

Under the present Regulations, the Teaching and guidance of the Guru, spoken of in this Document, are given through the Ganapati, who has, in turn, received it from his superior, and who will ~~transmit/any/~~ refer to him any questions requiring special treatment.

solution

LXXV

FIRST ABHIMANTRIC

PREMANTRIC OF TRIAL

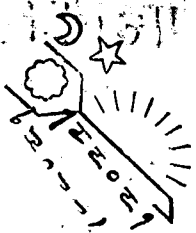
INSTRUCTION TO TRIAL ADHYĀPYAS WHO ARE ABOUT TO RECEIVE
THE TRIAL MANTRA

Those Adhyāpyas or Adhyāpyiṅ who have fulfilled the prescribed conditions are admitted to discipleship by the reception of the Mantra of Trial, either by letter from the Guru (गुरु spiritual guide and master in mystical science), or in person from the Elder Brother or Sister of the town or locality, or a Brother especially delegated for the purpose.

By the reception of the Mantra of Trial the Adhyāpya becomes a Trial Āraka (चक्रक=probationary student of mystical science and the perfect life) or Āraki (feminine of the same) in the Brotherhood called the Mahācakra (महाचक्र or Great Circle.

~~Indiana Print~~

VXXJ



With the Mantra of Trial there is conferred a Mystical Name (always some significant Sanskrit word), which is to be invariably used, in the Devanāgarī characters, to the exclusion of all others, in signing letters to the Guru (on which occasion the Mystical Number is to be written before it), and also in all other correspondence and personal intercourse directly connected with the work of the Brotherhood, where there is no special reason for doing otherwise.

The communication of the Mantra consists essentially in the impartation of certain secret words; but these are usually given in writing upon a slip of parchment or paper called the Mantra-carman (यत्र च पत्रं Parchment of the Mantra).

When, in exceptional cases, they are given orally, the act has equal validity; and the knowledge of the Mantra is considered prima facie evidence of the degree of advancement that it represents.

The Mantra is written in Devanāgarī characters but in the vulgar tongue, in the center of the slip, and is to be transliterated (to the exclusion of all other parts of the Carman) by the neophyte and the words written (when the Mantra is conferred by letter) upon a separate slip of paper bearing no other words or marks, except the Mystical Number, and enclosed with the next letter to the Guru, who will correct the transliteration so far as it may be imperfect. It is strictly forbidden to keep in ones possession the words of any Mantra written in any other characters than the Devanāgarī.

After the Trial Mantra has been transliterated, a further Instruction will be sent, together with the First Caraka Sūtra, the first of the regular documents of study. After receiving and studying the Sūtra, the Caraka should write to the Guru, asking him any questions for which there may be occasion, especially for the sake of a fuller understanding of the document, and laying before him any ob-

120228

jections, difficulties or important reflections of any kind, that may arise in his mind regarding its contents.

If the Instruction is sent without the Sutra, its receipt should be promptly acknowledged, as should that of every document as soon as it has been studied.

After one Sutra has been read and acknowledged, the next Sutra will be sent by the Guru, and the same course is to be followed after the receipt of each Sutra.

The serial order of the documents of study and direction is fixed by the higher authorities of the Brotherhood, but Gurus are privileged, within certain limits, to send them in an order different from the serial one, with a view ^{either} to the special needs of the neophyte or to the convenience of the moment.

Should a neophyte ever receive more than one copy of any document, or any part of a document, he should preserve the best one and return the duplicate; and should any of the documents he has received appear to be incomplete

or should he have reason to believe that any document is missing from his set which he should have already received, he should so inform the Guru.

Carakas should be careful to fulfill exactly all the instructions, directions and recommendations of the Guru. But if, in any instance, they do not do so, they should explain to him frankly their reasons and objections.

The more fully they lay bare before him all their inner and outer life, to its inmost recesses and most delicate incidents, seeking his counsel in all their difficulties of whatsoever kind, interior and exterior, the more satisfactory will be their progress, and the higher the ends that they will attain.

Here empty laudation, and all attempts to please the Guru, or appear well in his eyes, at the expense of perfect honesty and frankness, are to be avoided.

Before the Tenth Caraka Sūtra can be sent, the first Caraka Mantra must be communicated, the Trial Caraka thereby becoming a Caraka of the First Mantra.

At any time before the reception of the First Caraka Mantra the neophyte is free to discontinue his work and the Guru equally free to dismiss him. But dismissed Carakas continue to be eligible to membership in the local Cakras, where such exist, unless they have been counter-registered. Counter-registration, one of whose effects is to perpetually disqualify, to the third generation, from membership in the Mahācakra, is a penalty imposed in the most extreme cases only, as a result of some heinous and deliberate offense against the Brotherhood, such as ^{the} wilful communication of any portion of its work to outsiders.

After the last Sūtra belonging to the Ninth Caraka Mantra shall have been studied and acknowledged, no further Mantras can be communicated until the Brother or Sister shall have been accepted as a Cōla (चेलः permanent discip^{le}) or Celi (चेली feminine of same).

During the Caraka stages, after the reception of the

First Mantra, the active teaching relation between the Guru and the disciple may still be suspended by either, but no Caraka who has passed the Trial Stage will be dismissed, save at his own request, except for some grave fault, the nature of which the Guru is required to explain to him, and which may be otherwise atoned for.

No neophyte should, under any circumstances, be guilty of the grave discourtesy of neglecting to reply to communications from the Guru, even after his dismissal; and when for any reason he desires to discontinue his studies, he should give his reasons and respectfully ask for dismissal.

No personal defect or wrongdoing of the Caraka, voluntarily made known to the Guru, and not directly affecting the affairs of the Mahācakra, is considered a sufficient ground for dismissal.

Relationship begins with the Mantra of Initiation:

(The Lesser Initiation), and continues until, after the study of the documents ^{belonging} to the nine Cola Mantras, the disciple is recognized by the Guru as ready for the Mantra of Perfection (The Great Initiation), by which he or she becomes a Mahācōla (महाचोल) - Great Disciple, or independent Mahācōkriya), or Mahācōlī (महाचोली) = feminine of name). No Guru can have more than forty-nine Cōlas at one time. These are selected, as fast as vacancies occur, from the most earnest, devoted, whole-souled, generous and industrious of the Śāraṅgas who, having done all the work of the Śāraṅga stage, are waiting humbly and patiently, at the threshold of the Temple.

Mahācōlas may remain permanently in that stage, with special mystical, intellectual, cryptic or active functions in the Mahācakra or in society at large, or may become Mahātmās (महात्मन् , literally "Great Souls") with esoteric functions of a still more recondite order; and any of them may, under favorable circumstances, become a Śāraṅga (शारङ्ग), or authorized instructor in some

१२०२३१

branch of mystical or cryptic science, universal philosophy, hierology, or any directly subsidiary discipline. Occasionally a Śakhas, with special qualifications and capacities for the guidance of souls, may rise to the dignity of Guru; and from ^{the} Gurus the Mahāguru (महागुरु Great Guru) is chosen.

No Śola or Mahāśola can properly turn aside from the Path, though he may suspend his regular studies, even before their completion, for such periods as the Guru may recommend or allow; and none can be dismissed except for wilful and obstinate disobedience.

Whenever in any Mahācakra document, the word Brother, or any other masculine appellation appears, without its feminine counterpart, it is always to be understood as referring to females also, unless the contrary is expressly stated or clearly implied.

All Brothers and Sisters of the Mahācakra, of whatsoever grade or dignity, are known as Mahācākriyas (महाचक्रियसु).

After the number of Mahācākriyas of the same Division in any locality has reached seven, and the most advanced of them has received the Third Cakra Mantra, at least, a local Cakra may be organized. A Guru may sometimes permit the organization to take place when the requisite number has been reached, even though the Eldost is not so far advanced as the Rule requires. Every organized Cakra, or any of its members, may at will exercise a permanent influence upon universal humanity and achieve enduring fame.

Each Brother or Sister is called an Agrinā Phratrī (अग्रिणा पृथ्वी, pronounced nearly Ṭg-ri-nā R' h' rāh-trī) or Elder Brother, or Agrinā Svastri (अग्रिणा स्वस्त्री, pronounced Ṭg-ri-nā Svast-ri) or Elder Sister, in relation to those who have taken fewer Mantras, or received a smaller number of Sūtras (Sūtrāṅgāḥ, Bāshyas, Uparasūtras, Yanapadaḥ and other special documents not being counted); but the terms are particularly and technically applied to those who, at any given time, are the most advanced of all the Brothers

II

in their several groups, castes, tribes, towns, regions, states or nations.

The Elder Brother of each locality, region, province or nation is the head of the Brotherhood there and the Elder Brother of any particular group in any such division the head of that group, subject to the authority of those higher than himself, and especially to that of the Mahāguru and the Sūryabhrātrīs.

Every Mahācakriya should cherish with special affection and reverence the Elder Brother from whom he has received the Trial Mantra, the Initiatory Mantra or the Mantra of Perfection, or by whom he was lead to seek Recognition.

The words Bhārātri and Svātri, and certain other technical Mahācakriya terms, are not the usual Sanskrit forms, but artificial ones, (usually consisting of the stem of the word) characteristic of the Mahācakra.

The Āraka of Trial should begin to study, without unduly burdening himself with work in this line, the Devanāgarī (देवनागरी) of the Divine City) alphabet, in which Sanskrit is commonly written, which is more and more used, for the purpose of secret communication, as the higher stages of the work are reached.

All Mahācakriyas should feel bound to assist each other, even at any sacrifice to themselves, and promote each other's welfare on all possible occasions, giving each other the preference in business, consoling and helping one another in affliction and trouble, and in every way considering the interests of any to be those of all. The Mahācakriya should in the end outweigh all others, except the closest ties of blood and those of wedlock. All natural ties, such as those of family, locality, profession, tribe and nation, are greatly strengthened by the Mahācakra.

Ārakas of Trial are advised (but not strictly re-


62229

quired) not to carry on any study under any other professed esoteric teacher at the same time, without the consent of the Guru, save such as ^{is} involved in the courses that have already ^{been} begun. If they do carry on any such study they are encouraged to question the Guru about its subject-matter, and otherwise seek his assistance in it, as freely as in the Mahācakra work proper.

All Mahācākriyas who persevere in their work will ultimately become familiar with all systems of thought and all esoteric teachings of every kind. These are communicated in just the (manner) and (order) that are calculated to lead to the highest and most solid attainments.

The Brothers (where Occidental customs prevail) should salute each other and their Sisters, on meeting, by lifting the hat. Everywhere Sisters, and Brothers when hatless, should salute each other by bowing slightly from the waist, with the eyes of each directed towards those of the other, & with a slight circular motion of the head and

9 20 22 21

the torso from right to left, thus:  . This method of bowing is called the General Mudrā.

When one Brother or Sister enters an apartment where others of them are gathered, all those who are seated therein should rise in salutation, especially in the case of the Elder.

It should be the aim of every Mahācakriya to attain to perfect grace of movement and speech, a habit of beautiful and dignified courtesy, a spirit of courage and gladness, and of loving kindness to all creatures, even animals, plants and things called inanimate; and ultimately to the highest perfection and power in every plane and sphere of the inner life and of its outward expression.

Seeking after wonders should be avoided, and still more the idle display of any esoteric powers that are, or may be, at any time possessed. But no alleged occurrence of the present or the past should be discredited on account of its wonderful and apparently inexplicable or incompre-

9222039

hensible character, for terrestrial man is surrounded by a wonder-world whose depths he has never yet fully sounded and nothing is intrinsically impossible that does not involve a contradiction in terms. All science, both exoteric and esoteric, is still in its infancy, and most of what has already been attained is very far from being a matter of public knowledge.

-- --

The following is an explanation of some of the Sanskrit terms, commonly used in the work of the Mahasakra.

The primary meaning of the word Mantra (मन्त्र, pronounced Mun-tru) is "instrument of thought." Thence are derived the other meanings of speech, sacred text, prayer, hymn, mystic verse, magic formula, incantation, charm, spell. In the Vedas, the old sacred books of Aryan India, three kinds of Mantras are found (1) Metrical, intended for recitation, called *ric* (ऋच), from which the first Veda takes the name of Rig Veda (ऋग्वेद); (2) prose, intended

9 2022 6

to be murmured in a low tone in the Sacrificial Act, called yajus (यजुष) whence the name of the second or Yajur Veda (यजुर्वेद); (3) metrical, intended for chanting in the Soma Ceremony or Mystical Banquet, called sāman, whence the name of the third or Sāma Veda (सामवेद).

Each of the modern forms of Vaidism (the Vaidika religion)--the Paurāṇika (पौराणिक) sects -- has its own peculiar initiatory and other mantras, which are kept secret from the profane, and to many of which various kinds and degrees of magical power are attributed by those who use them.

While the Mahācakra is not a sect, but in and above all sects, the remedy for sectarianism, and yet not inconsistent with the sincere profession and practice of one or another exoteric religion, it profits by the experience of all nations, and derives special aid from the traditions of India, where religion, philosophy and the esoteric sciences and arts have been cultivated more assiduously, by a larger portion of the people, and for a

१२२०३९

longer time, than anywhere else in the world.

The Mahācakra mantras are sentences expressing certain truths, mental attitudes, or interior acts, which are to be particularly dwelt upon, cherished, or made, at certain stages of progress (regular mantras) or under certain special circumstances (Upamantras).

These have among other properties that of impressing deeply upon the mind and character the truths or sentiments which they embody.

An Instruction immediately preceding a regular Mantra is called a Premantric; and one immediately following such a Mantra is called a Postmantric.

The word Sūtra (सूत्र) originally meant to be a thread or string; then a short religious or scientific rule or precept or aphorism, or mnemonic verse; then a work consisting of such precepts or sentences -- a collection of them of whatever length; and finally any other documents resembling these in their general character.

920221

The more ancient Sūtras of the Vaidika religion (commonly called, in its three successive stages, Vedism, Brahmanism, and Hinduism) were composed of very obscure mnemonic sentences unintelligible without a teacher or commentary; but later ones, including those of the Bauddha (बौद्ध), (commonly called Buddhist) Sūtra Pitaka (सुत्रपिटक), the second of the three great divisions of the Tripitaka (त्रिपिटक = Three Baskets), or Bible of the (Hinayāna) sects, are in intelligible literary form, as are those of the Mahācakra Navan-Saṁhitā (नवसंहिता).

These Sūtras are regular documents of study given to all Mahācākrīyas, as distinguished from documents of direction, from those primarily intended for certain special classes, from the Instructions giving specific directions regarding the work of the Brotherhood and rules for the conduct of life, and from the letters giving private advice and instruction adapted to the special needs of each individual.

922029

Every Caraka should have a special box or other receptacle for preserving the Sūtras, Guru-letters and other documents; it should either be capable of being locked or be itself kept somewhere securely under lock and key. To this box directions must be attached requiring it to be delivered, in case of the owner's death, to some Mahācakriya relative or friend, or forwarded to his Guru.

Any Mahācakriya who is so ill-advised as to permanently abandon the Brotherhood or is compelled to do so, instead of becoming stationary by obtaining a regular dismissal, is required, under pain of counter-registration, to turn over to its authorized representative all the documents he has received. The copying of any document, without permission, or the retaining in one's possession of any document to which one is not entitled, is forbidden under the same penalty.

The word Upasūtra (उपसूत्र) means a secondary or subordinate Sūtra. These are special documents adapted

9
2230

to certain states of life and to the characteristic needs of certain other groups of persons, and not sent to all.

The primary meaning of the word Mudra (मुद्रा) is a seal or ring or its impression. It has also the derivative meanings of stamp, mark, form, type, lithograph, medal, coin, image, sign, token, badge, shutting, closing, and the natural expression of things by words. It also means a mystery, and, more especially, in religious and occult use throughout India, certain symbolic positions of the fingers employed in devotion or magic. In the Mahācakra it is used for any bodily movement or gesture by which one Brother is enabled to recognize another.

कृतं/लिखितं/संस्कृतं
 scripsit
 imprim
 complevit
 अर्थः/संज्ञा
 revidit

Indiana print

CONFIDENTIAL

CONFIDENTIAL

Replica of Zauberbuch

LXXVIII

[Wodensheim 8221]

SECOND ABHIMANTRIC

POSTMANTRIC OF TRIAL

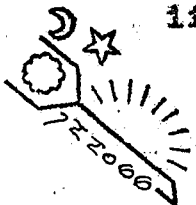
INSTRUCTION TO CARAKAS WHO HAVE RECEIVED THE TRIAL MANTRA

4 The Mantra of Trial resembles the famous prayer of the Bauddhas: I take refuge in Buddha (बुद्ध), I take refuge in Dharma (धर्म), I take refuge in Sangha (संघ).

Buddha is a model of serenity; Dharma is the law or doctrinal and moral system attributed to Gautama Buddha; and Sangha is the society or religious order founded by him.

Serenity, order and universality correspond, in a wider mental and moral horizon, to the comparatively narrow and concrete concepts of the Bauddha formula.

Nine times a day the Caraka should withdraw his mind from all business and other interests and cares, contemplate the Supreme Spirit (or the highest Ideal that he possesses) and repeat the Mantra. If alone he should recite it aloud; if others are present he should repeat it interiorly, framing



the words distinctly with the mind and with the inner vocal organs.

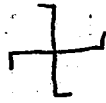

It is not necessary to do so at set times or at equal intervals. It should not be made a burden or allowed to interfere with any duty, but the preferred times are seven, nine, and eleven A.M., and one, three, five, seven, nine and eleven P.M. The Mantra should be repeated whenever a temptation comes, and whenever any undesirable thought or depressing emotion arises in consciousness.

The Mantracaran should be habitually carried on the person, over the heart, until the next Mantra is received, by the Caran of which it should then be replaced; and should be preserved with the utmost care and reverence. Whenever it is touched (not the envelope but the Caran itself) it should be raised to the lips.

The Mantracaran has on the obverse side the Mantra itself in the center, the Mystical Name in the upper lefthand corner, preceded by the words Shratrī (-Brother), or Svastri (-Sister), together with the Mystical Number, and in the lower righthand corner the designation of the Mantra (e.g., "Triakṣ").

On the reverse is the characteristic Mahācakra symbol

000218

called the Navagva Svastika (नवग्व स्वस्तिक = ninefold svastika; the ordinary svastika being of the shape  or ). In the upper lefthand corner are the initials of the title, or the name, of the Guru by whom the conferring of the Mantra was authorized, in the lower the initials or name of the Brother or Sister by whom the Mantra was conferred; in the upper righthand corner the day and hour of the conferring (in the Secret Mahācakriya Calendar), and in the lower the name of the town or place.

The Sūtras of the Trial Stage will give merely a few glimpses of truth and duty. They are especially intended as unconscious tests of character and disposition. After the receiving of any Sūtra all previous Sūtras should be carefully re-read--or at least all those belonging to the same Mantra.

The Āraka should not give up lightly the views and opinions he already holds upon apparently good grounds. If anything appears in any Sūtra or other document of the Mystical Correspondence which appears to contradict any such view, and the truth of which is not immediately apparent, the Āraka should lay his view before the Guru, with any objections that

arise in his mind to the new doctrine. He should cling to the opinion he already has until he sees it to be defective.

Persons of every type of opinion and faith, both on theoretical and practical questions, may be at home in the Mahācakra, and even in its inmost circles the independent thought is encouraged which naturally leads to a variety of opinions, especially on subsidiary points not involved in the general solution of the vital Macrocosmic and personal problems. But every divergence, whether in thought or practice, from the Teaching, should invariably be communicated fully and freely to the Guru.

Every Mahācakriya Caraka should particularly avoid curiosity, talkativeness, discontent, and unkind, foolish or unedifying language, and should at the same time cultivate a frank friendliness and innocent gaiety.

Whenever the Caraka meets any other Mahācakriya, as such, he should not seek to know his or her worldly name, or consider an acquaintance in the Brotherhood to constitute in itself an acquaintance for other purposes. No one is allowed

977090

to question another regarding the worldly identity of any Mahācakriya whom he knows only under his Mystical Name. It is also strictly forbidden to question another regarding the meaning of his Mystical Name, but any Brother or Sister is at liberty to impart, of his own volition, the meaning of his own Name to any other Mahācakriya.

At the earliest possible moment the new Caraka should, if he has not already done so, send to the Guru his photograph and, if married, that of his conjugal partner; together with a lock of hair taken from somewhere near the left temple, and cut during an hour governed by one of the signs under which he was born.

No Seal, Mantra, Mystical Name, or any other secret of the Mahācakre, is to be imparted, or any Sūtra, Letter or other document pertaining to its work, shown, to an outsider under any circumstances, except by direction of the Guru for some very extraordinary reason; and nothing received at any one stage can be imparted to any one who has not yet reached that stage.

0021100

In introducing oneself as a Mahācakriya to another member of the Brotherhood, the following formula may be used.

First the word Bhṛātri or Svātri, then the Mystical Number, given in Sanskrit, then the Mystical Name, and then the stage of progress and the last Sūtra received, e.g.!

The neophyte who has received this document, or who, having received the Mantra of Trial, is associated with any other Āraka who is aware of the custom, may put beneath the third character of the Mystical Name in his Devanāgarī signature the Mantric letter $\overline{\text{H}}$, which should be made as small as possible without detriment to the clearness and precision of its outlines. This character would be transliterated na ; but the Āraka is not to inquire what the significance of this or any other Mantric Letter is, or whether it has any or why it was chosen, as it is to be considered simply as a means of proving to a correspondent that one has received the Mantra that it represents.

The spirit that should be cultivated at different stages in the Ascent is suggested in that which is written:

*Let the Adhyāpya be as matter hungry for Life; the

EE

000227

0

Áaraka as plastic clay in the hands of the potter; the Óela
as a flower expanding in the light of the sun; *** the
Mahāatma as a winged flame, thought-impelled; the Óakshas
as an orb reflecting pure white light; and the Guru as an
unembodied spirit."

कर्तुं कामा

scripsit

imprim.

complevit

कुमुदामिना

corrigit

revidit

[Nifltani 8221]
Replica of Zambierlicht

LXXIX

HKA

महाचक्र चरक सूत्र १

THE EXCELLENCE OF THE UNIVERSE

It is impossible for a stream to rise higher than its source.

Therefore, man, the product of Nature and Super-Nature cannot contain, or attain to, anything higher than is to be found in the Universe itself or in its source.

Nothing can be imagined by him more beautiful than that which is or exists. Nothing can be thought by him more sublime than the Reality. Nothing can be desired or hoped for or loved by him more excellent than the All.

If, therefore, he perceives ugliness and disorder he must know that it is really only an apparent stain upon the spotless splendor of the Cosmos, an apparent violation of its perfect order.

If he perceives error and contradiction he must know that it is but a broken reflection of perfect truth and universal harmony.



If he perceives pain and evil and disappointment he must know that in the End and in the All there is ineffable Bliss, unlimited goodness and complete fruition.

Because the highest of mankind aspire towards infinite Beauty and Truth and Goodness, that perfection must exist ; but Perfection cannot be derived from an imperfect source ; therefore the universe springs from an Infinitely Perfect Being.

On the other hand, the action of any being is a manifestation and revelation of its nature ; therefore a Perfect Being must produce a perfect work—and the universe must have the perfection worthy of a Perfect Author.

मेलिा scripsit
inprim.
अङ्गायुजा corrigit
revidit

Handwritten text in Devanagari script, possibly a title or reference, written across a horizontal line.

SERENITY

Since the Universe is the perfect work of a Perfect Being the wise man knows that all that happens is for the best.

In some way, whether we understand it or not, all that is most painful and evil must contribute towards a higher perfection than would have been possible without it.

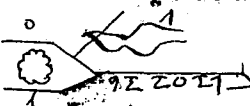
To triumph over evil and pain we must eradicate desire, so far as by it we are subjected to circumstances and things; and cultivate desire, so far as by it we are made masters of circumstances and things.

The wise man takes hold on Eternity, becoming emancipated from time and sense, making all things and combinations of things, within and without, his servants instead of his tyrants.

Desire in two-fold, positive and negative, attractive and repulsive. The first kind is called desire, the second antipathy.

All things either attract or repel the soul, give it

pleasure or pain.



Attractive desire must be cultivated; repulsive desire must be suppressed.

Desire of its very nature goes out only towards the good, antipathy towards evil.

An evil desire is one that through ignorance directs itself towards an object less good than is due; an evil antipathy is one that does not subserve the acquisition of the greatest good.

All that is excellent is to be desired, but the antipathy to the deprivation of excellence and to delay in attaining it must be suppressed or controlled.

The wise man seeks to eradicate pain and evil, but learns to be interiorly indifferent to the pain and evil not yet eradicated.

Desire and antipathy are the two aspects of the poles of the nature-will which man shares with other animals, and in a measure with the plants and with the mixed and compound substances and elements. But ever and above this nature-will is the personal will man shares with beings higher than himself.

The personal or true will is likewise two-fold; and its two poles are the expressive and the repressive.

Desire and antipathy are blind natural forces; will, expressive and repressive, is the potency of the spirit--the instrument of the reason.

It is its function to control, direct and utilize the interior forces of desire and antipathy, just as mankind controls, directs and utilizes the forces of exterior Nature.

Every desire and antipathy must be brought to the bar of reason and expressed or repressed as it may dictate.

Desire for that which is inconsistent with the perfection of truth, goodness or beauty is to be repressed or subjugated; desire for all that ministers to this three-fold perfection is to be expressed or cultivated.

Antipathy towards that which is inconsistent with the threefold perfection is to be restrained and quieted; antipathy towards that which ministers to the threefold perfection is to be eradicated, root and branch.

Moral evil and all other imperfections in ourselves, and within the sphere of our direct influence, are to be patiently and serenely eliminated; that which is outside ourselves and beyond our

control is to be viewed with equanimity, and its victims should be the object of our loving sympathy and not of our wrath.

Under certain circumstances it is our duty or our privilege to oppose it by moral or physical force; but even then our soul should be cloudless, and our tenderness like that of a surgeon who applies the healing knife to the body of one who is ^{be} loved.

Unmoral evil to which we are subjected--pain and trouble and misfortune--must be bravely endured; first, with the patience of the Stoic; then with the indifference of the Mokshin; and finally with the gladness of the Mystic.

All the evil that comes to us is Karmic or Superkarmic.

It is Karmic when it is a punishment for the sins of the individual, of the family or of the community; it is Superkarmic when it is a means of spiritual and moral discipline, an instrument of perfection, a ladder of mystical glory.

It is always Superkarmic to him who knows how to make it so; it is almost, if not quite, Karmic as well.

Most of the unmoral evil which befalls us is of our own creation. We are not subjected to it, but subject ourselves to it

because, in our ignorance we are still slaves of time and circumstance.

In the realm of the Changeless there is an Eternal Now.

There are two times, and only two, in earthlife, the Past and the Future.

The Present is a mathematical point, dividing one from the other, but itself without dimensions.

The Past is happy for even the greatest misfortune and troubles give pleasure rather than pain in the retrospect, to the healthy mind.

The Future is happy for the healthy mind creates it according to its own pleasure.

Most human troubles arise (1) from morbid brooding over evils already consummated and therefore beyond our control and outside of the legitimate field of our volitional activity; (2) from equally morbid apprehensions of imaginary ills, which probably will never befall us, unless they are brought about by the cryptic influence of the apprehension itself, and certainly will not be so grievous in the bearing as in the apprehension; and (3) from uncontrolled antipathy to some element of our environment or to the non-realizability of certain of our desires.

LXXXII

UNIVERSALITY

Since the universe in the perfect work of a Perfect Being, and since the superficial and apparent imperfections of the human race are the result of the three fires of passion by which the individual man is subjected to Time and Circumstance, these imperfections are eliminated just in proportion as Time and Circumstance are transcended.

As it is with the individual, so also is it with the race. When the whole race, in all ages and lands, is taken together, the limitations of Time and Circumstance from which error and evil and deformity spring are overpassed, and the perfect expression of the thought and will and taste of the uncorrupted Humanity is attained.

This transcendental truth and goodness and beauty represent the divine substratum of human nature -- the pure Buddha-nature, the ideal humanity which lies above and behind the aberrations of individuals, races and periods.

The collective tradition of mankind is, then, endowed with

a relative infallibility, and when rightly interpreted, must represent the largest truth, the most perfect beauty and the purest goodness known on earth.

But, as the race is composed of individuals, this collective infallibility must rest upon some equally inerrant attribute or body of attributes in the individual.

Every man has a triad of spiritual faculties corresponding to the three transcendental predicates of truth, goodness and beauty.

Truth is the object of the illative faculty or reason; goodness is the object of the moral faculty or will; and beauty is the object of the esthetic faculty or taste.

The moral faculty in its higher aspect is called the conscience; the esthetic faculty in its larger aspect is sometimes called the heart.

The collective infallibility of the reason, will and taste of the race implies the essential infallibility of the corresponding faculties of the individual.

The illative faculty must inevitably pursue truth and truth alone, the moral faculty goodness and goodness alone, the esthetic faculty beauty and beauty alone.

Error, ugliness and evil arise from Time and Circumstance, which obscure the Reality and allow only broken and distorted fragments of the true, the good and the beautiful to come within the range of the spiritual vision.

Man welcomes the most perfect truth, goodness and beauty which meets the eye of the soul in direct intuition, or which are demonstrated by a process of reasoning.

The taste, the will and the reason are infallible so far as they act; but they err by a deficiency of action, resulting from either subjective or objective circumstances.

They cannot select the highest unless the highest is presented to them; they will not select at all if they are in a morbid state of inactivity.

The infallibility of the intuition, by which the most perfect truth or beauty or goodness is seen is recognized and accepted, rests upon a different basis from the infallibility of the discursive reason, by which anything is demonstrated to be true or beautiful or good.

The infallibility of the intuition rests upon the principle

4

that the intellect is only attracted by truth, the will by goodness and the taste by beauty.

The infallibility of the reason results from the fact that the process of reasoning is the same in all men, trained or untrained, dull or acute, and this process is in itself evidently inerrant.

Any number of men reasoning with thoroughness from exactly, or even approximately, the same premises, express or implied, must necessarily reach the same result.

The apparent contradictions of reason rise from the use of the same words in different senses, or of different words in the same sense, thus obscuring the issues, or from widely different data -- or body of real or supposed facts -- upon which the reasoning is based; or from jumping at conclusions, that is to say, a careless slurring over of a portion of the argument, omitting one or more of the syllogisms necessary to constitute a complete chain of reasoning.

All that is necessary to enable any two reasoners to come to an agreement is for them to carefully define their terms; to compare and verify the data from which the reason, until an identical,

set of premises is attained to; and to go over every stage of reasoning, reducing it, if necessary, to the syllogistic form, until every gap is closed up.

The intuition of truth, goodness and beauty being infallible so far as it goes, the reconciliation of apparently contrary intuitions is to be accomplished by a process of quantitative analysis. The richer the content of any intuition the more it is to be trusted.

Intuition can testify to what it sees, but has no competence in what it does not see; it can reveal the presence of goodness, beauty and truth, but cannot give a just assurance that it is perfect goodness, perfect beauty and perfect truth, or that no greater goodness, beauty or truth are to be found elsewhere. In other words, the positive results of intuition are true, the negative doubtful or false.

Because it is impossible for the human mind to accept that which is noxious, by and for itself, all evil, ugliness and error are essentially negations -- privations of their opposites.

All evil is deficient good, all ugliness deficient beauty, and all error deficient truth.

The partial truth which is error is encompassed by and enclosed in the perfect truth; and the defective beauty and the defective good which constitute ugliness and evil are included in the perfect beauty and the perfect good.

The individual intuition is essentially infallible and only accidentally fallible.

The collective intuition of Humanity is absolutely infallible, because the occasions of the accidental fallibility are removed.

In a mental composite photograph of the beliefs or consciences or tastes of all mankind, the positive elements are accumulated and the negative excluded, so that an absolute and trustworthy criterion is attained.

In a similar way the accidental fallibility of the discursive reason is eliminated, and its essential infallibility made actual and available, when the collective reason of man is deferred to.

In the universal reason individual idiosyncrasies in the use of words disappear, individual deficiencies in the knowledge of the ~~knowledge of the~~ facts necessary as a basis for the reasoning are made good, and the individual carelessness in the logical process is remedied.

Universal thought, universal taste and universal conscience afford, therefore, a sure test for the thought, taste and conscience of the individual.

They indicate the results to which the individual reason must come when in full possession of the facts and exercised with the utmost care; and to which the individual intuition must come when face to face with the fullness of truth, beauty and goodness.

From the essential infallibility of the illative, esthetic and moral faculties, it follows that the burden of proof is everywhere and always to be thrown upon the denier.

The fact that anything anywhere is required, believed, or admired, is prima facie evidence that it is good, true and beautiful; and the wider the circle in time and space through which its requirement, belief or administration is dif^fused, the less the alloy of evil, error or ugliness that will ultimately prove to be present in it.

scripsit
corrigit

[Regenbogen 8215]
Replica of Zambenlicht

LXXXIII

PANĀN

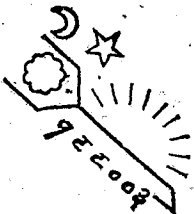
महाचक्र चक्र सूत्र 4

FRIENDSHIP

Love, the appetite of the soul for the good, is the root of all emotion and all volition in man, as well as of all the activities of all existences.

म
The love of good, as embodied in the highest orders of created beings -- those possessing intellect and free will -- especially towards the members of that class of existences to which they themselves belong, is called the virtue of friendship.

Every part naturally loves the whole of which it is a part more than it loves itself. The least particles of matter sink their own individuality and sacrifice their own attributes for the perfection of the substance in which they are for the time being contained. The cell sacrifices itself for the vegetable or animal body of which it is a part. Every plant and animal stands ready to sacrifice its own individual existence for the sake of the perpetuity of its species.



It is natural for man to sacrifice himself for the family, the group or the nation to which he belongs, and still more for Humanity as a whole.

Man is by nature a social animal. Every man is bound to all other men by a certain general love which makes him the friend of every other human being.

The virtue of friendship disposes men to live together pleasantly and happily, giving and receiving delight from and by their association.

This virtue requires, not only mutual assistance and reciprocal ministrations, but also a certain affability of demeanor on the part of every human being towards every other.

These signs of friendship are due to all, even aliens and strangers.

Every man owes it to himself to be polite to others; he must be so, not only for their sakes, but because any other conduct would be unbecoming and demeaning.

Charity, as a natural virtue, is a love so real as to seek and find practical expression; and politeness is the splendor of charity.

922002

2

Civility is that minimum manifestation of the virtue of friendship the absence of which constitutes the bane, and without which no true civilization can exist.

Politeness is a civility perfect in degree and beautiful in quality.

Courtesy is ideal politeness, combining the maximum degree of thoughtfulness, considerateness and reverence with the utmost of grace and beauty and dignity in the mode of their expression.

Nothing short of perfect courtesy should content the aspirant after perfection.

Civility, politeness and courtesy are not forms of the vice of dissimulation, as the apologists of crude and brutal manners have alleged; for they express, in diverse degrees, only those sentiments which should be cherished towards every human being, and are the normal and suitable expression of beauty of soul.

Localities, tribes, races and civilizations often differ widely, as far as the customary forms of politeness are concerned; but there are certain transcendental laws of courtesy which are independent of all variations in custom, and which should be scrupu-

lously regarded everywhere and by all.

The fundamental law of courtesy is this: All human beings are to be treated with friendliness and respect, the friendliness increasing in a direct ratio to their nearness and their need, and the respect in a direct ratio to their extrinsic and intrinsic dignity and worth.

Because goodness is the ground of all love, love should be, generally speaking, proportionated to the goodness, in whatever sense, of its object.

Similarly, respect and reverence must, in their very nature, be proportionate to worth.

Special reverence and regard are to be paid to those who are in authority over one, or who are superior to him, and particularly to the geniuses, saints, prophets and heroes who are the great teachers, leaders and inspirers of mankind.

Particular reverence or deference is due to those who by their official position represent in human society the Order which is the most excellent thing in the universe, and to those who are most eminent in the spiritual life, in virtue, in thought, in learn-

722003

ing, in taste, in birth, in social position, in wealth or in economic importance.

Homage paid to the saint is paid to holiness; that paid to the philosopher or the man of learning is paid to truth, that paid to the artist or the dilettante is paid to beauty, that paid to the patrician is paid to superior delicacy of mental and physical organization; that paid to wealth is paid to the material stewardship which has the power and obligation of nourishing and facilitating all higher forms of superiority.

He who refuses, on account of some equalitarian theory to practice the distributive courtesy apportioned according to the varying degrees of worth or dignity of its objects, is not thereby excused from the commutative courtesy which should be shown by all human beings towards each other, as such.

The soul that knows what is becoming to its own dignity will show more politeness to the very least members of the race than is commonly displayed in many parts of Europe and America towards the most exalted of men.

It is not, in most cases, a manly independence, but a dis-

922002

guised servility, that refuses to show special respect to the great.

This refusal usually springs from a lack of regard for anything but material force, as is shown by the fact that he who boasts of it usually becomes cringing and obsequious in the presence of great wealth, or of any form of power upon which he feels that his own material interests are for the time being dependent.

The transcendental politeness the lack of which is, in any human being, a grievous defect requires the showing of particular respect to one's own parents, teachers and employers, to persons consecrated to God, or believed to represent Him, to women, to the aged, and to all persons of authority in Church or State.

As the members of the male sex in the Occident express respect particularly by the lifting of the hat, this ceremony should be performed by them in addressing those classes of persons just mentioned.

It is a beautiful practice, existing in many countries, for all gentlemen to lift their hats to each other when they meet. All aspirants after perfection who are wearers of Occidental garb should salute each other in that way; and wherever they may be, and whatever dress

922002

they may wear, they should conform to the highest standards of courtesy existing in the type of civilization which they represent or in the midst of which they are.

Wherever the Occidental type of civilization prevails every man should uncover his head on entering a home, an office, a lift, an apartment of any kind, or any building in which he finds himself in the presence of ladies.

Bowing is a graceful and well-nigh universal symbol of respect, and in the Occident the use, in a moderate form, of this ceremony, and the degree of grace, dignity and ease with which it is performed, is, in the case of both sexes, an almost certain test of refinement and good breeding.

Rising in the presence of one's superiors, or as a salutation to one's equals on their entrance, either as visitors or fellow-guests, is a beautiful and praiseworthy custom existing in the most polished circles of the Occident.

Every greeting should, under all circumstances, be returned as courteously as it was given, unless special reasons exist for administering a just rebuke.

The courteous man is civil to his servants and those of others, and to persons in all-ranks of life, even though they be beggars or vagrants.

A higher courtesy is due to the courteous than to those who are not so.

Ideal courtesy is such conduct in all one's relations with his fellowmen as would spring from a perfect love, expressed with perfect wisdom and perfect beauty. This is the standard towards which all should constantly strive to approximate.

Affability, in its various degrees of civility, politeness and courtesy, and such a care of the person, dress and language as will make one as agreeable as possible to those with whom one is in personal contact, are the first duties of friendship.

The special duties and privileges of helpfulness and service are of great importance, but these must not be recognized to the exclusion of the more simple and immediate obligation of politeness.

कार्यदर्शिक, scripsit
 सधा, imprim.
 corrigi
 revidit

सहायक चरक सार

HELPFULNESS

No man liveth unto himself or dieth unto himself.

All members of the human race are bound to each other, to the Higher Powers, and to all Nature by innumerable ties which cannot be escaped even though they may be ignored.

Whatever one gains he gains not only for himself but for the world. Whatever he loses or neglects to gain is a loss to the world.

Every aspiration, every fall, every good or evil thought or word or action radiates, even unconsciously to oneself, an influence for good or evil which reaches even to the farthest bounds of space and time, and, in some cases, far beyond those limits.

Every human being owes it to himself and to the universe to consciously co-operate with the Higher Powers in the betterment of himself, of others, and of the corporeal universe.

True wisdom is inseparable from goodness; and every increment of wisdom and interior goodness carries with it an increment



of beneficence.

All self-discipline and self-mastery, whether good or evil, tends to increase the power of corresponding quality.

The noblest object of study and training is the attainment of the highest wisdom and love and the will and power to consciously and effectively propagate truth, goodness and beauty in the world.

The beginning of this godlike virtue of helpfulness is on the material plane.

Men must first live before they can aspire. Those who are ground down to earth by a bitter struggle for the necessities of life become, in the extremest cases, wolfish and brutal, through the operation of the law of self-preservation.

It is the duty of every man, therefore, to minister to the physical needs of his fellow-creatures wherever he has reason to believe that those needs exist, whatever be the degree of worthiness or unworthiness of the beneficiary.

