-natal life. Therefore it condenses to an infinitesimal sphere which, entering the ovum, unites with the spermatozoön the basic material of its future human body. As for those three chief atoms the nucleus of the higher triad, conforming only in a degree to the double vibration, they envelope the growing fœtus with a protecting influence.

After the sixth month of foetal growth, the first faint influence of these chief triad atoms is discoverable by one who has developed keen psychic sense. Henceforth, during the first six years of childhood, that influence increases, and, at about the seventh year, the chief permanent atoms of the triad, having come more and more under the influence of the material organism, condense into the heart center, and therefrom influence the higher brain centers, even as the Spiritual Sun influences that triad of planets Jupiter, Mercury, and Venus.

H.

THE RAISING OF THE DEAD

"COMPULSION ensues only through the triple vibration caused by the entrance of the spermatozoön into the ovum." The quotation from the previous chapter may well be the basis of another teaching, as follows: The male and the female vibrations proceed from the positive

and the negative components of the Creative Word, and require and compel the presence of that third component the entity awaiting re-embodiment. From this coming together results the union, in one being, of the father vibration, the mother vibration, and the son vibration.

Evidently every child in the womb is a new manifestation of the triple Word; one largely material however, until the incorporation of the permanent triad atoms at about the seventh year. Thereafter, the growing child more and more manifests this Word in both its material and its spiritual aspects; the process being completed in three cycles of seven years each; in other words, when the adult reaches the age of twenty-eight years.

From man's many re-embodiments results the evolution of the triple Word as by him expressed. Originally a simple trinity, the Word is becoming one of exceeding complexity. All re-embodiment, whether of worlds or beings, signifies progress toward the complex Word that everywhere approaches the infinitely complex Word which we name God; The Creator; The First Cause.

When Jesus the Christ would draw Lazarus from the dead, he uttered mentally not only the father and the mother vibrations which had drawn Lazarus to the womb, but also the vibration proper to Lazarus himself. Therefore the coming forth from the grave was a new birth of the triple Word

for, as a posthumus being on the borders of the Unseen, Lazarus, obedient to that call, renounced the period of rest to which the so-called dead are entitled. Only a Master who had developed in himself the universal Father and Mother vibrations, could perform this crowning deed of adeptship.

The Grecian myth concerning Orpheus' attempt to draw Eurydice from the under world with the music of his lyre (vibration) is profoundly esoteric, and, freed from blinds, it tells the failure of a Master who did not maintain the intense concentration necessary to success. As John the Baptist, Elijah acknowledged himself inferior to the great Master of physical life. Nevertheless, when a prophet under the old dispensation, he raised the widow's son by means of the triple Word. Lacking the power of Jesus the Christ, Elijah must needs reinforce his mental utterance with physical contact; therefore he stretched himself upon the child when uttering mentally the Father vibration, and again when uttering the Mother vibration, and yet again when uttering the vibration proper to the child when he entered the womb. Then, as with Lazarus, renunciation of the post-mortem state resulted, and also a new birth.

By the raised widow's son, and by the son of the Shunamite woman, (2 Kings, 4:34) and also by Lazarus, is foreshown the condition of the human

race when mankind shall no more be born of woman in that Eternal City—the New Jerusalem —come down from God, out of Heaven, upon the peaceful and purified Earth.

As for other stories of the raising of the dead, whether in the Bible or elsewhere, most of these "dead" were really in profound trance, that counterfeit of death. In conclusion: after the third day the dead, retiring upward or rather inward, have passed the boundaries which render impossible their return to the old body.

H.

THE PLACE OF HIS APPEARING

THERE is an occult teaching to the effect that the atoms which for ages have built the bodies of the different species, from man downward, have become wholly specialized. As result, an atom efficient in the human body would be inefficient elsewhere. This is increasingly true of the atoms proper to the highest species below the human.

Specialization of the atoms associated with man has come to this: those which build the bodies of the various races; the white, the black, the red, the yellow, and the brown, are gathered into groups each of which is wholly capable only in its division of the human family. While the anatomical structure of the human creature is almost

identical throughout the globe, there are many delicate differences deeper than the cuticle; differences which these atoms, intelligent on their own plane, are wonderfully sensitive to. Hence their affinity for this race, or that, or the other. Moreover, there are grouped atoms more evolved than these, and whose predilection is for nations, and almost for individuals.

The above truths in mind, let us consider further a matter with which certain of our teachings have dealt; the where and when of the approaching Avatar. By some it is believed and taught that the East, in fact India, will first behold him. In arguing that every world-teacher has been an Oriental, these ignore the fact that, with the Western world unknown, and Africa a dark continent, and Europe benighted in all save its southern parts, the great spiritual enlighteners of the world perforce have been of Eastern birth.

Now all is changed. As the destined home of the forming sub-race, America must receive the swarming millions who, because of the great war, are looking hither from the shores of exhausted and impoverished Europe. It is to the resulting amalgamation of races and race interests that the Avatar should naturally come. However, let us consider certain factors perhaps unfavorable to his appearing in America.

Some believers in the Avatar would defer his coming to a time when a fair majority, or at least

a respectable minority of Earth's peoples, have evolved to something like that high physical condition which will enable them to behold him as he is. Truly there will be such an Avatar in Satya Yuga; nevertheless we contend for the Kali Avatar, but, in this age of iron and spiritual darkness, men must be aided to see, yet how unless the Avatar take to his finer physical body certain coarser atoms?

This view allowed, the question arises concerning both the whereabouts of fit atoms, and the race to which they rightly belong. Coming to all peoples, the Avatar should properly conform to no race type; his physical body should represent a composite model. So much for theory. As a matter of fact, preponderance of fit atoms proper to any one race would perforce ally him physically to that race, and perhaps fix his advent with them, even if outside the Americas.

Because the present disturbed equilibrium of the world has everywhere profoundly affected the atomic groups of the lower planes, we argue that the fit time for the Aquarian Avatar is not in the midst of it all. The Pisces Avatar came at a time of temporary world peace, a lull in the strife of nations. Nevertheless, it is best to be at all times ready. "Watch therefore; for ye know not what hour your Lord doth come." "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

H.

THE DEEPER MYSTERIES

THE AVATAR

The ancient truth sufficeth for a season;
  Meanwhile, in Truth's behalf, I wait an ampler view.
Prizing the olden, 'tis the better way of reason
  That freely I exchange it for the larger new.

So, whether Christ descend in power and glory
  To summon Earth before his final judgment seat,
Or, in the land of hallowed memories and hoary,
  He deign to tread once more with humble human feet,

I rest in the supreme event contented,
  Nor set my faulty scheme against his perfect plan.
Unto his purpose hath my willing soul consented
  Ere dawns the Sun of Promise, and the Hope of man.

Perchance beneath Himalaya's summit splendor
  Of glittering ice-peaks, and far-sparkling domes of snow,
He turns the wheel of faith, or else the Truth-Defender
  Expounds where broadening Ganges laves the valleys low.

What if he choose the loud and teeming city?
  Or, like to John, emerge from out the quiet wild?
Whichever, still his voice is peace and love and pity,
  And recognition beams upon his lowliest child.

If so decreed, the West shall first revere him,
  Fair-haired and Saxon even as the Northmen be;
If best, the sweet, persuasive, human shall endear him,
  A swarthy Buddha to our wide humanity

Who strengthens mightily by his endeavor,
  As man's strong brother wholly given to his part,
The bond by color, race, and creed, quite sundered never;
  The brother bond within the universal heart.

THE NEW AGE

It draweth nigh, that glorious consummation,
  Which prophets told, and seeing men foresaw,
When nation nevermore contends with nation,
  But, peaceful, turns from all the olden war.

Ah! not till then descends the Once-Rejected;
He hath no message for a wrangling race.
Prepare the highways of the King expected;
Make straight his path in every troubled place.

So doing, ye shall further that appearing
Too long withheld, from wistful eyes too long.
If slothful, ye delay the sight heart-cheering,
And die untuned to Earth's Hosanna song.

Upon the Holy Mount your feet are pressing;
Its curve beneath them is the rounded world
Whose allied peoples shall have earned a blessing
When in their midst defiant flags are furled.

Then on encrimsoned fields the harvests growing
Shall hide the carnage of the years before;
And of good deeds the wide and plenteous sowing
Shall yield its fruitage into Victory's store.

Then shall the humble creatures be uplifted
Who raven now by carnal man obsessed.
Then shall the wheat from out the chaff be sifted
In judgment due, where all must meet the test.

Soon may it come, that glorious consummation
Which filled with hope the prophet's deathless page!
When Love has welded nation unto nation,
Then dawns on Earth the better Golden Age.

CHRISTIAN ROSENKREUZ

THAT our Earth is a living creature, a member of a family of giants inhabiting the sky, has been touched upon in "Arcane Science," Page 186, and in "The Heart of Things," Page 69. Concerning the Earth Entity, much is known that for sufficient reasons is withheld from all but initiates

of high degree. Were certain secrets generally accessible, their use might bring catastrophe to whole areas of the Earth's surface, and death to the dwellers there. As it is, enough of these secrets have become known to the hordes of darkness to keep the hosts of light on the alert.

Having proved himself wholly trustworthy, Christian Rosenkreuz was empowered to initiate certain others into the mysteries relating to the Earth Entity. His order, in imitation of which many spurious ones have since arisen, had for central purpose the bringing about of better and better terrestrial conditions through the influence which these initiated ones could bring to bear upon the Earth Entity. The Rosecrucian Order, in conjunction with its ancient Eastern original, would establish throughout the known world branches at those many force centers concerning which Rosenkreuz had been fully informed.

Rosenkreuz claimed instruction direct from the great head of the order, Jesus the Christ, who, on the Cross of Calvary, received that final initiation which made him the ruler of this World, and the mightiest influence in it to bend the Earth Entity to his bidding, which influence would be greatly augmented at his second coming, and finally made complete during a certain astronomical cycle; one indicated by John the Revelator. Already during his life, Jesus had controlled the winds and waves, and afterwards, at his death, the shuddering

Earth Being had revealed its displeasure by the phenomena mentioned in Matthew 27: 51-53.

Rosenkreuz taught his initiates that, like man, the Earth is a trinity of body, soul, and spirit, and that should man keep pure his own bodily temple, the Earth would respond with fairer and fairer conditions; but should man defile that temple, the Earth would respond with drought, and famine, and pestilence. Should men unsheath the sword of war, the soul of the Earth would raise within her, and flood, and earthquake, and volcanic outburst would result. Evidently the Rosecrucian Order had much in common with that founded by Melchizedek, the object of which was the bringing about of permanent world peace.

Rosenkreuz taught his high initiates that each component of the Earth trinity is itself a trinity, even as is each component of the trinity called man. In an age of Christ worship, he announced the divinity of Jesus the Christ, but not his deity. While limiting the authority of the Master to this planet, Rosenkreuz held that ultimately his influence would extend to the limits of the solar system. No wonder that, in an age of persecution, an order holding such hetrodox views was a secret one.

Concerning the New Jerusalem seen of John, Rosenkreuz taught many things; for instance, that it symbolized the purified Earth, the future abode of the perfected and therefore deathless

human race, each member of which would possess the Christ body; and that this purification would result from seven causes: first, the purification of man; second, the maturing of the Earth Entity, now in the youth of its fourth incarnation; third, the influence of the great Sun Entity upon it; fourth, the lesser influence of the planetary entities; fifth, the zodiacal influence; sixth, the stellar influence upon the Earth as it accompanies the Sun in his stupendous orbit around a magnetic center which Rosenkreuz believed to be the Pleaidic seven; and, seventh, the influence of that remote Star Group.

Rosenkreuz made the human influence upon the Earth Entity the most potent of the seven, and this influence he symbolized as the "philosopher's stone" able to transmute the baser metals into gold. Every Rosecrucian knew that this change should begin with man himself, and that the baser components of the physical earth could be refined and made indestructable only as a whole. Hence to the initiated, the alchemist's crucible was known as a mere blind to protect the central mystery of Rosecrucianism from the world at large.

We have revealed somewhat of the deepest teachings of Rosenkreuz, because to-day multitudes are fit to profit by them. Never in its entire life has the Earth undergone such a cleansing as now it is experiencing. Those who at the end of the next decade look back to the year 1914,

will realize that then began the greatest advance ever known in the history of this planet.

THE TASKS OF EMBODIED AND OF DISEMBODIED MIND

TIME and space are the flexible containers of deeds and events and, in the final analysis, exist only that these may be harmonized through karmic Law. This truth is apparent to the observer capable of comparing certain views of time and space peculiar to both embodied and disembodied mind. To such an observer it is plain that these views constitute the chief distinction between mind when functioning on the physical plane, and when functioning elsewhere.

It is taught that the idea of time and space now obtaining on the earth's physical plane, is one which has crystallized apace with the slow solidifying of that plane. Nevertheless, there is an idea of time and space proper to our globe chain as a whole; an idea to which we must attain without losing sight of certain other ideas of these, all of them true from their respective viewpoints.

There is an idea of time and space proper to the astral lunar scheme, or, more precisely, to the scheme of the secret violet planet. Moreover, every planetary chain of the solar system has an

idea of time and space to which it progresses, or else to which it has arrived. This being so, how are the majority of these various ideas to be made comprehensible to our humanity? That our sevenfold globe chain contains the means to this necessary end, let us proceed to show.

First let it be said that physical plane time and space, as understood at this stage of our progressive world, is for us a necessary idea since evolutions, whose outcome is more densely physical than our own is to be, exist in the three outer planets, and, ere the final unification of all views, we must have taught the peoples of those planets, and, in turn, we must have learned from them the views peculiar to their abodes.

Passing from physical plane time and space to astral plane time and space, man, as a disembodied mind, fails to comprehend their real nature; hence, instead of Lunar truth, he encounters astral delusion. Through many posthumous lives he must slowly conquer this delusion, even as has nearly every white Master, or else—as an accepted chela of the White Lodge—he may in a certain initiation receive information which will greatly accelerate his progress toward Lunar truth. Passing to the kamic plane of our earth chain, the disembodied mind next encounters delusion in respect to Martian time and space. These in turn must be pierced to their hidden truth, a slow process unless one is enlightened during the cere-

mony of an initiation somewhat higher than the other.

Thus the disembodied mind ascends through the planes and their delusions in respect to time and space, until it reaches its limit of progress somewhere on the buddhic level. Ere the ego of man can attain to perfection, it must through its lower personalities conquer the truth of time and space on every plane up to that of the higher Manas. Meanwhile its own special task is to reach the truths of time and space existing on the higher manasic, the buddhic, and the atmic planes of our globe chain. The ten conceptions of time and space above mentioned, will bring man into full understanding of conditions on every planet of our solar system.

The crowning work of the human mind, when unhampered by the gross physical body proper to the present stage of world progress, will be to conquer the solar conception of time and space. The accomplishing of this means full union with the solar Logos. As indicated in what was said touching the outer planets, the task of unifying dissimilar ideas of time and space is not peculiar to our world. Every planetary humanity has its special duty in this direction.

Inasmuch as the humanity of the violet planet knows nothing of the time and space obtaining below the astral level, and the humanities of successively higher planets are more and more circum-

scribed in their outlook, it is evident that the special duty of our own perfected humanity will be to initiate not only the lowest planets, but even these six, into the truths of time and space proper to our physical plane. Also it is evident that every planetary humanity in the series must aid in the scheme of universal enlightenment.

M.

SOME ASPECTS OF POSTHUMOUS LIFE

BECAUSE there is an aspect of Time proper to each planetary and each solar plane, evidently to the dwellers on each there should be a rational order of events. Since for posthumous man this seldom is true, let us now discover something of the cause.

Students and investigators of the occult are aware that for our globe chain the physical is the plane of happenings, while the planes beyond are those of assimilation largely. Evidently almost all posthumous happenings have their equivalents in the earth life just preceding.

The mind of perfected man may be compared to a flawless sphere, in circling which one would encounter neither depressions nor protuberances. When functioning upon any inner plane, such a mind, and only such, offers no obstacles to the order of events proper to that plane; and, as result,

this mind would be in harmony with the idea of time proper to that plane.

Our statement gives rise to a query which it were well to answer before proceeding: What of the fact that, when functioning on the physical plane, the most ordinary mind is aware of the current of events? The answer is that the physical plane is that of karmic action, and, because the methodical procedure of Karma so requires, the rational order of terrestrial events is imposed upon all physical life. This results through the atmic principle, the Spiritual Will, that unseen ruler of man and all below him.

Because in all but rare instances, the mind of man is comparable to a most irregular sphere, one of numerous depressions and protuberances, it follows that in the flow of posthumous happenings over that mind, some sink almost unnoticed, while others collide with obstacles which impede their progress, with the result that the event is repeated perhaps many times, thus greatly disturbing the sequence of events, and therefore the idea of time proper to the plane. Nevertheless, there is a compensation in this recurrence, since because of it, often a needed lesson can be impressed on the lower principles during the next incarnation.

On the posthumous planes, certain events are often joined because of their inner similarity; thus a deed of youth may be coupled with one of middle or later life. In this union, posthumous man is

permitted a hint touching buddhic time, and the events therein. On the buddhic plane, all deeds interiorly alike are seen to be one. When, on the lower posthumous planes, disagreeable and even painful events are thus united, the hint nevertheless exists. In larger way, interiorly related events proper to several incarnations often are joined during an earthly life. The resulting hint is for the benefit of the ego that, in some more advanced incarnation, will impress this hint upon the lower personality.

The earthly blending of certain experiences proper to several incarnations reveals that, beneath seeming conformity, the order of events on the physical plane is subordinate to any special requirement of karmic law.

From the above teaching it appears that, on the ascending planes of our planet, one exists where the climber reaches adequate understanding of its order of events, and the nature of the time in which they occur. The place is that of the higher Manas, from whose lofty vantage the illuminated mind looks around and beneath with a depth of understanding unknown to certain beings who, on their planets, have never functioned, and never will, below the manasic level.

Once the higher manasic plane is gained, there is for its conqueror no more delusion, whether he be out of the physical body, or in it. This manasic plane is that of the profoundly analytical mind

which yet must reach the buddhic level ere it can comprehend the possibilities of all-binding and all-unifying Love. Attaining this level, one gains the Nirvana henceforth his own, whether for a season he fraternized with his fellow men, or whether on the super-physical plane he remain to labor for the world's good.

That a certain Master of the White Lodge has recently attained this level is known to his disciples. Having been associated with the races and sub-races of the fourth planetary round, this manasic Master has learned in succession to control the forces of the lower manasic, the higher manasic, and even the buddhic planes. Having unified all his powers through love, he will in the next decade, and in all future decades, exert an uplifting power on the entire human family, who in turn will raise the vibration of the world itself.

H. P. B.

THE MESSAGE OF A BUDDHIC MASTER

ANY great teacher coming to the world, will conform his message to the idea of life proper to the plane which he represents. Thus the message of a manasic teacher would be prolific of details much appealing to the inquiring mind. His dominant tendency would appear in treating those abstruse matters which require of his immedi-

ate followers far more than ordinary penetration. Through these followers he might eventually reach the ordinary mind. To this type of teachers Socrates belonged, and so even Plato, that intermediate but for whom the elder sage would have survived only as a mere name.

Jesus the Christ gave to the world no cosmogony, but Swedenborg is always constructing and explaining; and yet Jesus said: "I and the Father are one." Thus he declared that knowledge of the Divine Mind which proved his superiority to those who, in their cosmogonies, would reveal somewhat of its workings. None but a buddhic master of first rank would utter, from more than theory, the quoted words in the way Jesus did. Theosophists usually hold that the "Father" of Jesus was the Ego. While correct, they fall short of that full explanation which requires an even greater Father, to wit, the Solar Logos, or, more precisely, a certain hierarchy thereof.

In his message, a buddhic Master seldom descends to particulars. Nevertheless, as above instanced, his epitome of any large subject reveals profound knowledge of its components. To one of buddhic vision, the furtherance of that comprehensive unity which it is the great office of Love to bring about, is the supreme end; one to compel his every effort. Hence, in gathering his immediate followers, Jesus chose those best fitted to promulgate a gospel of Love. As for the choosing of

Judas, that is a matter of far-reaching import. Enough that the choice was his whose spiritual vision reached beyond the confines and destiny of this planet.

Concerning Saul of Tarsus, it is said that in Atlantean times he was linked to some extent with the dark hosts. Gradually disentangling himself from them, he afterward became well-nigh free; but, in the karmic cycle of Pisces, Saul the zealot reaped the fruit of certain karmic seeds of his own sowing. Therefore, under the obsession of his old leader, he became a fanatic breathing out threatenings and slaughter against the incipient church. Miraculously released from this thralldom, Paul rose to be the great Apostle faithful unto death. From his rise we learn the unwisdom of condemning for all time even the one known to the Christian church as that basest of mankind the betrayer of his Lord.

Because a buddhic Master, Jesus appealed to the heart, rather than to the intellect; hence they who heard him gladly were those of whom an old and wise soul once said that the Lord must love the common people since he has made so many of them. Condescending to their comprehension, Jesus did not hesitate to illustrate his teaching with many current ideas which later scientific investigation has shown to be crude, or even false.

A great manasic teacher might have formulated an abstruse philosophy, or perhaps have antici-

pated many discoveries of physical science; or he might have dilated on the then unknown wonders of the astronomic universe, thus gaining the adherence of the eminently intellectual few; whereas, adopting a simpler method, Jesus would bind the world with the bonds of Love. So, for like reason, while taking for granted the theory of rebirth universally held by Hindu peoples—a theory which Jesus never contradicted—Gautama, in his buddhic doctrine of the noble Eight-Fold Path leading to Nirvanic bliss and union with the Divine, is as free from the abstruse as is the Sermon on the Mount; but, like that immortal discourse, the Buddha's doctrine contains the gist of profound philosophy.

The message given out by H. P. B. and which embodied the philosophy of Universal Brotherhood, emanated from certain manasic and buddhic Masters. Supplementing and more fully interpreting this message, much teaching has since appeared, and more is to follow. Inasmuch as the approaching Avatar is essentially buddhic, one coming to his own, the incipient sixth sub-race, the unparticularized buddhic method will undoubtedly be in order; but, until men generally are weary of disrupting warfare, how can the Master begin the remolding and solidifying necessary to the stability of a unified world?

H. P. B.

THE DEEPER MYSTERIES

THE EGOLESS BEING

HUMAN intelligence is by no means keen enough to reach Truth at a single effort. Its approach is only by narrow degrees. Attaining a degree, one often deems his desire accomplished, but further investigation proves the inadequacy of his truth; so, if of progressive mind, he is impelled to a wider and deeper seeking. Eventually he realizes that his latest truth is only relative; in fact a milestone on the journey to ultimate reality. The Eastern method of imparting occult truth adapts itself to the natural processes of the mind.

As a light-bringer from the East, H. P. B. adhered to the manner of instruction sanctioned by her Masters. Hence many of her expositions have since been more or less unveiled, or even re-stated. In respect to a certain doctrine, one long carefully guarded, but finally taught as a veiled truth to a small group, and by them communicated to others; that doctrine yet exists as originally given out. We refer to the doctrine which deals with the condition of the human ego, and the fate of man's lower quarternary, when the two have been wholly sundered. This doctrine contains certain statements which do not dovetail into the current conception of septenary man. Hence our desire to unveil still more, and thus

show somewhat of truth hidden beneath the exterior.

If the student has assimilated certain teachings of Volumes I and II of our series (the teachings in respect to seven-fold man) he is familiar with their departure from the more exoteric doctrine in vogue. We regard man as a compound being, a seven-fold group-soul built, not from the base upward, but from the top downward, in a gradual evolution from Jupiter to the Earth where he acquired his seventh and basic soul or vehicle, the physical peculiar to this planet. On the other hand, the usual teaching makes man a triad of real and imperishable higher principles which reflect themselves downward as an illusionary triad functioning in an illusionary envelope.

We maintain that while the lower quarternary is negative to the upper triad, and dependent thereon for spiritual uplifting, it is as real as the planets with which it corresponds. In fact it is a permanent entity capable of widening the outlook of the upper triad, and therefore joined to it by a community of interests. If we declare for the usual Theosophical conception of the lower and the higher man, we are forced to admit that the severance of the cord or bridge binding the two, means the death of the lower and illusionary. Should the oil be drawn from a lamp, the saturated wick burns for a while. So, in analogous way, the lower man often persists through several incarnations, each

baser than the former, until he disappears because no longer a self-conscious being. So much for the old instruction in respect to the quarternary.