Next in imperiousness to the needs of food and drink and clothing and shelter is the need of affection and joy.

Those who are themselves poor, in the sense, at least,

of possessing no more material goods than are necessary for the support of themselves and family in a manner suitable to their station in life, are not obliged to seek out the needy; but to those who ask them for assistance it is their duty to give at least a kind word and, if possible, some slight material token of a fraternal spirit.

No system of organized charities can relieve man of this individual duty to his fellows.

If indiscriminate giving is held to promote beggary and shiftlessness, niggardliness and coldness toward the needy much more certainly produce hardness of heart in him who should be the giver, and engender bitterness, despair, and every variety of crime, in those who should be the recipients of his bounty.

It is better to give to ten who are undeserving than to let one who is really in need go on his way unaided and uncheered.

Every true lover of mankind should try to carry about with him, at all times, a supply of small coin, even the smallest, if his own means are very small, that he may give one to each unknown brother who asks ^{of} him.

620226

It is better to give a small alms politely, with a kind word, a good wish and a prayer, than to give much in a cold, unsympathetic or uncivil manner.

Next in importance to the supplying of the immediate needs of the body and heart is the provision of the permanent material welfare of the needy one.

Those of our brethren in a common humanity who have not the nomadic instinct too deeply rooted in their natures, need, before all things, permanent employment which will yield a decent livelihood.

Even the apparently irreclaimable wanderer, who is unwilling to labor in any ordinary way, or to keep within the bounds of an orderly civilization, should not be spurned as a "tramp", but put in the way, as far as possible, of performing some useful function in return for the wayside alms that he receives.

It is our own fault if the mendicant-religious-teacher, musician, bard, ballad-singer, story-teller, oral news monger, juggler and itinerant craftsman of past times have in some parts of the world been replaced by the "worthless tramp".

The vagrant may often be helped to be of much use to society

722027

by sympathy, kindness, intelligent advice given in a friendly spirit and way.

Sometimes he may be induced to render some simple service, or, by wise questioning, valuable information may be gathered from him, and assistance may be then given him, not as an alms, but in payment for value received, which will enhance his self-respect.

To require evidently useless or excessive labor from the recipient of alms is foolish and even immoral. Unwilling labor which is at once useless and unpleasant is far more demoralizing than idleness itself.

It is well to at least ask a prayer from the beggar to whom alms is given, that he may feel that he is doing something in return, and be caused to think, at least for a moment, of spiritual things.

There is no class who more need material aid and sympathetic friendship than the men and women of talent, refinement or former wealth who find themselves, whether from their misfortune or their fault, sunk into dire poverty. They should be befriended with the utmost delicacy, and with care to show them all the respect to which they would have been entitled had it not been for their downfall.

722021

Next in importance to the ministration of material aid and the tokens of friendship, is the spirit of helpfulness, courage and joy which will brighten and strengthen all the lives with which one comes in contact.

Thoughts are not things, but they are more potent and real than things. Every thought and utterance of sickness, misfortune or evil tends to give rise to these in oneself and those about one, while every thought and utterance of goodness, truth and beauty, of health or courage or love or aspiration, tends to realize itself in all the lives within the sphere of its influence.

It is very often helpful to refrain from unsought helpfulness. Officiousness in trying to benefit others often causes them much discomfort and annoyance. It is usually well to abstain from giving advice or assistance until there are indications that it would be welcome.

Particularly is it worse than useless, under ordinary circumstances, to reproach those who are earnestly pursuing high ideals for their defective ^arealization of those ideals in their own lives. They doubtless are cognizant of their own shortcomings, and a rebuke may touch them to the quick and arouse in them anew the passions against which they are painfully struggling. Where rightness of aim

722029

exists, assistance, in this manner, is not needed; where it does not exist, assistance, to be effective, must be given with very great prudence and delicacy.

But by invigorating thoughts, cheering words, gracious manners, and carefulness to avoid whatever will diminish the happiness or comfort of one's fellows, one can always help them unawares.

Every wisely-directed effort towards one's own perfection and that of the portion of the environment under one's own control, will be helpful to others, even though they are not conscious of it.

The cultivation and exemplification of good taste in one's demeanor, dress, home, garden and private and public life helps to add to the sum-total of the world's beauty, and whatever increases true beauty increases happiness.

The cultivation of virtue, and especially of the beautiful virtues of patience, courtesy, generosity, hospitality and largess, helps to add to the sum-total of the world's goodness and to directly promote the happiness of others.

The best way to help others in the attainment of truth is, in most cases, not to oppose their errors, but to approve and emphasize

722027

the truths they already possess, and assist them in making those truths a ladder by which to reach to the others they know not of, and the possession of which will, of itself, remedy and exclude the errors into which they have inadvertently fallen.

Similarly, the best way to help others in the attainment of goodness and beauty is usually to appeal to that element of these which they already possess, speaking and acting as if one expected from them that which is best and most beautiful.

The duty of helpfulness is especially incumbent upon fathers, teachers and employers, and all others in authority, towards those who are subject to them.

By the law of hierarchy the members of the human race are, ~~and~~ under normal conditions, bound together in such wise that the higher illuminates, guides, directs and uplifts the lower, and the lower reveres, obeys, learns from and imitates the higher.

The duty of ministration is reciprocal. Service cannot be repaid with money alone. Those who minister to one in corporeal things have a right to receive from him the ministry of the heart, the taste, the intellect and the spirit.

722027

The welfare of the individual is in great measure dependent upon the perfection of human society. The perfection of society depends upon the degree of perfection with which every member of it performs the duties and utilizes the privileges of his state of life.

This, in turn, depends largely upon the degree in which the heads of the great natural hierarchies -- spiritual, intellectual, social, genetic, aesthetic, political, commercial, industrial and agrarian -- do their duty towards, and are obeyed and followed by, the rest of mankind. Therefore nothing is more calculated to promote the common good than due respect, and proper docility towards all those who are eminent in holiness, thought, learning, culture, birth, taste, rank, office, wealth, business, invention, industry or local standing.

The progress of the world in all these spheres is especially the work of men and women of transcendent genius. The history of progress is the history of a few great minds and souls.

The mediocre man, in an unenlightened state, is naturally jealous of superiority and a deadly enemy of genius; but to the illuminated soul every intimation of genius is a treasure-trove, and occasion of enthusiastic delight.

Nothing is so helpful to oneself and to mankind as to recognize and honor genius and draw inspiration from it.

If to any great figures of the past a degree of greatness has been attributed which they did not possess, that greatness is real at least in the sense of being, or having been, a focus and a center of radiation for the ideals of some portion of the human race, and should not be lightly assailed.

It is difficult, for many reasons, to recognize genius near at hand, and to distinguish the real from the apparent; but if, by doing all in one's power to encourage and honor all that appears to be genius, one is instrumental in affording to one great man or woman the opportunity to become a real power for the uplifting of the world, he will have performed a work worthy of a life time's endeavor.

There is a special duty of helpfulness towards posterity. The future will be what it is made by those who live today.

Parents who -- by perfecting themselves in spirit, intellect, taste and body, by cultivating the proper affection and consideration for each other, and by accompanying conception and gestation with the

122027

~~with~~ the highest and most nobly-joyous states of consciousness and the most favorable external conditions -- take care to bring into the world children sound and beautiful in mind and body, and who afterwards rear them wisely and well, with affection and firmness, and provide them with the most perfect and manysided training and culture, yet without hastening unduly the work of education or cramping and weakening them by excessive solicitude or overtraining, are handing on the most priceless of blessings to unnumbered generations and contributing in an altogether special manner to the progress of Humanity.

scripsit
corrigit
imprim
complevit
revidit

1721/11/1916

महाचक्र चरक सूत्र

LXXXVI

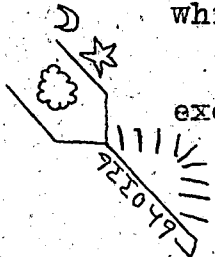
THE CAMP OF DEATH

Since every idea, theory or doctrine must, in the very nature of things, have some truth as its basis, it happens that the more difficult, unreasonable, or even absurd, any idea seems to be, the more illuminative it becomes when thoroughly understood; for only some very important truth could have availed to give currency to a teaching of extreme incredibility and difficulty.

Thus it is with ^{the} doctrine of a hell or hells, which, in one form or another, is found in almost every religion of the world.

The first truth revealed in this doctrine is the gulf which exists on this earth between those who are true servants of the Eternal and those who are not.

A large portion of mankind live according to their impulses, without regard to duty. Their Nature-will is active and unrestrained, while their personal will is in an habitual state of lethargy or non-exercise. This condition is the Hell of Beasts.



2

Another portion of mankind habitually use their personal wills in matters affecting their own worldly interests, but not in others. These are in the Hell of Mammon.

Another portion use their personal wills for the suppression of certain vices and imperfections, and the cultivation of certain virtues, but allow some favorite vice or vices to have a free rein. These are in the Hell of the Slothful.

Another portion have the personal will wholly enlisted in the service of certain vices, according to the nature of which they are in the Hell of Fleshliness, of Passion, or of Evil-mindedness.

Another portion make an effort to use their personal will in all things for right ends, but suffer the slavery of Time and Circumstance. These are in the Hell or Limbo of the Ignorant.

Another portion have their personal will cultivated to the highest degree of potency, and the Nature-will completely subjugated to it; but their personal will, instead of being subordinated to the Divine Will, is directed towards material, selfish or evil ends. These are in the Hell of the Malignant, the lowest circle of which is occupied by the black magicians.

922049

Another division use their personal will solely in the effort to maintain an appearance of virtue. These are in the Hell of the Hypocrites.

The last two Hells are the lowest of all; then come the Hells of Fleshliness, Passion and Evil-mindedness; then the Hell of Mammon; then the Hell of Beasts; and above it the Hells of the Slothful and the Ignorant.

The Camp of Death, the terrestrial Inferno, has a creed, sometimes explicit, but usually unformulated and even unconscious.

The first principle of this creed is Fatalism -- the doctrine that things are necessarily as they are and that it is useless to try to change them. From this follows Indifferentism, or indifference to one's own perfection and the possession of Truth, and Obscurantism, or hostility towards all efforts for the perfection and enlightenment of the world.

The second principle is Hedonism, the doctrine that desires are the only criteria of conduct, and that the pleasures resulting from their gratification is the chief object of existence.

The third principle is Materialism, the doctrine that the cor-

922049

8

corporeal universe is the most important, if not the only, form of existence. From this follows Empiricism, the doctrine that the only of the most important science is that which is concerned with the phenomena of the corporeal universe; and Utilitarianism, the doctrine that material goods and animal comfort and convenience are the only, or the principal, ends worth striving for.

The fourth principle is Anarchism, the doctrine that one person or thing is as good as another, and that all authority and gradations of rank are fictitious, abnormal, unjust or harmful.

The fifth principle is Mediocrity, the doctrine that the average man alone is normal, and that genius is either non-existent or a form of insanity.

The sixth principle is Competition, the doctrine that human life is, not only actually but normally, a struggle for existence, in which each person must strive to elevate himself at the expense of others. From this follows the principle of Pretense, which places the chief stress upon outward show, and which is the essence of vulgarity, and Respectability, the doctrine that an outward conformity to certain accepted standards or modes of life is the most important object of

972049

endeavor.

The seventh principle is Plutocracy, which is the doctrine that wealth is the only, or the supreme, measure of dignity or success, and the only ground of authority.

The eighth principle is Individualism, the doctrine that the interior and private life of the individual, so long as he refrains from open injury to others, affects only himself.

The ninth principle is Socialatry, the doctrine that the individual exists only for the sake of society, so that it is lawful to destroy the dignity, autonomy, welfare, happiness, or even life, of the individual, however innocent he may be, for the pleasure of the majority, or for the sake of the improvement, enrichment, or supposed welfare, of the race.

These principles are closely bound together. Fatalism crushes aspiration and issues in Hedonism, which leads to the supremacy of the primary instincts of nutrition and reproduction.

Materialism and Individualism are intended to remove the inner obstacles in the way of the gratification of inordinate desires, and Anarchism the exterior obstacles; while Mediocratism shuts the senses

940276

3

to the appeals of the prophets of Infinity.

Competition is the condition of society in which inordinate desires are given free play, and Plutocracy assures the ascendancy of that form of brute force that must subjugate everything to itself in a society governed by the passions instead of by the spirit.

Sociolatry represents that apotheosis of brutal selfishness which does not hesitate at sacrificing the lives of the aged, the sick, the helpless, the deformed, and even the babe unborn, to the monstrous anti-gods of Pleasure and Utility.

No error (or ugliness or evil) is understood until the truth, goodness and beauty that it contains are recognized.

The pathway of truth is from thesis to antithesis, and from antithesis to synthesis, according to the formula of Heraclitus and Hegel.

Accordingly, these principles of degradation are revelations of great truths.

Fatalism is the shadow of Cosmic Law. All that happens is the result of law; but the prepotency of the human spirit is itself a master-law.

422049

U

Hedonism is the shadow of Cosmic Bliss. Infinite Being is infinite blessedness; the normal happiness of every creature is proportionate to the plenitude of its being. But the spiritual is more real than the material, and therefore every pleasure is more perfect in proportion to its spirituality. Pleasure is not the object of pursuit, but the reward of acquisition. True happiness is reached only by the path of duty.

Utilitarianism is the shadow of Cosmic Goodness. The object of all action is the good, and the good is in reality identical with the useful. But that which is spiritually, intellectually, morally or aesthetically useful, has a far higher value than that which is useful on the material plane alone.

Materialism is the shadow of Cosmic Truth. That order of existence in which our lives are rooted is not in itself illusory but real, although it is less so than any of the higher and more spiritual spheres of existence.

Empiricism is the shadow of Scientific Prudence. All truth must agree with experience, and with the results of direct observation. Science in its full maturity is deductive, resting upon first princi-

927049

2

ples and general laws by which it arrives at or explains individual facts or phenomena. But the study of the phenomena of Nature is necessary both for the discovery and verification of principles and laws, and for ascertaining the extent of their operation and the manner of their interaction.

Anarchism is the shadow of self-respect. Every man is invested with the dignity of the race, however much obscured through his own misfortune or fault; he has rights inseparable from his existence, one of which is the right to the affection and respect of his fellow-creatures. But among his rights are others arising from the special circumstances and conditions of his life, including that of being particularly honored for whatever dignity or worth he possesses in addition to that of manhood; of being illuminated and assisted by those who are more favored than himself; and of being allowed to serve humanity, in case he possesses any high degree of superiority or other advantage, by means of the authority which will enable him to lift up and bless others.

Mediocratism is the shadow of Universality. What is common to all mankind is the most true and good, and the individual aberrations

c

are negligible quantities. But whenever the individual contributes a positive quantity, and the multitude a negative one, it is the individual that counts in the summing up. That which is in the race was first in the individual. The history of geniuses, saints and heroes is the history of human progress.

Competition is the shadow of Initiative. Man is prepotent over the corporeal universe and all that it contains and is potentially the master of Time and Circumstance; but he is subject to a higher law which requires him to cooperate with his fellow-creatures, to assist them, not destroy them. He has not attained to the supreme mastery so long as he has not eliminated the impulse to violate the claims of fraternity or the normal order of society.

Individualism is the shadow of Liberty. Liberty, rightly understood, is the dearest possession of man; it implies freedom to fulfil his true destiny, to realize his highest possibilities, without interior or exterior trammels. But to do as one pleases, because one pleases, is to become a slave to the passions; to ignore the rights of one's fellow-creatures, or of the Master of All, is to become a slave to unreason; to violate the order of Nature, of which the

922049

order of society is apart, is to become a slave to Nature, which re-
 ges upon the individual every violation of her laws.

Sociolatriy is the shadow of Solidarity. Solidarity is the law
 by which all creatures are bound to each other and to the Supreme
 Being in such wise that their true interests are in common.

Man must live for God and for the race; but he cannot do this
 unless his own rights to life and progression, and whatever is requi-
 site for these, are carefully maintained and safeguarded.

scripsit

corrigit



INTERIOR OBSTACLES TO PERFECTION

He who is seeking after self-mastery, after virtue, after the state of perfect serenity called Nirvāna, after the higher state, called Moksha, of awareness that all existence is the manifestation of the Divine Being, after the yet higher state of natural perfection, or after that superior state which is the beginning of the Supreme Beatitude, is confronted by obstacles, both interior and exterior, which increase in number according to the dignity of the aim.

Greatest of all, therefore, are those that block the path to that supreme and universal perfection and usefulness which is the goal of the true Initiate.

The first interior obstacle is ignorance of the highest object of aspiration and of the means of obtaining to it; and has its seat in the intellect.

The second interior obstacle is passion, seated in the

sensitive portion of the nature and called the nature-wall.



The concupisibile passions are directed towards the attainment of good (positive) and the escape from evil (negative), and the irascible towards the overcoming of the difficulties which impede this pursuit (positive) or flight (negative), but as each passion pursues that particular good, positive or negative, which is its own object, without regard to any higher good, the result is evil unless all the passions are regulated and directed by the reason, through the personal-will.

The inordination of passion, considered in relation to its object, is threefold; carnal, material and spiritual, represented respectively by intemperance (including lust), avarice, (the inordinate love of possession) and pride (the inordinate love of personal exaltation).

The third interior obstacle is inertia, the tendency of inferior conditions heretofore existing to perpetuate themselves, according to the general law by which motion of a given kind tends to produce further motion of the same kind and to resist any change of direction or intensity. This is the secret of the power of habit.

The seat of this obstacle is in the material body, the soul being naturally active.

The fourth interior obstacle is debility of will.

The fifth interior obstacle is coldness or indifference, which usually results from the lack of the stimulus of right passion to the will.

↓

The seventh interior obstacle is false perspective.

The eighth interior obstacle is one-sidedness, the atrophy of lack of development of certain powers or faculties.

The ninth interior obstacle is smallness of ideas, or pusillanimity, in the literal sense of that word.

The tenth interior obstacle is limitation of outlook.

The eleventh interior obstacle is limitation of sympathy.

These obstacles have their origin partly in heredity, partly in the circumstances of conception, partly in immediate pre-natal influences, partly in the past environment, and partly in personal thoughts and acts, interior and exterior.

↑

The sixth interior obstacle is illusion, by which men are subjected to Time and Circumstance. This is seated in the imagination, which is part of the cognitive side of the sensitive nature.

120221

Each of these evils has its appropriate remedy.

Ignorance is to be remedied by right knowledge.

While the passions have their seat in the sensitive nature, certain of them are particularly connected with the vegetative (bodily) nature or with the intellectual or external activities; and therefore they are to be controlled by the exercise of the four cardinal virtues of fortitude, by which the sensitive nature or heart is rightly regulated, temperance, which regulates the bodily appetites, prudence, which regulates the intellect, and justice, which regulates relations with fellowmen, and the inter-relations of the faculties themselves.

Inertia is to be overcome by right effort, inspired by persistent contemplation of right motives.

Debility of will is to be overcome by discipline (e. g., voluntary self-denial).

Coldness is to be overcome by enthusiasm, which is awakened by the influence of great men -- men of great and well-directed genius, holiness, virtue or power -- great events, great thoughts and great masterpieces.

620226

Illusion is to be overcome by right imagination.

False perspective is to be overcome by right estimates of the relative importance and value of things, men, events and works.

One-sidedness is to be overcome by general culture -- culture really and not merely nominally general.

Small-mindedness is to be overcome by the virtue of magnanimity, or greatness of soul, which is especially acquired by the contemplation of high ideals.

Limitation of outlook is to be overcome by universality of knowledge.

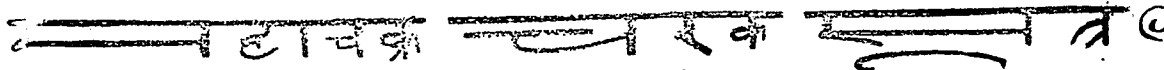
Limitation of sympathy is to be overcome by universality^B of love.

11/21/1946

scripsit

corrigit

imprim



EXTERIOR OBSTACLES TO PERFECTION

The first exterior obstacle to perfection is the lack of health -- intellectual, moral or physical.

This obstacle is called exterior, not because it is something apart from the person concerned, but because it is outside the sphere of his direct volitional control.

Many of the interior obstacles--nearly all of them in some sense or degree--result from lack of health, in the fullest meaning of that word: but bodily ill-health, fixed evil habits on the moral plane, and insanity on the mental plane, are evils quite distinct from the more spiritual and controllable obstacles more properly called interior.

Mental and moral health are in some measure dependent upon the physical.

The general physical conditions of health are moderate exercise, proper nourishment, and proper rest.

Suitable and nourishing food, taken in sufficient and yet not



3

excessive quantities, together with regular and abundant sleep, deep and full breathing, and due care of the skin by bathing and anointing, are ordinarily necessary to the most complete physical and therefore moral and mental well-being.

A due amount of exercise is requisite for the most perfect functioning of any organ, faculty or power, physical, animal, occult, aesthetic, moral, intellectual or spiritual.

Mental disease, in its more advanced forms, is entirely beyond the control of its victims, but it may often be prevented by the use of the proper expedients in due time.

All mental disease is caused by physical disorder, but the organic lesions are frequently induced or favored by mental and emotional abnormalities.

There should be moderation in thought and study, as in all things else, and due care should be taken to suspend mental effort or activity of any kind when it ceases to be fruitful and becomes too painful.

So-called moral disease is more properly a physical disorder, in the majority of cases consequent upon, as well as ministering to, evil thoughts, words or practices.

By the avoidance of evil, the cultivation of virtue, and the discipline

922504

20

of the will the development of evil habits and the moral disease which in their extremest phase is prevented.

When habit is already established, all possible expedients, interior and exterior, exoteric and esoteric, mental and moral and physical, must be used, with the utmost of patience and perseverance, in spite of reiterated failure, until a normal condition has been restored. Due care of the spiritual, mental and physical health is of great assistance in this work.

Physical disease may often be prevented and eliminated by a right mental and emotional attitude.

In fact, if such an attitude can be attained, in the most perfect degree, there is no physical disorder that may not be remedied by it.

Morbid emotions cause diseases of the nervous system and of the viscera or internal organs, and in turn may be caused by them.

Normal emotions, that is, happy, hopeful and joyous ones, tend to cure such diseases and to result from such cure, but the assistance of brother-creatures, if not necessary, may with advantage be sought.

Worry, anxiety and bitterness are the worst of poisons; and the contrary states of consciousness are the most potent of remedies.

950008

Hygiene, and simple natural remedies such as exercise, air, water, earth and electricity, are particularly useful.

Medicines are also natural, in a sense, and are not to be despised, but if they can be dispensed with so much the better; especially in view of the fact that what is commonly called the science of medicine is almost exclusively empiric and still only in the embryonic stages of its growth.

Diseases that arise from abnormal conditions in the soul of the person concerned can usually be best remedied by a return to a normal state of consciousness; while in the case of that which arises from evils in ancestral souls or in the environment, external and physical remedies are particularly useful, though the interior and spiritual ones should never be neglected.

Surgery is a more developed and certain science than medicine, and should be resorted to whenever necessary; but unskilful and unscrupulous surgeons are dangerous in the extreme.

The removal of members, or organs, should never be solicited, or allowed, save as a means of saving life, and in other extreme cases.

The second exterior obstacle to perfection is excessive poverty.

952003
172003

4

There are three kinds of poverty, which may be called the absolute, relative and acute.

Absolute poverty, in the sense of the possession of a very small income, or even none at all, is not an obstacle to perfection, unless it is also relative or acute.

Relative poverty is the possession of an income too small to enable one, under existing circumstances, to live becomingly and honestly according to the standards of the state of life to which he belongs.

One person who possesses an income of ten thousand dollars a year may be, relatively to the circumstances, conditions and station of his life, poorer than another whose income is only a few hundreds.

Relative poverty tends to produce a care and anxiety about material things inconsistent with the pursuit of perfection.

It must be remedied, if possible without sacrifice of the career, by the adoption of a mode of life sufficiently modest and frugal to eliminate the occasion of anxiety and obviate the danger of accumulating a hopeless burden of debt.

Acute poverty is the state in which means of support, of whatever kind and from whatever source, are absolutely lacking, or are insufficient to

922002

c
ep

provide even the absolute necessities of life, food, clothing and shelter.

Relative poverty, when circumstances seem to make it impossible to escape from it, and acute poverty, in a still greater degree, require the exercise of the most heroic virtue and the rarest skill on the part of their victim if he is not to succumb to their debasing influence.

Very often a long and painful struggle to escape from them may, even under the most untoward conditions, be crowned with success.

Sometimes it is simpler and wiser to sacrifice taste and pride, and everything else but virtue, for the sake of becoming, on no matter how in-

credibly humble a material and social plane, a little more than self-supporting.

In the most extreme cases to take refuge in the heart of Nature, and live by the labors of one's hands in rural solitudes, is the most prudent course.

Where there is a question of one man alone, with a fair measure of physical, moral and mental health, having no others dependent on him, it should be easy, with the proper sacrifices, either to escape the extremest poverty or preserve the liberty of one's spirit in the midst of it.

When necessary, especially where others are concerned besides one self, it is no disgrace to ask the assistance of one's fellowmen.

922008

"What one can do with the aid of his friends is within his power," and no friend is worthy of the name who would not consider it a privilege and a happiness to share with his friend his last crust, if need be, in the hour of his necessity.

Whoever realizes the law of friendship should be willing and able to accept a favor as readily as to do one.

The ordinary means for the prevention of poverty are industry, friendliness, and politeness to all, a zealous endeavor to do all the work, and meet all the responsibilities, of one's lot in the most ideally perfect manner possible, and the constant hope and expectation of business success even in spite of all appearances, and determination, with the most highly-concentrated force of the will, to win it.

If possible, so little should be spent that there will always remain at least a small sum on hand, over and above the amount of outstanding debts; but whatever is spent, even though above this limit, should be paid out ungrudgingly, with full confidence that more will come.

But the lust of gold, an all-absorbing passion for the acquisition of superfluous wealth, is a greater obstacle to perfection than even the most extreme form of poverty.

982008

4

It is of the utmost importance to avoid resorting to illegitimate or doubtful means to increase one's material goods.

This holds good, not only of exoteric means, but still more of esoteric ones.

To employ any legitimate cryptic arts to a competent knowledge of which one may have attained, for the purpose of gaining a competency that will afford greater leisure for higher labors, is a good and laudable act; but he who uses them in an illegitimate way, or resorts to those occult arts that are of an essentially evil nature, for the purpose of gaining or increasing wealth, is following the road of evil magic that leads to deep destruction.

Therefore care must be taken not to resort to esoteric means, save so far as they are known with certainty to be of a safe and worthy kind.

He who despises abstract and speculative thought as "unpractical" cuts himself off from the most invaluable means of attaining success on every plane.

He who knows the true Order of the Universe, and the fundamental laws of Being, will be able to apply these truths in countless ways to his own advantage and that of his fellow-creatures, even in the very humblest and most material of avocations.

1924

The third exterior obstacle is imprudent diet.

Excess in eating and drinking, as in all things else, is to be avoided.

A wise choice of foods may be made to subserve the soul's higher aims, as well as lower ones.

Certain foods tend to produce psychical and physical states favorable or unfavorable to certain moral, intellectual or spiritual ends.

The practice of continence, for example, may be facilitated, when necessary, by abstension from foods like onions, oysters, rare meat and eggs and certain cheeses, as well as certain perfumes, like musk, which tend, in many persons, to arouse the sexual appetite; but on the other hand, it is right to purposely use such foods on occasions when it is desirable that that appetite should be aroused, as may happen in the case of newly wedded virgins.

A vegetable diet seems more favorable to high thought than an animal one; those things grown in the sunlight more so than those grown under the ground, and fruits and nuts more so than cereals; and a frugal diet more so than a lavish one.

Those who, by family, racial or religious custom, are habituated to such a diet as these principles would suggest would do well to adhere to it;

1928003

and others to endeavor to approximate to it.

Alcoholic beverages, in pure form and moderate quantity, stimulate the imagination and do away with depressing emotions, under favorable conditions; but especially in quasi-toxic doses, weaken the personal will and thus bring to the surface the fundamental traits of the character--hence the saying In vino veritas.

Beverages containing hops are particularly quieting to the nerves and emotions.

Tobacco promotes meditation, but tends to decrease physical and volitional energy.

Tea and coffee stimulate the will and attention, but are disquieting to the nerves.

The specific effects of foods and drinks are modified in practice by osoteric conditions, as well as by the special relations in which they stand to the organism and psychical qualities of particular individuals.

Every possible thing that can be taken into the human system is capable, rightly used, of benefiting, in certain characteristic manners, one who is in a healthy condition, and of contributing to the prevention or remedying of certain diseases; but the very same properties make it pre-

ductive of certain characteristic diseases in cases where the diathesis is favorable to their development.

But anything is likely to have, within certain limits, the effect that it is firmly expected to have by him who uses it, even though this is directly opposite to its natural effect under the same physical conditions.

Owing to the prepotency of the spirit, it is theoretically possible to attain any desired result on the higher planes, even without the aid of dietary or other physical expedients.

The initiate should be sufficiently independent of material things to be able to eat and drink with pleasure in the house of a stranger whatever is set before him, however he may regulate his own table.

It is more important to be at home everywhere and to give innocent pleasure to those with whom one is associated, than to have the relatively paltry help, as valuable as this in itself is, which can be derived from the physical plane.

Habitual reliance upon dietary precautions for the production of psychical conditions tends to weaken the authority of the soul over the body by creating an artificial dependence upon such mere external devices.

The regular use or non-use of any food or drink having powerful

Book 7

psychurgic properties has a particularly strong tendency to make one positively or negatively dependent upon it.

On the other hand, the system tends to adapt itself to, and react against, even the most powerful drugs used in gradually increasing doses through many years or generations, and a corresponding diathesis is transmitted to the posterity; so that arsenic-eaters and their progeny, for example, are ordinarily immune from arsenical poisoning.

The converse is also true; so that persons, for example, whose ancestors have for some generations been unused to alcoholic beverages are extremely liable to undergo alcoholic poisoning, if they begin to drink such beverages, and become dipsomaniacs.

This is one reason why the white man's liquors usually work such ravages upon barbarian tribes among which they have been newly introduced.

-- --

The fourth exterior obstacle is lack of leisure.

This sometimes results from poverty, but very frequently from an unwise mode of living.

Motion impedes thought; excessive activity, internal (of the sensitive faculties) or external, greatly retards spiritual growth or makes it

922003

onesided.

Leisure, to him who does not know how to use it rightly, is a curse, but to the earnest aspirant after Truth, Goodness and Beauty it is fruitful in the highest degree.

Emotional activity is, in its excess, more dangerous than physical, for the evil effects of the latter may be entirely overcome by the prepotency of the spirit.

The more serenity of soul is cultivated, the greater becomes the ratio of the inner to the outer leisure; but the outer leisure, consisting in freedom from material cares and necessary preoccupations, is to be sought so far, and so far only, as is consistent with the perfect fulfilment of the duties of one's state of life.

The Enlightened Sage will ordinarily desire wealth only as an instrument of leisure; and if engaged in profitable business will withdraw from it (turning it over to the eldest of his sons, if he has any, who is willing to carry it on) as soon as he has accumulated a fortune large enough to yield him a permanent and secure income sufficient for his needs and those of his household.

The fifth exterior obstacle is lack of sympathy from members of one's own household.

When circumstances produce, or duty necessitates, daily intimacy with a person who is indifferent or hostile to one's right aspirations, the utmost delicacy must be displayed in dealing with the difficulty.

Care ought to be taken not to obtrude unwelcome opinions, or advice which is sure to be received with contempt.

On the other hand, by prudent and timely appeals to that which is best in the heart and truest in the thought of the indifferent or deluded one, by exemplification of high ideals in one's daily life, and by the use of such other exoteric and esoteric expedients as are available, the lack of sympathy may in the end be overcome.

As a certain moral unity exists among the members of the same house, especially between husband and wife and parents and children, the establishment of perfect sympathy and cooperation between them is in the highest degree advisable, and its absence, even under the conditions otherwise most favorable, is always disadvantageous.

But by the mechanical action of a general esoteric law those who are intimately associated tend to become assimilated to each other; and in

this assimilation the weaker unconsciously succumb to the influence of, and adapt themselves to, the stronger. Therefore the most efficacious means of overcoming the fifth obstacle is a cultivation of the maximum degree of virility of will and vigor and stability of character.

The sixth exterior obstacle is constituted by evil customs in the community in which one lives.

Where manners are rude, where material ends prevail in an excessive degree; where the laws of commutative and distributive justice are not understood or little regarded, where true greatness is not honored, where religion exercises but a feeble influence, where false moral standards prevail, or where any other elements of disorder or imperfection exist in the community at large, the individual aspirant after perfection is correspondingly hampered.

The noxious effects of such a state of affairs are manifold, but prominent among them is the influence of pernicious example.

Bad example, even where it does not result from a general prevalence of evil customs, has a harmful influence, especially when it is set by persons whose prominence in the community, or whose unavoidable personal contact with the aspirant, gives their influence a special weight.

9 E

Man is by nature imitative; it is easy to do that which is best when one is surrounded by others who are doing or endeavoring to do the same, but difficult where in so doing it is necessary to stand alone.

Therefore those only who, in principles and conduct, set a good example, should be chosen, so far as choice is permitted, as one's intimate associates.

But principle is more important than practice; for he who has right ideals and right aims tends to realize them in his life; while he whose ideals and aims are low and false has within him a fountain of iniquity and degradation which tends to drag him down, and not only himself, but all with whom he comes in contact.

Therefore it is better to associate with those whose aims are high, even though human weakness causes them to fall far below their aims, than with those whose aims and principles are low, even though their external life may be free from obtrusive blemishes.

The aspirant after perfection has to contend, not only against obstacles naturally resulting from the defects of his environment, but also the
against/active opposition of those who are opposed to his ideals.

92204

The protagonist of the Ideal is sure to be resisted and even hated by those who are not in sympathy with his aims.

Those who are ignorant of the superior importance of and value of spiritual, intellectual, moral and aesthetic aims despise and oppose all who attack the usurped supremacy of the physical and the material.

The masses of the people, therefore, especially where false ideals prevail, are apt to show themselves hostile to genius or superiority in any form, particularly when it is an unfamiliar one.

Any divergence from the familiar and the commonplace is apt to excite the ridicule and contempt of the mediocre and unenlightened, all the more when they have a secret consciousness that they are in the presence of that which is immeasurably superior to themselves and to the plane of thought and feeling and activity on which they themselves are living.

The ignorant, when sufficiently aroused, tend to become actively malignant.

Thus they become the tools of that very small, but very pernicious, element that deliberately and with open eyes espouses the cause of evil, and makes deliberate war on every symptom of aspiration towards individual and col-

922-203

lective perfection.

-- --

This oligarchy of evil represent on earth the malignant intelligences who, to a far greater knowledge than is ordinarily accessible, under present conditions, to the inhabitants of our planet, unite a bitter hatred of the Supreme Being and of all who aspire towards union with Him or towards a realization of that perfection by which His perfect rule is established in hearts and worlds.

Both against these evil devas -- the fallen angels or devils of Christians, Jews and Mohammedans, the daevas of Mazdeism and the asuras of India -- and against their terrestrial dupes, the assistance of the good devas -- the angels of Christian, Jewish and Mohammedan theology, and the gods of Gentile religions -- may with great advantage be invoked.

Our judgment of even the most virulent earthly enemies of Truth, Goodness and Beauty must be mollified by the consideration that even they are seeking the good, and that, if it is along a false and fatal path, a large part of the blame must be attributed to the decoits of invisible intelligences far more powerful and evil than themselves.

Even the evil devas are good in their essential natures; their

922008

9e

malignancy consists in their obstinacy in sacrificing the Highest Good to certain lower goods that they pursue with an exaggerated and too exclusive zeal.

--

The tenth obstacle is unfavorable psycho-physical or cryptic and occult influences.

Every adverse discouraging or painful thought or emotion, even unexpressed, of other human beings, especially those around us, acts upon our soul and body.

In the case of persons closely associated with us, and particularly those with whom we are united by intimate psycho-physical bonds, such as matrimony (when it is real and interior as well as nominal and public) creates, the effect produced may be very powerful, and constitute, particularly where great psychopathic sensitiveness exists, a formidable obstacle to perfection.

One is not only affected by the actual thoughts and emotions of other human beings in the environment, but also, through their radiant psychic energy, by their characters and personalities as a whole.

Certain personalities not in themselves unadmirable may have a deleterious occult influence on certain others, owing to the specific psychic

952002

diathesis of the latter.

The intensity of evil, as of good, psychic energy is naturally in a direct ratio to the strength of the personality, which is the product of the passion by the will.

Close contact with any person, or with any thing touched or used by him, exposes one to the occult influence which every one exercises without knowing it.

Inanimate objects radiate two kinds of influence, psychometric influence derived from those personalities with which they have been in contact, and a psychogenic influence proper to themselves.

The latter is governed by the law that every variety of line, shape, color, odor, taste, sound, tone, radiation and vital principle, and every particular combination of these, has a specific effect upon human emotion and thought.

There are two ways of dealing with esoteric influences of whatever kind.

They may either be reacted against and overcome by the prepotency of the spirit, or they may, so far as circumstances permit, be avoided or counteracted by more favorable influences of a similar nature.

The first method is preferable. The second is needed chiefly where the occult influence is not a natural or unconscious one, but has been purposely directed against the person affected, by some adversary.

— —

The fifth, sixth, seventh and eighth obstacles, and to some extent the ninth, spring from lack of Right Teaching. Where the true, the beautiful and the good are known, as such, they are usually followed; but Right Knowledge can only come through Right Teaching or Right Thought, and Right Thought itself is rarely possible except as the result of Right Teaching. This Teaching may be through Tradition, oral or written, or it may be personal.

In an ideal state of society tradition would be perfectly pure, representing, or being perfectly and evidently consistent with, the universal thought and intuition of the race.

That this is the normal condition of affairs is shown by the Law of Credence, according to which every mentally-healthy human being always believes everything that he hears or reads, unless he has some special reason for not doing so.

This is illustrated by the fact that even the most extremely sceptical person or Pyrrhonic philosopher will take for granted the truth of

7 7

any piece of ordinary news given him even by a stranger of plausible appearance and address.

It is only because the public tradition and current teaching are in a defective condition that the Law of Credence operates to diffuse and perpetuate error and retard the acquisition of Truth.

Even under the most favorable circumstances it is very advantageous, if not absolutely necessary, for the aspirant after the highest perfection to have a personal teacher, spiritual adviser or guru, just as the professional athlete, although thoroughly versed in his art, requires a trainer, and a physician, however expert, requires in his sickness another medical adviser.

Even the Roman Pontiff, who is believed to be, and who believes himself to be, the infallible religious teacher of mankind, always chooses for himself a spiritual director, to whom he considers it his duty to be submissive in matters connected with his own interior perfection.

The inerrancy of the collective reason and intuition of mankind does not suffice even for the identification of the true, the good and the beautiful, for the Tradition in which their results are embodied itself requires an interpreter.

The less perfect the condition of society and the greater the pre-

9 2 2008

valence of inadequate ideals, false standards, and concrete forms of error, ugliness and evil, the greater the need of a wise and trustworthy teacher becomes.

The true function of a personal teacher is, not to think and act for one, but to stimulate thought and direct it into fruitful channels, and assist it in gaining substantial results; and at the same time to give the practical guidance which is indispensable even to the wisest, best and most enlightened of men.

स्क्रिप्सिट
 क्लिप्सिट
 क्लिप्सिट
 इम्प्रिम्.
 रेविडिट
 इन्स्पेक्सिट

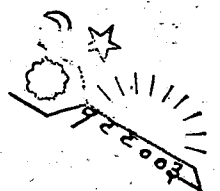
XC
FOURTH ABHIMANTRIC

PREMANTRIC OF THE FIRST

INSTRUCTIONS TO CARAKAS ABOUT TO RECEIVE THE FIRST CARAKA MANTRA

The Sūtras of the Trial Mantra teach the fundamental importance of the right ordination or ordering of life. The First Sūtra gives a general working-principle that is in the highest degree significant and precious. This is a guiding-clue to the solution of innumerable problems, a touchstone of truth, and a preliminary foundation of the art of right emotion (bhakti yoga). The next three Sūtras lay the preliminary foundation for the arts of right volition (rāja yoga), right action (karma yoga) and right knowledge (jñāna yoga.) The remaining Sūtras are a stimulus and an aid to self-examination and the right disposition of the whole inner and outer life, including the preliminary foundation of the art of rightly using and exercising the body (hatha yoga).