Considering the separated ego, we discover a flaw in the teaching as to the procedure now open to its choice. Should the ego retire forever to its own proper level, this procedure would mean the complete stay of its evolution. If adopting the theory that the ego can put forth a new personality, another difficulty confronts us. All our great Teachers agree that an incarnated being is the sum of tendencies and aptitudes acquired in many past lives, and in him many karmic seeds should come to harvest. Allowing, as we must, that the quarternary has for ages been associated with the ego, it is evident that a newly-formed quarternary would be an anomaly, a being without inherited tendencies and aptitudes; also without karmic seeds many of which would be undesirable, while others would be the reverse. It is difficult to imagine just what that nondescript being would seem to his parents and friends and the world at large. Evidently the teaching is a substitute and nothing more.

If, during its ages of union with the ego, the quarternary has produced nothing that can be assimilated by the other, then the severance of upper and lower will become total; but such an unfruitful quarternary it is difficult to imagine. The inner teaching is that whatever the ego has

acquired from its associate, constitutes an imperishable tie. The base quarternary may sink even to the loss of self-consciousness, but, in a future manventara, or perhaps in an outer planet, it yet will rise to a receptive condition. Then the waiting ego will reform the old tie, and with almost certain prospect of successful outcome, inasmuch as bitter experience will have implanted in the quarternary an abhorrence of all that wrought its downfall. It is taught that some of the great egos of our race have redeemed their associates from a debased condition induced in a former world period.

SPIRIT GUIDES

TO the average Spiritualist, a "spirit guide" is that peculiarly gifted being whose high office is to establish communication between the living and the so-called "dead," that the people who walk in the darkness of this material world may see a great light of truth. Now, as a matter of fact, a "spirit guide" is usually a being who in the earth condition practised mediumship, and whose conscienceness then shifted constantly from normal to abnormal; one who in this respect has not changed.

Since the medium has a certain vogue while in the flesh, why not when out of it? From what we have learned of post mortem conditions, it seems

that passing out has not greatly changed the human being either in his mental make up, or in his personal peculiarities; but, as for the medium, we find that the special knowledge obtained in his new organism and environment, enables him, in communication, to be the operator, whereas once he was the receiver.

Despite this, should a more positive spirit take part in the communication, he, according to his nature, will dominate the "guide" for truth, or for falsehood.

For this reason and others, mediumship in the past was not countenanced by the great and wise ones in the lofty regions of the spiritual world. Were it not for that Scientific Materialism of the last century which these lofty beings deem one of the greatest dangers that ever threatened the human race, spirit return would not now be favored, or even excused, by those who have seen too many disciples of Materialism born actually blind into the realms beyond the grave.

It is most difficult for any "guide" to clothe his astral brain satisfactorily with the subtle matter from the medium's brain. Unless this clothing is well done, lapse of memory, confusion of names and messages, and other errors, may appear in the midst of correct statements, or else mere telepathy may take the place of communications. These results tend to bewilder the impartial investigator, and disgust the skeptical, while furnishing material

for the ridicule or the mirth of the thoughtless and the ignorant.

Among aboriginal tribes, both the witch doctor and the medicine man are held in high honor. These are always mediumistic, and naturally in affinity with a low order of earth-bound spirits. Passing to the Happy Hunting-ground, the Indian Medicine Man becomes a guide, and a person of consequence among his fellows, but, knowing the superiority of the white race, he is drawn through vanity to the white medium. As an aid to his peculiar work, he often instructs others in the mystery of "control."

As a boy, the ordinary male Indian begins the severe training necessary to make him a "brave," an honor to his tribe, but the girl is destined to the drudgery of work which among civilized peoples belongs to the male. Because of his enlarging views, the Indian "guide" would lift those females of his tribe who now are with him, into duties worthier than they knew on earth; so, because, from his viewpoint, the office of guide is a most honorable one, he instructs the brightest among the young women around him, in the secrets of his profession, with the result that quite a band of Indian girl "guides" have attached themselves to mediums who are sitting for development.

PSYCHIC VISION

AND the graves were opened; and many bodies of the saints which slept, arose, "And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27: 52-53.

Taken literally, these verses seem at first thought to uphold the doctrine of the sleep of the dead until the Resurrection morning; but second thought prompts the query: "If the dead so sleep, why this interruption? Is not the doctrine contradicted by it?" Evidently the statement in Matthew is exoteric, as is Paul's doctrine of the sleep of the dead, and, like that doctrine, the statement was suited to a time when little or nothing in respect to post-mortem conditions was known save to the initiated few.

However much one may condemn certain results of spiritual mediumship, the impartial investigator must eventually admit that modern Spiritualism confirms the ancient secret teaching that the physical and the super-physical worlds are in conjunction.

Many sensitive organisms require no great disturbance to throw them out of poise, and even into rapport with the sub-planes of the psychic world. We contend that, in the event which we are considering, this happened because of certain phenomena attendant upon the crucifixion of the Master.

The dead from the "Graves," whose God "is not the God of the dead, but of the living," were the active inhabitants of those planes of being which ordinarily are hidden from human sight.

One effect of the victory of Right, in the World War now behind us, is a steady and rapid rise in the rate of vibration peculiar to each plane of our composite world. This rise originates in man as a composite being, and by him is communicated to the spirit of the Earth. As result, the veils separating the seen from the unseen are growing thinner, so that, within the next decade or two, many of the living "Dead" will be seen of thousands who never claimed clairvoyance. This truth in distorted form appears in Pastor Russell's teaching, for which he claims Scriptural warrant, that soon after 1914 the dead will begin to rise from their graves to people the purified earth for a thousand years.

In the interest of common sense we must modify still more Pastor Russell's doctrine of the Resurrection of the Dead. It is but reasonable to argue that the gradually-rising vibration of the Earth, and of the human organism, will cause the supersensible world to emerge gradually from its veil.

Hence, only the few, perhaps the very few, are to have perfect vision; whereas the average individual will see as through a glass darkly, and the materialist and the carnally minded may not see at all. Again, it is probable that, as in most

ancient times, the other world is to appear and disappear in accord with the varying bodily or mental states of the observer.

After a certain rate of vibration is attained, no closer conjunction of the two worlds can occur for a long period of time. This because of certain imperfections that persist obstinately both in the physical globe, and in the physical body of man. Evidently the New Jerusalem to be established upon the Earth, is yet of the remote future.

THE POSTHUMOUS VIEWPOINT

THE observer on any posthumous plane of our seven-fold world, sees that plane merging into the one above, or the one below, provided that he be located on the upper, or else the lower boundary of his plane.

This fact makes understandable and valid the report from the other side of life that, immediately after discarding the physical body, one often sees that body, and all surrounding persons and things, as clearly as when he was in the flesh; in fact so clearly that he wonders why he can no longer communicate with his friends either by word or action. If such an one be not wholly earth-bound, his view of persons and things terrestrial undergoes a change corresponding with his rise to higher planes.

Because such a being would at no time realize

his altered perception of all behind, he would argue that still he sees the world as when he left it; whereas, he sees only the more and more interior and ideal; in other words, the more and more real and abiding.

The viewpoint of the discarnate should be familiar to those who receive communications from the life beyond. They should know understandingly that their loved ones have outgrown our circumscribed ideas of the sorrows and miseries of the world, and now, from the vantage point of higher planes, behold Divine Justice appointing the experiences which are essential to the upbuilding of the community, the nation, and the world.

That the ordinary discarnate being seldom can predict the exact time or nature of any future earthly happening is evident for at least two reasons: Every plane of the seven has its standard of time which is determined chiefly by the rate of vibration peculiar to that plane. Therefore, the almost inconceivably rapid vibrations of the higher planes there cause the centuries to pass almost as do the years with us. Of all the discarnate multitudes, only those who has learned to adjust time differences, can determine the date of an earthly event. Furthermore, into all earthly events, save those pre-determined by the Overruling Powers, there enters an inscrutable element of human free-will, and that free-will usually modifies or accentuates the outcome.

M.

THE EIGHTH SPHERE

OF Avitchi, the Eighth Sphere, commonly known as Hell, many things must remain hidden in the secret arcanum of the Initiates; but, during the years of a general Judgment like that which the World is now in the midst of, some few particulars may be given out as a warning, if nothing more.

Avitchi is both a locality and a condition. During terrestrial life, one may be in the condition through conjunction with Avitchi, but only the discarnate few gravitate to the locality. To locate the Eighth Sphere, one should first know that our seven-fold world, or globe chain, is a septenary of concentric spheres; the highest and purest being of largest girth, and so ethereal that it penetrates every lower sphere.

Down to the physical, these spheres are of increasing densities. Evidently the sixth sphere penetrates all below, as so in their order do the others, the physical excepted. While the physical earth is the smallest and densest of the seven, a shrunken astral sphere, much smaller than the physical, is hidden far beneath the crust of the world.

In the descent from the apex of the Atmic globe, the lowest arc of man's true orbit never reaches the Eighth Sphere, the outward shapes of whose

denizen have so far conformed to their evil minds that no human mother could give them birth. Were our evolution an eight-fold one, that sphere would participate in the scheme of progression. Being outside the scheme, it necessarily is the fit and only abode of actual failures.

Because the heart-center of the highest sphere of the septenary is located at the point which marks the center of Avitchi, it is evident that Divine Love reaches down to the most deplorable conditions. This two-fold condition of heart-centers is duplicated by the heart of man, and that of the universe.

Imprisoned beneath the Earth's crust, the souls in Avitchi (that place of dense and impure astral matter) are not conscious of those material fires which often seek outlet at the surface; but the sulphurous fumes from that vast burning penetrate the Eighth Sphere, thus making it a place of bad odors. In many ways, Swedenborg's conception of the hells does not differ from ours, but, concerning their duration, we take issue with his teachings. If the hells are eternal, why, according to Peter, did Christ preach to the spirits there imprisoned?

In a former teaching we spoke of the non-elect of the Pauline doctrine. Evidently these eventually would gravitate to the Eighth Planet where a more fundamental manifestation of the Christos would reach down and redeem them. When, after

his crucifixion, Christ descended to the Eighth Sphere, it was because there alone he could accomplish—though but for a brief period—that more fundamental manifestation. Whom then he aided, and to what degree, is a mystery revealed only to high Initiates.

In respect to the non-elect, let us add a teaching never before made public. After a very large per cent of the above-mentioned failures have gravitated to the Eighth Planet, certain incorrigibles will remain with our planet even when, like the moon, it swings a mere corpse in the sky. This because no manifestation of the Christos possible at this stage of cosmic evolution can reach them.

The dead moon has an Avitchi, and a certain evil luna magnetism is centered therein. Sufferers from acute mania, and the victims of alcohol and drugs, often are in the baleful currents from the Avitchis of both the moon and the earth.

Now what is the fate of the few, fortunately the very few, doomed to remain in the Avitchi of our globe chain? With total loss of self-consciousness, they will pass to a solar system more material in its scheme, or else they must await the death and rebirth of our own ten-fold system of sun and planets. This would mean to them the loss of what, in the Secret Science, is termed seven eternities. But, as compensation, they would, because of certain experiences, be among the foremost in

the evolution of an immeasurably remote world period.

H.

HEART CENTERS

IN respect to Heart Centers, what little can be grasped is understandable only when certain facts are acknowledged. To begin with; no purely spiritual philosophy can endure the test of logic, for such a monism fails to account for the seeming presence of the impure and the imperfect in man, the world, and the universe.

From our view point the universe is a duad, a positive half, and a negative half. The positive half is the unknown Spiritual Supreme, while the negative half is the total of manifest creation, to wit: solar systems and their progeny from highest to lowest. This negative half is naturally lethargic and unprogressive, whereas the positive half is inconceivably active. For the full and final perfection of the whole, each requires the other, because of itself the positive would be increasingly one-sided, or top-heavy, so to speak, while of itself the negative would tend back to that primal chaos from which it was lifted by the positive.

That mutual benefit may result, the Supreme Spiritual establishes itself at the very heart center of worlds and creatures; in fact, at the infinitesimal center of every atom in manifest creation. It is

taught that the Supreme Spiritual is devoid of attributes, but a clearer teaching is that the utmost enlargement of human conception of will, wisdom, and love, conveys only a dim idea of their correspondence with the Supreme Spiritual. Even then we are confronted with the possibility of many unknown attributes proper to the Supreme Spiritual.

Whether few or many, these attributes are summarized by the word Life, a word whose superficial meaning is understood by all human beings. Concerning this Life, or Energy, pulsating in every material and immaterial atom, its manifestation would seem to be governed by the law of periodicy, of ebb and flow.

From this we are not to suppose the negative half of the universe to have no life of its own. The synthesis of what is named will, wisdom, and love, constitutes an inherent negative life; one also conforming to the law of ebb and flow. The "dead" human body, and the "corpse" of the moon, each has lost only that which utilized its ebbing negative life. As for positive Life, it will inform the atoms of both—whether assembled or dispersed—until the universal night.

Positive Life is known as the Great Breath. This life blood of Cosmos flows from the hidden Heart Center of Being to every organ and part of what Swedenborg called "The Grand Man." This flow is continuous during the great Day of Mani-

festation; then, at the very outskirts of creation, the life blood turns toward its source and, one by one, the outlying Suns and Systems lose their basic Life. Among the last to succumb are the Zodiacal Hierarchies, and for them there is an order of passing. The last to sink into prelaya will be the first to waken at the dawn of the New Era, whereas the first to sink will be the last to waken.

What then shall we conclude? Is the darkened universe to be deprived of all life? By no means! When the physical body of man succumbs, the negative life therein falls into recuperative sleep, and so in turn the negative lives of those inner vestures which posthumous man discards. But in the Maha Prelaya, though not till then, the permanent in man, and its negative life, lapse into unconsciousness, and his lower vestures are dissipated. So with the worlds! The impermanent disintegrates; but the permanent merely sleeps. Hence the midnight hour of every Maha Prelaya witnesses a higher correspondent of the primal chaos into which Positive Life, the Word, at midnight once breathed Its quickening Breath.

Lethargy is an inherent characteristic of negative life, therefore, the negative aspect of the universe has in itself no incentive toward organization. From this fact the office of the Supreme Spiritual is obvious. Now why is Positive Life outbreathed and then withdrawn? Evidently for one of two reasons, and possibly for both. Posi-

tive Life may obey some imperative limitation, or else negative life cannot endure the strain of unremitting activity.

To one holding that the Supreme Spiritual accommodates itself to the limitations of its other half, and so to the law of influx and efflux, the query is suggested: Will this condition obtain eternally? Our answer is, that when the other can endure the strain of incessant activity, then the union of positive and negative will be complete, the great cycle of Necessity accomplished, the Heart Center and the Circumference of the universe equalized, and God will be All in All.

M.

THE GREAT BREATH

THE Great Breath, that basic Life whose complete cycle constitutes a day and a night of Parabrahman—a period of 622,080,000,000,000 of our years—by its out-breathing and in-breathing measures the eons from the birth of one universe to that of another. The words out-breathing and in-breathing symbolize a process which may be superficially described thus:

Imagine a point of all-surpassing brilliancy amidst seemingly empty space, and appearing not far from the center of what now are the zodiacal constellations. Imagine that point expanding to an orb larger than the sun seems to be, and afterward filling the entire circle of the Zodiac. Ever

enlarging its circumference, through ages and ages, that Life Globe eventually attains to a limit which fixes the dimensions of the Universe for one great evolutionary epoch. To human sense the Absolute Light of that transcendent globe would be absolute darkness, and even to the loftiest zodiacal intelligences, for instance, those of Taurus with its Pleiadic suns, that Light would be seen as through a veil.

Everywhere outside the circumference of the universal Life Globe, lethargic world stuff—more and more dormant according to its distance from that Globe—would fill an abysm limited or unlimited; but who can determine? The rim of the Cosmic Globe will indicate the advance into the domain of darkness which Positive Light, associated with negative light, has made in that day of Parabrahman, which, like all preceding days, began at midnight and will end at the next midday. At that time the circumference of the universal globe will begin to contract, and so continue during 311,040,000,000,000 years. Then only the infinitesimal point will remain. Even this will diminish, and so disappear for a moment of universal time. There is warrant for the belief that the present universe has reached its maximum, and is now in process of contraction, but ages upon ages must elapse ere the circumscribing process reaches the outskirts of our solar system, then in its culminating rebirth.

In the chapter "Heart Centers," it was suggested that Positive Light might obey some demand sourced within itself. Our opinion is that, like negative light, Positive Light periodically requires a subjective condition into which it retires during each Cosmic Night, there to receive unknown and probably unknowable benefits, while at the same time relieving negative life of the stress and strain of the Great Day.

The astrologers of most ancient times knew that, in a far off Maha Manvantara, the Universal Life Globe at its utmost had expanded only to the circumference of the zodiacal circle, whose inlaying constellations since then have but little changed their configurations despite many rebirths. Then, as now, the zodiacal intelligences were governed from the Heart Center of the Universal Globe. However, as the universe grew, the rulership of the newer star-clusters and single suns—our own among them—was delegated to those hierarchies; hence for the star-clusters and suns indicated they are the Lords of Karma. Therefore originated the hoary saying that all wisdom and knowledge is sourced in the Zodiac.

By some of the ancient Wise, it was held that a secondary and even a tertiary rulership of worlds and systems of worlds had been delegated to certain constellated intelligences beyond the Zodiac. Hence the astrological systems of these enlightened star-readers considered many influences

originating in certain outlying regions. We regret that much knowledge necessary to correct astrological castings, disappeared from the outer world at about the beginning of the Christian Era.

M.

THE MASTER HILARION

OF the Masters of Wisdom, the great world knew nothing until the beginning of the last quarter of the nineteenth century. For the next twenty-five years, information was meagre indeed; but the beginning of the present century, that which ushered in the new age, brought conditions favorable to increasing publicity so that, concerning those lofty beings, we have to-day much information which, earlier, would have been premature. What we shall present in regard to the Master Hilarion, contains nothing not already known to his direct disciples, and little not previously given to the larger company of his less intimate following.

Master H., who is a specialist in the laws of vibration, and in the mysteries of sex, is numbered among the primary seven, whereas, certain other Masters are among the secondary seven, and still others among the tertiary seven. H. is known as the Master—for this world—of the Red Ray occultly connected with the planet Mars; for which reason he is in conjunction with certain

Martian conditions. H. does not leave the earth chain, but, because the outer circle of our seven-fold globe impinges on the outer circle of the Martian globe at the nearest arc of its orbit, he can at stated intervals avail himself of that fact, and so in a way become a Martian. He then can identify himself with a people originally very impetuous and belligerent who, in the long ago, put war behind them, and are now living in great communities where law and order need no authority for their enforcement.

The color peculiar to Master H. is the purified red; in other words, the rose, or, rather, the lilac pink. The red places H. among the three who are negative to the positive three in the primary group of Masters. His polar opposite is the Master of the Yellow Ray. As the original red indicated, H. has evolved from a rather low position; but this fact gives him greater grasp of ordinary human conditions than is possible to the almost wholly spiritual Master of the Yellow.

H. might be called the Egyptian Master, for in ancient times he was the head of an order known as the "Star of the Pyramid." However, before the days of Columbus, his interest was centered, as still it is, chiefly in North America, and, to speak definitely, with that portion thereof which now is known as the United States. In the Red Indian, Hilarion discovered certain characteristics which in very remote times were his own; so, to help as

far as possible the primitive peoples of this land, he took the humble body and the limited brain peculiar to his lesser brethren by whom he was known and afterwards remembered as Hiawatha, whose great work among the warring tribes was the welding of the Six Nations to which he taught the simpler industries of Peace.

It was for a purpose which Longfellow did not understand, nor need to understand, that he treated the legend of Hiawatha in a poem wherein he broke from the influence of European culture, and became a real American poet, the producer of a wholly original work embodying elements insuring its longevity, and even immortality.

Mr. W. T. Stead occasionally was in touch with Master H. whom he and his associates knew as "a highly evolved intelligence on whom we did not often intrude our mundane affairs." True, the Master did not warn Mr. Stead against passage on the Titanic. Rather, he spoke in a riddle, because what is ordained must be, and obstruction only make more difficult the accomplishment of those high and just purposes which are known to the hierarchies of advanced beings that guide the destinies of the world.

As early as 1901, Hilarion warned his disciples in these words, "Children of the new dispensation, be ye ready; the war of the ages is upon us!" The great original Armageddon even then was being fought in the skies, and its battle front was not

merely one thousand and six hundred furlongs in length as was the front of the earthly Armageddon spoken of in Rev. XIV: 20. Rather, the conflict between the hosts of Light and those of Darkness which ended in the discomforture of the latter, and the bringing down of the battle to the material plane, was over a line far longer than one thousand and six hundred times one thousand and six hundred furlongs.

From the beginning of the new century until now, Master H. has been chief among many who are preparing conditions suited to a verification of the accessibility of the spiritual realms, a verification that should convince all but the obstinate materialist of whom it can be said that having eyes he shall not see, and having ears he shall not hear.

Furthermore, Master H.—whom certain ones know to be the John the Baptist of the new Dispensation—is preparing the world, and this country specially, for an appearance of one of the Great Teachers; a spiritual being clothed upon, as was Jesus when in the midst of the faithful disciples after the Resurrection: a being whom no one will dare lay hands upon, and against whom no evil mouths will venture to cry out "Crucify him! Crucify him!" If one understand that, in a materialized body, or rather one having the elements of permanency, the atoms will be in a state of flux, he sees that not until the rage and hate engendered by the world war has subsided, can

any great number of human organisms be depended upon to furnish the Avatar with wholly pure atoms whenever needed.

Hence the day of consummation may be delayed beyond the eight years which yet remain until the time indicated by Master H.

ARMAGEDDON

(*A Prophecy*)

"And I saw heaven open, and behold a white horse; and he that set upon him was called Faithful and True, and in righteousness he doth judge and make war." Rev. 19: 11.

O Judge and Warrior! Faithful! True!
O many-crowned, thine eyes aflame!
Thou of the name that no man knew,
Though in all human years the same!

Thou of the vesture deeply dyed
Amidst the wrathful wine-press red!
Upon thy spotless war-horse ride
The King and Lord of thousands led.

From out thy mouth a sharpened sword,
The sceptred iron in thy hand,
Thy look is lightning flashed abroad
To blast them who against thee stand.

The beast, and one his image base,
Condemned of God, disowned of man,
Cain-like shall nowhere find a place
Safe from the Law's relentless bann.

And those that bear the fateful brand,
And think to share a tyrant's rule,
In cunning net themselves had planned,
Shall perish even as the fool.

Whereat an angel in the sun
Shall sound a summons loud and far:
"The vengeance of our God is done;
Feed every foul upon his war.

"Captains and Kings shall be your meat,
And mighty men of lofty place,
And of the remnant ye shall eat
Whose lives were menace to their race."

ELECTRICAL ENERGY

SEARCHING for the ultimate particle of matter, the physicist penetrates the atom, and finds a nucleus, and the electrons revolving around it. Since both nucleus and electrons are electrical, it appears that matter is really a manifestation of electrical energy. The nucleus itself is the mystery whose solution seems beyond the grasp of Material Science.

In nucleus and electrons the occultist finds marvelous verification of the Hermitic maxim "As above, so below." When the Logos ruling our solar system had condensed the original nebula to a sun, and that sun had hurled from its plastic bulk the planets which revolve in their appointed orbits, the Logos in countless degrees duplicated the process down even to the infinitesimal; the nucleus and the electrons.

Evidently the nucleus in humble way is a sun, a magnetic center holding to an orbit every electron that so accomplishes an evolution which, in the

aggregate of nuclai and electrons, will raise the vibration of the earth mass to the limit attainable by a physical planet such as ours. In respect to the force which both sun and electrons thus manifest, the fact is that that which on the material plane appears as this energy, is counterparted on each higher plane, and everywhere and always is a trinity of forces. That form of electrical energy which has become the many-handed servant of man, an energy familiar yet intangible, is only a cruder manifestation of power.