Knowledge must go before practice, and teaching before training. The general plan of the preliminary teaching of the neophyte in the Mahācakra is that of working from the periphery of the



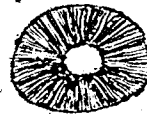
2
sphere of truth towards the center, only a little way at a time, on

one radius after another, thus:



As the work proceeds new radii

are added in the same plane until they merge into an open disc



and on one plane after another at different angles, forming intersecting

discs, until the discs merge into a hollow sphere; and the radii are

carried further and further towards the center until the Innermost

Point is reached and the Sphere is completed in the Absolute and Uni-

versal Truth. If these geometrical illustrations are not understood,

no questions must be asked about them.

The understanding will come

by experience.

This plan is modified as a result of the intervention of

other concurrent plans involved in the removal of interior obstacles

in the way of the neophyte's progress. For example, the preliminary

work is arranged in such wise as to so enlarge the worldview as to

supply to the least-educated the necessary basis of general culture

needed for the reception of the higher teaching and training, and to

unify and correct the knowledge of the most educated so as to afford

a right and consistent general idea of the great system of things;


and also to rid the mind of the narrownesses, misunderstandings,

922008

prejudices and errors from which even the most enlightened and broadminded are rarely free.

Some very important esoteric truths which are commonly circulated among the Newthoughtists, "Theosophists," "Christian-Scientists," and the followers of other popular schools of advanced thought, are not dealt with, at least in any explicit and systematic manner, in the earlier stages of the Mahācakra work, owing to the necessity of a preliminary knowledge of other truths, exoteric and esoteric, for their proper understanding. The greatest truths, when taken out of their proper connection with correlated truths, become the most fatal errors.

Those who have received this Instruction have passed successfully through the Trial Stage, and unless otherwise expressly directed by the Guru, are permitted to receive at once the First Caraka Mantra.

Henceforth they should use, in their mystical correspondences, instead of the Adhyāpya Seal, the Caraka Seal, as follows: 

This is composed of the two Sanskrit words

श्री (= Blessed) and-मार्ग (= Path or Way), and has reference to the Path to Infinity, in which it is the privilege and the duty of the Mahācakra Caraka to consciously walk. The compound is transliterated Sryadhvan; and pronounced "Shr'yūd-h'wun," the y being pronounced as a consonant and not as a vowel.

No Caraka should ever use any seal or symbol in his Mahācakra correspondence which he has not been expressly authorized to employ, no matter what seals or symbols may appear upon letters written to him by other members of the Brotherhood. It is forbidden under the severest penalties to use in any outside correspondence any Mahācakra seal or symbol except the seals for whose use express permission has been received. On the contrary, the right to use any seal once given is always retained; so that those who receive this Instruction are privileged to use, in any correspondence except that with the Guru, either the Adhyapya or Caraka Seal.

A Caraka who has passed beyond the Trial Stage will usually notice a change in the Guru's signature. The names of Mahācakra Gurus usually have several varying forms; their ordinary name, which, or sometimes an Anglicized or otherwise modified form of which, is

used for certain public purposes; and the guru-name proper, which is customarily the ordinary name with an "augmentative" at the beginning of its second part, by which it is made a double name instead of a single word. It is customary for the Gurus to sign letters to Inquirers, Aspirants and Trial Carakas with the ordinary name; and their letters to Celas, and to Carakas who have received the First Caraka Mantra, with the guru-name proper. But, unless otherwise directed, the Caraka should continue to address the Guru by the name by which he first learned to know him, regardless of the form of the Guru's signature.

Although what is technically termed the Trial Stage is now over, it must be remembered that the whole Caraka Stage, and even the whole period elapsing before the Greater Initiation, is of the nature of a trial -- a test and a discipline, as well as a preparation and foretaste, a means of winnowing the chaff from the wheat as well as a beginning of the initiatory process.

There is a class of hasty and fluctuating characters that are so lacking in sturdiness and self-restraint that, in their inordinate anxiety about the fruits of actions, they are forever wasting

922008
90000

Joy, or about any other element in the content of the documents of study and direction, they are full of inquiries about how to speedily obtain wealth, or some other instrument of power.

Wealth and power may be rightly sought, and in certain cases should be, and they are potential instruments of the highest good; but those who are possessed by a frenzy for these lower ends, whose place in the ethico-social economy is that of means and rewards, will not attain them, either through the Mahācakra or through any other agency; or if, by exception, they do attain them, they will do so only at an appalling cost -- that of everything that makes wealth, power, or life itself, at all worth having, or gives to it any assurance of perpetuity.

In the Mahācakra work, as in all life, it is the perseverance of the steadfast, who are absorbed in the effort to do well their work, leaving its results to take care of themselves, that obtains the guerdon of success. To him who seeks first the realization of the Order of the Universe, within and without, all the just objects of personal and family ambition shall in very deed be added.

There is another class of erring neophytes from whom all

922003

2

encouragement is withheld. These are they who are on the alert for manifestations of esoteric powers by the Guru, or for some kind of magical assistance from him; and who expect him to exhibit a knowledge of the real facts of their case, in spite of their silence or misrepresentations, or of the obscurity of their hints and intimations. The Mahācakra Rule requires a Guru to make reference, under ordinary circumstances, in his dealing with a neophyte, only to those facts which the latter has voluntarily and clearly laid before him, to the best of his ability, as they really are; and it requires him to discountenance, in every possible way, the vulgarity of prodigy-mongers and the idle curiosity of those who go gadding after wonders. To the Thrice-Initiated nothing is wonderful save the Supreme Wonder which lies behind all that is most commonplace. No Mahācakra Guru would be allowed to give himself out as an Adept, even though he were, in his own person, the most accomplished one in the world. An Adept is a specialist in the lower esoteric arts, while a Guru is a specialist in the higher art of esoteric teaching and training, a father and master of Adepts and Sages and Mystics. A Mahācakra Guru, though required to teach all the esoteric arts, is not, save under

922008
00000

C

certain exceptional circumstances, expected or permitted to practise them, in the ordinary exercise of his functions as a Guru and in his relations with neophytes who are still in the Caraka Stage.

The Perfect Adept never makes an idle exhibition of esoteric power; nor does he resort to esoteric means when exoteric ones are sufficient for the purpose; and he is aware that the pursuit of wonders for their own sake, on any plane, even the highest, is one of the surest means to the wasting and ruin of the whole life.

It is particularly important for the neophyte to completely unbosom himself. No one knows anything perfectly until he gives expression to it; and no one can know himself perfectly until he has expressed himself fully. A lie or wilful reservation in the original Exposition of Life, or any subsequent reservation of importance, may prove a poison-drop that will embitter every draught that he receives from the Cup of Wisdom; but the fault is one that it is never too late to remedy.

The Mahācakriya must learn not to be content to either give or receive that which is vague, obscure and enigmatical. Clouds of darkness, on the finite planes, are the natural veils of evil, of

9 22 2003

error, and of ugliness, not of goodness and truth and beauty. He must learn to seek for clearness and light in his actions, as well as in his thoughts and words. He should act in accordance with the Higher Reason and the Larger Reason, and not blindly in deference to some intimation believed to be "esoteric." It is better to err in the light than to stumble to the right end in the dark; for the mistake made in the light will be a means of avoiding future ones, while the success attained in the darkness is a happy chance that may never repeat itself.

Full and specific directions regarding every esoteric expedient, and for the right ordering of every department and detail of the inner and outer life, will be furnished at just the time which is most opportune and in just the order which is most beneficial; and it is unwise for the neophyte to ask, at any given stage of progress, for more definite instructions than have already been given him. But in the meantime the Caraka should endeavor to prepare himself, as best he may, for progress on every plane.

He should prepare himself for moral progress by the disci-

922003

pline of the will. He should prepare himself for physical progress by bodily exercises, deep-breathing, and careful and frequent cleansing and beautifying of every part of the body by (internal and external) bathing and deodorizing, the application of unguents, and the destruction of all evil germs. For material progress he should prepare himself by the discipline of the will, the practice of concentration, the cultivation of prudence, perseverance, patience, polite and cordial manners, confidence in his own power to succeed and a grim determination to do so; and, above all, the perfect fulfilment of every duty, and the full utilization of every opportunity, without regard to consequences. He should prepare himself for æsthetic progress by the cultivation of his taste in every department of life, and for intellectual progress by the practice of concentration and meditation.

For mystical progress he should prepare himself by the purification, clarification and inspiration of the soul. To this end he should firmly repudiate and reject, by an act of his personal will, often repeated, all the inordinations or wrongdoings of which he knows himself to have been guilty. He should also make, and carry

922002

out, a firm resolution to conform his whole inner and outer life to the true Order of the Universe, so far as he understands it, no matter at how great a cost, and to spare no effort to ascertain what that Order is. He should also make any and every possible reparation, in any and every way that is in his power, for any wrongs or injuries that he may have done.

He should also make it a practice to give his first thought in the morning and his last thought at night to the Highest Ideal and the most exalted Reality of which he is cognizant, daily consecrating himself anew to Its service.

The subjugation of all the powers and faculties to the personal will is essential to the highest progress, and the fullest success, on any plane and in any department of life. This perfect mastery, extended to the most minute details, is the most essential prerequisite of all the higher forms of cryptic and occult power.

कायदशान् scripsit

अध्या इमप्रिम्.

कथा corrigi

कथा revidit

महायक चक्र ज्ञान

90

THE SEVENFOLD REASON

As a stream cannot rise higher than its source, whatever springs out of Nature must be contained in it or in That from which it is derived.

Therefore, since reason exists in man it exists either in Nature or in the Author of Nature or in both.

But reason exists, in some sense, in Nature itself, for the highest natural activity of the human intellect consists in extracting from things their reasons.

But if reason exists in subhuman Nature, it must exist also in the Source of Nature.

Reason is, therefore, fourfold and sevenfold.

There is the Divine Reason, the angelic or celestial Reason, the human reason and the Nature-reason.

The Divine Reason, the human reason and the Nature-

reason have each two forms or aspects, which may be considered as

active and passive.

The Divine Reason, in its essential or active aspect, is Paracrit (परचित्), Brahma (ब्रह्मा), the Logos (Λόγος), the source of all things, and of the reason and reasonableness that inheres in them and ordinales them.

The Divine Reason in what may be analogically termed its passive aspect is Vāc (वाक्), the totality of the ideas or essences of things pre-existing as archetype in the Divine Mind.

The reason of the beings higher than man, ^{the} devas (देवस) or angāls -- the gods of polytheistic religions -- is a reflection and reproduction of the Divine Ideas. This is at once active and passive: passive inasmuch as it is infused by the Supreme Reason; active inasmuch as it requires an interior act to bring it into exercise, and as by it man is illuminated and Nature is controlled.

The human reason exists in two forms, active and passive.

The active or discursive reason is called reason proper; the passive or intuitive reason is called intuition.

The intuition absorbs truth from above and below; the reasoning reason deduces one truth from another, and eliminates

error, by analysis or thesis, by criticism or antithesis, and by reconciliation or synthesis.

The Nature-reason likewise exists in active and passive forms.

The passive Nature-reason is the intelligibility and order of things; the active Nature-reason is the formative principle or forma which makes them what they are.

Every kind of corporeal and quasi-corporeal existence is produced by the vivication of matter, materia, or Mulaprakriti

(मूलप्रकृति) by the form, forma, or Purusha (पुरुष).

The forma, before it is united to the materia, is the pure essence or idea of the thing, and exists only in the Divine and angelic mind; the materia, before it is vivified by the forma, is pure passive potentiality, and likewise exists only as an idea in the Divine Mind.

The objective union of the formal idea of the thing with the proto-materia, materia prima, or idea of pure potentiality, is effected by the idea of present actualization, or at-once-communicated being, which is the Sakti (शक्ति); or creative energy of God.

३

By this union the derivative or contingent form of being called "existence" (from ex + sistere = "to place outside"), is produced.

An idea, in itself considered, is something universal, usually capable of being reproduced (if united with materia) in countless individuals. By the union of the idea or forma with matter it becomes individualized.

The first effect of the union is to give existence; and thus the being of a thing is the first act of the forma.

Consequent upon the being of a thing are certain interior and exterior activities which constitute the second act or appetency and the third act or operation.

Thus all corporeal things have a threefold existence. They exist eminently as ideas in the Logos; they exist materially in themselves; and they exist spiritually in the minds of created intelligences.

Before they are materially or substantially generated they alone pre-exist in Nature or the second matter (i.e., matter already informed, as in the popular sense of the word) po-

tentially, as seminal reasons (or spermatic logoi).

Every celestial intelligence is interiorly united to all things, and contains them in a spiritual manner.

Every mundane intelligence is capable of taking all things into itself in a spiritual manner, and in proportion as it does so it becomes united with them.

So the intellect, which is in its nature above time and space, is intrinsically capable of containing time and space and all that is within time and space.

The Highest Reason, which is in God, and which is God, is absolutely one. God knows all things by One Idea, which is identical with His Being.

The lowest reason, which is in the most material of corporeal things, is segregated in the extreme degree, each idea being separated into innumerable distinct objects.

As the scale is ascended a greater and greater unity is found.

The forma, or form, which in man is called soul, and in higher existences spirit, is the principle of unity, intelligence,

activity and intelligibility.

The materia, or matter, is the principle of multiplicity, unconsciousness, passivity, and unintelligibility.

The materia is as it were a veil thrown around the idea, or thought-principle, becoming less and ^{less} opaque as the higher planes are reached.

The more the form predominates over the matter, therefore, in any kind of existence, the greater its unity, its intelligence, its activity and its intrinsic intelligibility.

Those things which are in themselves most intelligible seem least so to the ordinary man in this world (whose eyes are to them, as Aristotle says, like those of a bat in the presence of the sun) only because he is so much submerged in matter that his higher faculties are benumbed and impotent.

What is true of the universe at large is true of the human race in particular. The higher the mind the greater its unity, its intelligence, its energy and its intrinsic comprehensibility.

The attributes of intelligence, energy and intelligibility are dependant upon, and spring from, the attribute of unity, while

the counter-attributes of nescience, passivity and unintelligibility spring from the counter-attribute of multiplicity.

The lowest man knows little else than concrete objects, almost like one of the lower animals.

The higher any man is in the scale of existence the more capable he becomes of grasping abstract conceptions and understanding the relations of things, and thus of knowing a greater and greater number of things in the light of a smaller and smaller number of ultimate ideas.

The more perfect one becomes the more one is able to realize that all facts are explainable by laws, and these laws by still higher principles, so that he comes to see how things follow from, and resolve themselves into, and are explained by, a few illuminative archetypal ideas.

Thus we approach nearer and nearer to the oneness of Divine Thought and obtain a greater and greater intellectual mastery of the whole universe.

In this process by which we climb to higher and higher pinnacles of thought we are penetrating the very secrets of Creation,

For the order of learning is the exact reverse of the order of Reason according to which the Macrocosm is produced; so that each point in the ascending scale of intellectual progress, if it is in conformity with truth, corresponds to a point in the descending scale of creative manifestation.

Things exist because God knows them. Man knows things because they exist.

The Divine idea implanted in the object, which makes it what it is may communicate itself to the human mind, and thus the natural forma becomes the mental forma or human idea.

As the thing arises from the union of the form with the matter through the creative energy, so a true idea arises from the union of the natural form with the passive intellect through the mediation of the active intellect.

Man ascends from things to ideas; God descends from ideas to things.

The more universal the ideas and reasons to which we attain the nearer we approach to thinking the God-Thought, which is the

universe itself.

There is still a higher, truer and more ecstatic septu-
plicity of reason, represented by Eminent Ideas or Ideal Reason in
God; plastic ideas or over-souls; spiritual ideas, in the angelic
and human intellects; substantial forms, with the accidental forms
associated with them in corporeal things; germinal ideas, or
seminal reasons; and phantasmal ideas or astral phantasmata.

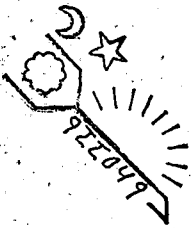
ॐ

कृतस्थ scripsit
कोविदा corrigit
कान्बुद्धि imprim
complevit
revidit

SECOND ALMONRIC

INSTRUCTIONS CONCERNING MATERIAL AIMS

The principle that the Teaching is a free gift is no mere empty phrase, as all those who have been obliged to put it to a practical test have learned to their great joy and consolation. Not only is it wrong to sell the Sacred Knowledge, but all the most precious things and services in the world are intrinsically unpurchasable, and even when, by a degradation of a hieratic office, they are placed on the market, all money or commodities that may be given, or exacted, in return for them is, in the eyes of the Truly Enlightened, of the nature of an honorarium rather than a strict compensation. This is the spirit and practice of the honorable practitioners even of such professions as law and medicine in those lands where the highest standards prevail. In such places, for example, for a reputable physician to send a bill for services rendered would be to make himself an outcast



2
from the ranks of his former confrères.

But no high interior attainments, whether exoteric or esoteric, are possible to anyone who is not eager to minister in a material manner to any person or institution of the treasures of the spirit, or of the intellect or heart or taste. When it is not permitted to give to him or it, the gift must be made to the poor or to Humanity in the name of the Highest. Even the most impersonal blessings that come to us in life should be acknowledged and returned, as it were, to the world at large by a proportionate Alms.

This constant circulation and intercommunication of spiritual and corporal goods is as it were the very life-~~xxxxx~~ current of collective Humanity. Wealth so used, be it great or small, has, by a Providential and esoteric law, an irresistible tendency to increase. "To him that measureth it shall be meted also again -- full measure, heaped together, and running over."

Giving is the natural sacrament of love. It is an esoteric, as well as a Natural law that without self-empty-

65 0226

ing there can be no fulfilling. Only by the impartation and communication of that which is his to communicate does man exercise the prerogative of Deity, Whose only external act is to give.

The greatness of any personality is measured by the abundance of its overflow; just as the hottest orb gives forth the most resplendent light. If the overflow, proportionally to the possession, is greater on higher planes than on the lower, this is because the receptacle on these higher planes is shallower and is sooner filled. That which is least valued is parted with, with the least sense of loss; and the plane the goods of which are most valued is that by which the intrinsic dignity of the life is gauged.

As all goods except the material are perceived to increase when and as they are given, it is only the material giving which has in it any real quality of self-emptying, and therefore this, when the act is considered in itself and not merely in its effect, is the highest and most real giving of all.

640226

In this present state of existence everything has been beneath it the material as well as above it the Divine. Every great work for Humanity requires corporeal resources as well as celestial light and power. The light and power come from above; it is the privilege of those who enjoy it to minister the transitory goods that are theirs in return for the permanent ones that are the Eternal's. He who, having it within his power, neglects this ministry, all the benefits of which he usually shares in the end, even materially, is withdrawing his shoulders from the common burden of Humanity and thereby offending against justice and violating the Order of the Macrocosm, thus incurring Karmic retribution. Neglecting to open the channels of life to others, he dries up the sources of benediction in and for himself.

Various churches and sects are severely criticized for their constant demands for money. But their mistake is usually, not in seeking too much material help, but in resorting to commercial devices and neglecting to raise the material offering to the dignity of a most solemn, sacred

822049

and mystically significant Act.

No money is so well spent as that which is placed at the service of an Idea; and to beg alms in behalf of an idea is a nobler and, if the idea be in the highest sense true and good, a more useful labor than to solicit patronage for a business.

On the other hand, it is as important to be willing to receive freely and gracefully as to give in that manner; and to a certain type of character much more difficult. The Higher things should never be withheld, merely on account of his poverty, from one who needs them and is fitted to receive and rightly utilize them. No one truly appreciates any immaterial gift who is not willing and anxious to make real sacrifices in order to make a material return for it. But in cases where such return is impossible, as well as in those where one is himself in grave need of material assistance and has such assistance offered to him, one should take the gift thankfully and graciously, with no sense of personal demeanment.

If no one should freely receive, without making any

9-4-0228

ॐ

return, how would it be possible for any one to freely give without expecting an equivalent? It is a false pride that leads anyone to fall short of perfect graciousness and gladness in receiving any good gift. Whatever belongs to any member of the human family belongs in a sense to all; and when he who possesses it imparts it to him who needs it each performs a worthy and honorable part. He who will not rightly receive shows himself unlikely to rightly give, and unworthy to be in the position of a potential giver.

No one can ever hope to return to the Macrocosm a full equivalent for what he has received from it. Every finite existence is a perpetual beneficiary of the Supreme Giver, so that to receive humbly and thankfully and without interior reserve is the normal attitude of every human being.

-- --

It is customary for Guru-Charakas in the Mahācakra to send Alms to the amount originally intimated by the Guru about once in every nine weeks. Unless otherwise directed,

922749

the Alms need not be sent until they have been called for by the affixing of the word "Alms" in Devanāgarī characters (thus, ॥ ॥) to a letter of the Guru's. The amount of regular Alms proper for other Ācarakas is designated by those who are to receive them -- by the Elder Brother in the case of Ācakra-Ācarakas and by the Ācakshas in the case of Collegiate Ācarakas.

As the higher stages of the work are reached the amount and frequency of Alms called for is usually decreased. The general rule is that the more promptly the neophyte acknowledges the documents of study, the more fully, frequently and intelligently he questions the Guru regarding the contents of the Sūtras and the various theoretical and practical problems that he is called upon to face in the ordinary course of his life, the more freely he presents the objections and expresses the reflections that are suggested to him by the documents of study, and the more signs he gives, in every way, of being likely to profit in the highest degree by the Mahā-ācakra study and training and to become qualified for great

public services, the smaller the amount of regular Alms that will be called for from him in any given time.

On the other hand, the more prosperous the Mahācakriya is, on the material plane, and the more benefits he is conscious of receiving, directly or indirectly, from the Brotherhood, or any of its members, especially his own Guru, the more generous should be his gifts.

When any Mahācakriya knows any of his Brothers in the Great Circle, living in the same town, to be in great need, he may give the prescribed Alms to him, forwarding his receipt therefor (signed with his Mahā^{ca}kriya name) to the Almoner, by whom it will be accepted as equivalent to the same amount sent directly to himself.

In the more advanced stages of the work the sending of regular Alms is no longer expected, but only such as may be called for on very special occasions for designated purposes of great importance.

Those who are exempted from regular Alms may send spontaneous Alms when, and if, they are particularly moved to

92249

do so, especially as marks of gratitude for special benefits received, for any notable improvement in their material circumstances that may have taken place, or for any other particularly fortunate occurrence in their lives.

No one who has attained to the Great Initiation is ever allowed to suffer want; and some of the Brothers and Sisters in the Mahācela stage, and a still larger proportion of those who are in higher stages, are supported entirely by the Brotherhood while engaged in esoteric or exoteric labors of great public value.

In place of monetary Alms, another form of material alms may sometimes be given, under the title of Alms of Service. Alms of Service may be of any kind specified by the Guru, and may be rendered, either directly to the Brotherhood at large, or to the members of the local Cakra. In the case of the poorer Brothers, even among the Carakas and Celas, provision is sometimes made, not only for the substitution of Alms of

860226

Service for Alms of Gold, but also for the performance of remunerative labors as a means of supplementing a deficient income, or even as the sole source of support to one who is otherwise unemployed.

A neglect to give Alms to the Brotherhood by a Caraka who could do so, by a little self-sacrifice, may be considered a reason for dismissal; but one who is really unable to give Alms will receive as careful and considerate attention, and in every way rank as high, and enjoy as many privileges, as ~~the~~ those who give most. One who can give no Alms should not on that account grow remiss in his work, or diffident about utilizing the service of the Guru or any other privilege that he enjoys as a formal member of the Great Circle. He should feel no sense of discomfort or burden of obligation, but go on with the Sublime Ascent with as joyous a heart as if he were lavishing upon the Brotherhood all the wealth of the Golconda.

Carakas should not seek or give information to each other, or cherish any curiosity in their own minds, regarding the nature or amount of regular Alms designated for or regular

912049

or other alms actually given by each. If one should give a thousand dollars and another nothing, each should still feel that there was some good and sufficient reason for the difference.

No matter how generous the Alms, whether of Gold or Service, that a Mahacakriya gives to the Brotherhood, either through the Almoner of his Guru or through any of his Brethren, he should feel, and as he advances will more and more realize that he is not giving, and can never hope to give, a full equivalent for the benefits he receives. All knowledge, all wisdom, all happiness, all influence, all power, all opportunities of service, the solution of all problems, the clearing away of all difficulties -- whatever he truly needs and whatever he rightly desires, that is to say, in due subordination to the Highest Objects of desire, is his for the asking; if he does not receive it at once it is because the time is not ripe; if he does not receive it at all, it is because he has not sought and expected it, and fully laid his wishes, his sentiments, his difficulties, and even his dissatisfactions

and disappointments and impatiences, before the Guru, and followed implicitly the guidance of his spiritual Master. Here, as everywhere, the readiness to receive is even more important than the readiness to give.

The same spirit and method that governs the interchange of immaterial goods in the official work of the Mahācakra are carried more and more by every Mahācakriya, in proportion as he approaches to Perfect Enlightenment, into all his relations with his Brethren in the Great Circle, and, so far as circumstances permit, into those with all human and other creatures, whom he learns more and more to regard in the same light.

The Mahācakra is simply the organized nucleus of the Great Circle which includes all existences from the highest gods down to the pre-elemental matter and the aether of universal space.

Ideally, those who belong to Hieratic professions, such and esoteric as those of religious ministry, philosophy, learning, teachership, rulership, law, medicine, science, belles-letters, art

812048

and agriculture, should consider their services a gift, and that which they receive in return for them of the nature of an honorarium. They should never refuse that which they can give (without a serious and certain loss to themselves) to another who has need of it; and should never exact, at least forcibly or by harassing or ungracious methods, the payment of the amount usually expected therefor, especially from persons who have become unable to give it.

Even those in other professions should be ready in service to all; and ordinarily leave to the inexorable justice of Macrocosmic Law the punishment of those who wilfully avoid making the return.

This does not mean that contracts should not be rigidly enforced against those who, though able to carry out their part, refuse or neglect to do so. The Law of Justice should govern the relations of the Mahācākriya with the strong; the Law of Mercy, his relations with the weak. On the other hand, when there is no hope of obtaining redress, it is better not to make a vain resistance to the inevitable, or an empty

outcry against the wrongdoing, but to submit gracefully, and labor quietly, if a way of doing so can be found, to bring about a state of affairs in which he shall be able to enforce his rights, or enable others to do so in similar cases, and compel the offender to make due reparation, or which shall render such acts of irremediable injustice forever impossible.

The Law of Reciprocal service forbids the taking advantage of the necessities of one's neighbor for one's own undue gain, and especially every effort to obtain any commodity, either offered privately or on the public market, for less than it is really worth. Those who can afford to do so should take pride in paying for a thing more, rather than less, than it is worth, especially if the seller be in need, and in purchasing those things which have the greatest value derived from careful, honest and artistic workmanship.

It is only those who, owing to their relative poverty, would otherwise be unable to obtain the necessities of existence and those things requisite for the maintenance of the normal dignity of their state of life, who have a right to seek

92749

bargains and to purchase those things that they know, or have reason to believe, are produced by underpaid labor, such as that of the "sweat-shops".

The Mahācakriya should keep before his spiritual vision the ideal state of human society in which the Divine and human law of Reciprocal Service would be universally prevalent instead of that of Competition, which represents an invasion of society by the blind forces of Nature that were never meant to bear sway over human life.

He should begin by acting on this Higher Law in his relations with his fellow-Mahācakriyas and his own relatives (outside of those of his own household, whose interests he is bound in strictest duty to identify with his own) or fellow-tribesmen; and then, as his strength of purpose, his confidence in the utility of the Ideal life, or his material prosperity, grows he should extend its application to the members of his own craft (profession, trade, industry or class) and of his own community (inhabitants of the locality or neighborhood or town in which he lives), and finally to mankind at large.

scripsit

corrigit

महाचक्र चरक सूत्र ११

THE NATURE OF ORDER

Order consists in the adaptation of parts to each other, in subserviency to the ends of the whole.

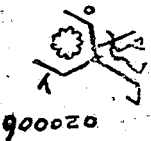
It implies a unity in multiplicity ; and results from an Idea--originating in the Divine Being, and reflected in the Celestial Intelligences.

Order not only springs from thought, but it alone makes thought possible. Ideas can be obtained from the universe only because they are already contained in it.

Whenever a cause operates on a plane lower than its own it produces a multiple effect; and the higher the cause the wider the sphere of its causality, and the more numerous, diverse and perfectly co-ordinated are its effects.

Everything exists for the sake of its order, and the order for the sake of its end.

The essence of order is the relation of things to each



2

other and to their causes.

There are four species of causes : final, efficient, formal and material.

The final cause is the end for which the thing exists ; the efficient cause is that which gives rise to its existence ; the formal, or intrinsic, cause is the idea which the thing embodies, or its soul ; and the material cause is that out of which it is made.

Thus the final cause of a certain statue may be the adornment of a palace, its efficient cause the sculptor, its formal cause perhaps the story of Laocöon, and its material cause Parian marble.

The final cause is the highest, for by it the efficient cause is governed ; and similarly the formal cause is subordinate to the efficient, and the material to the formal.

Corresponding to these four species of causes there are four kinds of order : the order of thought or intention, (teleological), the order of action or generation, the hierarchical or formal order and the material order.

In the orders of intention and rank the more perfect precedes the less perfect ; in the order of generation the less perfect precedes the more perfect.

It is the universal law of order that the efficient and material must be subject to the teleological (intentional) and the formal. The more the teleological and the formal predominates, the more perfect is the work. Thus he who ministers the forma is higher than he who ministers the materia, and rules over him ; as, in the case of the statue, the sculptor takes precedence over the stonecutter.

The more perfect is any cause the more intense and far-reaching are its effects.

The more perfect is any effect, the more adequately it manifests or reproduces the nature of its cause.

In the Teleological Order, all that exists or takes place is determined by the object for which it is produced or done.

The Formal Order is determined by the thought of the maker or doer, and results from the law that the idea or formative principle of a thing makes it what it is, and expresses itself in all the parts and acts of that thing ; and that every idea is potentially a

8

vital force, capable of unifying and subjecting to itself, and thus organizing, all that upon which it acts, including ideas of lesser range.

The Order of Action includes the Order of Generation and the Order of Operation.

The Order of Generation governs the successive emergences of forms out of matter, and is dependent upon the law that matter seeks to attain to the perfection of form, both in kind and degree.

The Order of Operation governs the action of one existence upon another, and is dependent upon the law that what is first in intention is last in execution.

The Material Order is the order of time and space.

Within it are the Order of Co-existence, governing relation in space, and derived from the Formal Order ; and the Order of Succession, governing relation in time, and derived from the Order of Action.

By the Orders of Intention, Generation, Form and Operation things are subordinated one to the other.

By the orders of Co-existence and Succession they are

coordinated one with another.

Each of these orders, that it may be perfect, must have a unity, and therefore a center of unity, of its own.

Without perfect teleological unity the universe, having no reason for its existence, would be an absurdity; without formal unity it would be meaningless and defective in beauty-- a Chaos instead of a Cosmos; without unity in generation and operation it would ^{be} erratic and deceptive.

Without unity in space and time the corporeal universe could not have formal perfection, and would compare with the ideal as a milliped with a man.

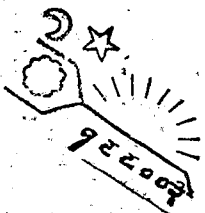
scripsit
imprim.
revidit
corrigit

THE ORDER OF NATURE

The word Nature is derived from the Latin word nasci, which means "to be born." In the broadest sense it signifies the essence of any being, or kind of being, especially considered in relation to its action and passion; but in the more exact and technical usage it designates that portion of the universe which is subject to generation and corruption.

In this sense Nature, the Realm of Change, stands between two unchangeables, one below it (in the sense of being the foundation, as it were, upon which it rests), the Astral or Ætherial Realm, and the other above it (in the sense of having the supremacy over it), the Celestial.

The Order of Nature is threefold: within it are the order of existence (static), the order of appetency (dynamic) and the order of thought (ideal).



Corporeal existence, upon any one fully-developed orb, is divided into five kinds: pre-elemental matter, simple bodies or elements, compound bodies, vegetative organisms and animal organisms.

These have an order in space, an order in time, an order of generation and a hierarchical order, respectively representing their arrangement, succession, origin and rank.

In space they radiate, in a general way, from each orbic center, like our earth, the simple bodies being inmost, then the compound bodies, then the vegetative organisms, and above and around these the animal organisms.

In intensely hot orbs the inmost nucleus is composed of undifferentiated pre-elemental matter, and the outer spheres, beginning with the compound or the vegetative, are lacking.

In time the pre-elemental precedes the elemental, the simple bodies precede the compound, the compound precede the organic, and the vegetative the animal.

Matter tends constantly to higher and higher forms; therefore in the order of generation the simple bodies, themselves

42

produced out of the undifferentiated matter that arose primordially from the unchangeable substratum, generate the compound, the compound the vegetative and the vegetative the animal.

The more complex an inanimate body is the more it tends towards, and ministers to, vegetative life; the higher the vegetative life the more it tends towards, and ministers to, animal life; the higher the animal life the more it tends towards, and ministers to, spiritual life; and the higher the spiritual life the more it tends towards, and ministers to, a life altogether above Nature.

In the hierarchical order the undifferentiated exists for the sake of the simple, the simple exist for the sake of, and are subject to, the compound, the compound exist for, and are subject to, the vegetative, and the vegetative exist for, and are subject to, the animal.

The lower in each of these spheres exist for, and are subject to, the higher, and more directly in proportion to their nearness.

Therefore all corporeal things exist for the sake of man, the highest of the animals, and the higher animals are

most amenable to human influence and control.

Similarly the animal part of man exists for the sake of the spiritual part; the lower men exist for, and are subject to, the higher; all men exist for and are subject to the sociological organisms of which they are a part; and both individual men and social organisms exist for and are subject to the Powers higher than man.

Everything that exists has the property of appetency, or tendency towards the realization of its own potentialities--fulness of being and manifestation--in its relations to the Whole.

This appetency is threefold -- positive, negative and communicative.

The positive appetency seeks to draw the object to itself, the negative seeks to keep the object away from itself, and the communicative appetency seeks to impart itself to the object.

The positive appetency conserves and enlarges, the negative protects, and the communicative manifests and ordines.

The negative appetency ministers to the positive, and its object is to prevent the union that is least desirable (that is, least

W
H
E
R
E
A
S
E

4
excellent, or least conformable to the nature, needs and functions of
that in which the appetency inheres), in order that the union with that
which is most desirable may be unimpeded.

The positive appetency exists for the sake of the communica-
tive, and its object is to obtain in order that it may give.

Appetency leads to action, and the action of any kind of
appetency is what is commonly called force.

The forces of Nature are not independent entities or powers,
but the acts of substances.

The positive appetency is manifested, generally speaking,
in centripetal forces; the negative is centrifugal and the communica-
tive is radiant.

Thus atomic weight, cohesion, gravity, capillary attraction,
chemical affinity, vitreous electricity, paramagnetism, viscosity,
ductility, elasticity, and all forms of attraction, are manifestations
of positive appetency.

Inertia, friction, brittleness, diamagnetism, resinous electrici-
ty, and all forms of resistance and repulsion, are manifestations of nega-
tive appetency.

952008

Heat, light, sound, cathode-rays, x-rays, Becquerel rays, radium rays, n-rays, and all forms of radiation (including the phenomena of taste and odor), are manifestations of the communicative appetency.

The higher any thing is in the scale of being (the hierarchical order) the higher and more numerous are the forms of its appetency. Even among the elements the highest are those that have the greatest atomic weight, which is one of the most intrinsic forms of appetency.

In simple bodies the positive appetency conserves and holds together the atoms and molecules of which they are composed, and absorbs heat and magnetism and light (e.g. in the phenomena of phosphorescence and fluorescence); the negative resists disintegration, change of position or intrusion of other elements; and the communicative gives color, heat, taste, sound and odor.

In mixed and compound bodies the positive appetency also holds together the elements, or the quasi-substances or transmuted elements which they contain, the negative resists their separation, and the communicative produces new radiant properties.

In vegetative organisms the positive appetency seeks the

922004

proper proportions of mixtures and compounds needed for nourishment, and a due amount of light, heat, moisture and other favorable conditions for life and growth; builds up the cells and tissues, and causes vital reaction; the negative resists the excess of any of those things which are needed, eliminates superfluous and effete matter, and opposes any other destructive agency, such as that which would rend the organism asunder; and the communicative seeks the reproduction of its species, and yields new colors, tastes, perfumes, smells, and other more subtle radiations.

In animal organisms the positive appetency or appetite seeks special kinds of organic food, fellowship with other members of the species and sometimes of other species in some wise useful to it, and certain arrangements of inanimate things favorable to its own interests; the negative appetency opposes enemies by some kind of resistance, flight, dissimulation or secretion; and the communicative seeks self-expression in significant attitudes, movements and sounds, in various rearrangements and constructions of other animate and inanimate things, and in certain radiations of a psychic or quasi-psychic nature.

Each of these classes of existences retains the attributes of

922008

all the classes below it, super-adding those peculiar to itself.

Thus the animal has the corporeal properties characteristic of the elements and compound bodies, the vegetative properties of vital reaction and growth and reproduction characteristic of the lower organisms, and over and above these the feelings and motions characteristic of the kingdom to which it belongs.

In man, the highest of the animals and at the same time the lowest of spiritual existences, there is super-imposed upon the kind of appetency peculiar to the animal (the sensitive faculties, or feelings and passions --i.e., the Nature-will) the still higher one characteristic of the spiritual realm.

This spiritual appetency, or rational appetite, is called the will (in its highest phase the personal will); and to it all lower forms of appetency, both within and without, are normally subject.

All appetite, whether natural, sensitive or rational, is directed towards three objects, and three only -- being, form and fellowship.

The appetite for being causes everything to resist its own destruction.

925003

The appetite for form causes everything to seek to realize its own ideal nature, and to take on, in its own proper manner, such accidental forms as it is adapted to receiving.

The appetite for fellowship causes everything to seek to impart whatever it possesses to other existences capable of receiving it.

The appetites for form and fellowship concur in causing everything to seek to contribute its share towards every Order in which it is normally an element.

All three appetites concur in causing everything to strive towards the attainment of its own full perfection and to contribute so much as in it lies towards the perfection of the universe.

-- --

Everything that exists is the embodiment and object of thought. Its formative principle is an idea wedded to contingent being.

Just in proportion as that formative principle dominates the material one do its intelligibility and intelligence increase.

The higher any element is, or the more complicated any compound body, the more numerous and remarkable are its properties, and the more

722208

90
it tends to assume definite and intelligible shapes.

The vegetative organism is far more definite and more evidently the embodiment of an idea than is a mineral or a stone or an element, and the peculiar vegetative properties are far more definite and intelligible than those of inanimate substances.

The higher plants excel the lower in unity, in diversity, in remarkableness of properties, and in movements towards definite ends as if they were governed by intelligence.

In animals organs of sense and motion appear, consciousness becomes manifest, and intelligence is developed, consisting of perceptive, memorative and estimative faculties which grow more and more powerful towards the upper extremity of the series.

Finally, in man we find, over and above the animal faculties connected with sensation and motion, the spiritual faculties of intuition and reason.

While the appetitive powers bind together all the parts of Nature into one interdependent system, the cognitive powers are merely accessory to the appetitive until the spiritual realm is reached, represented by the human intellect.

922203

71

It is chiefly the intelligibility which, from their formal order, all things have, even those too low to possess even the slightest consciousness or to exercise even the most feeble cognition, which gives them a place in the Order of Thought.

In induction, the order of construction, thought passes from the particular to the universal; in deduction, the order of use, from the universal to the particular.

The ultimate materials of thought are the images or phantasmata constantly thrown off by all things into surrounding space, and sometimes caught by such inventions as the camera, telephone, graphophone and telautograph.

These images impress themselves upon the senses and are reproduced in the sensorium, whence they arise into consciousness.

The active intellect extracts from these the forms of the objects whence they spring, and thence become once more pure ideas, as they were before receiving corporeal existence.

By a subsequent comparison of these ideas among themselves, and the ascertaining of their intrinsic relationships and necessary implications, the ultimate ideas which represent the inmost nature and final explana-

92503

tion of the universe are attained to.

For example, the sensitive powers give the image of a particular man; the intellect extracts from it the idea of man; from this again the idea of animal; from this the idea of a living organism; from this the idea of an existing thing; and from this, finally, the idea of being.

So from a beautiful object the intellect extracts the idea of beauty, and from a particular cause the idea of causality.