This electron energy contains a negative power of destruction which, if wholly operative, could almost hurl the earth from its orbit into the spacial deeps. Times have been when that negative, coupled with its more subtle correspondent in man, has deluged continents, or else has destroyed them through outbursts of subterranean fire. Moreover, what has happened may recur, if terrestrial conditions arouse the negative of a world-enveloping and permeating force.

Turning from this form of electrical energy, we discover another, proper to certain higher spheres of our seven-fold world: the sphere of crude desire; and that of pure love. This energy binds the higher to the lower sphere that through their union Compassion may be evolved. This energy also exists in man, and there unites Buddhi to Kama that the Christ likeness may eventuate.

Another form of electrical energy is proper to

certain other spheres of our seven-fold world: the sphere of material mind; and that of spiritual mind. In man this energy not only unites the higher manas to the lower manas that the two may be equalized, but it is the antaskarana, the middle principle, binding the triad to the quarternary.

Another form of electrical energy is proper to certain other spheres of our earth septenary: the sphere of personal will; and that of spiritual will. This energy binds the two for the purpose of unification. In man this energy unites Atma to the astral principle that the godlike being may result.

Concerning the seven world spheres, and the seven human principles, they are evolved manifestations of that electrical energy which, inherent in the formless world stuff, required the positive vibration of the Creative Word to awaken them from the lethargy of seeming death. As for the intermediates that weld and equalize the above-mentioned pairs of opposites, both in the world and in man, they were bequeathed by the Solar Hierarchies who thus gave of themselves that, through these, the world might be unified with the Spiritual Sun, and man with those sublime beings who rule the Solar System.

Gravitation is the highest manifestation of electrical energy yet known. It emanates from the Kosmic Logos; that of the invisible Central Sphere. Like all electrical energy of lesser vibra-

tion, it has a positive influence; one discovered by Newton, and a negative influence operative in certain regions of the Universe. The Galaxy, that great storehouse of material, is the appropriate birthplace of suns. There, upon certain of these, the negative influence is active, for the remote regions of space must be peopled with living light. But when the clock of Time strikes the mid-day hour of evolving Creation, involution begins with the positive energy of Gravitation become universally operative; and when, at twilight, the Father-Mother Sphere shall have drawn to itself every wandering star-child, they there shall rest and renew themselves through the Maha-pralaya, the seven eternities, the Kosmic Night, even until the new morning appears larger and more radiant with promise than any of old.

In these brief statements concerning electrical energy, we have not defined it, and now, in conclusion, the explanation will be but a surface one. Electrical energy is a manifestation—adapted to each plane of our seven-fold world, and to each principle of septenary man—of Will, Wisdom, and Love, the Trinity in Unity, the Word of Power. If at times the negative aspect of the Word of Power is operative in the world, this is so only for the purpose of karmic adjustment. Wrath is a word of earthly origin; one that grew out of human shortcomings, therefore, it in no way indicates any attribute of God.

H.

THE DEEPER MYSTERIES

THE DAYS OF THE LORD

ONE day is with the Lord as a thousand years. II Peter 3:8. In the light of the Arcane Wisdom, we perceive many interpretations of these quoted words of Peter. For instance, a Day of the Lord is the period of the sun's passage from one sign to the next in the equinoctial procession. Our Earth has experienced an immense number of these days. Each of them may be called a new age, at the beginning of which the progressing Earth Spirit takes on a higher condition; one that should result in the betterment of the human race, provided it be in a receptive condition which, however, is not always the case.

Whoever has mastered the intricate law of cycles, can determine very nearly the life period of our Earth. A man's death may be a lingering one, but, at the last, life ceases suddenly; and so it is to be with the Earth after the end of its final round which terminates with the close of the seventh Great Day of the Lord. In "The Revelation of John," a Day of the Lord, is fixed at 2160 ordinary years, and not at 1260 days or years, for this period is only a blind.

While 2160 years—whose condensed number is nine—are not precisely one-twelfth of the great equinoctial cycle, John chose these years because divisible without a remainder by nearly every number appearing in Revelation. These numbers

are 2, 3, 3½, 4, 5, 6, 7, 8, 9, 10, 12, 24, 144, 360, and 1600. The exceptions are 3½, 7, and 1600. Now while 1260 can be divided by 3½ and 7, 1260 years are only seven-twelfths of the approximate years of the great cycle.

To one who delves deep into the symbolism of Revelation, it is evident that the thousand millenial years mentioned in Chapter xx: 4, are contained in that Day of the Lord the cycle from Aquarius to Capricornus; but much special knowledge is necessary to determine the period of travail ere the birth of the thousand years which, after all, are not necessarily what are commonly understood to be a thousand years.

Even as the Earth, man has his Days of the Lord. Each of these may be said to begin at his conception, and to continue until the conception preceding his next birth. Now, whereas, the physical body of man disintegrates during his day, the body of the earth endures seemingly unaffected throughout its day. This to ordinary observation; but to the great planetary rulers, our earth, and all other earths, each seems to lose something of vitality toward the end of its day—which for this world approximates 2160 years—and to renew its energy almost suddenly at the opening of its New Day, which for us began early in 1920.

As for man; that he may gain rounded perfection during his Days of the Lord, he often must traverse the twelve Zodiacal signs beginning with

Aries and, again and again in twenty-four normal births, averaging 1080 years apart, complete the cycle which should be a spiral. Having circled the Zodiac six times, he may then—if always progressive—become one of the 144,000 mentioned by the Revelator; those whose great Day of the Lord is indicated approximately by the figures 155,520. By renouncing its Devachan, an advanced soul may much shorten this period. Often an unprogressive life, or a premature death, is followed by birth into the same sign, because the experience of a sign must to a certain extent be assimilated before it can be abandoned for the next.

Despite his births under all signs, every man is by nature affiliated with a certain sign, wherefore, the outcome for mankind will be twelve classes of super-men embodying twelve kinds of excellences, or, to be exact, if Virgo, Libra, and Scorpio are deemed to be one sign, then this culminating world shall have produced ten classes of beings expressing ten perfections.

Finally, to be in full harmony with the quoted words of Peter, we should say that all the Days of Man upon the Earth, and indeed all the Days of the Earth itself, are but a Day of the Lord, "The Lofty One that inhabiteth Eternity."

H.

JUDAS

IN the preceding teaching, we said that despite his birth under all signs, every man is affiliated with a certain sign which in all conditions has ever been his own. When one is born in the month ruled by his original sign, his life during that incarnation exhibits in a pronounced degree the excellences and defects, the virtues and vices, acquired during many past lives. In other words, his hidden traits are then brought to the surface. Especially is this true of him if a unit in a group of twelve persons representing the twelve signs.

Calling his disciples, Jesus, as a Master of Wisdom, chose them with regard to the twelve signs, all of which should be represented in that complete company. Judas was a Capricornian born in the month ruled by his original sign, and in an age when the processional sign Pisces was casting its earliest influence over the world. For these reasons a two-fold urge was upon the true character of Judas whom Jesus chose to represent the nation in its degenerate days. Inasmuch as the eleven were not yet perfected through trial and suffering, it followed that their every moment of weakness and doubt re-acted upon the most negative of the twelve, and so a three-fold urge hurried Judas on to his infamous deed.

Jesus the Christ corresponded with the sun, and, like Judas, his antithesis, he was born into the month sign of Capricorn, but not yet into its processional sign, concerning which event of some two thousand years hence, a certain teaching declares that when the great wheel in slow turning meets the sun in Capricorn, then, in the twelfth month of the appointed year, the sheep shall be separated from the goats.

The Israelitish people had experienced certain minor judgments or warnings under Aries their national sign, and, ere the Ram yielded to the oncoming Pisces, they were to be dispersed among the nations. The judgment of Judas was a type of the larger judgment about to occur; but that latter would not be an eternal one, for, with the waning of Pisces, and the near advent of Aquarius, their national guilt would be expiated, and they would return to their own. As for the judgment of Judas, that is another matter; enough that it is not eternal. True he succumbed to a three-fold urge, but one component thereof was extraneous, and, at the bar of rigid justice, that influence demands consideration. Again, the judgment upon both Judas and his nation, corresponds with the judgment upon individuals and nations in the latter years of Aquarius when Capricorn begins to supersede the elder sign.

Whenever the probationary members of the White Lodge are grouped in twelves to correspond

with the higher aspects of the zodiacal signs, progress is much enhanced, but usually the weakest among them is unable to bear the test resulting from the rapid rise in the group vibration; so he withdraws and, as reaction equals action, he naturally identifies himself with another group the polar opposite of his own. On the other hand, in a group of twelve members of the Black Lodge, which group must correspond with the lower aspects of the zodiacal signs, often there is one who, realizing the rapid descent of his companions into evils of every kind, takes warning and withdraws to seek through repentance and right living, a place in the polar opposite of the group abandoned. Such a one in a former life was Saul of Tarsus, afterward affiliated with the higher members of the White.

In respect to the Black Lodge, the story of Joseph and his brethren has an inner meaning not generally known. Stripped of exoteric embellishments, that story may be briefly interpreted thus: The twelve constituted a group of men, brothers of the shadow, each born under his own sign; hence the group emphasized the negative forces of the entire Zodiac. Joseph, the youngest, separated from the others and entered the right hand path, and afterward through his efforts the eleven were reclaimed. So was it with Saul when as Paul he would reclaim the Gentiles, among whom many of his old group were then re-born.

H.

SWEDENBORG AND THE ANCIENT WISDOM

BREAKING from the conception of God held almost universally by the Christian church, a conception which makes Him a Trinity of Persons, Swedenborg says: "'The Father, Son, and Holy Spirit, are the three essentials of one God that make One, even as the soul, body, and operation in man." Swedenborg thus formulates his idea of the Divine Oneness: "Jehovah, the Creator of the universe, descended and assumed the human that he might redeem and save men. He descended as the Divine Truth which is the Word, and yet He did not separate the Divine Good. The human by which He sent Himself into the world, is what is called the Son of God."

In support of the statement that Jehovah thus became man, Swedenborg quotes extensively from the Prophets; thus: "Behold a virgin shall conceive and bear a Son, who shall be called God with us." "Unto us a child is born; unto us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

According to Swedenborg: "There are two things which make God's essence, the Divine Love and the Divine Wisdom, or, what is the same, the Divine Good and the Divine Truth." Elsewhere, Swedenborg called the Divine Will the

receptical and mover of the Divine Good. Supporting his view that Jehovah God descended as Divine Truth, or the Word, or the Christ, Swedenborg quotes from John: "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us."

Swedenborg also identifies the Word with the New Church, and its body of doctrine. Passing through the heavens even into the world, the Word became accommodated both to angels and men, and so we have the earthly church of the New Jerusalem; in fact Divine Truth, the Comforter, the Holy Spirit sent by the Lord as he had promised. The Word that is God "descended as Divine Truth that redemption might be accomplished; in other words, that the hells might be subjugated, the heavens arranged in order, and the church established."

Swedenborg held that both interiorly and exteriorly, man was created in the image of God; also that the angelic heavens are in God's sight as one man, having the human form, and corresponding with every organ and part of physical man; moreover, in conformity with the Divine Order, established by God at creation, Jehovah necessarily assumed the human form upon this earth.

Swedenborg claimed that every earth of our solar system, and even the moon, holds a humanity in the human form. He believed he had been

brought into rapport with the angelic societies belonging to each whereof he says: "All spirits and angels are from the human race, and they are near their respective earths."

Swedenborg assures his readers that from such angels, he had learned much concerning the peoples of the many worlds made known to him, some of which lay beyond the limits of our solar system, and others even in remote regions of the sky. In the farthest he still discovered the human form varying not greatly from the type suited to our planet.

Having as he believed discovered a physical humanity on every earth, near or far, Swedenborg makes the astonishing statement that many sciences cultivated on our globe, are unknown to men elsewhere; for instance: astronomy, geography, mechanics, physics, medicine, optics, and, what seems wholly incredible, the arts of writing and printing. In respect to these two, Swedenborg explains that only on our earth, where corporeal and terrestrial things are over-much loved, the divine things of heaven cannot flow in and be received; hence the necessity of writing and printing every kind of knowledge conducive to human welfare.

Assent to this statement prepares one for the following reasons why the Lord was born on our earth, and not on another; the chief reason is: "because of the Word, in that it might be written

on our earth, and afterwards published broadcast, and then preserved to all posterity, and so make manifest to all in another life that God was made man." The second reason is that "because of man's materiality, the Lord could not otherwise be manifest to him."

Though the Lord incarnated on our earth alone, Swedenborg makes plain that other worlds were by no means left in spiritual darkness. Concerning the worship common to the inhabitants of other earths, he says: "Those not idolators, all acknowledge the Lord to be the only God; for they adore the Divine not as invisible but as visible, for the following reason, as well as others, because when the Divine appears to them, he appears in human form, even as when he appeared to Abraham. Hence all who adore the Divine under a human form, are accepted of the Lord."

Having drawn from a mass of verbiage some of the chief ideas distinguishing Swedenborg's conception of the Word, and what is directly related thereto, let us now discover first, those similarities which would connect his conception with that of the Ancient Wisdom Religion, and, second, those differences which after all separate the two views of certain matters common to both philosophies.

The Jehovah of the Jews exhibited the characteristics of a partial, jealous, and revengeful tribal god, but the Jehovah of Swedenborg is conceived

of in a far nobler way. On the other hand, Jesus probably never used the name Jehovah; one not uncommon with his forerunners the prophets. His God was the Father invoked in the Lord's Prayer. The God of the Wisdom Religion is a Unity manifest as a trinity of attributes. So also the Jehovah of Swedenborg.

The Buddhi-Manas of the Wisdom Religion is equivalent to the Divine Love and the Divine Wisdom of Swedenborg's system, while Atma, or Spiritual Will, the great Father principle of the older system, is the vehicle of Buddhi, as with Swedenborg the Divine Will is the vehicle of the Divine Good.

According to Swedenborg, when Jehovah, the creator of the universe, descended to assume the human, He came as the Divine Truth which is the Word. This human is called the Son of God, the Christ. The doctrine of the Christ is not peculiar to the Christian church. In the Wisdom Religion, the word Ishvara held a meaning in some ways similar to that afterwards attached to the word Christ.

In respect to the Word made flesh, let us consider the most esoteric teaching thus far imparted by the White Lodge. While not the Supreme, the Christos is yet the means by which Divine Will, Love, and Wisdom, those attributes of the Supreme, make themselves apprehensible to beings successively lower in the scale of creation. The Christos

may be compared to the sun's reflection in a calm lake. In respect to the manifestation of the Christos perceived by the most exalted beings, the comparison is very inadequate; but when the Divine Glory reaches our lowly earth, or, as Swedenborg says: "when passing through the heavens to this world, the Word is accommodated to angels and men," reflections of reflections have become dimmer and dimmer. This result is necessary to man's comprehension of the Divine, since whatsoever transcends his feeble powers is of non-effect.

Because of all men the most fit, Jesus received the Divine Likeness proper to this world; one nevertheless too glorious for men to perceive except through his eyes; that is, through his teachings. Because in its original manifestation, the Word is God to the most exalted beings, so to each lower rank the manifestation of the Word is also God. Were it otherwise, men could never know Him as he is; but because of the method adopted by Divine Wisdom, men through the Word may progress to higher and higher concepts of Him. Thus the idea of God proper to this day is in advance of that revealed through Moses.

Concerning the second coming of the Word, Jesus gave a definite promise which we contend has not yet been fulfilled. Swedenborg taught that the Church of the New Jerusalem is that second coming; an incorporeal descent of the Word.

A result of his teaching, one of which the Swedish seer never dreamed, is that to no little extent, certain later teachers were encouraged to make similar claims for their own doctrines. On the other hand, the orthodox Christian looks for a visible descent of the Lord as final Judge, and separator of the sheep from the goats.

Concerning the Word, which according to Swedenborg, signifies Divine Truth, or Divine Wisdom, he thought its incarnation in Judea an event unique in the world's history; whereas, the Wisdom Religion requires periodical descents of the Word in what have been, and what again shall be, minor and major Avatars. Those first mentioned are comparable to the moon during its quarterings, while the major Avatars are like the moon at its full.

Swedenborg's belief that both, internally and externally, man was created in the image of God, is in accord with the esoteric statement of the Wisdom Religion; but its unveiled teaching declares that as primeval man became more and more immersed in matter, his external form steadily changed from that of the Word, or Christos, which may be conceived of as a luminous sphere. To this sphere, man's higher bodies even now bear more or less resemblance. As for the Grand Man, of Swedenborg, or the Adam Kadmon of the Kaballa, if possibly he resemble the human physical shape, it is because he has not yet evolved to

the all-inclusive Kosmic Sphere; a form beyond human conception since its center is everywhere. That our solar system is a sphere, or nearly that, is indicated by the orbit of Neptune, and that of at least one planet beyond. The Wisdom Religion holds every creature, man, world, and sun, to be a manifestation of the Word; hence these all tend toward their ideal forms.

In its aspect as audible sound, the Word, as understood by the Wisdom Religion, is not a body of spoken doctrines, but rather that which can compress into a few syllables the idea of the creation, preservation, and final dissolution of worlds, even as, according to Swedenborg, the angels can give in a few words the contents of an entire book. The outer syllables of the Word are only its shell; but, as one rises in the scale of being, he attains to more and more interior correspondences of the outer until, finally, the uttered or mentally expressed syllables make known to him the Archetypal Idea, and its unfolding as existant in the Divine Mind.

Swedenborg's statement that every earth of our solar system, and even the moon, holds a humanity in the human form, can be molded into harmony with our very esoteric instructions touching this matter. These reveal that this earth, as the basis of the seven-fold solar scheme, is the only abode of physical man, and that in planets successively higher, the true human form, because

more and more removed from terrestrial matter, has been less and less deviated from. As for the moon, the visible orb is but the discarded shell of an invisible planet where abide certain highly-evolved beings.

The statement that "All spirits and angels are from the human race, and these are near their respective earths," quite agrees with our teachings; but disagreement begins when Swedenborg declares that from such angels he had learned much concerning the peoples of many worlds, some of which lay beyond the limits of the solar system. Because our philosophy shows that at the confines of the solar system is a "Ring pass not," we class the above statement with that of Mahomet who supposed himself to have been caught up to the seventh heaven, there to meet face to face with the Supreme Being.

Most decidedly do we dispute the statement that other worlds, though having physical humanities, are ignorant not only of the arts enumerated by Swedenborg, but even of writing and printing. According to him, the first of these is used in the celestial and the spiritual heavens, but in a spiritual style which consists of mere letters, each of which involves some meaning. We would not contend for such arts in other worlds, had Swedenborg not found them to be missing on the physical planes of those worlds. On the super-physical planes of the higher planets where, as we teach,

their humanities abide even as do men on our solid earth, the means of universal enlightenment differ from any obtaining here, and in a way almost unbelievable by terrestrial beings.

Evidently the finding on other physical earths, of spiritual conditions unknown upon this physical planet since the days of fable, was vital to Swedenborg's theological system, because that finding furnished plausible reason why Jehovah God as the Word should incarnate here, and only here. As for the other reason: "because the Word might be written on this earth, and afterward published broadcast, and then preserved to all posterity, and so made manifest to all in another life," to us this reason seems far-fetched and even puerile.

That the Wisdom Religion agrees with Swedenborg's belief that other worlds are by no means left in spiritual darkness, the doctrine of the Christos amply proves. Moreover, that, for special purposes, certain great beings, corresponding with our Avatars, should from time to time appear on those earths, and in the forms proper to their dwellers, is in conformity with the Hermitic maxim: "As above, so below."

The writings of Swedenborg contain no hint of reincarnation as taught by the exponents of the Ancient Wisdom. Of man's origin he says: "The soul, from the father, is the man, and the body, from the mother, is not the man, but is from him. The body is but the covering of the soul, and is

composed of things of the natural world, while the soul is of things in the spiritual world. After death, every man puts off the natural, and retains the spiritual, together with a kind of border from the purest things of nature around him." This border or limbus is no doubt identified with the subtle matter which investigators have discovered exuding from the bodies of mediums when in a trance condition, and probably it is very like the "etheric double" mentioned in theosophical writings.

In lieu of reincarnation, advanced Swedenborgians argue that the original amoeba, from which originated the amoeboid corpuscles in man's blood, had a tiny soul, or a spiritual essence, capable of infinite subdivision. We contend that this theory accounts wholly for only the reproduction of physical resemblences.

The Ancient Wisdom declared that what exists has always existed, and its life is inherent. The world of to-day, and the manifold existences upon it, are the outcome of physical, mental, and spiritual evolution. Concerning creation Swedenborg says: "All things are created by the Lord, through the sun of the spiritual world, and not through the sun of the natural world, since the latter is far below the former, with the spiritual world above it, and the natural world below it. Moreover, the sun of the natural world has no life of its own, but only that which it draws from the spiritual sun;

that first proceeding of Divine Love, and Divine Wisdom, from which two all things are."

To show how utterly Swedenborg rejects the idea of inherent life in the things of the natural world, we quote the following: "It is commonly believed that man is not merely the *receptacle* of life, but is also Life; whereas, he is not Life, but only a finite receptacle of life from God." In respect to space and time, the following from Swedenborg might almost have been taken from the Ancient Wisdom: "The creation of the universe was not wrought from space to space, nor from time to time, for to the Creator these are non-existant, but it was wrought from eternity and from infinity."

Again, in agreement with the Ancient Wisdom, Swedenborg says: "There is no difference between the maximum and the minimum of either time or space." His meaning is that what to man are great and small in size, and long and short in time, are seen by God to be equal. Much that Swedenborg discovered concerning time and space in the angelic heavens, accords with the old teachings. In further agreement with them, Swedenborg holds Love to be a spiritual substance, and Wisdom to be its form, and that by these, as the Spiritual Sun, all things in both the spiritual and the natural world are created. He argues convincingly that if Love and Wisdom be not substance and form, they are only imaginary entities.

What is known to the students of the Ancient Wisdom as the "Great Breath," has its parallel in the atmospheres in three degrees which, according to Swedenborg, originate by perpetual influx from the spiritual sun. His statement that the scenery of the spiritual world proceeds from the affections of its inhabitants, and changes as their affections change, wholly coincides with ancient teachings. Swedenborg always conceives of God as an anthropomorphic being; moreover, he asserts that after death, man is in a spiritual body which duplicates every organ of the physical body, but, whereas in the natural world the reproductive organs perpetuate the species, in the heavenly world they beget angelic love and wisdom in their possessors, while in the hells they beget hate and insanity. The Ancient Wisdom teaches that the reproductive organs pertain only to the physical body, and in posthumous life their creative potency is transferred to the mind and supplements it. This union of what is known as the upper and the lower triads, enables the discarnate man to create his environment from the plastic substance of the super-physical planes.

While yet in earth life, Jesus transferred the power of the lower triad to his brain centres. Hence, he became a creator who moulded material substance at will; as witness the miracle of the loaves and fishes.

In a certain matter vital to his doctrine, Swedenborg differs wholly from the ancient teaching, for he argues that should man embody a portion of the Divine, God's love for him would be self-love. The spermatozoön from the father, and the ovum in the womb of the mother, are the nucleus of the human child that, for a season, must draw nourishment from the body of the mother. Now who would say that the love of the parents for their offspring as a physical being, is in any way self-love? Why, then, if man embody a spark of the Divine Essence, should God's love for him be self-love? We grant that if spiritual man be in fact the thought of God,—as Mary Baker Eddy taught—then God's love for his child would be that self-love which Swedenborg deems contrary to the Divine Nature.

If, from Swedenborg's position, it be contended that man contains nothing of the Divine, since he is not eternal save through influx, and, furthermore, that he is unable to create, the Ancient Wisdom rejoins that even his physical components are deathless. The fleshly form disintegrates, but its atoms persist, and are ever usable in other bodies. As for the act of creation, nothing can be added to a universe whose total is God. Creation results from the moulding of old materials into new shapes. Because a being from God, man is a potential creator on the way to full realization of his powers.