After thus rising to larger and larger ideas and thereby attaining to real knowledge, the intellect descends the scale by applying these general or universal ideas to all the narrower ideas and individual objects contained under them and derived from them.

The higher the mind the greater number of things it is capable of understanding in the light of a few ideas. The mere animal knows only individual objects; the lower men grasp with difficulty abstract ideas, and are capable of understanding only small groups of things, or, if they attain to the more universal ideas these are opaque instead of illuminative to them, and they find great difficulty in seeing in and through them, the lesser ideas and things to which they are super-ordinated.

The Infinite Mind knows and understands all things through the One Idea, which is Itself, from which all things spring; and the highest finite minds constantly approach towards the same perfect unity of knowledge in thought.

One who thoroughly understood the Divine Essence would know all that exists or can exist, and all the reasons for it, and everything would be perfectly intelligible to him.

So when one idea, whether of being (ontological) or cause (teleological) or principle (genetic) or law (dynamic), is thoroughly understood, all the ideas and facts springing from or subordinated to it become, to the clear-sighted spirit, perfectly intelligible and known.

This knowledge of universal ideas, with their applications, illustrations, embodiments and consequences, is science, in the highest sense of the word.

So far as the science of any individual, or any body of what purports to be scientific learning, has not yet attained to this reduction of all that lies within its scope under one idea, from which all its details can be shown to be derived, it must fall short of being a true and perfect science.

721008

In this case it is either an embryonic or undeveloped science, or, in case its subject-matter is not intrinsically capable of being reduced under one idea; not a legitimate science at all, but a mixture of several distinct sciences, which must be disentangled and separately mastered or developed before the perfect science of the subject is attained to.

The idea prevalent in these days that the great growth of that which is popularly called science (i.e. empiric and metempiric. Natural science) has made it henceforth impossible for any one man or woman to be master of all science is an error resulting from ignorance of the Order of Thought.

Under normal conditions the growth of science, while it is accumulating new data, at the same time still more rapidly perfects the classification of these details and their reduction under general laws and principles, thus decreasing, at a much higher rate, the difficulty of understanding and mastering them.

Another popular error is the notion that Natural and other science has become well-nigh complete, and that little remains for it to achieve, except in the way of practical application of its results.

On the contrary, it is still in its very earliest and most tentative stages, and has scarcely even prepared the way for beginning its regular and definitive development. The guiding-truths that it most needs are still the exclusive possession of the Initiated.

The more perfect the Order of Thought becomes the more it approximates to the Universal Order. In the state of absolute perfection it would correspond in every particular to, and fully illuminate, the Order of the Universe, so that the whole Macrocosm would have a spiritual existence in the mind, forming an exact counterpart of its objective existence.

The mere fact that the intellect is intrinsically capable of containing the whole universe, including all that is in time and space and all that is above them, shows that spirit is in its nature above time and space and independent of them.

As full direct knowledge of God includes a knowledge of all the universe in its Eternal Reasons, all who pretend to such God-knowledge without possessing the Macrocosmic knowledge which it necessarily implies must be deceived, mistaking for Deity what is merely a psychological mirage, or some plane, however high and recondite, of creaturehood.

922002

19

The three orders of Nature, Existence, Thought and Appetency, severally represent the principles of Unity, Order and Universality; and the three kinds of appetency represent the conscious or unconscious aspiration of all things in the Great Circle of Nature towards the attainment of these in the most perfect degree.

Attraction seeks unity, through which quietude or serenity is attained; repulsion prevents unions contrary to the order of Nature; and radiation extends the sphere of influence of things to the utmost limits of the universe.

कार्यदर्शक

कर्म

scripsit

imprim.

complevit

corrigit

revidit

inspexit

२७४५७

२७४५७

२७४५७

THE ORDER OF ART

The Order of Nature is governed by what are called Natural laws. These laws are simply formulations of the dynamic aspect of the order manifested in the sequences of corporeal activities.

Man is a part of Nature, and as far as he acts from impulse his actions are governed by natural laws.

The Order of Art is the totality of distinctly human (in the sense of volitional) relationships and activities and productions, together with the modifications in natural objects and in their arrangements resulting from these and subservient to them.

In the Order of Nature things are because God thinks them, and man thinks them because they are; in the Artificial Order things are because man thinks them.

Usually he does not produce them directly by means of his thought, but mediately by means of his operations, and sometimes instru-

mentally through other things.

All exterior human works consist in the union of an idea or forma per-existing in the mind with some portion or activity of matter.

The materials that man uses already consist of informed matter -- i.e., materia united with forma derived from Nature and ultimately from the Infinite Intelligence -- but they are subject to, and receive a new individuality from, the higher formas which, although ultimately derived equally from the Source of All, owe their immediate origin to man's own intellect.

Human works are of three kinds: material, immaterial and sociological.

All of these are of the nature of communicative activity; but for the production of any of them two other kinds of activity are necessary, a positive or formal and a negative or material. The positive ministers the forma and the negative the materia.

For example, in the art of pedagogy the students constitute the materia, and the teaching itself constitutes the forma, so that the student, or he who sends him, is the negative agent,

922222

and the teacher, or the person or institution that provides him, is the positive agent.

Sometimes both functions are performed by the same person or persons, but the higher the material civilization the greater the specialization of function and the more the formal and material ministries are separated.

It is a general law that that which ministers the materia, so far as that particular relation is concerned, is lower than, is for the sake of, and is subject to, that which ministers the forma; just as that which ministers the forma is lower than, and subject to, that which assigns the end.

So, in the sociological order, the lumberman, for example, exists for the sake of the woodworker, and the woodworker for the sake of the carpenter; the quarryman exists for the sake of the stoneworker and the mason; the carpenter and the mason exist for the sake of the architect; and the architect exists for the sake of the one for whom he designs the edifice. Similarly, the iron miner exists for the sake of the smelter, the smelter for the sake of the iron and steel worker, the iron and steel worker for the sake of the machinist,

72125

the machinist for the sake of the engineer, and the engineer for the sake of him who employs him.

Thus the architect takes precedence of the sculptor, the painter, the woodcarver and other artists who contribute towards the beautification of the building that he makes, because his work is formal as regards theirs; while the painter outranks the maker of paints, and the maker of paints is ministered to by those who produce the materials of his pigments.

Thus it is with immaterial workers. He who offers his soul as the material of a spiritual masterpiece is subject to the spiritual director who undertakes the task; the grammarian exists for the sake of the philologist; and he who collects information, or makes researches, in any field, ministers to him who brings the results of his labors into orderly relationships, reduces them into unity, extracts from them ideas, or derives from them principles or laws.

Just as ideas or formas in Nature produce natural things and organisms, and in the fine and practical arts produce objects having a unity and individuality of their own, so in society they

produce sociological organisms.

Combinations of men are unified by ideas, and when the combination is thoroughly dominated by the idea it becomes a true and perfectly living organism.

An object resulting from human activity on the corporeal plane does not become an organism, because the forma from which it springs does not remain in it as a living or independent principle of action.

But societies and associations are capable of being as perfectly dominated and controlled by a vital principle interior to themselves as is a biological organism, and their organic character is, therefore, equally indisputable. In proportion as any body of men fails to be dominated in all its parts by the idea, formative principle, or oversoul, of their organization, just so far it falls short of being, or ceases to be, a living and healthy organism.

Sociological organisms are capable of experiencing growth, decay, disease, malnutrition and death, just as truly as are organisms of other kinds; and in sociological as in biological organisms

E

death results, sooner or later, in disintegration; and the disintegrated parts tend to enter into new combinations and thus contribute to the nourishment and growth of other organisms.

In sociological organisms the principle still holds good that he who ministers the forma rules over him who ministers the materia, and is himself subject to him who ministers the end; in other words, the more universal takes precedence of, rules over, and is the reason for, the less universal.

The persons from whom the idea of an organization springs, or who have become the guardians and exponents of that idea, have, by the law of Nature, the right and duty of presiding over it.

In any industry he whose principal function is to bring about the fulfilment of the ultimate object for which that industry exists, necessarily directs the whole; while the chief or foreman whose function it is to see that in every part of the work the idea is properly applied to the material, necessarily directs those to whom the task is assigned of providing and manipulating the materials.

In any commonwealth the person or persons whose function

922222

is the guardianship of the common interests of the whole people must rule over those whose duties are more limited; and those who create and interpret the law rule over those who execute it.

The headship of the husband and the father rests upon the fact that it is he who ministers the (substantial) forma by which his children have their very being, as well as the (spiritual) forma of their thought (by education) and usually the (artificial) forma that constitutes the common life of the household.

The dignity of the work corresponds to the dignity of the worker, and is in fact its criterion.

Every work is higher, in proportion, first, to the adequacy and favorable diathesis, or predisposition, of the matter; secondly, to the perfection of the forma; thirdly, to the degree in which this forma dominates its materia; fourthly, to the degree in which the whole fulfils the end for which it exists, and, fifthly, to the dignity of the end itself.

All imperfections in persons or things arise from error in purpose, the incomplete carrying out of purpose, inferiority of forma, imperfect subjection of the materia, or a defect of the

materia.

All these may be summed up in the third, for the universal and complete sovereignty of the forma would necessarily insure universal rightness and efficacy of aim, and also the dominance of the higher formas over the lower -- for, especially in the corporeal universe, every lower forma is material in relation to those under which it is normally ordinated. Every substantial forma implies, and, in a certain sense, carries within itself, its own end.

A building is excellent in proportion to the degree in which the idea corresponding to the purpose for which it exists is realized in its material structure and the nature and relationship of its parts; a work of literature or creative art becomes a masterpiece just in proportion to the exaltation and unity of the ideas that pervade it, and the degree in which all its simplest details are subservient to these; a society is perfect in proportion as the idea which is the reason of its existence controls and vivifies it in all its parts.

So far as the due Order of Art is departed from, by the remission or recession of forma, just so far does the work fall

e
under the laws of Nature instead of under those of sociology or of art.

For example, many works of art and literature, belonging to the extreme Realistic or Naturalistic school, have great beauty, but a beauty derived from Nature more than from art.

Similarly, in human society, when in a very defective condition, the laws of Nature become preponderant over the sociological laws proper.

Sometimes true progress requires, or is benefited by, the disappearance or destruction of forms, in society and art, as in thought and corporeal Nature, because, by preoccupying the matter, they are obstacles in the way of the realization of a more perfect or universal forma.

किलरामायत scripsit

imprim.

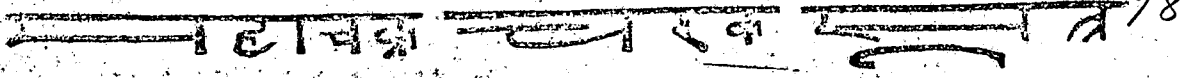
complevit

corrigit

revidit

inspexit

New York Print



THE COSMIC ORDER

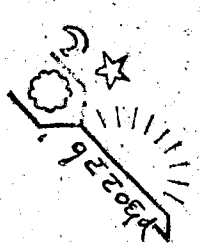
The word cosmos (ΚΟΣΜΟΣ) itself means order.

The Cosmos consists of the totality of existing things (as distinguished from that which has Absolute Being) in their mutual relationships.

The Cosmic Order is that Order in which all existences are primarily united, as distinguished from the two Orders (of Nature and of Art) contained between its two extremes, and from the four higher Orders, which may be reckoned as the quaternary, quinary, sextuary and septuary, in ascending scale of spirituality and universality.

The Cosmos contains within itself seven kingdoms, which are, counting from below upwards, the aetherial, the sidereal, the mineral, the vegetal or vegetable, the animal, the human and the celestial.

The sidereal, mineral, vegetable and animal kingdoms together constitute Nature, in the precise and technical sense of the word - namely, the totality of that which undergoes generation and corruption.



Even in this sense the human kingdom also is at least partly contained in it; in a larger sense (of that which consists of, or contains, matter) it includes the ætherial kingdom as well and in a still larger sense (the general system of finite things, so far as dependent only upon their own essences) it includes the celestial also.

While the ætherial (commonly spelled ethereal) kingdom is, in a certain sense, the lowest of all, being the basic sphere, yet it has certain characteristics which assimilate it to the highest, a circumstance which has led certain thinkers, more erudite in natural and occult science than in the more spiritual disciplines, to identify it with spirit.

The ether or æther is the highest kind of matter, because it is the least gross, is altogether incorruptible, and possesses the primary attributes of matter, extension and passivity, in the most perfect degree; but it is, considered in its relation to form, which is the primary criterion of dignity, the lowest of all substances, for, unlike spiritual substance, which is capable of receiving all forms spiritually into itself, and unlike corporeal matter, which is capable of receiving all forms in a substantial manner, and physical bodies, which

are capable of being perfected by accidental forms, the æther is capable of receiving all forms in a phantasmal manner only, as mere empty shapes or images, or enduring shadows, of which it is only the unconscious and passive receptacle and vehicle.

From the point of view of its highest functions it ranks between Humanity and Nature, serving as a vehicle of psychic energy.

The ætherial kingdom is that which is usually called in popular parlance the astral.

Materia is potential to all forms; but the materia of the interstellar æther, commonly termed by European occultists the astral light, and by Hindus Ākāśa (अकाश), differs from gross matter in not being the subject of generation and corruption. Its form is a permanent one, while the forms of the corporeal universe are innumerable, and in a constant state of flux and change, one passing away (into a state of potentiality) and being succeeded by another in continual succession.

In the æther the indefinite potentiality of matter is satisfied by the adventitious forms which come to it from the activities of existences belonging to the other kingdoms.

92208A

Just as all things have a spiritual existence in the Intelligences at the summit of the pyramid of created being, so they have a phantasmal existence in the Ākāśā upon which, in a certain sense, the whole edifice of the Macrocosm rests.

Out of the womb of the astral light the entire corporeal universe has sprung. It is the changeless source of all that changes, the enduring record of all that is transient.

By the replacing, in a certain portion of it, of the astral forma by the forma of pre-elemental matter, and ultimately by elemental formas, the celestial bodies primordially arose.

From that which moves not came the circular motion which is the highest of all because it alone returns to its beginning, so that it becomes, as it were, beginningless and endless.

From primordial circular motion in the astral light arose the innumerable minute vortex-rings that constitute the ultimate atoms of pre-elemental matter.

From the circular motion of this first corporeal matter, or cosmic dust, there successively arose the suns and worlds and satellites, upon each of which the process of the subjugation of matter to

9222674

form, of the passive to the active, of the necessary to the free, may go on through successive stages from element to compound body, from compound body to plant, from plant to animal, and from the brute animal to man.

Just as the Ākūśā lies below and around Nature, so the Celestial Kingdom lies, in a certain metaphorical sense, above and within it.

The Celestial Kingdom consists of pure Intelligences - existences endowed with intellect and free will, and having no corporeal part.

Materia cannot exist without a forma; but the forma of the æther is the simplest possible.

It is the forma that gives being, the materia that receives it; therefore it is possible for a forma to exist without materia, in the ordinary physical sense.

Hence it is that the existences composing the Celestial Kingdom, at the upper end of the scale of existence, are pure formas (having only metaphysical matter), unembodied spirits.

The more free from materia any form is, the more it possesses the formal attributes of intelligence, liberty, power and intrinsic in-

§

telligibility. The formas wholly devoid of materia necessarily have an intelligence far transcending that of man. As everything has an appetency towards the good, and that appetency towards the good in a spiritual being is called will, and has the quality of liberty, it follows that the Celestial Intelligences possess will and are free.

All that exists in the universe has a spiritual existence in the Celestial Intelligences. Things are because God knows them; terrene intelligences or rational animals like man know them because they are; but the Celestial Intelligences know them by their self-knowledge; i. e., by their very nature they possess in themselves the same idea or formas by which things exist.

The same formas that flow from the Infinite into Nature, and give rise to the separate and successive existences of things, have flowed from the same Source into the Celestial Intelligences and exist in each one of them simultaneously and forever.

The spiritual universe in the Celestial Intelligences reflects the Archetypal Universe of the Divine Thought, and at the same time corresponds to the antitypal universe of existences, of which it is the norm, or Ideal Over-soul.

9222A

9

As the lower and more material is naturally subject to the higher and more spiritual, the Celestial Intelligences rule over the rest of the universe. The operations of irrational creatures— animals, plants, compound bodies, elements and pre-elemental matter, together with the æther - are directed and coordinated by the Celestial Intelligences in accordance with the universal ideas and principles from which and for which the universe exists.

Since the universe is the Perfect Work of a Perfect Being, the product of Infinite Intelligence, it must in all its parts be governed by reason, in that highest sense of the word that includes all kind of intellect and intuition.

Those creatures which possess the light of reason or of intellect, when in a normal condition, direct their own activities in accordance with the Eternal Reason; but those lower existences in which thought is obscured by the submergence of their forms in matter need to have their activities directed and coordinated by those that possess reason or intellect.

All the activities of Nature are, therefore, presided over by the Celestial Intelligences; and these also illuminate and guide those

13322084

2

creatures that possess reason, like man, and thus assist them in fulfilling their true destiny and contributing their share towards the perfection of the whole.

The ordinary action of the Celestial Intelligences is not external to the thing acted upon, but entirely from within, by way of disposition and impulse, in accordance with the laws of its own nature; and yet in such wise that, since they are outside the categories of space and time, they contain, and are contained in, that upon which they act.

The Celestial Intelligences are known under different names to mankind. Among Christians, Jews and Mohammedans they are called angels; among the Pārsis or Mazdeans amshaspands, izeds and frāvāshis; and among most of the Gentiles gods.

The angels or gods are probably more numerous than corporeal objects, and they differ among themselves even more than do the latter.

Above them are seven spirits inconceivably great - the Seven Spirits before the throne mentioned in the Christian Scriptures.

The rest are divided, in accordance with the great law of expression which governs the whole Cosmos, into three great Hierarchies,

922084

e

and each of these into three subordinate Hierarchies, corresponding to Bliss, Knowledge and Being, Goodness, Truth and Beauty, Love, Wisdom and Power.

Many traces of this nonuple division of the Celestial Intelligences are found in nearly all of the great religions of the present and the past.

In Christian tradition they appear as the nine orders of angels; Seraphim, Chorubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels and Angels. The same are recognized, under other names, in the Talmudic and Kabbalistic literature of the Jews.

In nearly all of the local and historical phases of ancient Egyptian religion nine chief gods, or manifestations of God, are found. For example, at Thinis-Abydos, in the earliest times known to exoteric secular history, there were Ra, Seb and Nu, Osiris, Isis and Shu, Thot, Hores and Hathor; at Heliopolis there were Harmarchis, Atum and Chepra, Osiris, Set and Thut, Isis, Nophthys and Horos; and at Memphis the eight Pateks (corresponding to the Kabiri of the Phoenicians) accompanying Ptah, -- and Chnum, the Architect of the Universe, with his eight companions.

92205d

Among the Akkadians or Proto-Babylonians are found Ana, Hulge and Hea, Uruki, Ud and In, Sukes, Nindar and Amazutuk.

Among the later Babylonians were Anu, Bel, and Ilu, Marduk, Nabur and A.ssur, Saman, Sin and Nabu.

In Vedic India were Dhyaus, Varuna and Prithivi, Sūrya, Pushan and Savitri, Vayu, Indra and Agni.

Among the Greeks there were three successive Hierarchies of the gods, and in the last there were three chief gods: Zeus (Jupiter), Poseidon (Neptuno) and Dis (Pluto).

The Kabbalists recognize three triads of Divine manifestations or Sepiroth, intermediate between the Absolute Being and the corporeal universe.

As the Celestial Intelligences are above time and space, and yet not co-eternal with the Infinite One, they cannot be said to have existed before the dawn of time.

When the primeval Chaos, consisting of a countless number of ætherial vortices, inconceivably more minute than the smallest visible particle, floating in the vast sea of æther, first began to whirl into an incandescent globe, filling all space with its light, the motion was

922284

99

imparted to it from the Source of All through the spiritual energy of the Celestial Intelligences. From the Cosmic Womb, thus spiritually fecundated, was born the universe as we now know it.

Thus the Great Circle of existences, beginning with the Seraphim, or most exalted angels, and extending downward through the successive grades of Celestial dignity to the lowest of pure spirits, leads to that form of matter most subtle in its nature, and yet least rich in ideal content, and therefore below the rest, the Ākāsā or æther; and thence ascend the various grades of corporeal existences until in man the corporeal is united to the spiritual; and the highest of men are privileged to attain a dignity and rank equal to that of the highest of angels, thus completing the Circle.

The universe in its entirety flows continuously from God of Whom it is the manifestation; but all that is corporeal in it is evolved out of the potentialities of matter (in which all things pre-existed as seminal reasons, or spermiatic logoi) under the guidance of finite intelligences and reasons, consciously cooperating for the maintenance and maturing of the Perfect Order of the whole.

The highest Man, whoever that may be, must be the center of

927206A

the Cosmic Order, for in him the spiritual and the corporoal realm at-
tain the consummation of their union.

कीर्या scripsit

कम्प्या complevit

कीर्या corrigi

imprim.

revidit

inspexit

महाचक्र चरित्र १५

THE CRYPTIC ORDER

In the Natural Order man stands at the head of the corporeal universe as its highest product and its supreme ruler.

In the Cosmic Order man is the connecting link between the corporeal and the spiritual universe, the completion and seal of the circle of finite existences.

Of the Order of Art man is both the source and the end; from him it comes, and to him it returns.

In the Cryptic or Astro-Psychical Order man is, as it were, the cusp of the curve; the pendulum of causation swings up to him and down again in endless succession.

In the Natural Order the Circle is from matter to form, from form to appetency, from appetency to operation, from operation to the disposition of matter.

In the Order of Thought it is from things (natural forma = thought in things) to sensible species (phantasmal forma in the human



sensorium), from sensible species to intelligible species (idea in the human mind), from intelligible species to general, or relatively universal ideas, and from general ideas to the supreme or absolutely universal ideas; and back again down the scale to things.

In the Order of Art it is from subsisting forms (in existences) through sensible and intelligible species to derivative spiritual forms or ideas, from derivative ideas to original ideas or exemplary forms, through the creative imagination, from exemplary forms to appetency, from appetency to operation, and from operation to artificial forms which, as existing things, again return as sensible and intelligible species to the human mind.

In the Cosmic Order the Circle is from the Divine Ideas constituting, as manifested to the Celestial Intelligences, the Over Soul, then to the gross matter with its indefinite fecundity (having its principle in the seminal reasons), resulting in the ever-increasing intelligence and intelligibility of Nature, by the successive emergence and domination of higher and higher forms: then, from the highest forms of material existence to the natural union of the spiritual and material in man, then to the free rational union of human

952003

3

thought with the Divine Archetypal Ideas in the Oversoul of Humanity,
and finally to the Divine Being Itself.

In the Cryptic Order the Circle is from occult properties
in things, through appetency and operation to occult effects in souls,
thence back again to new occult properties in things, and so on.

But in the Cryptic Order the movement is chiefly, as it is
in some of the other Orders occasionally and accidentally, through
the astral realm.

The Astral light (=æther=ākāśa), below the
order of Nature like man above it, is in a certain sense intermediate
between the spiritual and corporeal realms, connecting the two arcs
of the Circle below, as man unites them above.

In the Order of Nature there are existences, forms and ap-
petencies, three in one; in the Order of Arts there are ideas, desires
and works, separated as entities but intimately bound together; in
the Order of the Cosmos there are ideas, operations and realities,
similarly related; and in the Cryptic Order there is a corresponding
trine, although no longer inseparable--cryptic existences, cryptic
forces and cryptic forms.

952002

Cryptic or aetherial existences, in the proper sense of the term, are the creatures of the astral light, and these may be of nine kinds: natural phantasmata, artificial phantasmata, human phantasmata, elementals, elementaries, phantasmal objects, phantasmal bodies, astral bodies and auras.

Natural phantasmata are the images thrown out incessantly by every corporeal thing and combination of things. They correspond to the aerial phantasmata which are caught by the camera, the telephone and the phonograph. The astral phantasmata are counterparts of the aerial but, instead of radiating immediately to the confines of space, or becoming straightway disrupted and lost, they seem to preserve their coherency, and to remain for some time near the earth, and to be driven or drawn hither and yon by psychic currents, and sometimes to be held almost stationary for long periods, or drawn back again at recurrent intervals to the same spot, by cryptic influences.

Artificial phantasmata are similar to the natural, but they are the unconscious effluvia of human thought or the deliberate products of the human will.

922003

Human phantasmata are the astral shells, or human auræ and astral bodies separated from the gross body at death.

All these existences are mere shapes or appearances or automata, with no consciousness or life of their own.

But there are two kinds of living and intelligent creatures which, if they exist, must be considered as belonging on the astral plane.

These are elementals or "spirits of the elements," such as the gnomes of the earth, the salamanders of the fire, the sylphs of the air and the undines of the water, recognized by the Mediæval European occultists; and the elementaries proper, or "spirits of the astral light."

Both of these classes of beings have an intelligence lower than that of man but higher than that of the brute animals; and they are longer lived, because their bodies are composed of pre-elemental matter, which, on account of its slight complexity, is slow to change.

All the innumerable classes of existences, such as elves, fairies and genii, recognized in the folklore of all nations, and by most of the religions of the world, which have a quasi-human intelli-

gence, and yet are neither angels, men nor brutes, must, so far as they are not mere creatures of the imagination, or deposed gods of extinct religions, be either elemental or elementary "spirits."

Their function is to serve as intermediaries between the Celestial Intelligences and the corporeal universe.

Though themselves good, in the unmoral sense in which all sub-human creatures are good, they often betray the influence, and subserve the purpose, of Malignant Powers.

There are other beings, far more powerful, and absolutely malignant, that act on the astral plane, but they by no means belong to it.

Phantasmal objects are things that appear to have a corporeal existence, but are mere appearances temporarily produced by the aggregation of pre-elemental, or highly attenuated elemental, matter as a result of the occult power of human or other beings.

Phantasmal bodies are bodies that appear to be corporeal and living, but are mere appearances of the same nature as phantasmal objects, assumed, or caused, for the time being by Celestial or Infernal Intelligences, or by distant or absent human beings.

923000

"Apparitions" are usually astral phantasmata; "materializations" are phantasmal bodies and things, or visualized astral shells.

An aura is an atmosphere of astral, or pre-elemental, matter around a corporeal object. This corresponds, as the psychic field, to the electric, magnetic, chemical, mechanical, thermal and luminous fields of exoteric physics. If the object is a living human body it is called a human aura.

An astral body is the permanent phantasm, or aetherial counterpart of a corporeal thing, especially of a human body, co-extensive with it under ordinary conditions but, in the case of astral human bodies, sometimes voluntarily or involuntarily projected to a distant place upon which the thought, emotion or will is concentrated.

With the exception of elementals and elementaries, all these astral phenomena are products of communicative energy. Spiritual existences, including man, on his spiritual side, communicate themselves in thought; other existences, including man so far as he is corporeal, communicate themselves analogously in phantasms.

They are also products of attractive energy and receptive appetite. Under the law of hierarchy each corporeal thing attracts

9
22008

to itself, and utilizes as a means of self-expression, a portion of the non-elemental matter which, being lower in the scale of existence, is by its nature subject to the corporeal realm and devoted to its service.

The akasic matter, having a minimum of form, and being therefore almost pure passivity, eagerly receives, in the phantasmal manner suited to its own nature, the forms of all the material existences of higher rank.

The pre-elemental matter, intermediate between the akasic and the elemental, is only less receptive, and lends itself readily to the service of man and other intelligences.

-- --

The communicative appetency which every thing possesses goes out towards everything of every order and realm, but the power in which that appetency is realized is determined in its effects by the nature of the thing upon which it acts.

God, being the only Absolute Being, the unchangeable Plenum of all Being, Knowledge and Bliss, cannot be affected in any way by any of the contingent beings or existences that spring from Him.

927003

e

Pure spirits are subject to the influence only of other spirits, and this only in the way of intellectual illumination and impulse. They are not modified in any way by corporeal activities.

But every corporeal thing is capable of being, and is in some manner and degree, influenced and controlled or modified by every other corporeal thing, as well as by spiritual powers.

Man, being composed of body and soul, is on one side of his nature a corporeal thing, and as such is influenced, through his body, by all others. But whatever affects the human body thereby tends to influence the soul, which forms with the body one single substance.

Therefore all things exert a characteristic influence on the passions, dispositions and tendencies of the human soul.

It appears that every kind of line, surface and shape, as well as every kind and degree of color, sound, odor, taste, radiation and force (electric, magnetic, gravitic, etc.), and every combination of these, has a specific psychological influence and effect, modified of course in practice by the character, qualities and temporary state of consciousness of the person upon whom it acts, as

9 25 002

well as by the totality of other influences to which he is exposed.

It follows that upon a person in a perfectly passive mental attitude any desired effect could be produced by placing him, for a sufficient length of time, in an environment all the details of which had been carefully selected in such wise as to tend to influence him to that end.

But man, like all other beings, has a communicative appetency and power, and, as the dominant element in his nature is a spiritual one, he radiates a psychic influence which affects in some degree however minute, all other human beings and animate and inanimate things.

The communicative appetency and power of man are manifested in nine exoteric and nine esoteric psychospheres.

Exoterically, man expresses himself through his gestures, movements and manners, his speech, his habits, his dress, his furniture, including all objects gathered around him by his own volition, his home, his grounds or lands over which he exercises personal control, his voluntary association with friends, societies, etc., and his writings and public utterances.

957003

Esoterically man expresses himself in the conformation of his physical body, in his astral body, his aura, the aura of objects worn or touched by him, or in his immediate surroundings, the aura of places habitually occupied or resorted to by him, the astral phantasms produced by his thoughts and actions, the aura of persons in esoteric contact with him, the places to which he is able to direct or project phantasms, and where he is otherwise able to act esoterically, and the persons upon whom, though not esoterically in harmony with him, he is able to act at a distance.

Throughout the range of his psychic influence man acts in two ways: by thought force, imparting cryptic forms, and in odic or will-force, imparting cryptic impulses.

Just as objects give out again the light and heat they have received from other objects, so they radiate the psychic influences that have been impressed upon them.

The combined psychic influences radiating from all objects and beings upon any planet or other orb give rise to its specific astrological effects.

Similarly, the totality of psychic influences radiating

from all the orbs and existences in that part of the heavens towards which any part of the earth is turned when a certain part of the solar or lunar zodiac is dominant, give rise to the astrological influences referred to the sign by which it is represented.

Since all objects act on, and are acted upon by, all others it may be possible to learn, simply by the inspection of their appearances or activities, of remote occurrences, or even future ones so far as these are the necessary or probable effects of existing natural causes. It is upon this theory that all forms of divination are based, so far as they do not imply, or are not recognized as implying, the agency of praeternatural beings.

Cryptic forms include the substantial forms of elementals and elementaries, the accidental forms constituting special cryptic properties in persons and things, and the artificial forms produced by man for cryptic purposes.

कार्यदर्शिनः scripsit
 काम्या corrigit
 complevit
 revidit

सप्तदशक

THE SCIENCES

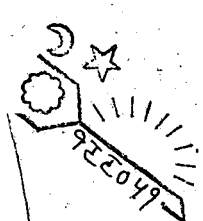
Every possible subject of inquiry may be studied in three ways.

Facts may be collected and compared and their sequences and inter-relations ascertained, and thus their classification and laws established. This constitutes the science of the subject.

The facts and laws collected, classified and discovered by the science may be investigated with a view to finding out their true nature, their ultimate explanation and their static, dynamic and rational relations with other kinds of facts; and thus a knowledge of essences and universal principles is attained to. This constitutes the philosophy of the same subject.

Or, again, the data of science may be sought as a means for the formulation of practical rules as a guide for action or operation; and this constitutes the corresponding art.

The more spiritual realms and phases and aspects of the Macrocosm are primarily studied for the sake of ultimate truth, and are the special field of philosophy; material things are studied primarily for the sake of the classifica-



tion of data and the formulation of laws, and are the special field of science; while the various instruments and materials of human activity, as such, are studied primarily for practical ends and are the special field of art.

Viewed from a higher ground the word science includes philosophy, for inductive science is simply a means to the attainment of deductive or perfect science.

In this broader sense science may be divided into the philosophical, sociological and natural sciences.

From another and more esoteric aspect it may be divided into formal, real and special sciences.

The formal or ideal sciences are aesthetics or kallology (καλλας+λογος), alethology or aletheiology (αληθεια+λογος), agathology (αγαθος+λογος), ontology (οντα+λογος), symbology (συμβολοι+λογος), charmatology (χαρμα+λογος), dynamology (δυναμις+λογος), sophology (σοφια+λογος), erotology (ερος+λογος), and mathesis or pure theoretical mathematics.

Kallology deals with the nature and kinds of beauty (including sublimity, picturesqueness, etc.); alethology with the nature and kinds of truth, considered as the object of human investigation; and agathology with the nature and kinds of goodness.

The subject of ontology is being as such; that of symbology (including

Hermetic philosophy) is the mystical significances and esoteric correspondences of mental processes, mathematical elements and corporeal things and attributes; that of charmatology delectation (including pleasure, joy, etc.); dynamology potentiality and energy; that of sophology the nature and kinds of wisdom; that of erotology appetency (including love); that of mathesis number, shape and quantity.

The objects of the first nine are aspects or qualities common to all being, and they are therefore all included under ontology, in the larger sense of that word; while the last applies only to that which is material, as such.

The real sciences are theology, cosmology, angelology, sociology, psychology, cryptology (κρυπτολογία), technology, biology, physics (including chemistry) and aetheriology.

Theology deals with the Absolute; cosmology with the Macrocosm at large; angelology with the realm of pure spirits; sociology with human society; psychology with souls, especially the human soul; cryptology with occult and especially astro-psychical phenomena; technology with human works; biology with living organisms; physics with inanimate corporeal things, and aetheriology with interstellar aether and pre-elemental matter, and their physical properties and activities. The first pertains to the Infinite; the other nine to finite existences.

Special sciences are very numerous; they represent still more definite and

9711649

limited fields, and are either subdivisions or special applications of the real science, often being compounded of parts of several different ones.

For example, zoology and botany are special sciences belonging to biology; mineralogy and crystallography are special sciences belonging to physics; infernal mysticism is a special science dependent on angelology and cryptology; economics is an applied science dependent on sociology and technology; geology is a special science dependent on physics and biology; geography is as a special science dependent on sociology, technology, biology and physics; and astronomy is a special science dependent on physics and aetheriology.

Theology in the popular sense is partly a special science and partly an art, including the totality of such kinds, branches and degrees of philosophy, science and art as are considered necessary, by any particular religious body, for the qualification of its ministers for their special vocation. But in the more definite and proper sense of the word theology is a real science and the highest of all sciences.

Pure theology may be considered, from a certain point of view, as both formal and real, since it deals with Him Who is the Plenum of Thought and Being, and the Exemplary, as well as the Efficient and Final Cause of all existence.

Theology apart, the formal sciences are the higher and more illuminative,

922649

dealing as they do with the highest constituent of Order.

It is only in the light of these that the real sciences can be brought to their due perfection. In a similar way the special sciences are subordinate to, and dependent on, the real sciences.

Many sciences have thus far been very little or very ineffectively cultivated, especially in the world of exoteric learning. This is particularly true of charmatology and symbology.

These two sciences, together with agathology, sophology, orotology, theology and cryptology, are of special importance to the mystic. Several of the special sciences under other groups, such as hierology, the "science of sacred things," dealing with the religious phenomena of the world, are also of great value to him.

Mystical science, the highest of special sciences, focuses all the light of all the sciences upon the Supreme Object of spiritual consciousness, as manifested in and by the Macrocosm, with a view to enabling man to attain to the vision of the whole through its Archetypal Ideal

scripsit
complevit
corrigit
imprim.
revidit

Maine print

Replica of Jambhrik

जम्बुविक्रमशतक

THE ARTS

All human arts can be divided into five groups, the Divine, the intellectual, the esthetic, the moral and the physical:

The Divine art is mystagogy.

The intellectual arts comprise logic, the art of education or pedagogy, and practical mathematics.

The social arts include the directive, such as public and private ethics, erotics and housewifery, the remedial, such as statesmanship, diplomacy, law and medicine, and the recreative, such as games and accomplishments.

The esthetic or expressive arts comprise literature and criticism, music and the drama, and the fine arts proper (architecture, sculpture, painting, etc.)

The practical arts comprise the commercial, including banking, finance and trade, the technological, including all kinds of manufacturing, and the primary (by which "raw materials" are obtained), including agriculture, mining, etc.

2

The queen of all arts is the special art of the Mystic and has for its object the purification and perfection of the human soul and the consummation of its union with the Infinite.

The other arts rank after it in the order of their spirituality.

The arts of the same kind are hierarchically related to each other; the more formal predominating over and directing the more material.

For the perfection of art it is necessary that it be directed by science.

Some arts depend upon single formal or real sciences; but in most cases the science by which an art is directed is a special science made up of parts of several sciences expressly brought together and ordinated to the purpose of the art.

Thus literature as a whole, like all the esthetic arts, depends upon the science of Kallogogy; the art of fiction, which is one of its branches, rests in varying degrees, according to its precise nature, upon history and other special sociological sciences, empiric and comparative psychology, etc.

640276

The three intellectual arts correspond to the sciences of Alethology, psychology and mathesis, respectively; ethics depends primarily upon agathology and secondarily upon the special sciences governing all the different arts in which moral principles are involved; erotics, the amatory art (the legitimate field of which is in courtship and marriage) upon erotology, psychology and physiology; the social remedial arts chiefly on sociology; the physical remedial arts on the biological, physical and cryptological sciences; the recreative arts primarily on charmatology, and secondarily on numerous special sciences and sub-sciences; all the esthetic arts, as a whole, on kallology, greatly aided in the musical group by physiology and physics, and in the pictic and plastic group by various branches of physical science.

in the dramatic group by symbology, sociology, physiology and physics.

Every art is either productive, having as its direct object the making of something, like practical technology (and called creative when, as in the case of an original work of art or invention; what is made represents a new artificial form and not a mere modification of some form already existing,)

97249

8

interpretive, directed towards the ascertaining of something;

like practical mathematics, or operative, directed towards effect-

ive action--the doing of something--like pedagogy and commerce;

or else it contains within itself arts having two, or all three,

of these ends, like the literary art, which includes rhetoric

(operative); literature proper (creative); and literary criticism

(interpretive).
ta

Interpretative art partakes more of the intellect, product-
ive of the will and operative of the body.

The mystical art, as a whole, corresponds to the unitative
or spiritual faculty of man, the intellectual arts to the illative
faculty, the social to the moral faculty, the expressive to the
esthetic faculty and the practical to the pragmatic faculty.

It is very important that every one should know those arts
that govern the activities in which either from duty or from
choice he habitually engages or should engage; especially if
those activities are not definitely directed by another person
who does understand the art concerned.

The specific ethics and directing art of one's trade;

927049

profession or business, the art governing the duties and privileges of one's state of life, and the arts governing the accomplishments and recreations in which one engages, are in various degrees worthy of cultivation; but the most important of all for those who are able to use it is the Divine or mystical art, which excels all others in its object, in the form it imparts and the dignity of its materia.

Handwritten:
 2nd 3rd

scripsit
 corripit
 revidit

[Alfrhringja 8221]

CXI

Replika 8 Zauberklicht

SEVENTH AHI MANTRIC

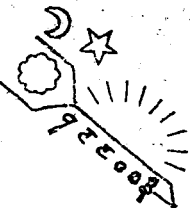
PREMANTRIC OF THE SECOND

INSTRUCTION TO CARAKAS WHO ARE ABOUT TO RECEIVE THE SECOND MANTRA

The Sūtras of the First Caraka Mantra give a preliminary glimpse of the Order of the Universe, and of human society and thought and activity.

Their key-note is the lesson of the right ordering of thought.

Sūtra Daśan deals with the underlying source of all order, Ekadaśan specifies the characteristics and generative principle of order in the abstract, Sūtras Dvādaśan, Trayodaśan, Caturdaśan, Pañcadaśan and Shodaśan deal, respectively, with the five lower orders, or Planes of Macrocosmic Order, leaving the two higher to be studied after some knowledge has been imparted of the Divine Essence, with the attributes of which they are particularly connected. Saptadaśan is a summary of the human sciences in which the Macrocosmic Order is



normally reflected; Ashtadasan of the arts by which these sciences are applied to the perfect ordination and perfecting of the interior and exterior life and environment of man.

Human wisdom consists in the reflection of the Order of the Universe.

The order within must correspond with the order without.

From the order of thought proceeds the order of knowledge, from this the order of imagination, from this the order of emotion, from this, under normal conditions, the order of volition, from this the order of action, and from this the order of environment. These are the Microcosmic orders, in contradistinction from the Macrocosmic, and all of them may be, in one or another sense, included under the head of the Macrocosmic Order of Art.

Knowledge and manifested order coming from without predispose the mind so as to enable the soul-wisdom to express itself successively in right thought, right knowledge, right imagination, right emotion, right volition, right action and right environment.

For the right ordering of thought it is necessary, not only that right ideas shall be imparted to the mind, but also that criteria

922802

shall be possessed by which the truth can be discriminated from error.

These criteria must not only be subjective but objective, not only intrinsic to the ideas regarding whose measure of truth it is necessary to judge, but also extrinsic to them, and not only individual but collective, so that a certainty may be attained to which is not only subjective, or in the mind itself, but also objective, or justified by the facts of the universe independently of all individual views and judgments regarding them.

Certitude, whether objective or subjective, admits of various degrees, ranging from absolute certainty, or certainty proper, through conditional certainty, practical certainty, very great probability, slight probability, equiprobability, improbability and abstract possibility, to conditional and absolute impossibility.

It is important to distinguish, as carefully as possible, between the various degrees of certitude, or at least between the certain, the probable, the possible and the impossible; and the neophyte will gradually be enabled to do^{so} with the highest degree of precision.

The teaching given in the earlier documents of study and

922002

8

instruction possesses various degrees of objective certitude ranging from probability to absolute certainty; but it is not necessary, for the present purposes, for the degree of certitude in each case to be stated.

For the universality of outlook necessary to the highest interior attainments and public usefulness it is necessary for one's world-view to be a perfect integration of all human ideas, whatever the degree of their truth; and in the mere process of integration all errors or negativities are gradually and surely eliminated.

The more spiritual anything is the more reality and intelligibility it possesses; and a higher degree of certitude is attainable on the more exalted planes, such as those of Universal Being, spiritual substances, ideas, ideals, and norms, than on the lower planes, such as those of corporeal objects, sensible experiences, historical events and episodes, incidents of terrestrial life, and the phenomena of the astral light.

-- --

The historical sūtras soon to be reached have as one of their objects the imparting of a general view of the movement of

9
100022

human history, in certain of its most important phases and aspects, and their details are not to be considered as in all cases of indisputable accuracy. In fact, there are purposely introduced into them certain apparent incongruities or inconsistencies, usually representing different historical view-points, which will be to the credit of the Caraka to discover and call into question. Should any apparent inaccuracies, contradictions, or obscurities of any kind, be found, whether in this or in any other document, by the Caraka, he should not fail to make note of them in his letters to the Guru. He will thus call attention to any copyist's mistakes that may occur in the copies sent to him, and to any real error in a matter of detail that may have crept into the document, or been purposely introduced into it as a means of testing the Carakas perspicuity and studiousness; and at the same time will give occasion for illuminative explanation in many cases where the defect is only apparent.

While the right ordering of thought logically precedes the right ordination of life, the two should, so far as possible, be carried on concurrently.

The whole importance and value of any human being, in the

922003

present ^{to}terrestrial life, is derived from, and consists in, his position in the sociological organisms which, taken together, make up the Commonwealth of Mankind. The three primary sociological organisms are the family, the community and the business; and superimposed upon these, and not less important than they, even for this world, is the religion.

Therefore a very important preliminary to the right ordering of the exterior life is the ascertaining of one's normal social status, both genetic and tribal, (^{to}terrestrial), economic and religious, and the direction of the intention and effort towards one's right emplacement in all of these respects if any doubt exists as to whether the existing status is in all respects normal.

The normal tribal status is the position in which one ought to stand in relation to ancestors, relatives and posterity; the normal ^{territorial} status is the appropriate habitat and the due relation to the public life of the community; the normal economic status is the labor that one ought to make the main business of the life, so far as this world is concerned; and the normal religious status is the relation in which one ought to stand to the religious, pre-relig-

922002

ious or anti-religious organizations, thought or work.

Means will be provided for the gradual determination of the social status in every respect, so that the neophyte will be enabled to consciously, intelligently and efficiently labor, as the Truly Enlightened must labor, not for any mere temporary and personal ends, but for the lasting good of his posterity to all future generations, and for the realization in Humanity and in the universe at large of the Ideal Order and the Macrocosmic Purpose.

The facts contained in the Historical Sūtras should be carefully studied. These Sūtras should be read, in serial order, again and again, with intervals between the readings for the relaxation of the mind; and reference should be made from one to another, or from one part to another of the same Sutra, whenever the same subjects are touched upon in different passages, special care being taken to follow out the thread of the succession of nations or of teachers, as the case may be. If there is no undue anxiety to remember their contents, and the equanimity of the mind is thus carefully preserved, the bird's-eye view of the history of thought which the Sūtras afford will gradually be communicated to the mind and become a

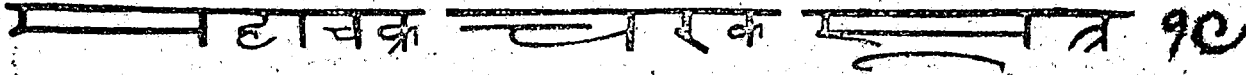
922002

2
part of its very structure to the incalculable enlargement of the whole inner life.

Although the Historical Sūtras give much information of thrilling interest, reveal historical continuities that cannot be learned from any public source, show the lines of transmission of the esoteric traditions of all nations, and are of priceless value for the enlarging of the general culture and as a foundation for future work, they nevertheless greatly tax the patience of the neophyte, especially if averse to historical studies, or possessed by the demon of haste; for some of them are extremely long, and filled with names most of which, unless he is extremely learned, are new to him and hard to retain in the mind. These Historical Sūtras are the "Pons Asinorum" or crucial test of the Caraka Stage. Only those particularly gifted, or full of the grimmest determination, endure it without faltering.

The long Sūtras are sent in short installments, to avoid the danger of mental indigestion, on the one hand, or insufficient study on the other.

Rechn
कार्यदर्शिन
संस्कृत
scripsit
imprim.
corrigit
revidit



TRADITION

The word tradition (from the Latin verb tradere < trans = over + dare = to give), means delivery, handing over or handing down, or, again, that which is delivered or handed down. In its ordinary application it means that which has been handed down to the present generation of men from the preceding ones.

In the widest sense tradition includes the whole body of human possessions over and above the soul and body themselves, their inherited diathesis or predispositions, and the actual relations and works of living men so far as these are in no way dependent upon the past.

Tradition practically represents, therefore, the difference between the naked, untaught man, as he would be if brought up among the beasts of the forest with no language or example or precept or teaching or material thing derived from his ancestors, and the most civilized and enlightened of men as he actually is.



2

All the religions, philosophies, sciences, arts, conveniences and communicated experiences and human works of the world, are therefore, generally speaking, parts of tradition.

Where the tide of tradition flows strongest there exists the highest civilization and the most exalted enlightenment. Crass ignorance and literal savagery are due simply to narrowness and meagreness of tradition.

Tradition includes, not only what men have acquired by their unaided efforts, but whatever illuminations and revelations they may have received from the Higher Powers, or alien intelligences.

Those men who are most vehement in their denunciation of tradition, and most radical in their departure from it, nevertheless owe the very culture which enables them to effectively express their hostility, and the very knowledge which enables them to break new paths, to the tradition which they despise.

But tradition, as a subject of contention, and as commonly referred to, is the religious, intellectual, aesthetic, moral and practical tradition, or some part of this, rather than the material

100-2-2004

tradition of structures, instruments, documents and other tangible inheritance.

In all super-material fields there is an age-long contest between the conservative type of men, who are the adherents of tradition, and the radical type, who are the advocates of progress.

The conservatives are like a man who, having laid the foundation of an edifice, devotes all his energies to the maintenance and repair of the part already built and refuses to continue the building; while the radicals are like a man who is unable to satisfy himself with the foundation that has been laid and continually tears it up and rebuilds it.

Therefore, so far as either the conservative or the radical element has complete sway no progress ever takes place.

Progress in the rearing of the edifice of human culture and achievement, as in any other work, is only possible by preserving carefully what has been already done, so far as it is good and useful, and proceeding to build upon it that which is necessary to bring it to its ultimate perfection.

The Truly Enlightened, while yielding to none in their de-

6
123008

sire for progress, have a vivid realization of the importance of losing nothing that is, or may possibly prove to be, of value in the thought, invention, discovery and experience of those who have gone before.

The progress that actually takes place does so under the leadership of the Truly Enlightened, who may be termed Progressive Conservatives, aided by the counteraction of the inertia of the conservatives by the opposition of the radicals and of the destructiveness of the radicals by the opposition of the conservatives.

Conservatism and radicalism are the positive and negative forces of society (corresponding, respectively, to the negative and positive appetencies); while progressive conservatism represents the intellect by which these are utilized and guided, and the communicative force by which the past gives itself freely to the future, without seeking anything in return.

But tradition, in the popular sense, seems, at first sight, to be self-destructive, considered as a norm or a standard, owing to the numberless contradictions between its diverse elements.

In it come down to us all the hostile and apparently in-

922008

4
consistent religions and philosophies of the world; and the equally numerous and diverse international, national, racial, local and temporal schools of science, politics, hermatism, occultism, art, literature, etc., representing the most incongruous standards and principles.

But there is a higher use of the word, in the light of which Tradition becomes a very sacred and authoritative thing, representing the Absolute Truth and the Absolute Norm free from all contradiction.

In the esoteric sense Tradition is the sum-total of the positive ideas, and achievements, of the race, including the many-sided Mythos and Ethos and Hierurgia in which they have been variously symbolized and the multifarious Pragmata, or actions and experiences inspired by them.

Since it is impossible for man to think anything except because it in some way is, or to desire anything except because it is in some way ministrative, or to have a taste for anything except because it is in some way delectable, every human idea represents some good, and every human admiration represents some beauty.

922008

E

All that is necessary to ascertain the real and one (ideal) Tradition, as opposed to the apparent and heterogeneous (empiric) tradition, is to combine all the data of empiric tradition bearing upon any given point in such wise as to unite all their positive elements and eliminate their negative ones.

But the interpretation of tradition, while its whole process may be summed up in this apparently simple rule, is a special art, requiring separate exposition.

When properly interpreted Tradition is infallible, at least in the sense of representing the nearest approximation to the Absolute and Universal Truth possible to man at any given stage in the history of the race.

The authority of Tradition does not derogate from the importance and value of original thought and experience and work, but, on the contrary, is its very basis.

Such thought and experience and work will be valuable, other things being equal, in proportion as it is based upon the totality of pre-existing Tradition, and as soon as it has been recorded or communicated it becomes itself a part of Tradition.

172203

6

Neither does it derogate from the dignity and freedom of the individual reason and intuition.

The greater the value that is attributed to the reason and intuition of the individual, the higher the estimate that must be placed upon the Tradition that represents the united reasons and intuitions of all mankind, in the present and the past, together with any higher illuminations by which these may have been supplemented or strengthened.

Sound intuition and right reason must reach the same results, whether in the individual or the race; therefore the individual opinions must, if true, be either in conformity with Tradition or a contribution to its completion and perfection.

As a rule new ideas and discoveries are simply revivals or repetitions of elements of Tradition unknown to the thinker or the discoverer.

Much of the best thought of the race is wasted in doing over again what has been done already, or in inefficient effort to accomplish without a full knowledge of Tradition something to which that knowledge is indispensable.

42208

2

The one who thus blindly works is enslaved by his own limitations and those of the time and place; he alone has attained to the fullness of intellectual liberty who has made the thought and experience of Universal Humanity his own.

It behooves him who would be truly wise to sit humbly at the feet of Universal Humanity.

When he has learned what It has to teach he will possess the whole Truth, so far as it has been attained, and will be able to direct his life and work intelligently in the light of it.

If he is inclined to do original work, on whatever plane, he will then know what is lacking, and will be able to take part effectively in the adding of new stones and ornaments to the Great Temple.

Even to the perfect reception of Divine illuminations of more than personal significance this discipleship of Humanity is ordinarily necessary.

Tradition is the memory of Humanity, with which the Mystic (of the higher type) as he progresses more and more unites himself interiorly by the expansion of his consciousness towards Macro-

92200

e
cosmic integrity.

By it, therefore, the thinking and intuitive principle is disposed for the reception of the integral Divine Thought as matter to form.

If the matter is imperfectly disposed the thought will be untruly received; a defective mirror gives but a distorted image, even of the Sun.

कार्यदर्शन

scripsit

complevit

कमा

corrigit

imprim.

revidit

inspexit

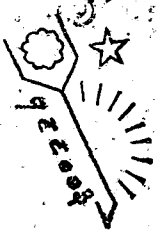
THE SOURCES OF TRADITION

Tradition represents the results of the collective intuition and reason of the race accumulated from the beginning of its history.

But intuition and reason are two sides of an intellectual power which are not exercised at all until it has been reduced from potentiality into act by exterior influences.

If it were possible to imagine a human being suspended from the moment of birth in starless space, with no perceptible object within the radius of his power of sense, and maintained alive in that extraordinary position by some miraculous power through immeasurable ages, his ultimate intellectual condition would probably be little if any higher, if it were not lower, than it was at the beginning.

The general source of tradition, then, is human experience.



But this experience is manifold in its nature and objects.

In the order of time it begins with sensation; then comes sense-perception of exterior objects and of instinctive movements, a perception at first vague, confused and general, but gradually becoming more and more clear and distinct.

This is followed by more or less voluntary movements and the lower forms of intelligence, of the nature of representative imagination, comparison, memory and instinctive induction.

Finally, reason and intuition are developed, which tend to inquire into the essences and causes of things, and to become cognizant of spiritual realities.

The accumulation of tradition would naturally begin with the germs of a naïve or instinctive science, industry, art, philosophy and religion, not distinguished from each other, but constituting one body of simple ideas and associations.

In course of time the various kinds of thought and activity would become more and more reflective or rational, and at the same time be more and more strictly separated and more and more elaborately subdivided.

Concurrently with this process, material possessions would increase, beginning with a few simple objects used, preserved and altered to suit the immediate needs, but becoming more numerous, more complex, more artificial and more permanent as time went on.

At the same time the relations of man with man, at first simple and instinctive, would become more and more complicated, reflective and well-defined.

Something like this has been the general sequence of human history.

In the course of this development more and more facts and attempted explanations of facts have been ascertained or arrived at, developed and transmitted, more and more inventions and laws made, more and more structures, instruments, ornaments and other objects, and these of an increasing durability and value, accumulated, more and more scientific elaboration of knowledge has taken place, and a greater and greater number of sciences and arts have arisen.

The supreme question of the how and why of human and other existence has been answered with greater and greater fulness by philosophy and religion; and the more subtle and recondite relations of

922008

8

~~men and things and invisible existences have given rise to Hermetic~~
philosophies and occult sciences and arts.

But all this growth and enrichment of tradition can have taken place only in four possible ways; by the observation of Cosmic phenomena and those of consciousness; by action and experiment; by the application of the reason and intuition to the understanding and interpretation of these phenomena and to the explanation and direction of these actions and experiments; and by communications, illuminations or revelations received from other intelligent beings.

The specific sources of tradition, therefore, are observation, experiment, reason and revelation.

The means of accumulation of the results of these from generation to generation have been the actual transmission of objects; oral communication from parent to children and from other special guardians of tradition to their disciples and successors; and the recording of the same, or a portion of the same, data in inscriptions and documents.

This accumulation has been aided by the action, under cryptic laws, upon each generation of the ætherial phantasmata resulting

4-1-1908

from the experience of preceding generations, and probably also by the direct transmission of the same astral bodies from the earlier generations to the later, and the resulting recoveries of thought from previous existences.

The results of the comparative study of religions, philosophies, folk-lore and customs confirm the widely diffused tradition of a Golden Age, or Age of the Gods, represented by the Terrestrial Paradise referred to by the Judaic-Christian and Mohammedan Sacred Books and called in India the Krita Yuga (कृता युग).

At a very early period in its history the heads of the human race were in particularly intimate relationship with the Celestial World, and received thence a Teaching which is the key to the Universal Tradition, containing as it does a revelation of the Ultimate Mysteries, and being the pure fountain of which even the lowest of the world's religions are but polluted overflows.

This was not the primitive God-Wisdom of the Aryas, merely, as some call it, but the primeval Divine Wisdom of the whole human family.

It is This which is, in a special sense, the fountain-head

922008

&
of the Sacred Tradition, as distinguished from the secular traditions.

In proportion as men have wandered from That Truth they have degenerated; in proportion as they have walked in Its light the process of cosmic evolution of which they are the flower has continued, or been resumed, in them.

कार्यदर्शन, scripsit
complevit
संस्था corrigit
imprim.
revidit

॥ ए च क ॥ ॥ र क ॥ ॥ ॥ ॥

२९.

THE RELATION OF ESOTERIC TO EXOTERIC TRADITION

"Esoteric" is a Greek word (ἑσπετικός) meaning "inner".

It was first used, so far as is known, to designate the esoteric teachings of the great philosopher Aristotle imparted to the inner circle of his disciples only, as distinguished from the popular or exoteric instructions given before public audiences.

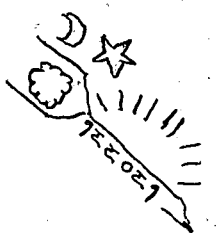
The esoteric teachings were also called acroatic or acroasmatic (ἀκροαματικός = intended for hearing only).

Afterwards, if not before that time, the carefully-guarded secret doctrines of the Pythagorean Brotherhood, from which the inner Aristotelian teaching was in part derived, were particularly designated as esoteric.

The word acroasmatic is now commonly used in the sense of abstract or profound; esoteric is used in the same sense, but more frequently in that of "secret".

These two senses indicate the difference which has always existed between the two kinds of esoteric teaching.

Acroasmatic teachings are essentially or intrinsically secret;



4

esoteric teachings that are not acroasmatic are only extrinsically and accidentally secret, as a result of the special circumstances of the time and place.

The most exalted and profound truth is of its very nature hidden from the multitude.

Every religion, every philosophy, every science, and every art, that is highly-developed and has existed for any length of time has, from the very necessitation of the case, an esoteric as well as an exoteric, or popular and commonplace, part or aspect.

It is also true, to a greater or less extent, that the majority in course of time fall away from, or fail to grasp, the inmost and highest principles; while there is usually a remnant of choicer spirits who penetrate to these, or having received them from their teachers, or from the documents of their study, cherish, apply and transmit them.

But experience shows that unless there is an organized inner circle that makes it its special care to attain, preserve and hand on the most precious truth, this is apt to fade away and become lost or obscured in the process of transmission, even among the most competent of those who are supposed to represent it.

92-1029

Arising from this practical need, there has been a recurrent tendency to transform the mere esoteric into a strictly exoteric teaching, from which the multitude are excluded, not merely by their own incapacity and indifference, but by a systematic guarding of it from the profane.

In this case the exoteric doctrine becomes not merely the superficial form of the esoteric, owing to its inferiority to the lack of perfect qualifications in the teachers, to the incapacity of the learners, or to the necessity of adapting the teaching to the comprehension and practical needs of the people at large, but represents a careful economy of truth - the part of it ^{of} which alone the uninitiated are considered to be worthy.

But there is a still deeper contrast.

In the prehistoric ages there seems to have been, on the more recondite subjects, a twofold transmission.

Over against the Tradition of Light, representing the Primordial Wisdom, which was esoteric only in the first sense, there was a Tradition of Darkness, representing the vast occult lore accumulated by successive generations of sombre and fatal minds which, through a league with the mightiest of the Malignant Intelligences, devoted themselves to the

72-2027

acquisition of occult or secret power rather than to the service of the Most High.

This evil race is represented in the Sacred Books of India by the Danavas and Daityas, and in the Hebraic Scriptures by the Cainites, and by the Giants born of the women of Chaldæa fecundated by the rebel Angels, or from the intermarriage of the Cainites and Sethites.

They perished, with their works, but a fragment of their tradition survived; and their successors are to be recognized in the sorcerers and witches and necromancers and black-magicians and devil-worshippers of all the subsequent ages.

The Mystic who is contented with nothing less than the highest and most intimate union with the Infinite, and the Black Magician who aims at boundless occult power, without scruple as to the means of obtaining it, represent the zenith and the nadir of human aspiration and endeavor - the summit of terrene blessedness and glory, and the abyss of malice and eternal night.

The one seeks God Himself; the other to intrude himself, as it were, upon the throne of God and wield Divine power in his own name and right, an aim in which he is forever baffled - the spirits whom he serves,

72-02-7

or who pretend to serve him, being unable to fulfill their promises beyond a certain point, and often mocking at his shame by wilfully failing him at his utmost need.

But the teaching which is as pure and open as the light of day, offered to all who will accept of it, is forever being obscured by the weakness and blindness and coldness and depravity of men, loses its more ethereal portion and is dried up into stagnant and shallow pools, or, on the other hands, is perverted into a theory or means of self-glorification ; while the insatiable thirst for Infinity natural to man, or the desire to veil the depths of their malignity, even from themselves, leads the Children of the Abyss to gradually mingle with their devices for self-aggrandisement an aspiration and an effort for the true mystical goods, or the semblance and language of such aspiration.

Therefore the two streams of tradition became commingled in the very dawn of history and are rarely found in their pristine isolation, which, indeed, was never absolutely complete.

With the commingling of mystical and occult teaching comes a mingling of the exoteric with the occult methods.

The secrets once kept jealously from all but the Initiate

7-22-21

become a matter of public propaganda, and the occult enters the open arena, to contend in the sunlight for the mastery of thought; perhaps to sink again in the course of time below the threshold of the collective consciousness into the hidden channels from which it emerged, or into new ones that it has hollowed out for itself.

During such periods of the disoccultation of the occult there is usually a decline of real occult power and a tendency to abandon its most illegitimate forms, together with an increase of right aspiration, more use of the language of such aspiration, and an attempt to claim for the Tradition of Darkness the prerogatives, functions and purpose of the Tradition of Light.

On the other hand, the Holy Tradition, for its own preservation, or for the sake of availing itself of the love of mystery which is such a potent factor in the profounder and more developed souls, and which is the naïve form of the thirst for the Infinite, or to offer that sense of exclusive possession so agreeable to the human heart when its consciousness is not fully expanded, sometimes descends into the darkness, and propagates itself in secret, like its secular rival.

In this way the seeker after the highest is confused and perplexed.

7E2027

Sometimes the Tradition of Light is so shadowed over with earthly passion, that it appears to be darkness itself, and does in fact sink to a twilight; and the Tradition of Darkness is so lurid with mysterious lights that it sometimes appears to hold out the only hope of perfect illumination, and does in fact diffuse itself into a dawn.

Moreover, in the process of interaction between the Two Traditions, the surviving remnants of the dark secrets taught to the proto-magicians by the evil devas have become known to many of the true servants of the Eternal; and a portion of these secrets are found to be concerned solely with mysterious facts, laws and forces of Nature, and to be capable of being utilised for good and without any iniquitous traffic with Malignant Powers.

The more exoteric tradition becomes corrupted or dissipated, and the more occult tradition becomes infused with mystical truth, the more important does it appear for the Sacred Deposit of Paradise, enriched by all the accumulations of the ages, to be carefully guarded and transmitted, with a prudence learned from the disasters of the past; not in a spirit of selfish exclusiveness, but in order that the stream from which all may take, according to the capacity of their vessels, may be kept pure, and full

in its flow.

Thus there has arisen, between the Acramatic Tradition which is the heart of the Exoteric, and the Infernal Tradition which is the heart of the Occult, a Universal Tradition that embodies all the light and purity of the one, without its shallowness and narrowness and formalism, and all the subtlety and power of the other without its sensuality and inordination.

कल्याणकृता scripsit

^s
अथा corrigit

revidit

महाचक्र चरक सूत्र ३३

CHANNELS OF ORIENTAL EXOTERIC TRADITION

I. The general channel of exoteric tradition is the common life of the family, the guild (craft or profession), the tribe, the race, the nation and the commonwealth of nations.

The native peoples of Asia, Australia, Oceanica and America have radiated from the region between the Caspian Sea and the Persian Gulf, for the most part long since the beginning of the last Enneatic Cycle in 3284 B. C.

In the original stock three principle types showed themselves: the ruddy, long-headed or dolichocephalic Hamitic type, diverging into the Negroid races; the sallow broad-headed or brachycephalic Semitic type, diverging into the Mongoloid races; and the fair, medium-headed or mesocephalic type, developing into the Indo-Germanic or Aryan races.

A stream of dark emigrants of Hamitic-Negritic type occupied very early the northeastern part of Africa, Southern Arabia,



and then the peninsulas of India (Kolarians) and Malacca (Orang Sakei), whence they spread to the neighboring East-Indian Islands, and ultimately to Oceanica and Australasia (Melanesians, Papuans, Australians, etc.). These constituted the primeval Cushite Empire, which extended from the Soudan to the Malaysian Archipelago, with its central seat in Southern Arabia.

This and other early empires were not compactly organized, but represented numerous tribes, kingdoms or commonwealths more or less bound together by political, commercial and military ties, under the hegemony of some one among their number.

A Proto-Semitic or Pre-Mongoloid Empire having its seat along the southern shores of the Caspian stretched itself far away to the westward as well as the eastward; and a race of Proto-Mongoloids pushed across Asia, one branch of it (the Dravidians) passing down into India.

In the third millenium B. C. the (Proto-Semitic) Chinese came from Elam (northeast of Babylonia), driving the ancestors of the Ural-Altaic peoples (Finns, Lapps, Magyars, Turks, Samoyedes, Mongols, Tunguses, Kirghizes, etc.), and of the Eskimo and American

220

coast-Indians, or Western Amerinds, to the Northeastward (Northern Mongoloids), the ancestors of the Malays and American forest-Indians, or Eastern Amerinds, to the southward (Southern Mongoloids), and the Tibeto-Burmese to the great central plateau (Central Mongoloids), and occupied the choicest parts of Eastern Asia, where they subjugated those representatives of the earlier migrations whom they did not expel.

In Southwestern Asia the Hamitic and Pre-Mongoloid aborigines were subjugated by the Semites, whose empire had its seat in the valleys of the Euphrates and the Tigris.

After the Cushite Empire of Southern Arabia was overthrown by the Semitic Arabs a fragment of it still survived on the African side of the Red Sea, usually in vassalage to Egypt, where it still exists under the name of Abyssinia.

The Semitic Empire, in its successive forms--- Chaldea, Assyria, and Babylonia--- exercised an intermittent sway and influence over the whole region between the Mediterranean Sea and what is now Central Persia.

The Arab principalities to the southward and the Canaanite,

8

Hebrew and Amorite kingdoms to the westward were actually or nominally tributary either to it or to Egypt, with occasional intervals of practical independence.

The Canaanites were originally Cushites from the south of Chaldaea, and the Hebrews were of Chaldaean origin.

On the Mediterranean coast the Lowland-Canaanite or Phoenician cities Tyre and Sidon by their commercial enterprise gained the practical control (especially from 1800 to 800 B. C.) of the trade of the Levant, and, though nominally tributary, made themselves in fact the center of a vast colonial empire, or league of free cities, whose colonies were scattered along the three coasts of Africa, as well as all the southern and western shores of Europe and the southwestern shores of Asia.

In Egypt a great Empire, originally Hamitic, but apparently under a Proto-Aryan dynasty, founded by Menes, had its seat, which disputed with Assyria the overlordship of Palestine and Arabia and the hegemony of the Levant, and to which the African remnant of the Cushite Empire became tributary.

From B. C. 2100 (Middle Empire) it was under Cushite influ-

240

ence, and after 1700 it was to a great extent Semitized, especially during the New Empire (beginning about 1500); until, in 527, it passed, by the Persian conquest, under Aryan control.

To the west of Egypt, in what was called by the Romans in later times Africa Proper, and which has been in modern times occupied by the so-called Barbary States, the Hamite aborigines (Lebu-Libyans) were subjugated (about 1800 B. C.) by Aryan and Hamitic invaders from Europe, who constituted the Libyan Empire.

The authority of Egypt, and of the Libyan Empire, over which it ultimately exercised at least a nominal control, extended far down on the African continent among the Negroid and Negro populations, and their influence was felt throughout the whole continent.

The Pre-Mongoloid aborigines of the region around the Aegean Sea (Thrace and Phrygia) and the Caucasus (Armenia and Scythia) were subjugated or expelled by the Proto-Aryans in the third millennium B. C., who established there the seat of their power.

In the second millennium B. C. (about 1800) the Proto-Aryan Empire began to extend itself southward and westward.

The Semitic peoples were completely separated from their

240

6

offshoots the Mongoloids by a powerful wedge of Aryan principalities which thrust itself from southern Russia into Bactria (Southern Turkestan), and thence into Persia (the Bactrian or Iranian Empire) and India (the Indo-Caucasian Empire).

A second stream of invaders, under the Turgitae and Issedones, pushed to the eastward from the head of the Caspian Sea, overthrowing the Chudic or Ural-Altai, Empire in Mongolia, the refugees fled from which into Northern Siberia (Samoyedes, Tunguses, etc.), whence a portion of them (Lapps, Finns, etc.) spread westward into Europe along the shores of the Arctic Sea.

Among those who remained subject to their immediate authority were the ancestors of the Turks, Huns and Manchus.

One adventurous colony of these Northeastern Aryans succeeded in making its way as far as Nippon (Japan), where their descendants are known as the Ainos or Ainus.

This great Scythian or Proto-Gothic Empire, the second world-empire of the Aryans, extended at the height of its glory from Central or Western Europe to the Pacific ocean, with its capital north of the Caspian Sea.

210

5

Even Southwestern Asia and Northern Africa were affected by the Aryan advance. One band of Proto-Aryans dashed down into Palestine, gained the supremacy over the Canaanites, and for awhile wrested from Babylon the hegemony over all the peoples between Egypt and the Euphrates.

This was the state of affairs when the Egyptian conqueror Thothmes III reduced the Semitic Empire, as well as Armenia and all Africa, to vassalage. But in the time of Rameses I, about two hundred years later, the Proto-Goths, Khatti, or Hittites, with armies composed chiefly of their pre-Mongoloid subjects, had made themselves paramount, and even the great conqueror Rameses (Ramessu) II, after warring on them for fourteen years, was obliged to make peace with them on almost equal terms.

The Aryan-Hamitic empire of Libya seems to have still acknowledged the overlordship of the Scythian Empire; for the Hittite victories were followed by an invasion of Egypt itself, from the west, by a vast confederacy, in which many European peoples were represented, Tyrrhenians, Pelasgians, Laconians, Sardinians, Sicilians and Achaeans. This was successfully resisted by Menephtah, son and successor of Rameses II.

330

E

About 1300 the Hittite dominion in Southwestern Asia was brought to an end by the Carian-Colchian revolution.

About 1050 Egypt was reduced by Assyria, which had previously been her vassal, but which thereby gained the hegemony of the Levant. While she was solidifying her new conquest, and trying in vain to subjugate Upper Egypt, which remained independent under the sway of the priest-kings of Ethiopia, a great Hebrew Empire temporarily arose in Palestine, under Kings David and Solomon (c. 1000), with hegemony over all the Phœnician League and trade-relations extending from India to Cornwall.

Upper Egypt remained under the Ethiopian dynasty from 1100 to 608 B. C.

The Scythian domination in Northern Asia was brought to an end by the revolt of the (Mongolian) Huns or Hwang-nu in the fourth century B. C., who made themselves masters of all Asia north of the Chinese Empire.

Those of the Asiatic Scythians and their subjects who refused to submit to the yoke of the Huns spread southward, west of the central plateau, and conquered all Turkestan, Eastern Persia and

e

part of northern India. This kingdom of the Yuechi, Jetai, Massagetae, or Jats, protected itself against the Huns by accepting the overlordship of China, which possessed the acknowledged hegemony of all southern Asia east of Hindustan and all central Asia to the frontiers of Turkestan and Persia.

A few of the Aryan conquerors of India had spread gradually along the coasts of Asia to the eastward, and these Proto-Eurasians, mingling with the Mongoloid aborigines, gave rise to the Malay race, which about 600 B. C. began to spread from the mainland and the adjacent islands far into the Pacific.

One of the tribes of this type, after a temporary stay in Korea, conquered the islands to the eastward and established the Japanese Empire, on the ruins of the Aino kingdom.

Soon afterwards the Persians, with their relatives the Medes (Aryanized pre-Mongoloids or Elamites), overthrew the Assyrian (including the Egyptian) Empire (500) and the kingdoms of Asia Minor (Lydia, Cilicia and Lycia, fragments of the Corian-Colchian Empire) and established their sway from the Himalayas to the Sudan, only to be overthrown, in their turn, by the Greeks under Alexander the Great (330).

1

240

The Asiatic portion of this Macedonian Empire soon became independent under the Seleucid dynasty, and the African portion under the Ptolemies.

The Seleucid Empire was broken up by the revolt of the (Aryan-Mongoloid) Parthians, who founded a new empire in Persia and Turkestan. To the east of it several small Graeco-Bactrian and Graeco-Indian kingdoms (originally Macedonian satrapies) maintained themselves until overthrown either by the Yuechi or the Tochari, a branch of the Proto-Turks, who arose after the temporary disruption of the Hunnic Empire following the victory of the Chinese and Yuechi in 121, and who ultimately (B. C. 27) succeeded in subjugating the last remnant of the Yuechi themselves.

The empire of the Ptolemies and what was left of the Seleucid Empire, west of the Parthian domain, were annexed by the Romans, at about the beginning of the Christian Era,

At the same time the Chinese Empire, by its subjugation of the intermediate nations, reached the shore of the Caspian Sea, and was separated ^{only} by it from the outlying states of the Roman Empire, with which it exchanged embassies.

" " " " " "

The Turkish kingdom in Kashmir (Cashmere) and the Panjāb (Northwestern India), which was in nominal vassalage to China, extended its power far into Central India, (which had remained independent, but divided into different kingdoms) until repelled by King Salivahana (100 A. D.).

The Chinese Empire became disturbed by internal dissensions, the Hunnic Empire in Southern Siberia reconquered Western Mongolia in the fourth century A. D., while its former subjects the Sien-pi established more or less independent kingdoms in Eastern Mongolia.

After the fall of Attila the Hun, in 476 A. D., the Asiatic part of his vast empire fell in twain; the mixed population immediately west of the Caspian forming, under a partly Hunnic dynasty, a second Asiatic Gothic Empire, known as Haithol, while Mongolia and the surrounding regions fell under the Jouan-Jouan dynasty.

The Sassanian or Neo-Persian Empire, which had arisen out of the Parthian by the revolt of the pure Iranian provinces in 226 A. D., was for a time subjected to tribute by Haithal.

In 546 the Jouan-Jouan Empire was overthrown by a formidable revolt which established a new empire under a Tu-kiu or Tochari

p 40

dynasty which is known in history as the Karluk (Third Turkish) Empire, and which subjugated Haithal or Hathalia in 565.

A remnant of the Haithalians or Nephthalites maintained themselves in Northwestern India until overthrown by King Vikramaditya.

In the latter part of the sixth century the Chinese Empire was reorganized by the reunion of the numerous independent kingdoms of Southeastern Asia, which were thus able to escape being absorbed into the Karluk Empire.

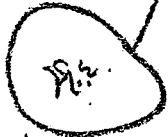
From the early days of the Semitic Conquest a large part of the Arabs had maintained a practical independence, sometimes in nominal vassalage to the neighboring powers, such as Chaldaea, Assyria, Persia and Parthia to the northeast, Graeco-Syria and Rome to the northwest, and Egypt and Ethiopia to the west, and sometimes under their own (Cushite or Himyarite) dynasties; but in the middle of the seventh century A. D. they were united under the Caliphs and established a great empire of their own, which subjugated the Neo-Persians in 651, and soon conquered the greater portion of the Graeco-Roman dominions in Asia and Africa.

Semantic map

S



region
Caspian Sea
X
Persian Gulf



Hamitic, Negritoid



Iranian

17/100 -

Hamitic-negritic

Semitic - mongoloid

Indo-Germanic - Aryan

75

In 745 the Karluk Empire succumbed to the assaults of the Chinese, and the northern part became the empire of Jungaria, with its chief city on the Yenisei river; which extended over Siberia and part of Russia.

After the fall of Karlukia the Chinese Empire again touched the Caspian, but its western dominions were constantly imperilled by the Tibetans, who had remained independent since the former disruption of China, and who developed a powerful empire which at its height reached from the Bay of Bengal to the Caspian.

At the end of the ninth century Jungaria was overthrown by the revolt of the Kirghizzes, who established a new kingdom as vassals of the Khitans, or completely Mongolianized Goths of Mongolia, who had become independent of the Chinese empire, and who ultimately (907) overthrew it, reducing its eight states into vassalage and giving rise to the new and glorious empire of Cathay, with the hegemony of all Asia north and east of Hindustan.

In the eleventh century some of the southwestern parts of the former Jungarian Empire were reunited under the Seljuk dynasty; sprung from Seljuk Ironbow, the head or khakan of the Ghuzzes, an offshoot of the Kirghizzes.

940

This Seljuk (Fourth Turkish) Empire obtained the hegemony of southwestern Asia by annihilating the Caliphate of Bagdad, which had been gradually disintegrating, resulting in the establishment of the Buyid, Tahirite, Saffarid, Samanid, Guznavid, and other contemporaneous or successive kingdoms.

The Seljuk empire very soon fell apart. Among the kingdoms that arose out of it were the Sultanates of Irak (Babylonia), Edessa, Iconium and Damascus (ruled by Saladin), and the land of the Assassins (1090-1276); and likewise the Latin kingdom of Jerusalem and other Christian states founded by the Palestinian Crusaders.

In the twelfth century the Kim dynasty of Tartars, with the assistance of the Chinese states, overthrew the empire of Cathay, and established itself upon its ruins; but early in the following century another Tartar dynasty, that of the Mongols, revolted against Kim, overthrew it with the assistance of the Chinese (who had united under a native dynasty), and conquered all Northern and Western Asia.

Its founder Jenghis Khan, properly Khakan, carried his conquests as far west as the Caspian, and as far south as Central India.

Among the North-Asiatic states which he subjugated was that in Southern Siberia (of the Kirghizzes, or Karghasses) over which the pre-ter John famous in European legend had ruled a short time before, and which had largely converted to Nestorian Christianity.

He also wiped out the little kingdom of Kara-Khitai, or Black Cathay, in Chinese Turkestan, presided over by the representative of the former imperial dynasty of Great Cathay.

His successors conquered and annexed Tibet, Corea, Seljukia, and part of Europe, including Poland, Russia and the Holy Roman Empire.

Finally Kublai Khakan (1358-'94), commonly called in Europe Kublai Khan, subjugated China and Burmah (which had become independent of Tibet in the eleventh century), and established his capital at Peking, whence he ruled over by far the greatest empire that has ever existed, extending from the Pacific Ocean to the Baltic Sea, and from the Arctic to the Indian ocean.

He even received tribute from Madagascar, Africa and Ceylon; though he failed utterly in attempt to conquer Japan, then the only remaining independent power in Asia.

75

Among the results of the Mongol Conquest were the destruction of the TurkosArabic kingdom of Khwarem (1093-1222) in Turkestan, and the overthrow of the Slave Dynasty (1206-'88) at Delhi, the center of the Mohammedan power in India originally established by the Ghaznevid Mameluke dynasty (founded by a Ghuzz slave) of Afghanistan in 936, which had been succeeded by the Ghuri dynasty in 1176.

Southern India (the Deccan), under the hegemony of the Vijaranagara dynasty, escaped with the payment of tribute, together with the Jaina kingdom of Padhya (10th to 13th centuries), with its capital at Madura.

The Khanates, Hordes, or subkingdoms into which the Mongol Empire was divided became more and more independent. The White and Kipchak Hordes (Siberia) remained in close relations with the Golden Khanate (Russia). The Jagatai Khanate (Turkestan and all southwestern Asia) gradually disintegrated, but was reorganized under Timur Leng (Timur the Lame) or Tamerlane in the 14th century, who conquered all Western and Northern Asia, reducing the northern Khanates into vassalage, and defeating the Turks, who in Asia Minor had become reunited under the Ottoman dynasty.

940

70

One of the first princes who submitted to him was the Khakan himself, who had been expelled from China in 1368 by the native Ming dynasty. After this conquest Timur himself assumed the title and prerogatives of Grand Khan, or Khakan.