Darwin published a theory of evolution, and Swedenborg, a doctrine of discreet degrees. Three of these are create and finite, and pertain to the natural world and its creatures, while, above these, three are uncreate and infinite, and are proper to the heavenly world and its angels. Man originated from the spiritual principle in these high degrees, and the animal and the vegetable kingdoms from that in the lowest of the three. After death, every human being eventually gravitates to the altitude of his discreet degree, there to remain fixed forever. The Ancient Wisdom enumerates and describes seven continuous degrees or principles; four proper to the lower planes, and three to the higher planes of our septenary world. The seventh degree or principle, intermingles with the sixth, the sixth intermingles with the fifth, and so on to the basic degree. In this procedure, these degrees resemble Swedenborg's discreet degrees.

Unlike the six discreet degrees, the seven continuous degrees separate into almost innumerable subdivisions. Increasing possibilities of use reside in the lower and lower, and therefore more and more complex degrees, and in this they are like the six of Swedenborg. An ancient teaching is, that while every human being, and every evolving creature, eventually finds his permanent subdivision; within that section innumerable opportunities await him. The total of wisdom to result from this procedure, will duplicate the contents of

the Divine Mind. To the above, let us add the following: Swedenborg asserts that before the Lord's assumption of the Human, the natural or basic degree of the heavenly world existed not like the celestial and the spiritual degrees, but only in possibility. On the other hand, the Ancient teaching is, that the three highest degrees or, in other words, Atma-Buddhi-Manas, ever existed as a perfect trinity.

Swedenborg states, as a truth never before made known to the world, that angels and men have an inmost and supreme region of the soul into which the Divine Sphere of the Lord first flows, and which is His most immediate dwelling-place in them. A quite similar but more comprehensive idea is revealed in these words from the Bhagavad Gita: "There dwelleth in the heart of every creature, Ishwara the Master."

It is generally assumed that Swedenborg's writings contain no hint of that physical, mental, and spiritual evolution, which the Ancient Wisdom enlarges upon. We contend that such a hint is in the following: "In both the animal and the vegetable kingdoms there is an image of creation, and an image of man, also an image of Infinite and Eternal." No doubt such images would operate as urges towards realization of what they represent.

Swedenborg assures his readers that a distinguishing sphere of affections and thoughts

emanates from and surrounds every being, both in heaven and in hell, and the correspondent of that sphere envelops every world, creature, and thing. The divine original of these spheres is the Spiritual Sun, that emanation wherein the Lord Himself, dwells bodily. The Ancient Teaching much resembles the above, since it declares that a sevenfold aura, whose prototype is the Spiritual Sun, envelops with its graded ethers of seven colors, every world and every atom, and every form of life between these extremes.

According to Swedenborg, man has an individual book of life: to wit, his brain and his whole body. From the Ancient Teaching it is learned that upon the radiant aura which envelops a man, his every thought, word, and action are recorded, to be reproduced at the proper time.

Swedenborg claims that from the angels he learned that after death an evil man cannot be reformed by instruction, because his natural plane of knowledge and affections has been permanently closed, and so he remains forever in his ruling love; in fact it were easier to change a night bird into a dove, than to change a subject of hell into an angel of heaven. This dogma, as uncompromising as any ever formulated by the most rigid theologian of the Christian church, drew from Emerson the exclamation: "To what a perversion had Gothic theology arrived that Swedenborg admitted no conversion of evil spirits." On the other hand,

through its doctrine of rebirth, the Ancient Teaching promises to such a man a new opportunity in the natural world, that instruction, reformation, and progress may ensue.

Swedenborg's theory that posthumous man's free will is unyielding, and his ruling love persistent, evidently makes the hells eternal; whereas, an ancient teaching can be paraphrased thus: The material worlds, those emanations from the physical sun, shall yet return to its bosom. Likewise, the souls of all men shall be gathered to their source in that heart of creation, the spiritual sun.

Swedenborg explains that one purpose of the Incarnation was the subjugation of the hells, a task accomplishable through the Lord's assumption of the Human, that antithesis of His spiritual Being. Because of this assumption and conquest, the hells eventually sank to their proper place, never more to infringe upon the lowest degree of the heavenly world. In respect to the hells, the Ancient Wisdom teaches that when incarnating as an Avatar, every great soul can and does ameliorate hellish conditions; hence, evil is being gradually transformed to good in a becoming, universal as that which Hegel sought to demonstrate.

A cardinal doctrine of Swedenborg's system is that of Conjugal Love. From the union of Love and Wisdom in God, proceed love in woman, and wisdom in man, and the marriage of love and

wisdom on earth results in conjugal love. This marriage corresponds with that of Christ and his church. Conjugal love begun in the world, is continued with the angels, all of whom are from the human race. Emerson's criticism of this doctrine: "Heaven is not the pairing of two, but the communion of all souls," accords with the ancient teaching that the mutual love of husband and wife, and parent and child, are but the necessary beginnings of a love destined to include all beings.

Swedenborg tells of three judgments, the first in the time of Noah, the second when Christ was on earth, and the third which he himself witnessed in the spiritual world in 1757, and which he identified with the Last Judgment foretold by John, the Revelator. Of this third he said: "There will be no more general judgments, because the way to the final state is now laid down forever, and the outward man can no longer differ from the inner when he passes to the spiritual world." The Ancient Wisdom describes certain prehistoric and historic judgments consummated through the cyclic operation of Karmic Law, but it foretells others yet to be brought about through that Law.

Swedenborg's saying that every society in heaven has its opposite in hell, and that every kind of good has its antithesis, is parallelled by the Ancient Teaching that for every positive in the universe, a negative somewhere exists. Finally,

since further pursuit of the matter might weary the reader, as a scientist, Swedenborg conceived of an elementary vortical particle much like that known to the teachers of the Ancient Wisdom, and whose description almost applies to the structure of the Atom as now understood.

Examination of the entire body of Swedenborg's doctrine would discover constantly both those similarities which identify his system with that of the Wisdom Religion, and those differences which separate the two. Concerning similarities and differences, our explanation is as follows: Though not a minor avatar, Swedenborg had developed almost to the condition of one; so he had not rounded into the perfect seer who always interprets correctly whatever he sees and hears on the higher planes. In him, certain ideas concerning Jesus were too deeply ingrained; besides, his attitude toward the "Papists," both in this world and the next, reflected his unconscious participation to some extent in the narrow sectarian prejudices of his time. As for his estimate of his mission, it appears in the following: "The manifestation of the Lord through me, and my introduction by the Lord into the spiritual world as to sight, hearing and speech, is superior to all miracles, for it is not stated in history that such intercourse has been granted to any other man."

Swedenborg's departure from the traditional was in many ways a radical one, as witness the

following: "Adam was not the first of mankind, but by him and his wife is represented the first church, and by the Garden of Eden, its wisdom, and by the Tree of Life, its looking to the Lord who was to come, and by the Tree of Knowledge of good and evil, its looking to self alone."

Again, while the discovery of things spiritual is affected through the conjunction of man and higher powers, certain heavenly conjunctions—outwardly astronomical—are necessary to the seer's understanding of such great matters as Swedenborg attempted. Although he taught of the consummation of the age, and the end of the Church then existing, and the establishing of the New Church which would succeed the Adamic, the Noahic, the Israelitish, and the Christian churches, and would endure for ages of ages, it was not the Swedish seer's privilege to appear in a cycle necessary to full comprehension of Truth; hence his half-truths which now almost reveal, and then quite conceal, Truth as it is.

As Emerson said: "Swedenborg's theological bias fatally narrowed his interpretation of nature. As one result of this, the correspondences constantly used by him were very much overworked in his efforts to connect, directly or indirectly with the dogmas of the New Church, what he believed to be the interior meaning or spiritual sense of the books of the Old and the New Testament. Nevertheless, in reviving the ancient doctrine of cor-

respondences, so long absent from the world, Swedenborg, to no little extent, prepared mankind for those deeper and wider ones which, during the last forty years, and especially since the beginning of the twentieth century, the Ancient Wisdom has brought to the outside world.

THE UNKNOWABLE SUPREME

SWEDENBORG'S idea of the Spiritual Sun suggests certain inquiries and surmises with which we shall well-nigh end this third and final volume of the series begun with "Special Teachings from the Arcane Science."

In a previous chapter it was said that the great day of creation opened with a surpassingly brilliant point of spiritual light which, appearing at the centre, afterward widened to the circumference of the universe. Those who know, do not positively affirm that this point manifested at the middle of what now is the Zodiacal circle, and that it was, in fact, the centre of the Spiritual Sun, if that which focuses itself in every atom can be said to have what generally is understood as a centre. Whether or not other universes lie beyond the range of telescopic vision, is a matter about which the Masters of Wisdom are reticent, for what was said in the chapter: "The Great Breath," concerning the universe and the Universal Life Globe, does

not necessarily make these all-inclusive, nor does it, as a certainty, cover those remotest regions discoverable through modern astronomical methods; so, as already said, we now shall confine ourselves to inquiry and surmise.

Should other universes exist, comparable with that of which the Milky Way is the framework, did each or any proceed from a Spiritual Sun of its own, and in a manner analogous to that of our universe? and will the evolution of each or any be succeeded by involution? by a drawing back comparable with what our universe is now in process of?

As for the "coal sacks," those abyssmal deeps of impenetrable blackness, bounded by the star-clusters of the Galaxy, may they not each hide an entire universe; one seemingly dead, but really in the midst of a profound pralaya destined to endure for untold ages? Again, what of those farthest faintest nebulæ that well-nigh defy the most powerful lens? nebulæ probably bulking large as our universe, or larger still, but apparently small as the most diminutive star-group, because separated from human eyes by what Herschel estimated at not less than two million light years.

Furthermore, what of other nebulæ hiding where their discovery awaits the perfecting of every astronomical means? And what of the swift-journeying stars unquestionably there also; stars that will seem fixed through myriads of centuries?

Does each of these incipient universes look to its own Supreme, and thus verify Whitman's dictum that there can be any number of Supremes? Assuming a satisfactory answer to these questions, we are led to a still deeper inquiry. Inasmuch as the ancient sages may not have known the kosmos entire, is the Parabrahman of the Vedantins all-inclusive? or can there be other all-inclusives, so to speak? and is each above, or at the very inmost of its division of the shoreless, etheric ocean to which, in the beginning of time—that comprehensible aspect of eternity—the Creative Word set seeming bounds?

That numbers as such are the multiplications of units, is self-evident, but, in respect to things, numbers usually require investigation, and the thinker is therefore urged to trace them down to their very base. Even the ordinary mind shows an inherent desire to reduce multiplicity to unity. This desire manifests in various ways, for instance, with the Hindus, it narrows the human family back to the twins Yama and Yami, or to Manu the divine man whose mind-born children were the progenitors of the race that, with the Jewish chronologists, began with a pair originally one in Adam. Again, this desire makes every creature of the animal kingdom a descendant of the two that, as sole survivors of their species, came forth from the Ark to multiply upon the face of the earth.

Constructing their pantheons, the ancient peoples of the north, as well as of the south, capped the living pyramid with one supreme ruler. Here He was the All-Father, towering above the fiery Woden and his kin, and there the Persian Ormozd, or else the Egyptian Ammon Ra, that dark and hidden being adored of lesser gods. Elsewhere in prehistoric times He was a never-Hellenized Zeus, who spurned the soil of an Olympus such as the Greeks had invented; or else He was a Jupiter more spiritual than the Latins ever knew. So, for the wholly celestial pantheon here conjectured, we shall posit a Supreme of Supremes, the container of all Parabrahmins, in fact, a being more remote and indefinable than the God of Spinoza, or the "Unknowable" of the Spencerian philosophy.

AVITCHI

MANY learned theologians have been puzzled by the attitude of Jesus toward demoniac possession, for, in casting out evil spirits, he always addressed them as real beings. This attitude of the Master is usually deemed a concession to the ignorance and superstition of those days; whereas, acquaintance with certain occult teachings would convince the inquirer that Jesus was wholly sincere in addressing the "devils" as such.

The eighth sphere, the subject of a former chapter, was once of larger girth than the solid material globe, but, for several reasons, it has experienced periodical shrinkings, and another is almost due. With the descent of a major Avatar, the distinction between the irreclaimables and the improvables becomes more pronounced than ever before, and so the sphere of the wholly depraved shrinks away from other spheres of the globe chain, some of which are actually expanded through the spiritual force generated by the Avatar.

The devils cast out by Jesus and his disciples, were certain hopeless creatures who, having lost their human shape, were debarred from entering material life through legitimate channels, but who, to gratify their debased desires for physical sensation, forced an entrance through the human aura whenever possible. This they did either singly or in groups, as witness the seven devils that obsessed Mary Magdalene.