After the death of Timur, 1406, his empire fell to pieces, the states of Persia, Afghanistan, Khiva, Bokhara, the Crimea, and others, arising out of its ruins; but Baber, one of his descendants, established in 1525 the Great Mogul Empire of India, which had its seat in Delhi, which had long been the seat of the Mohammedan power in India, represented by a series of dynasties beginning with Mahmud of Ghazni in 986. It extended its sway over all Hindustan, including the Indo-Aryan, Mohammedan (Bijapur, Golconda, Ahamadnagar, Barar, and Bidar) and Dravidian (Kerela, Pandhya, Chola and Chera) kingdoms, and lasted, nominally, until the British conquest of India in the eighteenth century; although the real control of the whole peninsula had then passed to the (Hindu) Mahratta Confederacy, and the independent Mohammedan kingdom of the Nizams had arisen in the Deccan (1723).

In the sixteenth and seventeenth centuries the Kalmuk

740

Confederacy restored, under the name of Jungaria, the Tartar Empire of Northern Asia, which included Tibet and other states, and for a long time waged successful war against the Chinese Empire.

But all the fragments of the vast Mongol Empire were in the end, one after another, more or less completely absorbed by the Empires of Russia, China, British India and Turkey.

After the destruction of the Kalmuk Empire by Russia and China, a new Tartar power arose in the far northeast, under the name of Manchus, and the long struggle of the Chinese Empire against the Ural-Altaic nations to the northwest and north finally ended by its submission to the Manchu dynasty in 1640.

-- --

II. The three great original civilizations were the Egyptian-Cushite, centering in Egypt and Southern Arabia, the Chaldaean-Elamite, centering in the Euphrates valley and the highlands east of it, and the Thraco-Phrygian, or Pelasgian-Lectonian, centering in Thrace (Turkey in Europe).

The influence of the first of these extended over all the dark-skinned peoples of Southern Asia and Africa, and Polynesia, and

ultimately over the phœnician and other Syrian peoples, the Phrygians and the Greeks.

From the Chaldæo-Elamite civilization those of the Dravidians, the Chinese, the Arabs, the phœnicians, the Israealites and all the Mongoloid peoples (Malay, Ural-Altai, Sino-Japanese, Tibeto-Burmese and Amerind), were originally derived. From the Thraco-Phrygian civilization came those of the Scythians and Proto-Goths, Armenia, Persia and Brahmanical India, and of all the Aryan or Indo-European peoples.

The Chudic (Ural-Altai) Empire centering in the Altai mountains nearly four thousand years ago possessed a considerable degree of civilization, as did the contemporary empire of the Dravidians in India.

The ancient Persian civilization, derived from the commingling of the Arian, Medo-Elamite and Semitic civilizations, was enriched with Greek elements by the Macedonian conquest (331 B. C.), and passed on to the Parthian and Sassanian empires, and thence to the Mohammedan Caliphate.

Under the Caliphate of Bagdad, especially in the time of

249

Haroun al-Rashid (eighth and ninth centuries A. D.) all the arts and sciences flourished in a high degree.

During the decline of the Caliphate what is now Turkestan became the great center of Mohammedan culture, and possessed important universities and zealous and competent scientists and philosophers and litterateurs. To this civilization modern Persia fell heir, developing a most elegant culture and one of the richest poetic literatures in the world.

The Dravidian and Aryan traditions in India combined to produce a high civilization, to which the Semitic culture was added by the Mohammedan Conquest, and which has now been supplemented by the modern European culture resulting from the British dominion. The external civilization of India reached its greatest splendor under the Great Moguls in the sixteenth and seventeenth centuries.

The civilization of China, brought from Flam, and nourished by contributions from the northern empires that succeeded to the Chudic, blossomed at intervals with great splendor, notably under the Yen or Mongul dynasty. Along the southern coasts of Mongolian Asia magnificent outbursts of culture have taken place, particularly

240

in Cambodia during the Middle Ages. These countries were usually tributary, at least in name, to China, or to the power to which she herself was subject.

Japan has nearly always maintained herself in isolation (with overlordship over Corea until the fourteenth century), but has gathered in from surrounding nations, especially China, and of late years from the whole world, all that seemed of value, and thus maintained a steady progress which has now placed her in the forefront of the nations.

The Ottoman Turks in the extreme west, with the Elamite, Ural-Altaiic and Semitic civilizations at their back, absorbed all the Græco-Roman or Byzantine Empire, which was co-heir with the West Roman Empire of the traditions of classical and Christian antiquity.

सतम म scripsit

सुखगामुजा corrigi

1948

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

REPORT OF THE

COMMISSION ON THE

STATUS OF THE

PHYSICS DEPARTMENT

AT THE UNIVERSITY OF CHICAGO

PREPARED BY

THE COMMISSION ON THE

STATUS OF THE

PHYSICS DEPARTMENT

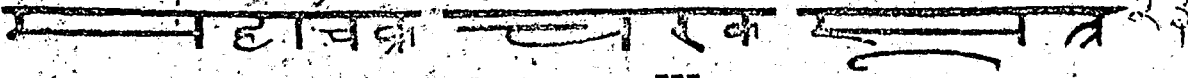
AT THE UNIVERSITY OF CHICAGO

FOR THE

COMMISSION ON THE

STATUS OF THE

PHYSICS DEPARTMENT



CHANNELS OF ORIENTAL ESOTERIC TRADITION

The primeval (Cainitic) Tradition of Darkness completely dominated the Cushite (Haminitic-Nigritic) races and was carried by them throughout Southern Asia, Central and Southern Africa, and far in- to the Pacific.

From them it spread into the Mongoloid people^S, with whom it passed into Northern Asia, Europe, Oceanica and America.

Those nations completely under its influence underwent a progressive degeneration, and those imperfectly contaminated with it suffered in a corresponding degree.

Today it is represented by the sorcerers of the African tribes, and of various obscure South-Asiatic and Australasian peoples, and also by the Shamans of Tartary, the Bon-pa bonzes of Tibet, and the medicin-men of the American Indians.

In China, invigorated by contact with purer traditions and by admixture of a higher Teaching, it has grown into the elaborate occult



science of the Taoist sects.

In India, through the Kolarian and Dravidian aborigines, it has become fused with the Aryan traditions of the Vaidika religion, resulting in the wonderful Hermetic and magical system of the Tantrika or Śākta sects.

In ancient Egypt the Cainitic Tradition was present but well-subordinated to a higher one. All the great temples were centers of an acroamatic Teaching which maintained many of the most important religious and philosophical truths, although hidden under a complex and varying system of symbolism.

In Elam and Chaldaea the Tradition of Darkness was more influential, but gradually lost its exclusive hold as the Semitic influence grew.

While the pure Cainitic Tradition (Hamitic-Cushite) has usually manifested itself in the practices of black magic -- the dealing with evil spirits, and even their exclusive worship in full consciousness of their malignant character -- the mixed tradition arising from its transmission to the Semitic and Aryan races has almost invariably taken the Hermetic form, and led to sexual aberrations practiced under

3

the sanction of religion, with the support of an elaborate and plausible theory implicitly held if not explicitly formulated. Hence the religious prostitution, in every possible form, carried on in ancient Chaldæa, Phœnicia, Syria and all parts of the Levant, under Chaldæan or Phœnician influence, as well as in modern India, and in a certain class of Hermetic sects all over the world.

The priesthood of ancient Chaldæa, well versed in the natural and occult sciences, and representing, as time went on, a more and more perfect commingling of Semitic and Hamitic traditions, spread its sway over the subject-lands.

These Magi, among the partly Aryanized Medes, were brought into the service of the pure religion of Zoroaster, which after the time of Cyrus became dominant throughout the Mesopotamian region as the official religion of the great Medo-Persian Empire.

It suffered much corruption, and at the same time took in numerous new occult elements, by the absorption of the Semitico-Hamitic religion of the Assyrian and Babylonian provinces, and after the Macedonian conquest of Media the Magi lost their influence and gradually disappeared.

Under the Sassanian dynasty the Mazdayasnian religion again came into power, in almost its pristine purity; but much of the occult as well as the scientific lore of its priesthood had been lost or passed over to others.

As many of its Sacred Books had disappeared, a large portion of their contents, together with the other ancient teachings that survived, were handed down only by word of mouth, though these ultimately found a partial expression in the Bundahesh and other quasi-sacred writings of a later date. Some of them survive among the few remaining representatives of the Magian-religion, the Pārsīs of Persia and Northwestern India, and others have been inherited by the Shiite Mohammedans, who include most of the descendants of the ancient Persians.

The esoteric side of the Vaidika religion, though attributed to a long line of Primeval Sages ^{or} Rishis, first found formal written expression in the Upanishads (उपनिषद् = Mystical Teaching) and Aranyakas (अरण्यकम्, Forest Books), which are appended to the Brāhmanas (ब्राह्मणम् = Brahmanical Books) attached to each of the Four Vedas.

722003

The Aranyakas were especially intended for the use of Brahmins during the fourth āśrama (ऋषिर्ण - stage or period) prescribed by their Rule of Life, when they retired to the forest to prepare for death by lonely meditation.

Only four of these are now in circulation, the Brihad, Taittirīya, Aitareya and Kaushītaki; the two last connected with the Rig Veda, and the others with the White Yajur and Black Yajur Vedas, respectively.

There are said to have been originally 1180 Upanishads, of which only about 150 are known to be extant, and of these only 108 are considered strictly esoteric.

These 108 are enumerated in the Muktikopanishad, which is attributed to the famous king Rāmacandra, of the Solar race reigning at Ayodya or Oudh (about 1200 B. C.), who is considered as the seventh Avātara or Embodiment of Vishnu.

The Upanishads seem to have arisen in the first millenium before Christ under the influence of the philosophers of the Kshātrīya or warrior caste, and represent a philosophical and mystical reaction against the ceremonialism of the Brahmins of the preceding period.

The Indo-Aryan Secret Doctrine or Gupta Vidya (गुप्त विद्या) has also been transmitted orally from Guru to Guru, and portions of it have found expres-

tion from time to time in various Smārtas and other works, including that episode of the Mahābhārata (महाभारत) called the Bhagavadgita (भगवद्गीता = the Lord's Song) and the mystical drama called Gita Govinda (गीत गोविन्द = Song of the Herdsman); and some adumbrations of it, mingled with a mixed Āryan and Non-Āryan Mythos, appear in the Purānas (पुराणम् = Ancient Books) and the religious literature of various modern sects of the Vaishnava and Śaiva groups.

The secret doctrines are most cultivated in the Śaiva and Śākta sects; the pure Āryan esotericism being most perfectly represented by the Yogācāryas, and the Pre-Āryan or Hamitic occultism by the Lefthand Tantrikas (Vāmācāri Śāktas).

While the Sacred Writings of the Hinayāna Buddhism would indicate that Buddha (Gautama Śākya, prince Siddārtha, who is believed to have been the twenty-fifth Buddha, or Redeeming Sage, and the fourth Buddha of the present Kalpa, or Universe) had but one Teaching, and that a simple exoteric one, of the nature of an Agnostic asceticism, closely affiliated to the Sankhya philosophy, all the Mahāyāna sects (which acknowledge countless Buddhas) agree in recognizing the existence of a higher or esoteric Teaching.

922002

Some of them claim to derive their Secret Doctrine from the preaching of the latter years of Gautama Buddha's life, or from the instruction given by him to certain favored disciples.

Among the Mahāyāna sects of this group is the great Dhyāna (ध्यान - Contemplation) sect, or Zen Shu, of China and Japan, which claims to have received the sacred deposit through a continuous succession of Patriarchs, the twentyeighth of whom introduced it into China in 520 A.D. It soon became divided into two branches, the Northern and the Southern, the former of which was introduced into Japan in 729 A. D. (Tendai sect), while the Southern became divided into six sub-sects, which became represented in Japan by the Rinzai (A. D. 1168), So-to (1223) and O-baku (1650) sects.

Other followers of the Mahāyāna agree with the Hinayāna teachers in admitting that all of Buddha's personal teachings were exoteric, but trace the beginning of the exoteric tradition from some praeternatural event.

According to the True Word (Shin-gen) or Mantra sect, the Secret Doctrine was first preached by Mahāvairocana, one of the celestial beings called Dhyāni-Buddhas, at an assembly in India several centuries

922004

८

after Christ, and gave the kwan-jo or abhisheka (अभिषेक - initiatory ablution or consecration, by the sprinkling of water) to Vajrasattva, who imparted it (about two hundred and fifty years after Christ) to Nājarjuna (नाजारजुन) the most famous of the Mahāyāna teachers, at the famous Iron Tower in South India, which plays a prominent part in all the traditions of Esoteric Buddhism.

One of his successors brought this Secret Doctrine to China for the first time, in 720 A. D., whence it passed to Japan in 806, where it is represented by the Hiro-sana and O-no subjects.

According to the Dharma-lakshana, Yogacara or Hosso-shu (sect), Maitreya Buddha (the Buddha of the Coming Age) descended from the Tushita Heaven and preached the Secret Doctrine at a hall in the kingdom of Ayodhya in Central India, about 400 A. D., and it was handed on, through Asanga, Vasubandhu, Dharmapāla and Śilabhadra to the famous Chinese pilgrim Hiouen Tshang (in Japanese Gen-jo), who introduced it into China in 629 A. D., and whose disciple Ki-ki took it to Japan in 653.

Another Buddhist Secret Doctrine comes down from Nich-i-ren, a Japanese who is considered to have been a reincarnation of the Bodhisattva Viśiṣṭācārita (विशिष्टाचारित - Ugyo), one of the first disciples of

922002

e
Śākyanuni (the Śākya Saint Buddha), and who in 1252 A. D. claimed to re-
vive the primitive and real Doctrine of Buddha.

The strongest and fullest currents of esoteric Buddhist
tradition are to be found in Nepāl and Tibet, where they appeared during
the eighth century A. D., at latest. In Nepāl the Secret Doctrine
gave rise, before the tenth century, to the Aisvarika sect; and in
Tibet it is particularly cultivated by the so-called "Red" sect; although
it is represented in the yellow, or Reformed, sect as well. There is,
for example, in connection with the Galdan monastery (which is the oldest
establishment of that denomination, having been founded by the great re-
former Tsong-ka-pa himself in 1409) a special college devoted to esoteric
and mystical teaching.

The esoteric tradition of the Red Lāmāism, both of Tibet, Mon-
golia and China, contains many elements of Cainitic origin; and it doubt-
less runs back on one side, through the Bon-pa, to the Mysterious Sacred
Race of Central Asia known to the Greeks 2400 years ago under the name of
Argipāsi.

In the Hinayāna countries, where there is little or no Esoteric
Buddhism, properly speaking, there is a Black Tradition represented by the

924003

widespread practice of sorcery, necromancy and devil worship.

Most of the higher Secret Doctrine (mystical) of Buddhism is undoubtedly inherited from the Saiva and Yoga forms of the Vaidika religion; and its intermediate Secret Doctrine (hermetic) from the Śākta form of the same religion, or from the older Mongoloid and Negritic religions, especially Shāmanism (Mongolia), Bon-paism (Tibet) and Taoism (of China), from which its lower Secret Doctrine (occult) has likewise been received.

The channels of Secret Tradition among Bauddhas and Vaidikas are far more numerous than any summary can indicate, the Teaching descending from master to disciple, or from Guru to Guru, in countless lines of transmission all over Central, Southern and Eastern Asia.

The Secret Doctrines, chiefly of the lower order, of the South Sea islanders and the American Indians are derived, principally through those of the Ural-Altaiic peoples and the Malays, from the Mongoloid-Negritic peoples of Eastern Asia. The channels of this lower occult tradition are still more obscure than those of the higher; each local shāman, sorcerer and medicineman transmitting his own secrets to his own novices.

922008

Mohammedanism, the most modern religion of Western Asia, was originally of an extremely exoteric character. But its Shiite branch, which dominates Persia and is represented in most other Mohammedan countries, as well as in India, has derived from Mazdeism, Gnosticism and other forms of Christianity, and the ancient Semitic and Cushite traditions, are borrowed from the Vaidika religion, with which it has been more or less in contact ever since the first centuries of its existence, a great body of secret doctrine, of one form of which the sects of the Ismailian group, including the Assassins, are the custodians.

Among the Mohammedan mystics worthy of the greatest reverence is Jelāl-ed-dīn, author of the Mesnavi, and founder of the Mevlevli, or Whirling Dervishes, who lived in the 13th century A. D.

Certain secret sects of doubtfully Mohammedan or Christian character, like the Druses, Mandasans and Sabists, exist in the same region, and particularly in Syria and Arabia, which derive their doctrines from the Gnostic, Mazdean, Neo-Platonic, and primitive Semitic and Cushite sources.

A most remarkable and noteworthy effort is being made at the present time, by the Theosophical Society, founded in New York in 1875 by

SECRET

Madame Blavatsky and Col. Olcott, to gather together, make public and popularize the esoteric traditions of the whole world, and especially of Brahmanism and Buddhism.

This society, which is growing very powerful in India and ramifies into all parts of the world, is doing much work of incalculable value; but suffers the disadvantage of lacking the True Key, and of being esoteric in a sectarian sense and yet not in a real one; discriminating against the exoteric and even the Acroamatic doctrine, and yet seeking prematurely to make the Secret Doctrine itself exoteric.

Its system as a whole is derived from a fusion of the Lāmāism of Tibet with the modern Śaiva Hinduism.

While it has done, and is doing, much to oppose ignorant and fanatical Europeanizers, and to infuse new life into the Oriental religions, with nearly all of which it is extremely friendly, it has, in its general policy, always shown itself a bitter enemy of historic Christianity in all its forms.

कार्यदर्शन script
 कथा corrig
 insprim.
 revidit
 inspexit

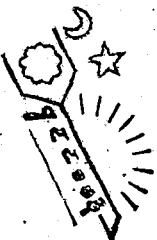
परावका चरक सूत्र २४

POLITICO-ECONOMIC CHANNELS OF OCCIDENTAL EXOTERIC TRADITION

I. All the races of mankind merge into each other by imperceptible gradations along the lines of their differentiation, which took place rapidly during the mutation periods, especially in the early days, owing to the greater plasticity of the human body, which is moulded by psychological influences, acted upon by climate, and greatly influenced by the habits and mode of life and other circumstances.

There has since taken place a complicated commingling of the original ethnic elements, by migration and conquest, but a general record of the genetic relations of nations and civilizations remains, not only in history and tradition, but also in the predominant physical types, and especially in language. Unity or relationship of language implies a former political, commercial or cultural fellowship.

The central element of the human race (commonly called White or Caucasian) is divided into three great groups, the Aryan or Japhetic (from Japhet or Japetus), the Semitic, and the Hamitic. The Hamitic stock became



2

completely subject to the Semitic at an early date.

The more geographically and psychologically aberrant portion of the Hamitic stock degenerated into the Negritic races, and the more aberrant portion of the Semitic stock, mingling with the Aryan and the Hamitic-Negritic elements, became the Mongoloids (Mongolians, American Indians, Malays, etc.).

The more aberrant portion of the ~~A~~ryan stock, mingling with the Mongoloid-Negritic elements, became almost lost among the lower races (Ainos and Proto-Eurasians).

The primeval civilizations flourished before the Traditions of Light and Darkness were segregated.

So far as the White Tradition has prevailed, there has been continuous progress; while the Black Tradition has always tended to produce a degeneration, which in most cases has more than counteracted the natural law of evolution, although this has never altogether ceased to operate anywhere, even where it has been largely replaced by the higher law of free and purposeful progress.

No high civilization is known to have arisen except under the influence, or as the direct outgrowth, of a pre-existing civilization. Civilization is, in a certain true sense, a unity, like Humanity itself.

12-1-1911

2

The languages that are most ancient, and historically nearest to the points of divergence of civilizations, are the ones whose relationship is most doubtful; like the Basque and Tyrrheno-Etruscan, between the Āryan, the Hamitic and the Mongoloid; the Sumero-Accadian (Pre-Chaldaean), between the Mongoloid and the Semitic-Hamitic; the Armenian-Georgian group, between the Āryan, the Mongoloid and the Semitic, and the Japanese-Corean, between the Ural-Altaiic (Finno-Turkish), Chinese-Tibetan and Malay.

The center of civilization at the beginning of history was near the mouth of the Euphrates river, in Chaldaea.

Thence were derived, chiefly in the third millenium B. C. the Hamitic-Cushite, Semitic-Mongoloid and Āryan civilizations.

The Semitic-Mongoloid civilization is that of Asia, and of aboriginal America, Madagascar and Oceanica.

The Hamitic-Cushite is that of aboriginal Africa and Australasia.

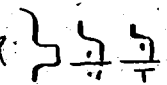
The Āryan, or Indo-European, is that of Europe.

The least known of the primeval civilizations is the Āryan. This is probably due to the fact that it was of a simple and spiritual type, while and achievements the Hamitic-Cushite civilization, the monuments/ of which were inherited by the Semitic and Mongoloid, was characterized by great material works.

12-1-1902

The extraordinary unity of language among the Aryan peoples shows that they long constituted one vast empire; and the fact that languages reached in prehistoric times a perfection from which they have since declined, and far greater than has been attained by any others, shows that this empire was highly civilized, in a spiritual sense.

The extreme diversity of language existing in the world is due to the confusion of thought which fell like a blight upon the world after the effort made under the leadership of the Cushites to attain to the heights of Divine knowledge and power through the instrumentality of the Powers of Darkness.

They called their impious system "The Gate of God" (Bab-Il) but the Celestials called it Confusion ( Babel).

From it followed disunion and conflict and disintegration. The Hamitic-Negritic races, the authors of the iniquity, and in a less degree the Mongoloids, as their chief co-workers, suffered most, and hence it is among their descendants that the greatest confusion of thought and speech has always existed.

In so far as the Divine Principle dominates human society it attains a higher and higher degree of truth, interior and spiritual perfection;

17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

in so far as the reason and will dominate, instead of the passions and emotions (sensitive nature), there is a development of material civilization, which, however, so far as the Divine Truth and Norm are neglected, has in itself a principle of decay; and in so far as men fall a prey to their lower instincts, and allow themselves to drift on the tide of their passions, seeking to do what they please, instead of what they ought, there is a reversion towards barbarism, both interior and exterior.

In this latter condition, the laws of Nature dominating instead of those of Humanity, languages are very rapidly changed and multiplied, on account of the thirst of matter for new forms.

The sovereignty of the world, and with it the inheritance of the highest civilization, passed from the Hamites to the Semites and from the Semites to the Aryans. The Mongoloids, once on the point of attaining it, lost their ground by refusing to accept the Torch of Light from Aryan-Semitic hands.

The Hamitic centers of civilization were Semitized at a very early date; the Aryan civilization, in its later forms, has been built up under the influence of the Semitic; and the Mongoloid civilization of China and Japan, having in it a peculiarly vigorous element of life derived from the primeval

722008

heritage, has constantly received Aryan-Semitic influxes, has now entered into the fellowship of the Aryan nations, and is rapidly imparting its own vast treasures to the Sovereign Race.

Because of the breaking down among the Occidental Aryans, and to some extent among the Oriental Aryans through their influence, of the fundamental institutions which constitute the framework of civilization, and of the fundamental ideals which constitute its essence, the rod of empire is likely to pass from the hands of the Aryans to those of the (Aryanized-Mongoloid) Sino-Japanese; unless the former recover their lost ground, or unless the latter become too much corrupted by so-called "Western civilization."

कार्यदर्शिनः scripsit

complevit

कीर्त्या corrigi

imprim.

revidit

POINTS TO BE OBSERVED IN COPYING SECTION II., Sūtra २४ :

1. Begin paging at p. ७, numbering consecutively thereafter, regardless of copy.
2. Scribe's number to appear on lower ~~righthand~~ lefthand corner of all pages except last, as indicated.
3. Appropriate signatures to appear at end of section.
4. Geographical Signature in this instance to appear in the righthand corner of the back of last page, at bottom. [In case of a final section, indicated by -----, the Geographical Signature appears on the front of the last page, in the lower right hand corner.] Geographical Signature to be used by

१२२०३१ is Indiana Print.

II. The primitive Aryan Empire may be called the Lectonian-Hyperborean.

Lectonia proper was a land occupying much of what is now called AEgean Sea, which was submerged at a very early date, probably at the same time that the great inland sea between Europe and Asia, of which the Caspian, Aral, Azof and Black (Euxine) Seas are the remnants, broke through the Hellespont and was drained into the Mediterranean, which in turn broke through the Straits of Hercules (now Gibraltar) into the Atlantic, leaving bare its southern arm and the neck of land now called the Isthmus of Suez.

Hyperborea is the name given in the earliest Greek tradition to a northern land of happiness, peace and plenty where the favorite Greek deity, Apollo, reigned and whence his worship came to Hellas.

The Proto-Aryan Empire, the population of which was not at first sharply distinguished in language, physiognomy and customs from the Proto-Mongoloid peoples to the eastward, was bounded on the east by the Ural-Altaiic Empire, on the south by the Elamite-Dravidian and Semitic-Cushite Empires and the Mediterranean Sea, and on the west by the Hamitic-Lybian nations (Ibernians of Spain and Ligurians of France and Northern Italy).

In Asia Minor, and the regions south of the Caucasus mountains, the Aryans mingled with the Semites, and in the regions east of the Caspian with the Mongoloids.

In the second millenium B.C. the Asiatic part of the Aryan Empire, opposed



on the east by the growing North-Asiatic (Ural-Altai) Empire of the Chudes (Finne-Ugrians), sought room for expansion to the southeast, and in Bactria and the valley of the Indus the guardians of its most authentic and complete traditions established themselves and became the teachers of the subject populations of the great Iranian and Indian Empires into which the South Asiatic Aryans soon became divided.

At this time the southern shores of Europe were inhabited by the Tyrrhenian-Pelasgian peoples (including the Arcadians, Etruscans, Locrians, Leleges, Caucones, etc., etc.), who, on account of their geographical isolation, had shared only in a minor degree in the characteristic Aryan language and civilization of the north, and to a great extent passed under Egyptian domination or influence.

The central seat of the race was Thesprotia in Epirus (opposite the island of Corcyra or Corfu) until the ascendancy was gained by the Khatti, Khetta or Hittites, who succeeded, in the fifteenth century, in throwing off the Egyptian yoke, conquering Asia Minor and Northern Syria from the Egyptian Empire, and maintaining themselves against both it and its Assyrian vassals for several centuries.

Their northern capital, Pteria (in Cappadocia, northeast Asia Minor), was one of the most brilliant centers of civilization in remote antiquity.

Many of the more typical Aryan peoples to the northward accepted their overlordship, but soon became restive under it, and various branches of them began to en-

3003

e

croach upon the Pelasgian peoples to the west, gaining the ascendancy in Thrace, Illyria, Italy (the Italic peoples), and Thessaly Hellenes or Greeks, (including the Æolians, Ionians, Achaians and Dorians).

North and west of Thrace and Illyria the Proto-Celts became practically independent, and extended their sway as far as the British Isles, subjugating the Iberians and Ligurians, some of whom, the Sicani, went to Italy, and subsequently to Sicily (c. 1400 B. C.). A portion of them, called Umbrones or Umbrians, conquered Northern Italy.

But even yet the ancient center of Hyperborean culture maintained the pure Aryan tradition of greatness of thought combined with simplicity of life and continued to exercise a beneficent influence.

In 1300 the Egyptian, or half-Egyptian, Colchians, (at the east end of the Black Sea), and the Semitic or Semitized stock of the Carians, Eteocretans and Philistines, gained the control of the Hittite Empire (the Palestinian portion of which became independent under the Amorite confederacy of Highland Canaanites), and the hegemony of all Southern Europe passed for a while to Crete, owing to the wisdom and maritime enterprise of King Minos.

A remnant of the Hittites withdrew through the passes of the Caucasus, or across the Hellespont, to Southern Russia, where they retained for a time the ascendancy

922003

over the ancestors of the Teutons and the Letto-Slavs.

The Hellenic peoples, who had become supreme in Thessaly in 1334, spread their sway rapidly southward and eastward, finally developing, under the Argive and Pelopid dynasties in the Peloponnesus, or southern peninsula of Greece, a splendid Achaian-Ionian civilization; while their sister-nations the Phrygians, Lydians and Mysians conquered most of Asia Minor.

The traditions of the military and other achievements of this period survive, mingled with mythical elements, in the stories of the Argonautic Expedition and the exploits of Hercules, Theseus, Perseus, Bellerephon and other heroes.

Although the Pelasgians passed under the sway of the Hellenes, the principal nations of both groups took part, on equal terms, in the great Amphyctionic League, centering at Delphi, which lasted, at least in name, until the beginning of the Christian Era.

At the end of the thirteenth century B. C. a great struggle for supremacy took place between the Hellenes and their allies, under the Pelopid Agamemnon of Mycenae, and the Thraco-Phrygian Aryans, resulting in the overthrow of the latter in 1184 (Trojan War).

The process of Hellenic colonization and conquest then went rapidly forward. The Achaians seem to have for a while obtained the hegemony of all southern Europe

922003

and northern Africa, and, with their Etruscan, Sicilian, Sardinian and Libyan vassals and allies, even went so far as to attempt the conquest of Egypt.

By the aid of the Dorians and $\overline{\text{A}}\overline{\text{E}}$ olians of Northern Greece the Heraclid $\overline{\text{a}}\overline{\text{e}}$ (descendants of Hercules), the legitimate claimants to the throne of Mycen $\overline{\text{a}}\overline{\text{e}}$, who had in the past made several unsuccessful attempts to conquer the Peloponnesus, and one branch of whom had reigned over Phrygia-Lydia since 1229, and another at Corinth since 1109, succeeded in overpowering (1104) the allied Ach $\overline{\text{a}}\overline{\text{e}}$ an Ionians, weakened as they were by the great war and the ensuing foreign enterprises; and the new Heraclid dynasty transferred the capital from Mycen $\overline{\text{a}}\overline{\text{e}}$ to Sparta, which retained the hegemony of Greece and her colonies, though at first without much real power, until 489 B. C.

Shortly after the Trojan War the states of Thessaly formed themselves into a federal republic, under a chief magistrate called a Tagus, but they always remained in a subordinate position.

As the result of the Dorian- $\overline{\text{A}}\overline{\text{E}}$ olian conquest the process of Greek emigration and colonization was greatly accelerated, extensive $\overline{\text{A}}\overline{\text{E}}$ olian-B $\overline{\text{o}}\overline{\text{e}}$ otian (1124), Ionian (1040), and Dorian (1040) settlements were made on the coasts of Asia Minor, and ultimately Greek cities sprang up on all the shores of the Mediterranean and Black Seas.

Before this time the maritime power had been chiefly exercised by the Low-

land Canaanites, or Phœnicians, as, either nominally or practically, vassals successively to the Babylonians, Egyptians, Hittites, Cretans, Amorites and Israelites, the four latter nations being themselves more or less under Egyptian influence. They were now establishing colonies (largely composed of refugees from the Hivites, or Midland Canaanites, and Amorites or Highland Canaanites, dispossessed by the Israelites), not only on the Mediterranean Sea, but on the Atlantic Ocean, including Gades (Cadiz) in Spain, and Utica (1101) in Northern Africa, and also in Southern Africa opposite Madagascar.

After the reigns of Solomon of Israel and Hiram (beginning of tenth century B. C.) the process of Phœnician colonization went on still more rapidly. The Phœnician sway extended over Sicily, Cyprus (1250), and many other islands, part of Greece (1200), Italy, Spain, Southern France, and Cornwall (= southwestern England, including Lyonesse, since submerged), and nearly all northern and northwestern Africa, west of Egypt.

In the ninth century B. C. there were no less than three hundred Phœnician cities outside the straits of Hercules on the shores of the Atlantic Ocean.

The hegemony of these Phœnician cities was possessed by Sidon, until its destruction by the Philistines in 1050, and afterwards by Tyre; but in 824 Tyre became tributary to Assyria, and one branch of its royal family fled to a little Canaanite

trading town on the Lybian coast, which thenceforth, under the name of Carthage, was the seat of a second great Canaanite Empire which occupied all Northern and Western Africa and attained to the hegemony of the Mediterranean, which it held until 218.

This hegemony was shared with the Greeks, who had a great seat of power in Southern Italy and Sicily (Magna Græcia, colonized 1034-452, but chiefly in the eighth century) and Cyrenacia, between Egypt and the Carthaginian Empire (colonized 630).

After the fall of the Pelasgian-Ittite Empire, Italy was brought under the over-lordship of Phrygia (= Lydia), whose representatives were the Etruscan kings, to whom the Umbrian peoples had become subject. Etruria retained the hegemony of the northern and central part of the peninsula until 509, and controlled the neighboring seas and islands.

The Persian Empire, after its annexation of Babylonia, Egypt and Lydia, extended from India to Ethiopia, and its over-lordship was recognized throughout Thrace, Macedonia, Illyria and Thessaly in Europe.

But it failed signally in its attempt to conquer Greece (491-466) and lost its European possessions and the Ionian states of Asia Minor in 387.

During the Persian War the hegemony of Greece passed from Sparta to Athens

732002

(472-404), and was recovered, with the supremacy of the seas, only to be lost once more to Thebes (383), which was soon succeeded, after a period of disunion, by Macedon (340), a kingdom which had arisen to the northward in the ninth century, and, having become independent (360) had annexed all Thrace (which had been practically independent of Persia, under the Odyssian dynasty, 436-343), Thessaly and Illyria before 382.

Alexander the Great became the ruler of all Hellas in 335, and by the conquest of the Persian Empire, Central Asia and northern India established the hegemony of Macedon over all three continents.

Soon after his death in 323, his empire disintegrated into numerous independent states, including the Seleucid Empire (in Asia), the Egyptian kingdom of the Ptolemies, and the kingdoms of Pontus, Epirus, Macedonia, Perganum, Illyria, Cappadocia and Rhodes.

Between the years 343 and 269 the little republic of Rome, which had been in dependent alliance with Carthage since the sixth century, established its sway, by diplomacy and force, over all Italy.

In 242 it brought the Carthaginians to terms, in 228 annexed Sardinia and Corsica, and in 229 received the alliance of the Aetolian and Achaian Leagues (which had united Greece against the Macedonian supremacy, 284-280).

Carthage had in the meantime (236-'19) definitely annexed all Southern and Eastern Spain, and in the course of the Second Punic War (218-202) possessed herself

of nearly all Italy and extended her sway over Southern Gaul and the Celtic peoples to the northward.

But Rome succeeded at last not only in regaining her lost territories, but in overthrowing the Carthaginian Empire, thus gaining the hegemony of the West.

Between 200 and 189 she broke the power of Alexander's successors in Macedon and Syria, and established her protectorate over the Eastern Mediterranean; Macedon became a Roman province (168), Egypt recognized Roman supremacy (163), Syria (154) and Greece (148) submitted, the rising empire of Pontus (south of the Black Sea), with hegemony (111-68) over Asia Minor, Armenia, Greece, Sarmatia (Southern Russia), and Thrace, was crushed, and by the beginning of the Christian Era Rome found herself mistress of the whole Occident from Armenia to Britain.

-- --

कायदशिन scripsit

complevit

कम्या corrigi

revidit

inspexit

(LIEBESLICHT^H 8219)

III. About the ninth century B. C. the Arimaspiian tribe obtained the supremacy in the Issedunic Empire of Northern Asia, which at the same time expanded to the westward. The Sakas, Sacas, or Scoloti, thus displaced gained a dominant position in the Aryan Empire thenceforth called Scythia. But they still remained under a branch of the ancient Turgitean dynasty. The Khatas or Hittites continued to form a number of vassal kingdoms, including the Getae of Thrace, the Agathyrsi of Transylvania, the Thyssagetæ of Russia and the Massagetæ of Syberia.

The Cimmerians, or Cymric Celts, not content to remain under the immediate sway of the Scolots, undertook the conquest of the nations to the South and West. They invaded Asia Minor and Syria, 700-695 B. C. (where they were overthrown by the Lydians, 616 B.C.), and the Sythians themselves occupied Sythia and Media, laying even the Egyptian and Chaldean Empires under tribute, 834-806, and having for eight years undisputed control of Western Asia.

But in the meantime their empire had begun to disintegrate. The Massagetæ, who had conquered a portion of the Issedune (on the overthrow of the Arimaspiian Empire by China), established an independent empire in Tartary, which pushed forward its western frontiers soon after the Scolot dynasty had begun its attack on Asia.

In the following century the Scolot empire was itself invaded by the Medo-Persian Empire, which annexed Trace, but failed, 513, in an expedition into Southern Russia.

At this time, and again in 494, Scolotembassies appeared at Sparta, for the purpose of gaining the alliance of the Greeks against Persia.

The Scolot dynasty, weakened by these wars, was unable to maintain its sway over the Sauromati, or Sarmatians, occupying its eastern portion (ancestors of the Letto-Slavs), or the Suevo-Suevic (Western Teutonic) peoples in the West; but it succeeded in gaining the overlordship of most of Thrace, after the Ionic revolt had weakened the Persian power in the West.

Between 346 and 340 a.m. Scythia north and east of the Danube was subjugated by the Sarmatians; the Scolot emperor was slain by his former ally Philip of Macedon in 339, and the remaining Scolots became vassals of the Sarmatians or the Greeks, their last petty kingdom being destroyed about 100 B. C. by the Scordiscians (Cello-Illyrians), who established an important kingdom not long afterwards destroyed by the Romans.

The sudden development of the Sarmatian power was accomplished with the aid of the refugees from the Empire of Asiatic Goths (Massagetæ-Yuechi) which had been overthrown by the Huns about 350 B. C. Some of the descendants of these refugees were long known as the Jutes (=Chudic Goths).

In 387 B. C. the Celtic Gauls, under the Senonian dynasty, devastated all Italy and even took the city of Rome.

Immediately after the final overthrow of the Scolots by the Sarmatians (under the Royal Jazyges) their allies the Cymbrian Celts (Volgæ, Volcæ, Belgæ or Fir-Bölg) subjugated the Gauls and Ibero-Ligurians and established in Southern Gaul the Arocomic

92292

dynasty.

The Senonians in Italy then fell an easy prey to the Roman arms (283 B. C.), and the remnant of them united with the Volcan Gauls in a descent on Greece (repelled 278), and on Asia Minor, where they founded the kingdom of Galatia, and practically dominated the whole peninsula until subjugated by the Romans (189 sq.).

The Teutons or Suevic Germans gained the hegemony of Western Europe, and in 120-101, with a host of Teutonized Cimbri, and numerous Celtic allies, over-ran Gaul, Spain, Italy and Illyria and defeated a number of Roman armies before being expelled or destroyed. After the final triumph of the Romans, the Sarmatian Empire collapsed, and the Sarmatians, with their allies and subjects (Cimbri, Budini, etc.) yielded to the force and diplomacy of Mitharides^{at} the Great and fell under the hegemony of Pontus.

About the same time the old Celts (Gauls) threw off the yolk of the Cimbri (Cimry) and Aeduan tribe became dominant in Gaul, the Belgæ remaining independent in the north, and the Aquitanians or Euscarans (Basques=Celto-Iberians) recovering their sway in the south.

After the overthrow of Pontus by the Romans in 66 B. C. (finally annexed 40 A. D.) the Finnic tribes (one part of whom under the name of Lapps soon spread westward to northern Scandinavia), who had previously been subject to Yuechi, became independent under the leadership of Aorzes, or Alans (derived from the Issedunes), and possessed themselves of the hegemony of Northeastern Europe.

At the same time a branch of the Gothic or Gothic dynasty regained

the supremacy among the Teutonic peoples, subduing part of the Proto-Slavs (Vandals, who were soon Gothicised) and the Svecic peoples, and controlling Northwestern Europe.

This dynasty (the Ynglings, derived from Ingvi, reputed son of the Odinic pontiff-chieftain Siegge son of Friedulph) established its central seat at Sigtuna, among the Sveas or Suiones of Central Sweden; with branch dynasties at Leyre in the island of Zealand (=the Skoldings), in Norway (Saemings, Semnes or Teutonized Sonones) and on the south shore of the Baltic (Danir or Thervings).

The Southern Suevi, under a Semonian dynasty, temporarily re-established the Teutonic hegemony over Gaul, with the assistance of the revolted Arvernians and Sequanians. The Aeduan then called the Romans, who under Julius Caesar expelled the Suevi (Hermiones or Forest Germans) in 58 B. C., and reestablished the authority of the Aedans, but as Roman vassals.

Within the next few years the German states of the lower Rhine (Istaevones, or River Germans, under the leadership of the Sigambri or Skolding Cimbri) were likewise united to the Roman Empire, whose armies penetrated far into the German territory, inviting or extorting allegiance from the greater part of the Ingaevones or Seacoast Germans (under the Yngling or Anglian dynasty).