When Jesus had cured the man possessed by a legion of devils, these creatures immediately realized their unfitness for the human form, and so asked entrance into the bodies of the swine. This the Master permitted, because the wise would understand that the forms of these devils had become wholly animal, and possibly swine-like.

A little known result of Jesus' life, ministry, and supreme sacrifice, was the curtailment of the power of such devils through the contraction of Avitchi

to a diameter much less than that of the material globe. The words of the devils to Jesus as recorded in Matt. 8, 29, "Art thou come to torment us before the time?" had reference to their future imprisonment beneath the crust of the earth. As the result of their confinement, the world for centuries has been free from a form of obsession which the New Testament writers evidently believed in.

The majority of those actually in Avitchi have lost much of human shape, and more of human reason. As for the Black Lodge, its members are all candidates for Avitchi, to whose border line multitudes of the fellowship have gravitated; but, like cunning animals, they avoid the trap. However, they are gradually deteriorating, and eventually will be drawn into the eighth sphere.

Swedenborg almost always proves a real seer, providing we find the right key to the teaching examined; but that key perhaps he in no way would acknowledge: for example, we acquiesce in his statement that one object of the Lord's assumption of the human was the reduction of the hells, but our explanation is wholly foreign to his philosophy.

H.

THE DEEPER MYSTERIES

LEVITATION

THE following supplements the chapter on Levitation found in "Special Teachings."

When ready for re-embodiment, the human ego is drawn from the apex of the subjective arc of its cycle to successively lower conditions by desire for them. This desire eventually brings the ego to the material plane, and binds it to a physical body whose every atom is surcharged with desire for physical life. Moreover, that body is held to the solid globe by the desire, or, in other words, the attraction, of the earth's every physical atom.

During one's sleep, the grasp of the physical body upon its higher principles or bodies is more or less weakened; therefore, the buoyancy of these causes them to rise free until the renewed attraction of the awakened physical atoms draws these bodies back to their tenement.

Theoretically, it is possible to reverse the desire of the physical body atoms for their more ethereal associates. In those rare instances where this is accomplished, the energy employed is the wholly purified principle of spiritual desire peculiar to the buddhic body. The experiences of certain Catholic saints include seemingly verified instances of levitation during moments of religious ecstasy when earthly desire was nullified by its high, spiritual opposite.

One of the guarded secrets of the Initiates concerns the fact that the ethereal components of the triad in all beings, from man upward, are endowed with the potential power of dominating the more and more ponderable components of the quaternary in every kingdom of nature. The utmost degree of this power is possessed by the Solar Hierarchies alone. A lesser degree can be employed by the planetary rulers, while full initiates of the White Lodge are capable in a more limited way. Initiates seldom use this power upon man, because it tends to inhibit his free will, and so to retard his progress as an independent and responsible being.

That the Jewish Initiate understood in large measure the possibilities of this spiritual power, is shown by his memorable saying: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove." In the word "faith," Jesus, after the custom of the Initiates, concealed the inner truth while seeming to reveal it. Since none of Jesus' disciples has yet penetrated his secret, none has achieved what the Master promised as the literal result of right procedure.

In the old Grecian story, the giants piled Pelon on Ossa in a vain attempt to scale the heavenly Olympus, and overcome the gods assembled there. Beneath this fable is concealed the occult truth that by the exercise of the polar opposite of "faith," mountains are removable. Were it not for the

dedicated ones who draw their circle of protection around the human race, such catastrophes would occur to-day, even as they occurred in ancient Atlantis when the Brotherhood of the Shadow put forth a concerted effort to level the living stones of the "Guardian Wall." In Rev. 6, 14, we read: "And every mountain and island were removed out of their places." This occurrence at the opening of the sixth seal, was brought about through "faith," because, in the time of a general judgment, permission so to employ this force is granted by the solar Logos to the planetary Ruler.

Concerning the stories of the levitation of the physical bodies of entranced mediums, we would say first, that if these stories be true, then, during that entrancement, the atoms of those bodies were largely deprived of their desire for the earth's material atoms: secondly, that whoever caused the levitation were discarnate beings freed from desire for physical life: thirdly, that, under the most favorable conditions, the combined buddhic energy of the discarnate group might prove adequate to their purpose.

The moving of furniture, and the manipulation of various articles in the seance room, are not instances of the levitation here described; these phenomena are produced by more or less mechanical means; in fact by rods of semi-astral matter, caused to project from the medium's body, and

then made rigid by the combined will and desire of the discarnate entities present.

The vast majority of the feats of levitation witnessed by travelers in the East, are mere conjurer's tricks, and if the small minority be genuine, the operators are necessarily holy men who have renounced all worldly interests. Inventors have dreamed of a mechanical device capable of neutralizing the gravitative pull of the earth; but, if our few hints concerning levitation be in any measure correct, such a mechanism, if efficient, will to some extent be a super-physical one, that is, it must act in conjunction with the human mind.

H. P. B.

ISHVARA

ISHVARA in man is that central mystery, the original atom, the magnetic nucleus, around which the atoms first of the triad, and afterward of the quarternary, were assembled through a process requiring ages for its completion. As revealed in an earlier teaching of this series, the process began upon the highest planet, and continued on successive lower ones, and was finished in our humble world.

This pilgrimage of the evolving human was due to Ishvara that not only attracted to itself man's components, but urged him on from planet to

planet, until his appropriate sphere was gained. Another reason why man chose this abode is the deeply occult one that the Ishvara of the earth entity vibrates in sympathy with his own.

To inner sight, man's Ishvara is a point of light, comparable to no material object save the diamond of somewhat blueish tint. Moreover, the "diamond soul" of man duplicates in a minute way that "Cosmic Seed" whose appearance announced the dawn of the present great Kalpa. Again, this Ishvara is a tone; in fact so minute a sub-division of a certain note, that, while every member of the race has his individual tone or key-note, these subdivisions collectively constitute humanity's key-note; one identical with that of the earth entity, whose key-note is one of the seven forming the Pythagorean scale of the planetary spheres. The "Cosmic Seed"—ancient ere time began—is the archetypal Ishvara, the original nucleus and diamond point of a universe growing through successive great Kalpas. Now, at the heart of the spiritual Sun, this Ishvara radiates in vastly intensified degree the glory of its human antitype.

Students should disabuse themselves of the notion that man, as at present constituted, has lived either on Mercury or Mars or Venus. Were he transferred to another planet, and could he adapt himself to its physical conditions, a deep-seated unrest would possess him, because the

Ishvara of the planetary spirit there would not harmonize with his inmost being.

In ages to come, when man has finished his evolution here, he will find his Ishvara grown to octave vibration with that of the solar being; so, inevitably, he will exchange this world for the orb from which he issued as a merely potential creature.

Because necessary to each other, the Ishvara of the earth entity and that of the human race as a whole, have progressed together harmoniously for millions of years; but when entire nations incline their hearts to evil, the earth entity manifests uneasiness by seismic disturbances, and other convulsions of nature.

Andrew Jackson Davis located the Summerland of departed spirits in the regions of the Galaxy, while the orthodox heaven is supposedly somewhere among the stars to which abode Enoch was translated, and Elijah was carried, and Jesus was lifted up. On the other hand, the deeper students of our philosophy understand that no human being can break from the magnetic circle of the Ishvara of the earth entity, until the day "Be with Us."

As for that circle, it impinges on the circumference of the circle of Mars. At this boundary, the repulsion of the Martian Ishvara, together with the attraction of that of the earth entity, tends to force every imperfect posthumous soul back to the material plane. Because free from that attraction,

evolved beings in the Nirvana of our planetary chain can, at will, remain for ages upon the buddhic plane.

H. P. B.

IN CONCLUSION

FINALLY, a few words concerning inter-etheric forces, and their employment by the coming Avatar.

The axil revolution begun by the nebula, and continued by our seven-fold sun, and its progeny the seven-fold planets, was communicated to the very atoms which, in construction, almost duplicate the solar system. The physical atomic energy confined in a cubic foot of matter surpasses any material force thus far made available.

Were the scientist endowed with more than terrestrial vision, he would discover that the procedure of the physical aspect of the electrons is repeated on higher and higher planes of the seven-fold atom. Keely, of Motor fame, found that to deflect to mechanical purposes the physical components of the atom, his delicate Vibrator should be re-enforced by that most delicate of instruments the physical brain; but he died without making his finding useful, or even complete.

However ingenious and sensitive, no strictly mechanical device can free the inter-etheric energy of the electrons; nevertheless, under certain con-

ditions, the means of liberation is latent, or partially operative, in every man. One requirement of his success is, that the atoms must be incorporated within his physical body, and there imbued with his qualities. The liberation and use of the super-physical of these atoms, make man a power either for good or evil in the world.

As a seven-fold being like unto others, but far more developed and capable, Jesus, in his healing, emanated from his body and brain, to be incorporated in other organisms, the imbued buddhic energy of certain atoms. As great intellectual leaders, Plato and Aristotle, in similar manner, emanated a manasic energy whose moulding influence endures to-day.

The ancient teachings emanate both a buddhic and a manasic energy, but, because of the tenacious influence which the wholly exoteric dogmas of the Church Fathers were exercising upon the European peoples, it was deemed best to withhold the esoteric teachings from the West, until the way for their reception had, to some extent, been prepared by Jacob Boehme and Emanuel Swedenborg, and afterward continued by Coleridge and Carlyle in England, and, in America, by Channing, Emerson, and other representatives of the New England Transcendental School. On the other hand, the Brothers of the Shadow have always been active through such tools as Alexander, Cæsar, Napoleon, and Wilhelm II, all of whom put forth an obsessing

kamic force inimical to that brotherhood of man which the Master inaugurated. As for the coming Avatar, it is said that from his electrical body, the fore-runner of others to be, the buddhic energy will radiate in a way before unknown among men; therefore, more marvelous works than those of old will testify to his sovereign power and authority.

When, as an atom of spiritual will, each unit of the human family was separated from the body of some member of a certain Solar Hierarchy, that atom was imbued with a quality which would develop during its entire cycle to its sun-source. Moreover, that nucleus of composite man received in like manner, and one by one, the pregnant gifts of all other Solar Hierarchies. Nor did man's divine progenitors cease their benefactions with this primal giving. Even now they watch over him, and for his spiritual healing they radiate to his inner self the liberated energy of their incorporated atoms.

The above teaching discovers the inner meaning of the Master's promise: "He that believeth on me, the works that I do shall he do also, and greater than these shall he do, because I go unto my Father." As explained in an earlier chapter, the Father to whom Jesus as the planetary ruler would go, was a certain hierarchy of the Solar Logos. After this union of Father and Son, augmented means of material and spiritual healing from that source would benefit the human race.

Any son of man who identifies himself with the Solar Logos, though as the least of its fellowship, is an appropriate channel through which the divine influence reaches and aids his human brothers, whether in the world, or the intermediate state. One object of the Avatars which appear at suitable astronomical periods, is the enlargement and multiplication of those channels which, in some respects, are more effective if formed from the earth upward, rather than from the Logos downward.

Evidently the earth cannot wholly assimilate the gifts of heaven, unless by mutual effort it be brought into harmony with its source. Equilibrium once established between the two worlds, mankind enters into the fulness of that high correspondent of Edenic times, the better Golden Age of which the holy men of old have often dreamed, and whose beacon of promise the sages of many lands have discerned afar, and concerning whose glory every prophet of the larger truth has authoritatively spoken.

Peace to all beings!

H.

To the students who were promised the earlier appearance of this final book of the series begun with "Special Teachings," some explanation is due. "The Heart of Things" was published in

1914, but since the chapters of Vol. III were received at intervals, and because of other delays, seven years separate the publication of Vol. II and Vol. III.

Now it appears that outward circumstances were not responsible for this delay, for the Master intended that seven years should separate the issuance of the two books. If another seven years bring about the enleaguing of nations, and so presage enduring peace through actual or else prospective disarmament of the world powers, the time will be ripe for the revealing of those deepest mysteries of the Kingdom which the coming universal Teacher will communicate orally to certain individuals and groups of his followers, who, in turn, will dissemminate them among the prepared peoples of the earth.

E. C. F.

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