A large part of the Germanic tribes were soon driven to revolt (9 A. D.) and became independent in two great confederacies, the (Yngling) Cheruskans and the (Therving-Suevic) Marcomans, which wared with each other until the latter was conquered.

The over-king of Catualda (Goth-walda=Gothic-ruler) himself accepted the overlordship of the Romans, and subjugated the remnant

of the Marcomans, and the Cherusans also became Roman vassals.

But a new revolution, under the Hermunduri (Danir or Thervings) had almost immediately revived the Marcomanic power, and the Catti or Goths re-established their hegemony over Western Germany.

The Sarmatian Jazges, who had likewise become Roman vassals, became independant in Dacia, with over-lordship over part of the Suevi, and made war on the Romans, 56-101 A. D.

The Catti-Cherusans (Ingævenes, ancestors to the Saxons) devastated Gaul and Rhætia, and the Marcomanic Confederacy seriously attempted the conquest of the Roman Empire, which paid tribute to it in 180.

About 200 A. D. the whole German race was firmly reunited under a Gothic dynasty (sustained by the Goths and their offshoots the Gepidæ and Heruli, together with the Vandals), which subjugated the western part of the Alan Empire, and exercised sway from the North Sea to the Caspian.

Under its hegemony the Hermiones (under the name Alemanni) pushed the Romans hard in Southern Germany, and the Saxons in the West compelled the German tribes tributary to Rome to federate themselves under the name of the Franks and ultimately to forcibly colonize part of Roman Gaul.

In 321 the general government of the Roman Empire was removed from Rome to Byzantium, thenceforth called Constantinople.

In 375-394, and finally in 395, the Empire was divided into two, the Western, with its capital at Rome, and the Eastern, afterwards called Greek or Byzantine, with its capital at Constantinople.

925933

In 375 the Gothic Empire was annexed to that of the Huns, who had previously conquered the East Alans and been extending their sway over more and more of its eastern portion. The Hunnic emperors, through their vassals the Franks, Suevi, Visigoths and Vandals, successively conquered Gaul (378 sq.), Portugal (408), Spain (411), Italy (415) and Northern Africa (429-'34); so that the great Attila, or Etzel, ruled Northern Asia, all Europe, and Northern Africa, from the Pacific to the Atlantic, until he was overthrown by the Romans and revolted Visigoths in 451.

The remnant of the West-Roman Empire passed at the beginning of the fifth century under the over-lordship of the Eastern Empire, which itself paid tribute to the Hunnic.

In 404 South Britian (England) which had been the seat of a highly developed Roman civilization became independent. A few years afterwards (449-'77) the Jutes (=Gothicized Chudes or Asiatic-Goths), together with the Saxons, Frisians and Angles (Ingævones), who had carried on extensive piratical operations in the northern seas since the third century, conquered the country, which was divided into several kingdoms, the king of one of them usually being more or less definitely recognized as the head of the Confederacy under the title of Bretwalda, until the Kingdom of England was established by the last Bretwalda Egbert in 841.

All the west coast of South Britian was still occupied by native kingdoms, confederated under a Pendragon, one of whom was the celebrated King Arthur, until the subjugation of Wales and Cornwall by Alfred of England, 885, and Strathclyde by Edward the Elder, 924. Scotland and Ireland remained in the hands of the Scots (or Gaels), but the Scots of Great Britian, to whom the original Celtic inhabitants of Scotland (Picts) had become subject, passed under the over-lordship

92033

of the Danes, and in 936 were conquered by the English. The Scottish king remained a vassal of England until 1368.

Whithin a few years after Attila's death (453) the Hunnic Empire west of Russia fell to pieces. In the remnant of the Empire the Finnish tribes in a short time became dominant under the name of Avars, probabaly as representatives of the Jouan-Jouan dynasty of North Asia; until the Huns proper regained the ascendancy (66) under the name of Bulgarians.

About this time a remnant of the Royal Scyths (Agathyrsi) in the region of the Caucasus became practically independent under the name of Khazars; and they at last succeeded in establishing their sway (676) over all Southern Russia, though they themselves were compelled to accept the overlordship of the Caliphate, 700-750.

The Bulgarians were thus divided into two kingdoms, one in the Ural mountains, called Great Bulgaria, under the hegemony of Jungaria (Northern Asia, 745), and Little Bulgaria, centering in the Carpathian mountains until its overthrougth (872) by refugees from Jungaria Zwhihh had been conquered by Kiéff, in 891, after having in 840 become identical with Great Bulgaria, owing to the loss of its Asiatic part to the Kirghis) under the name of Magyars (Finnish Magyars mixed with Jungarians proper or Ungri, whence the name Hungarian), who had allied themselves with the East-Roman Empire. The Magyars for a while dominated nearly all Europe, the New West Roman (German) Empire itself being in vassalage to them, 899-953.

The Visigoths, under the overlordship of the East-Romans, had developed a powerful kingdom in Spain, which ultimately sujugated that of the Suevi in Portugal.

9
2
3
4
5
6
7
8
9
10

By a successful revolt against Attila's Successor Ellak, the Gepidae, with the aid of the Heruli, had gained the hegemony of the rest of the German race, as well as of the West-Slavs and Lithuanians, until they were overthrown by the Longobard (Lombard) revolution (500), which prepared the way to their subjugation by the Avars (563).

In 413 the Burgundians (a branch of the Vandals), had established a kingdom in vassalage to the Huns, which became independent in 500 but was conquered by the Franks, 534, who had annexed Thuringia (land of Hermunduri, a branch of the Hermiones) in 530, and Suevia (=Suabia) in 496.

The (Slavonic) Wends spread westward along the southern shores of the Baltic to escape the Avar domination, and the rest of the Western Slavs and the Lithuanians became independent of the Avars in 623, under the Hegemony of Bohemia (the Czechs-Jazyges, who had driven away the Celtic Bell to Bavaria), which passed under the Carolingian Empire 850, and then of Moravia, 874, which became tributary to Bohemia, 896, after its power had been broken by the Hungarians. The West-Slavonic state of Poland was formed about 840, and became part of the New West-Roman (German) Empire soon after the breaking of the power of the Hungarian Empire by the Germans (934), who afterwards subdued it, 1000.

Vandalic Africa became an independent empire after Attila's death, and made itself master of the whole Mediterranean Sea, but it was overthrown and annexed by the East Romans in 534, who also temporarily conquered Persia, 541-'2.

ककूद यगा scripsit

१
होता corrigit

कल्याणकृता revidit

महाचक्र

चक्र

२५

THE RELIGIOUS CHANNELS OF OCCIDENTAL EXOTERIC TRADITION

After the confusion of Tongues the religions became as diverse as the languages.

Having, as a rule, no organization except that of the ministers of each separate "cult" (object, or group of objects, of worship), these religions were usually fused whenever nationalities were combined, or intimate relations between different peoples otherwise established.

The fusion sometimes consisted in the merging of several cults into one, but more frequently in the perpetuation of the different cults side by side, in more or less perfect harmony.

All the cults of the Mediterranean populations were sooner or later gathered into the great Graeco-Roman polytheism.

The religion of the Pelasgian peoples centered in the famous shrine of Zeus (the Supreme Deity) at Dordona in Thessaly.

The Hellenic nations, with their central seat of worship at Delphi in Phocis, added to the gods of Aryan tradition others resulting from their own

speculations, or borrowed from Phrygia and the Orient.

The Latins inherited the same Aryan deities, and developed new ones by the personification of abstract ideas, and especially of virtues.

Under the Etruscan kings, especially Numa Pompilius, the Roman worship centered in a pure monotheism, derived from the Israelites or, which is far more probable, from the purest channels of early Aryan religion.

When the Greek culture had been absorbed by the Roman Empire, the corresponding Greek and Latin deities were identified, so that they have ^{ever} since been known by double names.

With them also were customarily identified by the Graeco-Roman scholars all the objects of worship of other nations which they recognized as having similar functions or attributes.

After the Roman conquest of the Orient many new and strange cults were introduced and some of them, like the Persian Mithra and the Egyptian Serapis, became very popular.

The Roman Pontifex Maximus ("Supreme Bridge-Maker") became the supreme minister of religion of the empire, although with little or no real authority save in the official worship of the seat of the imperial government.

With the concentration of the real political authority in the hands

of the commander-in-chief or Imperator (whence "emperor"), the office of Pontifex Maximus became gradually attached to the imperial dignity, and in the heyday of Roman Imperialism the practical head of the state was at once a high-priest and the favorite object of formal public worship.

Under the Roman Empire the Hebrews, although respected for their learning and business enterprise, were often discriminated against and even persecuted, because they refused to participate in any worship but their own, and declined to pay the customary cultus to Caesar.

After the Macedonian Conquest the Jews had become divided into two great groups; the Hellenistic Jews, who had become imbued with the Greek learning and culture, and made a large use of a popular form of the Attic tongue, and the Rabbinical Jews, who adhered strictly to the Hebrew traditions, as developed by the Pharisees, and refused to tolerate, or profit by, the Gentile lore, and who made use, in religious matters, of the Hebrew language almost exclusively.

The first had its central seat in Egypt, with a pro-temple, or Pontifical chapel at Onion, 173 B. C. ---75 A. D., for the residence of the legitimate line of Aaronic High Priests, who had fled from Jerusalem after the Seleucid Emperors had begun the practice of selling the de facto high-priesthood to the highest bidder.

972079

The second centered in Jerusalem, and especially in the city council, Synhedrion or Sanhedrim.

The first used the Greek or Septuagint version of their Sacred Books (the Old Testament), which included a number of documents written, mostly in Greek, since the Persian Conquest (those accepted by the Old-Christian Churches under the name of Deutero-canonical Books, and rejected by Low-Church Protestants under the name of Old Testament Apocrypha).

The second used the Hebrew text almost exclusively, and were not in accord as to the authority of the Greek Books.

Both schools existed in various parts of the world, but the Hellenistic was dominant in Europe and Africa, while the Rabbinical had its stronghold at Jerusalem in Palestine.

The Sadducees, who rejected a large part of the traditional doctrine, but who possessed great power owing to their control of the de facto high-priesthood at Jerusalem, formed a third group.

All three schools existed in various parts of the world, but after the fall of Jerusalem (A.D. 70) the Sadducees disappeared, while the Rabbinical Jews became a separate sect (Modern Judaism), and subsequently converted to their religion many Arabian tribes, and several nations, including the

Abyssinians and the Khazars.

In the first century A. D. the Apostles Peter and Paul, the heads of the new and universal form of the religion of Israel, inaugurated by him who had been recognized by a considerable portion of the Jews, especially of the Hellenistic group, as the long-looked-for Messiah ($\Delta \Upsilon \text{ M}$) = Mashiah = one Divinely sent), took up their abode in Rome, and under them and their successors, together with their fellow-apostles and Bishops in other parts of the world, there grew up speedily a powerful body which, welcoming to its membership people of all races without distinction, propagated among all classes of the population the Mosaic intolerance of other worships.

This body, calling itself The Church (EKKΛΗΣΙΑ = Those called forth = Assembly), and, by the second century, the Catholic (ΚΑΘΟΛΙΚΟΣ = in-relation-to-the-whole = universal) Church, but popularly known first as the religion of the Nazarenes and then as Christianity, was a real empire within the Empire; having not only its own doctrines, philosophy, worship and moral code, but its own laws and customs and language and manners and dress, its own courts, and even its own economic system, receiving tithes and gifts from its adherents, and using them in the establishment of depots of provisions and goods for distribution to the needy brethren, and in various other cooperative humanitarian enter-

prises.

These facts increased greatly the jealousy and suspicion naturally aroused by its unusual exclusiveness and self-propagating activity, and brought upon it a series of legal and popular persecutions, such as it has since, for similar reasons, been subjected to at intervals, in one form and degree or another, in almost every nation in the world, even those professing to be its adherents.

In spite of these, it gradually gathered into itself a large part of the population throughout the Empire, and in 312 it was made the national religion.

The Bishops of Rome, as the heads of the Church, thus became the spiritual heads of the Roman Empire, though the Emperors for some time retained the title of Supreme Pontiff, and some of them, especially Julian (360-'65) who had reverted to the ancient imperial religion, attempted to exercise a substantial Pontifical power.

Long after Christianity became dominant in the cities, the common people persisted for the most part in adhering to their former cults, the followers of which consequently came to be called in derision "countrymen" (Latin pagani, whence pagan).

6

The language in which Jesus the Christ had first preached was the Aramaic or early Syriac, the popular form of the Hebrew.

The language in which the distinctively Christian sacred books were written (the New Testament), and the original medium of the Church's intellectual life, was Greek.

But for the propagation of Christianity among the Gentile populations of the Western part of the Empire it was necessary to use the ordinary language of government, business and social intercourse, which was Latin; and the Greek Scriptures of the new period had scarcely been written when they were translated into Latin in Northern Africa (Italic Version). The Latin naturally became the administrative language of the Church, as it was of the Empire.

The early Church was divided into three great parts, called Rites, corresponding to these three languages; which derive a certain sentimental sacredness from the tradition that in them had been written the inscription above the cross upon which the Master died, (as the Christians believed, for the salvation of mankind.)

Each Rite had not only its own language, but its own characteristic liturgies and, in course of time, numerous other peculiarities.

In Egypt, save in the centres of Greek culture, the language of the

people was still the ancient Hemitic one of the land, called Coptic; and this in course of time became used in Christian worship, thus giving rise to the Coptic Rite; from which branched off the Coptic-Ethiopic Sub-Rite after the conversion of Abyssinia in the fourth century.

The Armonian Rite arose about the same time with the Coptic, as the consequence of the Christianisation of the Armenians; thus making up the five Great Rites into which Christianity has ever since been divided.

The followers of these Rites have usually been divided into two classes; adherents of the Catholic Church, and members of various separated bodies or dissident sects.

Sects were founded in the first century by Simon Magus, Corinthus, and others; and from that time until the sixth century the separated bodies multiplied and attained in some cases to a high degree of importance and power before passing away.

The first sects sought either to fuse Christianity with Gentilism (Gnostics) or to perpetuate discarded practices of the Old Law (Judaizers, such as the Ebionites).

When the Christian doctrines began to be scientifically studied, philosophically developed and definitely formulated, and the ecclesiastical

C

legislation and polity took a more and more definite shape, other classes of sects began to arise, having as their basis special theological opinions or disciplinary practices.

Prominent among the dogmatic sects was the Arian, which arose in the fourth century, and became so powerful that its adherents outnumbered the Catholics. Many Emperors persecuted those who refused to accept the Arian tenets and fellowship, and the Ostrogoths, Visigoths, Vandals and other northern peoples accepted Christianity in its Arian form.

In the fourth and fifth centuries the Novatian sect arose in Italy, the Donatist in Africa, the Pelagian in Britain, the Manichean in Persia and the Macedonian in Constantinople. The two first-named were of the disciplinary type, Macedonianism and Pelagianism were of the dogmatic, while Manichaeism was one of the latest sects of the Gentilising variety.

Of more lasting importance, in the exoteric realm, than any of these, were the two dogmatic sects of the fifth century known as Nestorianism and Monophysitism (also called Eutychianism), which have survived to the present day.

A large part of the Syrian Rite became Nestorian; and a little later most of the remainder, together with the Coptic and Coptic-Ethiopic Rites,

became Monophysite.

About the same time most of the Armenian Rite became an independent body, on grounds unconnected with doctrine, and a larger part of it still remains so, under the name of the Gregorian Armenian Church.

Soon after the rise of Monophysitism, the Monothelite sect arose, but it died out after a brief period of power.

When the Frankish nation adopted the Christian religion in the sixth century, it thereby became the only Catholic power in the world, all the other Christian nations being at that time Arians, for which reason France was called the "Eldest Daughter of the Church."

Within the next six centuries all the Latin, Teutonic, Celtic and Lithuanian peoples, the Bulgarians, the Magyars, and part of the Lapps and Finns, adopted the Catholic religion, as members either of the Latin or Greek Rite.

In the eighth century, and again in the eleventh, the greater part of the Greek Rite seceded, owing to restlessness under the spiritual dominion of the at that time much less civilized West.

The Separated Greek Church, which assumed the name of Orthodox, became more and more closely dependent upon the Byzantine Emperors, who made

the authority of its Patriarch at Constantinople supreme over those at Antioch, Jerusalem and Alexandria.

Several times, notably in 1274 and 1450, the Orthodox Churches were re-united with Rome, as were the Gregorian Armenians in 1330; but the greater portion of them were soon separated again.

In 1382 the Russian State Church, over which the Orthodox Patriarch of Constantinople claimed jurisdiction, purchased its independence, under a patriarch of Moscow; but this Patriarchate was suppressed by Peter the Great in 1762, and a committee called the Holy Synod substituted.

In course of time each national branch of the Orthodox Greek Church has become isolated, under the sole authority of the civil government of its own country; including the State Churches of Greece, Bulgaria, Roumania and Montenegro.

From time to time portions of the Orthodox Churches have returned to the Catholic fellowship, thus giving rise to its Graeco-Melchite, Graeco-Bulgarian, Graeco-Ruthenian, and Graeco-Russian Sub-Rites.

In a similar manner the Syro-Chaldaean Sub-Rite of the Catholic Church corresponds to the Nestorian sect; the pure Syrian and Syro-Malabar Sub-Rites to the Syrian Jacobite (Monophysite) sect; and the pure Coptic and Coptic-

Ethiopic Sub-Rites to the Coptic-Abyssinian (Monophysite) sect.

The Syro-Maronite Rite, now largely represented in the United States and other parts of the Occident, represents the remnant of the Galilean Christians, of the Syrian Rite, who pride themselves on being the fellow-citizens of Jesus, and on having adhered from the beginning to the Catholic fellowship.

II. The higher organized religions usually carry with them the external civilization, as well as the intellectual traditions, of the peoples among which they prevail.

Thus the Nestorian and Monophysite missionaries diffused European traditions all over Asia, Mohammedanism diffused the Arabic traditions, and those of the nations first subjected by it, throughout all Africa, part of Europe and a large part of Asia, and Buddhism carried the traditions of India to Tibet, Mongolia, China, Japan and the East-Indian islands.

In a similar manner the Catholic Church perpetuated the traditions of the Roman Empire, and carried the Roman civilization to all the countries of Europe, at the same time taking up into itself the traditions of the Celts, Teutons, Slavs, Magyars, and a little later the Lithuanians and Moors, as it has since been doing those of India, China, and all the rest of the world.

A prominent part of this work was taken by the people of Ireland, which, although it had never formed a part of the Roman Empire, and had not been Christianized until the fifth century, became, in the centuries immediately following the fall of the Western Empire, the central seat of European civilization and learning and the most important center of missionary enterprise.

As its light died out Saxon England succeeded to its missionary enterprise and Frankland to its intellectual life.

In the early part of the Middle Ages the distant island of Iceland was one of the chief seats of European culture, and the last refuge of the Scandinavian pre-Christian traditions, carried thither by priest-chieftains fleeing for refuge from the advancing tide of Christianity.

कूटस्थ scripsit

सविता corrigit

कृतबुद्धि imprim.

कारुणिक complevit

revidit

III. The functions of the great religious orders of Asia, such as the Buddhist Shikshus, and Lamas, the Hindu Sannyasis and Yogis, and the Mohammedan Dervishes, as civilisers and guardians of tradition, have been exercised on a still larger scale by the Christian religious orders of Europe; as their work was, to a great extent, in much more disorderly times and among a far less civilised population.

The oldest Christian religious orders, such as the Antonian, Pachomian, Stylite and Basilian, were confined chiefly to the old centers of civilisation; but the Culdees of Ireland and Scotland, and other orders, especially the Benedictines and their offshoots (Cluniacs, Carthusians, Cistercians, etc.,) devoted themselves assiduously to the intellectual cultivation and material civilisation, as well as the religious and moral training, of the northern nations that had engulfed the West-Roman Empire.

At the present day they, and other modern orders, are doing the same work in Africa and other new countries.

The monks not only preserved and propagated the Roman civilisation and those that grew out of it but also played a large part in the

rescuing from oblivion of the traditions of the newly-Christianised Gentiles, coöperating with the Christian successors of the Welsh and Irish Druids in the preservation of the ancient Celtic lore, putting in writing the Sacred Books of the Scandinavians (the Eddas, preserved in Iceland), and the epics of the South-Teutonic runesmen (Niebelungenlied, etc.).

A similar service has been rendered in modern times, by secular scholars, for the Quiches of Central America (the Popul Vuh), the Scotch Gaels (Poems of Ossian) and the Finns (the Kalevala).

Besides the monks proper there arose in later times several other kinds of religious orders, technically known as canons regular (including the Augustinians and Trinitarians), militant orders (including the Knights Templar, Knights Hospitallers of St. John, Teutonic Knights, Knights of the Sword, Knights of the Christ, and Armed Brothers of the Sahara), friars (including the Dominicans, Franciscans, Minims, Carmelites, and Augustinian Hermits), regular clerks (including the Jesuits, Redemptionists and Passionists), and Congregationists (including the Lazarists, Barnabites, Paulists, Salesians, Assumptionists, Resurrectionists, Sionists, Oratorians, Sulpicians, Picpites, Piarists, White Fathers, etc.), who as a rule perpetuate the traditions of the ages

72202

and nations in which they severally arose.

To the monks correspond the orders of nuns, to the canons the canonesses, and to the friars and male congregationists the "Sisters".

For example, the Mechitarist Order of Catholic monks of the Armenian Rite established a great monastery and publishing house at Venice in 1725, which now has several branches in other parts of Europe and Asia; and it has ever since been the chief instrumentality for the revival and development and diffusion of every form of Armenian learning and literature.

कृतस्थ scripsit

संविता corrigit

कृतबुद्धि imprim.

कारुणिका complevit

revidit

IV. No body of separated Christians permanently survived the Barbarian invasion (Hunnic Conquest); but the Paulicians, a branch of the Manichaeans that arose in the seventh century, came to Europe from Asia Minor in the ninth and tenth centuries flourishing in Italy until the twelfth century, and in Southern France, under the name of Albigenses, until the thirteenth.

A new kind of sectarianism began to arise in the Latin Rite as a by-product of the great revival, or penitential movement, of the twelfth century.

It was characterized by an ascetic and rigoristic moral code, by an indifference or hostility to the doctrinal, speculative, external and visible sides of religion which became more and more pronounced as time went on, and at first by the repudiation of the ministration and authority of all officers, whether ecclesiastical or civil, whom they did not recognize as holy men.

The Waldenses (1170) were the first of this school; they flourished in French Switzerland and Piedmont, and were followed in the next century by other sects, like the Fraticelli, an offshoot of the Franciscan Order, itself a product of the Penitential movement.

But a more important development of the same type was the sect called the Lollards, which arose in the fourteenth century, and was joined by the followers

of the reformer John Wickliffe, and became very powerful in Bohemia in the fifteenth century under the name of Hussites.

In the sixteenth century the same tendency culminated in a general revolt against the Catholic Church throughout the Latin Rite, which resulted, in most cases through the instrumentality of the sovereigns or the lay nobles, in the foundation of numerous religious bodies collectively known as Protestantism.

Most of the North-Germans and Scandinavians became Lutherans, together with a portion of the Lapps and Finns; a portion of the Swiss, the French and the Netherlanders became adherents of the Reformed Church; most of the Iceland Scotch became Presbyterians, most of the English Episcopalians, and a large part of the Poles (who subsequently became Catholics again) and Transylvanians became Socinians; these sects becoming the State religions in the countries where they prevailed.

Most of these sects favored political centralization and absolutism and the religious supremacy of the State; and with the exception of Socinianism, which was rationalistic in its spirit, they were characterized by an exclusive dependence upon the textual criticism and exegesis of the Christian Sacred Books, or such of them as they retained.

At the same period certain orgiastic, chiliastic and mystical sects,

like the Anabaptists, Schwenkfeldtians and Weigelians, arose, in which the politically anarchistic spirit of the Waldenses and Lollards was still preserved.

From these first sects branched off, as in the case of the ancient ones, many others.

From the Lutherans sprang the Evangelicals (in the narrow sense of the word) and the Pietists; from the Presbyterians the Free Presbyterians, the Covenanters, the Calvinistic Methodists, the Congregationalists, Unitarians and Universalists (the Congregationalists being also derived, through the Brownites, from the orgiastic sects, and the Unitarians and Universalists being similarly affiliated with the Socinians); from the Episcopalians the Wesleyan Methodists and Reformed Episcopalians; and from the chiliastic sects the Menenites, Baptists, Adventists, Sabbatarians, Dunkards, Anish, Campbellites, Irvingites (Cath. Apostolicals), Swedenborgians (New Churchmen or New Jerusalemites), Quakers (Friends), Shakers, Christadelphians, Mormons (Latter Day Saints and Reorganized Latter Day Saints), Dowieites, Hoyosites (Perfectionists), etc. To this group belong the Moravians (United Brethren), connected historically with the Hussites, and influential in giving to Methodism its peculiar character.

Many sects have become still further subdivided, there being, in the United States alone, no less than sixteen different sects of Methodists alone.

These sects, like the religious orders, became the media for the transmission and propagation of the traditions of the countries and times in which they arose and among which they subsequently flourished.

The central seat of the Congregationalists is in New England, the Baptists and Methodists are strongest in the southern part of the United States, the Lermans in certain of the Western States of the American Union, etc.

Several obscure sects, especially a Judaizing one derived from Khazaria, existed in Russia from a very early time; but in the sixteenth century a large and important sect, called the Old Ritualists, branched off from the Russian Orthodox Church, and subsequently disintegrated into various bodies, some of them of a more or less Protestantizing character; and in the nineteenth century the Baptist sect, introduced by Germanic colonists in Southern Russia, spread very rapidly under the name of Stundism, and became a vehicle of political agitation.

The missionaries of the Churches and sects of Western Europe have penetrated into all parts of the world, and have commonly proven pioneers of discovery, trade and conquest, and propagators of the types of civilization of the countries from which they have gone forth.

The greater part of the Catholic missionaries have been French, Ital-

ian, Spanish, German and Belgian. The independent Greek missionaries have been

Russian, the Lutheran missionaries German, the Reformed missionaries usual-

ly French or Dutch, the Episcopalian missionaries English and American, the

Presbyterian missionaries Scotch and American, the Baptist missionaries German,

English and American, the Moravian missionaries German and American, and the

Methodist, Mormon, Campbellite and Unitarian missionaries American.

The Protestant missionaries pursue a systematically Europeanizing

policy, while those of the Catholic Church are usually content, especially in

the great civilized nations of the Orient, like China, Japan, India, Corea and

the Mohammedan lands, with propagating their religious doctrines, approving

and adopting native customs and culture, with the exception of any of their

elements that they deem objectionable on religious and moral grounds.

Since the rise of Protestantism several sects of older types -

doctrinal (like Monophysite) or administrative (like the Greek Orthodox) -

have branched off from the Catholic Church, all of them of the Latin Rite.

Among these are the Jansenist Church of Holland (Old Roman), the "Old Catholic"

Church of Germany and Switzerland, the Independent Portuguese Church of India,

and the Independent Polish Roman Catholic Church of the United States.

These retain most of the Catholic characteristics, like the Oriental

922002

Christian sects; and the Indo-Portugese Church has accepted the authority of the Monophysite Patriarch of Antioch.

In the Christianization of Northern Europe the country districts, as usual, adhered longest to the older religion, whose followers became known among the Germanic peoples by the nickname of "heathen" (heathmen countrymen pagani).

कटस्थ scripsit

सविता corrigit

कृतबुद्धि imprim.

कार्मुका complevit

revidit

V. The Pre-Christian priesthoods were to a certain extent taken up into the Christian; but sometimes, as among the Icelandic Scandinavians, Irish Gaels, and Welsh Cymry, they continued to coexist side by side with the latter as a highly-respected body of lay bards, scholars and sagamen; or, as among the Finns and Slavs, became secret practitioners of forbidden arts.

The Lithuanian Gentilism outlasted the others, partly because it had its seat in almost impenetrable forests, and partly because it possessed a very highly-organized hierarchy, with seventeen distinct grades subject to the great Krive-Kriveyto, or Judge of Judges. But its priesthood was annihilated in the end, and the invaluable traditions of which it was the guardian almost completely obliterated, by the uncompromising military methods of the Teutonic Knights and Knights of the Sword.

The Pre-Christian traditions maintained their identity long enough to be placed on permanent record chiefly in the countries along the outer edge of Christian Europe - Iceland, Ireland, Scotland and Finland. But the corrupted vestiges of them everywhere appear as an element in folklore.

During the nineteenth century a new class of sects arose, Christian only in the sense of having arisen in Christian communities, and in some cases

having taken up Christian elements, or even assumed the Christian name, either as a means of propagandism, or through hereditary tendencies among some of their adherents and exponents too strong to be overcome.

These, like the extreme wing of the ancient Gnostic group, possess doctrines of distinctly gentile types, derived either directly from the Oriental religions, or the extinct Gentile religions of the Occident, as in the case of Blavatskyites (Theosophists), Oahspeans (Faithists) and Martinists; or from the traditions of European occultism, as in the case of Maitlandites (Christian "Esotericists"); or from occult experiences, as in the case of Neo-Spiritists; or from modern European philosophies, as in the case of the Ritulaistic Positivists, New-Thoughtists, and Eddyites (Christian Scientists); or from several of these sources together, as in the case of the Teedites (Koreshanites).

From the Neo-Spiritists ("Spiritualists") sect, which originated in the United States but soon spread throughout Christendom, are historically derived a number of others, some of them belonging to other groups, such as the Modern Messerians and Blavatskyites.

More or less remotely kindred to these are a number of unorganized rationalistic sects, whose tenets are based largely upon modern exoteric natural science and the negative type of modern philosophy, such as the Agnostic,

922002

VII. One of the most important vehicles of tradition is commerce, which, having as its object the exchange of marketable commodities, incidentally results in transfer of populations and interchange of ideas.

In the second millenium B. C. and for some time afterwards, the Phoenicians controlled the trade and navigation of the whole western world, and were the intermediaries between the Orient and the Occident, their operations extending from India to Ireland, and their trade connections reaching from China to the North Sea, and from the Baltic to Southern Africa.

Under Pharaoh Necho of Egypt they even circumnavigated Africa, 611-605 B. C.

It was by the Phoenicians that the alphabetic system of writing was invented, for practical business convenience, by adaptation from the more complicated and difficult pictorial and syllabic systems previously used (Egyptian and Chaldaeo-Assyrian); and from them all the true alphabets now in use have been directly or indirectly derived.

The modern European (Latin) alphabet, as well as the



Runic (through the Graeco-Scyths of Russia), and the Sanskrit (through the Graeco-Indians), originated from the Greek, itself derived from the Phœnician; while the Hebrew, Syriac, and Arabic alphabets came directly from the Phœnician.

Beside the water route through the Persian Gulf and the Mediterranean and Red Seas, there was a land route along the shores of the Arabian Sea and the Persian Gulf, and another in Syria between the upper Euphrates and the Mediterranean, an important station in which was Tadmor in the Wilderness, afterwards called Palmyra. In the land traffic the Arabs and Yemenite Cushites of South Arabia took an important part.

After the transfer of the seat of the Canaanite power to Carthage, that empire succeeded to the mercantile supremacy of Phœnicia, but had to contend against the powerful rivalry of the Greek cities scattered along the shores of the Mediterranean and Black Seas.

The Greeks were the intermediaries of an important Scythian trade north of the Black and Caspian Seas, through their colonies in northern Asia Minor and Southern Russia; one of the most important of the latter being Olbia or Borysthenis, on the river Dnieper (found-

ed 646 B. C.).

The destruction of Tyre by Alexander the Great and especially the temporary or permanent destruction of Carthage (146 B. C.), Corinth (146 B. C.), Athens (186 B. C.), Palmyra (272 A. D.) and other great commercial centers by the Roman Empire, broke up the ancient trade-lines and wrought an injury to commerce that was only partially compensated by the till then unparalleled facilities of its own dominion as a result of political unification, the building up of great highways, the establishment of a systematic postal service, and the growing up of great and splendid cities around the Roman strongholds in Africa, Germany and Britain.

The Jews, who had been scattered throughout the world during the centuries immediately preceding the Christian Era, and had established powerful communities in Assyria, Greece, Italy, Spain, the islands of the Mediterranean and especially Egypt and Ethiopia (Nubia and Abyssinia); became for the first time after the fall of Jerusalem, and then only as individual citizens, an important factor in trade and commerce. They continued to be such in the Dark Ages, to a lesser degree in the Middle Ages, and still more so in modern

922222

times.

After the fall of the West-Roman Empire the commercial supremacy of the Mediterranean was gradually gained by the Italian cities (including Naples, Gaeta and Florence), especially Pisa, Genoa and Venice; while the northern Asiatic trade passed into the hands of the Khazars, and that of the Baltic Sea for a time into those of the Wends.

The Venetians controlled a large part of the world's traffic down to the latter part of the fifteenth century; and the Genoese at the height of their glory, and for some time afterward, took an important part in the trade north of the Black Sea (with the Khazars, Varango-Russians and Mongols) and across Syria, having several strongholds and trading posts even in the valley of the Euphrates.

In the north a great revival of commercial activity took place between the eighth and eleventh centuries among the Finns of northern Russia or Persia, centering in the city of Tcherdyn.

Thither came the produce of India from Bokhara in caravans, and by water through the Caspian Sea and the Volga and Kama rivers; and thence they were transmitted to the Baltic ports.

१२८२८८

At first the Baltic commerce was chiefly in the hands of the Slavs, and in the eleventh century the Wendish city of Julin (in the delta of the Oder) became the most important commercial city of Europe, and dominated the commerce of the North.

Among the other important Wendish trading towns was old Lübeck in Wagria (Slavonic Holstein), until its destruction in 1138.

After the destruction of Julin (by Denmark) in 1175 Wisby, the capital of the island of Gothland, which had already become a serious rival, took the lead in the new German commerce.

Scest in Westphalia (Saxonland) was very important at the same time, but in 1180 became a part of the Prince-Archbishopric of Cologne.

After that time the purely German town of New Lübeck (a free city in 1163) became dominant in the Baltic, commercially controlling Novgorod and Riga (in Livonia, under Prince-Bishop and Knights of the Sword, 1199-1253, free republic of Hanseatic League, 1253-1420, under Prince-Bishop, 1420- 1547, under Poland 1547-'58, then under Russia), and being recognized as the chief of the merchant cities.

In 1239 the Hanseatic League of the free merchant cities

ΞΞ
εε

of the north began to take definite shape under the leadership of Lübeck. Hamburg and Dortmund entered it in 1241 when a written bond of union was first signed, Cologne (= Köln) in 1260 and Bremen in 1285.

Special privileges were granted to the Hanse merchants at London (commercially important since the twelfth century) in 1259, and by numerous other foreign towns; and by 1370 the League embraced sixty-four cities and forty-four confederate towns.

By that time it had become a dominant political as well as commercial factor, dictating terms to the kingdoms of the North (warred successfully with Denmark, 1348-1428).

Lübeck retained its nominal headship to the end, but in the fourteenth and fifteenth centuries the cities of the Netherlands grew to be of prime importance, and Bruges (a famous manufacturing town since the eighth century) became the chief emporium of the League and its intermediary with the Southern trade centers of Genoa and Venice.

The Hansa lost its power after the end of the fifteenth century, owing chiefly to the discovery of America and of the sea route to India; and its last diet or parliament was held in 1630, when

722222

only Lübeck (under France, 1806-'14), Hamburg (subjugated by France 1810, independent 1814) and Bremen (afterwards under Sweden, 1688, Denmark, 1713, Hanover, 1731, France, 1757, Hanover, 1758, France, 1810, independent, 1813) remained in it.

These still remain free cities of the German Empire, which they voluntarily joined, as members of the North German Confederation (1866).

After the Ottoman conquest the Venetian power declined, the Mediterranean waters again passed under Mohammedan control, as in the Constructive Period (seventh to twelfth centuries), and the Moorish, Turkish and Algerian pirates infested all the southern waters.

The whole Asiatic trade then passed into the hands of the little Latin-Slavonic republic of Ragusa, on the eastern shore of the Adriatic, which (subsidiary to Venice 1171, independent 1358) alone among Christian nations enjoyed the friendship and protection of the Ottoman Sultan. Its wealth became very great, and it sent its mighty fleets into the Atlantic and the Baltic; so that its name (argosy) has become part of the

English language as a poetical synonym for maritime wealth.

The power of Ragusa was broken by the loss of a large part of its fleet in the Spanish Armada, though it remained independent until conquered by Napoleon in 1806.

After 1497 Portugal and Spain, with which Ragusa was in alliance, dominated the world's commerce; in the seventeenth century the Dutch took their place; and since 1783 England, which had been growing in importance as a maritime and mercantile power, especially, as in the case of the Dutch, by piracy and privateering, since the sixteenth century, has been the mistress of the seas.

Until towards the close of the eighteenth century Morocco and the Turkish states of North Africa continued to wield a piratical sea-power, particularly in the Mediterranean and adjacent waters, so great that all the countries of Europe, and even the United States in the early days of its existence, paid tribute to them.

-- --

किरातायाया scripsit

कल्याणकृत corrigent

revidit

महाचक्र चरक सूत्र २९

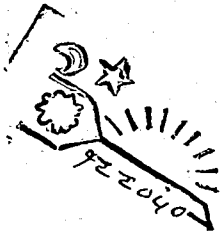
THE PHILOSOPHICO-SCIENTIFIC CHANNELS OF OCCIDENTAL EXOTERIC TRADITION

I. Both philosophy and science had their origin from religion.

Every religion is, or implies, a certain world-view which, when scientifically developed, becomes a philosophy.

Those elements of any world-view by which natural phenomena and historic events are correlated among themselves in certain definite sequences constitute a physical or social philosophy, which is the germ of natural or humanistic science.

As soon as such facts begin to be systematically collected, classified and compared, science, in the popular sense of the word, begins to exist; and in proportion as the data become unified, in their true relations, and correctly and completely explained, science attains its perfection and again becomes one with that part of philosophy dealing with the same matters.



The first scientific investigations are usually ancillary to the fine and practical arts connected or associated with religion.

The love and fear of the gods inspire men to great works in their honor, and thus arise among the officers of religion the first professional sculptors, painters, musicians, dramatists and decorators, whose skill is afterwards diverted to the secular purposes of ambitious or public-spirited potentates.

The instinctive resort to the Higher Powers for help in time of weakness, disease, danger, or other need, causes their recognized ministers to become healers of the sick and helpers in every variety of trouble: at first merely by prayer and religious counsel, but afterwards by other means found efficacious by experience.

Thus the ministers of religion become the repositories of worldly wisdom, and practitioners of scientific, social and occult arts -- lawyers, physicians, astrologists, alchemists, sorcerers.

Astronomy was one of the first branches of natural science

922040

seriously cultivated and extensively developed, especially for astrological purposes, and for the calculation of the time of the recurrence of religious festivals.

Physics was also particularly cultivated, in connection with architecture and engineering; and mathematics, as the necessary basis of astronomy and physics, soon reached a high degree of perfection.

The chief representatives of the sciences and higher arts in remote antiquity were the priesthoods of the Medo-Elamite, Babylonian and Egyptian empires, including the Magi, who were the sacerdotal caste of the Proto-Medes, and afterwards of the Babylonians, Assyrians and Persians.

When science began to be cultivated for its own sake there grew up a secular philosophy or theory of Nature, and by reaction against this the religious type of thought began to take a definite scientific form and developed into a philosophy of the Absolute.

Ultimately there arose a class of secular specialists in various branches of philosophy, science and art, the process of

922040

specialization becoming more and more complete wherever and whenever civilization enjoyed a long uninterrupted development.

The first steps towards the development of philosophy as a distinct discipline were taken when the theological, ethical and physical types of thought began to be segregated.

Theological thought was represented by the theogonies of Egypt, Babylonia and Elam, the Upanishads of India, and the Orphic literature of Greece.

Ethical thought was recorded in such documents as the Judgement Chapter of the Book of the Dead, and the Maxims of Kakina and Ptah Hotep, in Egypt; and in the laws of Hammuragas in Elam, of Minos in Crete, of Manu in India, and numerous other legislators.

The physical and cosmological speculations were for a long time mingled with the theogonic.

By reaction against the controversies aroused by the unsystematic but profound speculations afterwards embodied in the Upanishads there arose in India several obscurantist schools of thought, including the atheistico-spiritualistic system of the

3-4

Jainas, and, in the sixth century B.C., the allied ascetic-agnostic system of Gautama Buddha, both of which rejected the authority of the Vedas, and were therefore looked upon as revolts against the Vaidika religion, and grew into independent religions, or families of religions. To still greater lengths went the ultra-materialistic Carvakas, who alleged that religion was a tissue of nonsense invented by priests for the purpose of deceiving the people.

Somewhat similar in spirit to Buddhism was the quietistic philosophy of Lao Tse, which arose about the same time in China. His rival Kong-fu Tse (Confucius) taught a distinctly ethical and traditional philosophy, as did, a little later, the hedonist Yang Tse and the emotionalist Hih-Tse.

Lao Tse was succeeded by Lih Tse and Chwang Tse, who were opposed by the great Confucianist philosopher Meng Tse or Mencius (371-288 B.C.)

The Indian and Chinese thought acted and reacted on each other from the time of Lao Tse onward.

But the beginning of systematic philosophy, in the larger

922040

E

sense of the word, was in the Algaean Sea and on the west coast of Asia Minor, in the seventh century B. C. just after the western boundary of the Median empire (which extended eastward as far as India, though not yet including Chaldaea) reached the river Halys.

From the mystical traditions recorded in Hesiod and the Orphic theogonies, and from the ethical traditions recorded in Homer and the Gnostic poets and the sayings of the Seven Sages, sprang the earliest philosophical schools, the Samian-Eleatic representing more particularly the first, and the Ionian the second.

-- --

कुसुमदायिका corripit

अध्या^s corrigit

II. The Ionian school of philosophy arose in Miletus, the greatest of the Greek cities of Ionia (coast of Asia Minor), and gave special attention to the problem of the order of development of the corporeal universe.

Its founder, Thales (640-550 B. C.), was one of the Seven Sages of Greece. All the others (Periander of Corinth, 665-585, Pittacus of Lesbos, 652-569, Solon of Athens, 638-558, Cleobulus of Rhodes, about 626-556, Chilo of Sparta, about 600-510, and Bias, of Priene in Ionia, about 570-490) were legislators and moralists, like their predecessor Lycurgus of Sparta (ninth century B. C.), who borrowed from Minos; and several of them were said to have studied in Egypt.

Contemporary with Thales were Epimenides, of Crete, and Pherecydes, of the island of Sycros (in the Ægæan), who speculated in the spirit of the ancient Theogonies, belonging to the spiritual progeny of the great mystical bards and hierophants Musæus and Orpheus, and said to have been a disciple of the mysterious Thracian sage Zamolxis, the reputed founder of philosophic Druidism.

Pherecydes, through his more celebrated disciple Pythagoras of Samos (another island in the Ægæan, near the coast of Ionia), became the founder of the Samian school of philosophy (about 540 B. C.), which was of a symbolical and mystical type.

Xenophanes (556-456), one of the preceptors of the Pythagorean school in

9-22052

2

Magna Græcia (Southern Italy), developed the doctrine of the unity of Being, and became the founder of the Eleatic school, so called from the city of Elea (in Lucania) where he taught.

Thales was succeeded in the Ionian school by Anaximander, Anaximenes and Diogenes of Apollonia, who are classed together as Hylosoists or Old Ionics; and finally by the prodigious genius Heraclitus (or Heraclitus, 500-440), who first clearly recognized the law of progress through opposition and the transitoriness of all corporeal existence, followed by Empedocles of Agrigentum (in Sicily) and Anaxagoras of Clezomene (in Ionia). These New-Ionics attempted to reconcile with the Ionic doctrines the Eleatic and the Pythagorean, and the two last-named philosophers sought especially to mediate between Parmenides and Heraclitus. It was Empedocles who first taught the doctrine of "the survival of the fittest," as a factor in evolution.

Another attempt at reconciliation, on a very material plane, was made by the Atomic school, which, though an offspring of the Eleatic, was entirely animated by the Ionic spirit. This was founded by Leucippus of Miletus, who was succeeded by Democritus (470-390) of Abdera (a Greek city in Thrace), who is said to have studied in India, Ethiopia, Egypt and Persia.

The destructive dialectics of the later Eleatic school, especially

922202

e

developed by Zeno of Elea, concurred with the materialism of the Atomists to bring about a distrust of philosophy as an instrument of objective certitude, thus giving rise to the subjectivism of the humanistic school known as the Sophists, headed by Protagoras of Abdera, a disciple of Democritus, and Gorgias of Leontini, in Sicily, who was under the influence of Empedocles.

The greatest of the Sophists was Prodicus (of Julia in the island of Ceos), a disciple of Protagoras, and the master of the great statesman Pericles and the tragic poet Euripides (who had also studied under Protagoras and Anaxagoras), 480-406 B. C.

The father of Greek oratory, Isocrates (the master of Lycurgus of Athens, and of Isæus, by whom Demosthenes was taught), was a pupil of Prodicus and Gorgias, and Gorgias was also the master of the great rhetorician Antiphon.

A new period of constructive thought began with Socrates (469-399 B. C.), a disciple of Prodicus. He lived and taught at Athens in the time of Pericles, opposing both the dogmatism of the older philosophers and the scepticism of the Sophists, and chiefly devoting himself to the promotion of clear conceptions and the investigation of the nature of the good and the foundation of virtue.

By his disciples the Cynic, Cyrenaic, Megaric-Elean and Platonic schools of philosophy were founded.

Antisthenes was originally a Sophist and a pupil of Gorgias, but afterwards was the inseparable companion of Socrates. After his master's death he founded in the Cynosarges (so called from a "white dog" which on a certain occasion many years before had snatched away part of a victim that was being sacrificed to Hercules) in the suburbs of Athens a school of philosophy thence called the Cynic.

This school rejected speculation and aimed only at attaining a complete absence of desire, in the spirit of the Buddha and Jainas, and indifference to the affairs and conventionalities of the world.

These characteristics were exaggerated in Antisthenes' disciple Diogenes of Sinope (about 410-320 B. C.), who was followed by Crates of Bœotia, Menodorus and Menippus.

Aristippus, another disciple of Socrates often counted as a Sophist, because he received money for his teaching, in accordance with the new custom introduced by that school, was a native of Cyrene (capital of Cyrenaica, a Greek colony immediately west of the Egyptian seaboard), whence his school, which taught that pleasure is the chief end of man, is called the Cyrenaic.

He combined the Socratic teaching with that of the Atomic school. He was followed by his daughter Areta, her son Aristippus the Younger (about 363 B. C.),

922002

Annicoris, and Hegesias, the latter of whom advocated suicide, on the ground that death is better than life, the pains of existence outweighing its pleasures.

Euclides of Megara (an Ionic-Dorian city northwest of Athens), who had studied the works of Parmenides before he became a follower of Socrates, founded before his master's death a school of philosophy at Megara known as the Megaric or (because of its cultivation of the art of disputation) the Eristic school, which combined the Eleatic and Socratic teaching, recognizing that the idea of Being is for physics (i.e., the philosophy of Nature) what the idea of the good is for ethics.

He was succeeded by Stilpo, Diodorus Chronus and other teachers who, by their excessive disputations, prepared the way for the revival of Scepticism.

The most important of the disciples of Socrates was Plato (429-348), who had previously been a pupil of Cratylus, a disciple of Heraclitus, and who had spent some time after the death of Socrates in the school of Megara.

He subsequently visited Magna Græcia (where Pythagoreanism still flourished), Cyrenaica, Egypt and Sicily, in the pursuit of further knowledge, and finally returned to Athens and established (388 B. C.) a school in a small garden that he had inherited in or near the suburban park called the Academia, whence the Platonic philosophy derived its name.

100229

The philosophy of Plato, starting from the Socratic standpoint, and undertaking to reconcile the Socratic doctrine of universal concepts with the Cynic individualism, took on in its development a Megaric (Heraclitic-Eleatic) character, and in its final and most systematic form embodied many important Pythagorean elements.

The Academy, or Platonic school, was presided over by a regular succession of Scholarchs, which lasted down to the suppression of the schools of philosophy in the sixth century A. D.

Plato's first successor was his nephew Speusippus, who was followed by Xenocrates, Polemon, Crates and Crantor.

The earlier form of the Platonic philosophy, represented by these Scholarchs (347-250 B. C.) is known as the Old Academy.

Aristotle, who sprang from a family of physicians at Stagira in Macedonia, studied philosophy under Plato, and remained attached to the Platonic school during the scholarchates of Speusippus and Xenocrates.

In 335 he opened a school of his own in the gymnasium of Apollo, called the Lyceum. His system is thence known as the Lyceum, or, as much of his teaching was done while strolling up and down the shaded walks, as the Peripatetic (from

ΠΕΡΙΠΑΤΕΪΟ = to walk about) school.

922004

The philosophy of Aristotle (properly Aristoteles) is the synthesis and culmination of all the preceding schools; he used the inductive as well as the deductive method, and included under philosophy all branches of scientific knowledge. Hence Aristotle has often been known as The Philosopher, par excellence.

The Stagirite (as this philosopher is often called) was succeeded by Theophrastus, from whom the Scholarchate passed in 288 to Strato of Lampsacus, who showed a tendency to disregard the more spiritual of the Peripatetic doctrines.

After the death of Aristotle Greek philosophy began to decline.

The practical interest predominated over the speculative, and the distinctly ethical systems, Cynic and Cyrenaic, sent out offshoots which became the most popular systems of the day.

The first of these was the Stoic, founded by Zeno of Citium (in Cyprus), who, after being a disciple of the cynic Crates, went the rounds of the other Athenian schools, studying especially under Stilpo and Diodorus Chronus of the Megaric school, and Xenocrates and Polemon of the Academic. He revived the doctrines of Heraclitus, uniting them with those of the Cynics and certain elements derived from Socrates and Plato.

The place where Zeno held his school was the Painted Porch (Ποικίλη Στοά = Poikile or Poecile Stoa), so called on account of the paintings by Polygnotus and

other famous masters with which it was adorned. This being the most remarkable porch or portico in Athens, it was usually called simply The Porch (Stoa) and this became the recognized designation of Zeno's philosophical system.

Zeno was succeeded by Cleanthes, Chrysippus, Zeno of Tarsus, Diogenes the Babylonian and Apollonius of Tarsus.

The Stoic system bore a strong resemblance, in many particulars, to the Hinayana Buddhism.

In opposition to the severity and fatalism of the Stoics arose the hedonistic and casualistic Epicurean system, sometimes called The Garden, its founder having taught in a garden purchased by him for the purpose.

Epicurus, who was born at Samos of an Athenian family, boasted of having been self-taught, but in fact began his study of philosophy with the works of Democritus, in order to understand Hesiod's description of Chaos, and afterwards studied under Pamphilus, a disciple of Plato.

The physics of the Epicurean school were those of the Atomists, fusing and developing the evolutionism of Democritus and Empedocles, and its ethics were practically those of the Cyrenaics in a milder form.

The first successors of Epicurus were Hermarchus and Polystratus. Another of his followers was Metrodorus of Mytilene, whose disciple Anaxarchus of Abdera

particularly emphasized the Democritean side of the system.

The contact of the Eleatic dialectic and the Atomistic physics resulted a second time in the doctrine of the relativity of all knowledge, when Anaxarchus' pupil Pyrrho of Elia (about 350-258 B. C.) founded the Sceptical school, which taught that it is impossible to know things as they are.

Pyrrho was succeeded by Timon of Phlius (in the Peloponnesus); and the Scholar Archsilaus introduced a less radical sceptical doctrine (=probabiliorism= the doctrine that the most probable opinion should be followed) into the Platonic school (Middle Academy), which continued to be taught by his successors Lacydes, Evander, Hegesinus, Carneades and Clitomachus.

कार्यदर्शनः

scripsit

कीर्त्या

complevit

corrigit

१३

III. Greek philosophy was influenced, directly or indirectly, at various points in its early development, by the thought of India, as well as that of Egypt, Assyria and Persia. The Eleatic school, in particular, represented a type of thought akin to that of the Upanishads.

But the conquest of Northwestern India by Alexander the Great (321 B. C.), who was the pupil, patron and intimate companion of Aristotle, the foremost of the constructive thinkers of the Occident, by whom he was accompanied at the time, brought the influence of the highly systematic Greek thought strongly to bear upon the Hindu mind; with the result that the philosophical development which had been interrupted in the Occident was taken up and carried forward, in several different directions, by Vaidika and Bauddha sages.

They did not become open disciples of the Yavana (i.e., Greek) thinkers, but borrowed from them the materials and the method by which they were enabled to elaborate the pre-existing native philosophy into coherent and organized systems.

The evolutionary Sankhya philosophy united elements derived from the Ionian school (Anaximander and Anaxagoras) with others of Buddhist and Jaina origin; the Vaisheshika reproduced the atomism of Leucippus and Democritus, and the

१५२०६२

Nyāya the dialectics of the Megarics and the Peripatetics. The Aristotelian influence is traceable in all of these, especially the Sankhya.

In opposition to these secular philosophies the doctrines of the Upanishads were developed by the Uttara Mimāṃsā or Vedānta school, corresponding to the Eleatic; while the formalism, dogmatism, ritualism and practical polytheism of the Dharma Śāstras and the older portion of the Vedas found expression in the Purva Mimāṃsā system.

Most characteristic of all was the Yoga philosophy, or so-called Theistic Sankhya, which was a system of mystical discipline based upon a synthesis of the Sankhya and the Vedānta.

In opposition to these six systems considered orthodox, because they acknowledged the authority of the Vedas, remained the hedonistic, materialistic and casualistic school of the Cārvākas, corresponding to the Epicurean philosophy of the Occident and the Yengtsian or Yangchuan philosophy of China.

Several other minor schools existed, including an Alchemical, which held doctrines akin to those which had become dominant among the Taoists of China.

The Buddhists themselves, though their founder had discouraged metaphysical speculations, were swept along by the new movement, and developed a

9
11
12
13
14
15
16
17
18
19
20

number of schools of thought, representing three principal types, that of the Sarvastivādins or ascetic materialists (Sautrantika and Vaibhechika sects of the Hinayāna); the Vijñānavādins (Yogācāra sects) or idealists; and the Sunyavādins (Madhyānika sects) or nihilists.

These three Buddha schools corresponded in some respects to the Stoic, Gorgian Sophist and Protagoran Sophist, respectively.

Their characteristic doctrines have been perpetuated in certain Buddhist sects until the present day.

-- --

कीया
scripsit

corrigit

करेतर
revidit

UNIVERSITY OF CHICAGO

ANNALS OF THE

1910

ANNALS OF THE

IV. At the beginning of the second century B.C. the Stoic, Epicurean, Academic, and Peripatetic schools shared between them the dominion of Occidental thought; the first having absorbed the Cynic, Old-Ionic and Heraclitan schools, the second the Atomic and Cyrenaic, and the third the Megaric, the Elean-Eretrian, the Sceptical and most of the Pythagorean.

But a process of disintegration and commingling of systems was already under way, so that during the four centuries beginning about a century and a half before Christ a large proportion of the philosophers of all schools are commonly counted as Eclectics.

Philo of Larissa, the successor of Clitomachus, was the first eclectic Scholarch of the Academy, and was followed by Charmides and Antiochus of Ascalon, after whose time the school was transferred from Athens to Rome.

Panaetius of Rhodes was the first eclectic among the Scholarchs of the Porch. Before becoming the head of the school at Athens he had introduced the Stoic philosophy into the city of Rome (140 B.C.), where it became very popular.

After the time of the Scholarch Mnesarchus, the successor



of Panaetius, the Stoic philosophy became dominant at Rome, where it was taught by Diodotus (90 B.C.), Posidonius of Apamea (52 B.C.), Athenodorus of Tarsus (c. 10 B.C.), and Quintus Sextius and his son Quintus Sextius Junior (Sextian school), who were followed by Seneca (2-65 A.D.), the famous Scholarch Cornutus (20 B.C. -66 A.D.), Musonius Rufus, Epictetus (c. 70-119 A.D.), Sextus of Chaeroneia, and the Emperor Marcus Aurelius (121-'80), who is called The Last of the Stoics.

The famous Cicero (107-53 B.C.) was a pupil both of the Stoics Posidonius and Diodotus and of the Academic Antiochus of Ascalon, and may be considered either a Stoic-Platonist or a Platonist-Stoic.

The superficial eclectic Platonism derived from him became the most popular form of philosophy among ordinary men of the world, and was that commonly taught by the sophists or professional rhetoricians.

At the end of the first century A.D. the Cynic school was revived at Rome and Corinth by Demetrius of Corinth, who was succeeded at Athens by Demonax of Cyprus (80-170), and by Lucian of Samosata

972040

(120-200), who mingled Cynic and Epicurean tenets; and at Rome by Crescens (c. 160) and others down to Heraclius (fourth century).

In the Epicurean school the Scholarch Polystratus was succeeded at Athens by Dionysius (c. 200 B. C.), Basilides, Apollodorus Cypotyranus (84 B.C.) and Zeno of Sidon; and at Rome by Euhemerus, the poet Ennius (230-169), the Scholarchs Amalfinus (c. 180 B.C.), and Phædrus, Alcæus (c. 160 B. C.), Asclepiades of Bithynia (110 B.C.), Scyro, the poets Lucretius (95-61 B.C.) and Horace (65-8 B. C.), the two Plinys (23 B. C.-110 A.D.), and the historian of philosophy Diogenes Laërtius (40-140 A. D.).

The Sceptical philosophy, closely allied to the Epicurean, was revived at Alexandria by Ænesidimus of Gnossus (80-50 B.C.), whose fifth successor was Agrippa (c. 60 A.D.), who was followed by Menodotus (c. 118 A.D.) and others, down to the physician Sextus Empiricus (c. 230).

The Peripatetic Scholarch Strato was succeeded at Athens in 270 B. C. by Lycon, whose successor (230) was Aristo of Iulis, after whom came Critolaus (who visited Rome in 165 B. C.), Diodorus of Tyre, Erymneus (c. 100 B. C.), Andronicus Molo of Rhodes (c. 50

922040

B.C.), and Boëthus of Sidon (c. 15 B. C.).

Boëthus was followed at Athens by Cratippus of Mytilene, at Alexandria by Nicolaus and Ariston, and at Rome by Staseas (c. 10 B.C.), and Alexander of Algae (c. 60 A. D.).

Later Peripatetics were Aspasius and Adrastus of Aphrodisias, in the first part of the second century, Achaicus, Aristoteles of Mytilene, Herminus and Aristocles of Messene, in the latter part of the same century, and Alexander the Exegete, of Aphrodisias (c. 210 A. D.); after whose time ~~the~~ the Peripatetic school was merged in the Neo-Platonic. The three last-named teachers were pure Aristotelians, while their immediate predecessors were Eclectic Peripatetics.

A revival of Pythagoreanism took place in the first century B. C. The principal representatives of this Neo-Pythagorean school were Figulus (c. 45 B. C.), Euxenus of Heracles, his successor the prophet Appolonius of Tyana (b. 4 B. C.), his followers Damis of Nîmus and Alexander the Paphlagonian, Moderatus of Gades, Nichomachus of Garasa (c. 120-'80 A.D.), Philostratus (170-274), and Hieroclos of Nicomedia (c. 280).

05226

The Sextians (members of the Stoic school founded by Quintius Sextius) adopted many Pythagorean tenets, and even called themselves ^{followers} of Pythagoras.

A new development in philosophy began at Alexandria in the second century B. C., when Aristobulus, a Jew in race and a Peripatetic in philosophy, undertook to prove that all Greek thought was of Jewish origin, and that the Peripatetic philosophy, in particular, was contained in the sacred books of the Jews.

The most noted of the Graeco-Jewish philosophers was Philo Judaeus (c. 20 B. C. -A.D. 50), who called himself a Platonist, but who followed Aristobulus in fusing together the Hellenic and Jewish wisdom.

One branch of the Platonic school (the Ciceronian) degenerated into little better than a mild, quasi-sceptical and superficial Deism and ethicism, under such teachers as the sophists Taurus Tyrius, Herodes Atticus (110-'85), Adrianus of Tyre (112-'92 A.D. and Alexander Peloplaton (c. 160), at Athens and Rome; who made it entirely subsidiary to the teaching of rhetoric, literature, and eloquence, and other elements of general culture.

9 23 0 4 0

With this group was connected Apuleius of Madaura (in Northwest Africa, second century).

Far more important, and more true to the thought of Plato himself, was the so-called Pythagorizing wing of the Academy. It was represented by Eudoxus of Alexandria, Thrasillus (+ 36 A.D.), Ammonius of Lampsacus, who taught at Delphi (66 A.D.), his successor Plutarch of Cheronaiia (50-125), who taught both at Delphi and Rome, and Maximus of Tyre (c. 200 A.D.); and especially Cronius and his disciple Numenius of Apamea (132-180 A.D.), who fused the Pythagorizing Platonism with the Graeco-Jewish, and thus prepared the way for the Neo-Platonic school.

--- ---

कुसुमदायिता scripsit

कालानरमा corrigit

revidit

(Heldonherz-Fafnirsbane)

V. In the mean time a new development of Judaism had taken place, which found its way into philosophical schools as a result of the preaching of the Apostle Paulus (St. Paul) at Athens in the middle of the first century.

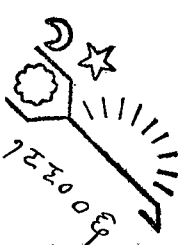
The (Pythagorizing) Platonic philosopher Dionysius the Areopagite gave in his adhesion to the messianic-Jewish, or Christian, religion on that occasion. He was followed by the Christian Platonist Justin Martyr (89-164), whose disciple Tatianus (c. 125-180) was Scholar of the (Christian) Catechetical school at Rome until he fell into Marcionism.

Herminias of Galatea, a pupil of Tatianus, wrote a work undertaking to prove the superiority of the Christian or Catholic philosophy to all others.

At Alexandria the first notable successor of Dionysius was the Platonic philosopher Athenagoras of Athens (c. 138-'81), who became Scholar of the Catechetical school in the Egyptian metropolis,

At his death he was succeeded, as the Christian Scholar of Alexandria, by the Stoic Pantænus, called the Sicilian Boe.

Pantænus was succeeded in 211 by Clement of Alexandria (c. 175-220).



2E

In his time there arose the great independent school of Ammonius Saccas (182-243), called by his followers Theodidactus (Theodidaktos) = the Heaven Taught; which fused the Catholic, Gnostic, Graeco-Jewish, Hellenic, Egyptian, and Chaldaean thought, thus carrying forward the work of Numenius and the Gnostics.

Ammonius himself was a Christian, but his school was frequented by ^{men} of all religions.

One of his disciples was the Christian philosophic theologian Origenes, or Origen, called Adamantius (*Αδαμαντιος* = Man of Adamant), who succeeded St. Clement as Scholarch of Alexandria, afterwards taught at Caesarea in Syria, and was a preceptor of the Emperor Philip Severus and the Empress Mamaea.

Another was Origen the Less, who was not a Christian, and whose disciple Longinus († 270) taught the Platonic philosophy at Athens, and was the master of the Empress Zenobia of Palmyra.

The successor of Ammonius Saccas, and the reputed founder, with him, of what is now called the Neo-Platonic philosophy, which took up into itself all the other Non-Christian schools, was Plotinus of Lycopolis (205-40), who taught at Rome, and numbered among his

72202

A. B.

pupils the Emperor Gallienus and his wife.

Porphyrius of Tyre (255-504), after studying under Origen Ad²mantius in Syria and under Lon²inus at Athens, became a disciple of Plotinus and of his pupil Amelius, and succeeded him at Rome.

his follower Victorinus the African became a Christian, but continued to teach philosophy at Rome with great success.

The most famous disciple of Porphyrius was Iamblichus of Chalcis, who became the head of the Syrian school of Neo-Platonism. His successor AEdesius taught at Pergamum, and was the master of the emperor-philosopher Julianus or Julian (311-'65, called "the Apostate") both directly and through his pupils Chrysanthes, Eusebius of Myndus and Maximus of Tyro.

Julian's ward Damophilus became a philosopher and sophist, or teacher of rhetoric, and Maximus of Ephesus was one of the teachers of the famous sophist Julianus (Julian) of Cappadocia, who became the head of a great school at Athens, in which office he was followed by Pro²corosius (276-366) and Diophantus.

Branches of this school arose in other places, especially the two imperial capitals Constantinople and Rome, where Themis-

300227

tius (c. 360) and Libanius of Antioch (314-'75) taught under the patronage of the Emperor Julian.

Philosophy had not ceased to flourish at Alexandria, the birthplace of the new school, where it was represented successively by Eustachion, the famous teacher Antoniusⁿ of Canopus, Theon, the latter's daughter Aspasia (c. 380-410), her disciple Synesius (who became the Catholic Bishop of Ptolemais, and was the master of the Christian philosopher Evraginus,) Olympiodorus (c. 450), who gave special attention to peripatetic and Pythagorean studies, and Plutarchus Magnus (c. 450), who became Neo-Platonic Scholarch of Athens.

This Alexandrian School of Neo-Platonism, including the Athenian school derived from it, was more scientific and less mystical than the Syrian School, and as time went on gave more and more attention to the study of Aristotle.

Plutarchus was succeeded at Athens by Syrianus, whose successor Proclus Diadochus (410-'85) was the greatest of the later Neo-Platonists.

Proclus studied also under Asclepiogenia, the daughter of Plutarchus Magnus, at Athens, and under Olympiodorus of Alexandria.

One of Olympiodorus' female disciples, Aēdesia of Alexandria, came to Athens to study under Proclus, with her two sons *and* pupils Holidorus and Amaonius (called the son of Hermias^e, to distinguish him from Saccas).

Other Alexandrian representatives of the school of Proclus *were* the physician Asolepiadotus and Hierocles.

Proclus was followed, in rapid succession, in the headship of the Athenian school by Simplicius, Hegias, Marinus, Isidorus of Gaza (Scholarch 509), Zenodotus and Damascius.

Damascius, before entering the Athenian school, had studied under Amaonius (son of Hermias and Aēdesia), the successor of Asolepiadotus at Alexandria, and when he became Scholarch the Alexandrian students flocked to him.

By this time nearly all that was left of the old Graeco-Roman civilization had become Christian, and the Athenian school of philosophy was desperately maintaining, almost alone, the lost ~~cause~~ cause of Occidental Gentilism.

Finally the school was closed by an edict of the Emperor Justinian in the year 529, and Damascius and his colleagues, includ-

ing Asclepias Trallianus, Priscianus, and Simplicius of Cilicia, took refuge in Persia (531).

They were allowed to return in 553, and scattered to their homes. Those who persisted in continuing to teach took refuge in the deserts of Egypt, and their teaching was handed down to the Christian monks who were very numerous there.

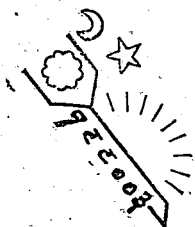
The last representatives of the Alexandrian- Athenian Neo-Platonism, Joannes Philoponus (c. 550) and Olympiodorus the Younger, of Alexandria (close of the sixth century), became Christians, and were succeeded by Maximus Confessor, Abbot of Chrysopolis near Constantinople.

द्वेषा scripsit
 अर्था revidit

VII. Christianity had succeeded in giving the practical guidance at which philosophy had long aimed, so that philosophy seemed to have ceased to have any further reason for its separate existence.

But, besides the pursuit of philosophy for its own sake, as by the early Eleatics and Ionics, and besides its use as a means to the attainment of happiness in this world, as among the Socratics generally, and especially the Cyrenaics, Epicureans, Sceptics, Cynics and Stoics, or to the attainment of the highest perfection possible to man, as among the Pythagoreans and early Academics and Peripatetics, or as an aid to the construction of a theology having a union with the Infinite as its ultimate end, as among the early Græco-Jewish philosophers, Neo-Pythagoreans, Neo-Platonists, and Christian philosophic theologians, there was from the time of the first (Pre-Socratic) sophists another spirit and manner in which philosophy was utilized, namely, as an element of education, an instrument of humanistic culture.

The whole civilized Occidental world in the early centuries of the Christian Era was filled with polished humanists,



who taught oratory, rhetoric, grammar, philosophy, and other elements of general culture, and were commonly known as sophists, in a perfectly creditable sense, and with no reference to the Sophistic philosophy taught by their predecessors in the Socratic period.

Many names entering into the lineage of thought belong to this class. Such were Herodes Atticus and his immediate predecessors and successors; such were Julianus of Cappadocia and his successors, and such were Themistius and Libanius.

Martianus Capella and his successors in the late Roman school were of a kindred type, though they were primarily writers and men of affairs rather than teachers.

When, as a result of the universal disorder caused by the Hunnic and Teutonic-Slavonic conquests, and of the oppression of the Byzantine emperors, the constructive period of early Christian thought came to an end, and its results had been summarized in the works of Isidore of Seville and John of Damascus, philosophy survived only in its sophistic use, that is to say, as an element of polite education; and this chiefly in the monas-

teries, which, both in the Levant and the Occident, became the refuge-place of both learning and religion.

In the fifth century Christianity, and with it the Graeco-Roman culture, entered Ireland, where it flourished during the next two centuries more than anywhere else in Europe.

At the monastery of Moville, in that country, under St. Finnian, the great St. Columba (521-597) studied, who founded the monasteries of Darrow (Dair Calgach) and Durrow (Dair Hagh) in Ireland, and afterwards the Abbey of Hyer Iona in Scotland, whence he and his successors ruled over a vast number of monastic houses throughout the British Isles, and practically held the spiritual supremacy of all Scotland for several centuries.

Another pupil of St. Finnian, called St. Congall, became the master of St. Columbanus (550-615), who founded the monasteries of Annegray, Luxeuil and Fontenay in France (Burgundy), St. Gall in Switzerland (where he was succeeded by his disciple of that name) and Bobbio in Italy, all of which became great seats of learning.

The Columban and Columbanian orders were ultimately

(about the eighth century) merged with the Benedictine, which had inherited the philosophic traditions of Boethius and Cassiodorus.

One of the daughter-houses of Iona was Hartleford, in England, from which sprang Whitby (657) over which presided the Great Abbess St. Hilda, who exercised a potent influence upon the thought and history of the English Church, and was the patron of the great Anglo-Saxon poet Caedmon.

The English culture was derived partly from the Irish and partly from the Roman.

St. Augustine of England, the first Archbishop of Canterbury, was a pupil of Cassiodorus.

Benedict Biscop (629-c.700), who studied in Rome for ten years at the Benedictine schools, under the disciples of Cassiodorus, and also received the tradition of Oriental culture through Theodore of Tarsus, Archbishop of Canterbury, 668-790, founded a monastery at Wearmouth, 674.

His disciple Bede (St. Bede) took part in the founding of the monastery of Jarrow, which by his learning he made famous.

7 22 08

throughout Europe.

His disciple Guthbert became his biographer.

From the school of Jarrow branched off the metropolitan school of York, of which the Archbishop himself was nominally the Scholarch.

Archbishop Egbert (732-866) was succeeded by Elbert, under whom studied Alcuin, or Placcus Albinus (776-864), who became the executive head of the school in 776, but was summoned in 781 by Charlemagne to become Scholarch of the Palatine school.

This had existed on a small scale since the time of Clovis, under the successive direction of the royal chaplains Aptenius (a disciple of Boëthius), Hrocarius, Theodoric, Betharius of Chartres, T. Rusticus, Sulpitius, Varimbort and Loedeger of Leger.

It had no permanent location, but followed the court, and therefore was especially connected with the great Merovingian and Carolingian capitals Rheims, Aix la Chapelle and Paris.

In 796 Alcuin (who in his philosophical teaching followed St. Augustine) became Abbot and Scholarch of Tours, having

One of the disciples of Hrabanus Maurus was Haimon, who founded the monastic school at Auxerre, and was succeeded by Eric or Hoiricus (817-831), who also studied under Servatus Lupus, likewise a pupil of Hrabanus, and founder and head of the school at Ferrieres.

At the same time the realistic tendencies of the School of Tours reached their height in the important system of John Cassian Erigena, the Palatine Scholar in succession to Stephenus.

His successor Hannon was followed by Eric's pupil St. Remigius or Remy of Auxerre (+ 908), who tried to reconcile the extreme realism of Erigena with the anti-realism of Eric of Auxerre. With him the Palatine school, as a result of the decadence of the Carolingian dynasty, practically ceased to exist, as such, becoming merged into the Church schools which were gradually shaping themselves into the University of Paris.

The new philosophy which thus began to develop in the Palatine school and the monastic schools of Fulda, Tours, Auxerre, and other cities, on the basis of the Christianized, Augustinized and partly Aristotelianized Neo-Platonism that formed an element of polite education under the heads of Logic and Rhetoric, reinvigorated by contact

founded the monastic school there.

He was succeeded as Palatine Scholar by Clement of Ireland, representing the esoteric Christian Neo-Platonic school, after whom came Claudius, Aldric, and Amalarius Symphonius.

With Clement and the disciples of Alcuin philosophy began to show a new and independent life.

Alcuin's successor as Abbot of Tours, Fredegis, was greatly influenced by Clement, and taught the reality of universals, even of nothingness itself.

More faithful to Alcuin's own teaching was his pupil Hrabanus Maurus (748-956), who taught at the school of Fulda (founded 744 by the Englishman St. Boniface, called the Apostle of Germany), and afterwards became its Abbot.

He not only introduced the new learning into Eastern Germany, but was an independent philosopher.

His tendencies were nominalistic, and were therefore in the direction of Aristotelianism and materialism, just as those of Fredegis were towards Platonism, idealism and mysticism.

800328

84

with the Irish Alexandrian philosophic theology, became ultimately known as the Philosophy of the School, or the Scholastic philosophy.

The most important of the disciples of St. Remy was Otto of Cluny, who taught at Aurillac, and was succeeded by Gerbert, who became Pope Sylvester II (1003).

Adalbero (+ 1030) was one of Gerbert's pupils at Rheims.

Another of his pupils was Fulbert (+ 1029), who founded (990) the great monastery and school of Chartres, which was long the center of the highest culture and humanistic learning.

But Fulbert protested against the "abundance of dialectic," and this reaction against the Scholastic movement was carried still further by his pupil Lafranc (1005-'83) of Bec, in Normandy, who became Archbishop of Canterbury.

But Lafranc's disciple St. Anselm (1033-1103), his successor both at Bec and Canterbury, was a philosopher, and the first of the great Schoolmen to do important original work in theology.

His disciple Anselm of Laon (1050-1117), after teaching awhile at Paris, founded at Laon a school of theology which became famous throughout Europe.

922008

Contemporary with him was Roscellinus (1050-1125), who, after studying at Soissons, and at Rheims under Albrecht, a successor of Herbert, taught at Chartres, Compiègne and Tours an extreme nominalism, and was so far influenced by Aristotle that he was called "The New Founder of the Lyceum."

Roscellinus' pupil William of Champeaux (1070-1121), called the Pillar of Doctors, who also studied under the famous Alsatian teacher Henegold of Lautenbach, and under Anselm in the theological school of Laon, became professor of philosophy in the cathedral school of Paris.

He went to the opposite extreme from Roscellin (Roscellinus), teaching an ultra-realism.

In 1109 he founded the monastery school of St. Victor, to which he retired, and which became the great center of mystical philosophy.

William's greatest pupil was Peter Abelard (1070-1143), who, like him, had previously studied under Roscellin and Anselm of Laon. He taught, at Melun, Corbeil and in the schools of Ste. Geneviève and Notre Dame (Cathedral) at Paris, a doctrine intermediate between the

Ultra-realism of William of Champeaux and the ultra nominalism of Roscelin. One of his disciples was the Abbot Holořoc, who had been his mistress.

In the meantime, under the influence of William of Champeaux and the school of Tours, a strong Platonic realism developed at Chartres, where Fulbert had been succeeded by Bernard (+1125), one of whose pupils, William of Conches, taught at Paris about 1122.

The successor of Bernard of Chartres was Theodoric (+ 1159), who also taught for a while at Paris in 1140.

One of the disciples of William of Champeaux was Otto, the Abbot and Scholar of Tournai.

Another was Adolard of Bath (c.1100), who also studied at Tours and Laon, and taught the theory of indifferentism (intermediate between realism and nominalism), which was adopted by the whole school of Tournai. Adolard was the first of the Schoolmen to travel in Greece and Asia Minor in quest of enlightenment.

Otto was followed at Tournai by Hildebert of Lavardin, and by Walter of Mortagne (1100-'74), who taught in the school of Ste. Geneviève at Paris, 1136-'44.

William of Champeaux' mystical tendency was represented chiefly by his disciple the Melifluous Doctor St. Bernard of Clairvaux (1091-1153), and became still more pronounced in Hugo, or Hugh, of St. Victor (1046-1141, Scholarch of St. Victor, 1125, in succession to Abbot Gilduin), Richard of St. Victor (who violently opposed the dialecticians), Achard, and Godfrey of St. Victor.

This school reacted to the opposite extreme from the rationalism of Borengarius, Roscellinus and Abelardus.

Abelard's pupil Robert of Melun, who composed a *summa*, or summary of speculative and theological science, was one of the masters of Porretanus (Gilbert de la Porrée, 1075-1154), the most profound metaphysician of his age, who also studied under Anselm of Laon and Theodoric of Chartres.

Porretanus taught for a while at Paris, after holding the chair of philosophy at Chartres for twenty years.

His pupil Robert of Pulleyn (+ 1150) taught at Paris and Oxford, and prepared a Book of Sentences, or extracts from ancient writers such as the Græco-Roman philosophers and the Fathers of the Church.

One of Robert's pupils was Otto of Freising.

Another was his successor Peter the Lombard (1100-'60), who also studied under Lotolf, one of the successors of Gerbert of Rheims, and under Gilquin, Abbot of St. Victor.

Peter Lombard was known as the Master of the Sentences, being the compiler of a Book of Sentences which not only displaced that of his master, but became the nucleus of the most important theological and philosophical work done during the next two centuries.

One of Peter's pupils was Peter of Poitiers (+1170).

Peter Lombard was succeeded by the collector John of Salisbury, who had studied under Abelard and his successors at Paris, and also at Chartres under William of Conches.

He returned to England, 1148-'76, and was secretary to Thomas à Becket; and then became Bishop of Chartres.

कार्यदर्शन. scripsit
 कर्मा corrigit
 revidit

[Holdenherz-Fafnirshane 8217]

VIII. In the twelfth century a new current of philosophical tradition poured into Europe from the Mohammedans and Moorish Jews of Spain.

That the schools of Alexandria, Antioch and Rome were, in the early ages of Christianity, to the Greek and Latin Rites the school of Edessa (capital of Osroene, whose king Abgar Ushono is traditionally represented as having corresponded with Jesus Christ) was to the Syrian Rite.

As Antioch was the capital of Syria proper its school, though Greek, exercised great influence over the West-Syrians; while Edessa was more particularly the center of East-Syrian (Chaldaean, Persian, etc.) thought.

The Catechetical School of Edessa was founded by Bardaisan (154-232) or Bardesanes, a pupil of the Valentinian Gnostic school of Antioch. After his death it was presided over successively by his son Harmonius, Marcarius, St. Jacob of Halebic (+ 338), St. Ephraem the Syrian (373), Zenobius of Gezuta, Isaac the Great of Antioch (+ 460), Cunas, Probus the Syrian, and Harosa.

This school devoted itself at first to distinctly Christian



learning; Greek philosophy had not been much cultivated there until Probus, who was a disciple of Syrianus, translated into Syriac some of the works of Aristotle, to assist in the understanding of the theologians of the Antiochian school, who were very popular in the far East.

In 498 the great Persian school (as it was called) of Edessa was closed on account of its adherence to Nestorianism, and the building was razed to the ground and replaced by a church.

The Scholarh Barzai (=Narses) then fled to Hicible in Persia itself, and founded there a school which became as familiar as its predecessor.

The Nestorian school of Edessa was soon re-established and Barzai's disciple Thomas became its Scholarh. His pupil Marabha, the Catholicos, Primate or Chief Bishop, of the Nestorian Church, founded another great school at his episcopal city of Seleucia in 536. One of his disciples was the Aristotelian philosopher Theodore, Bishop of Harv (an oasis town in Turkoatan).

Barzai's successor at Hicible was his nephew Abraham of Gades, one of whose disciples, Abraham of Kashgar, founded the

922222

neighboring monastic school of Mt. Izla, where he was succeeded by Dadh-iaha, Babhai the Elder and Harcai the Younger.

Abraham of Cassa was succeeded at Nisibis by John (c. 580) of Nisibis, Joseph Huzaya, Hannana of Hedhaiyath, and Joseph of Hasza.

The two last-named, under the influence of the writings of St. John Chrysocton, abandoned the Nestorian theology for that of the Catholic Church, which caused their doctrines to be condemned at a Nestorian council held in 535, and brought discredit on their school.

Thereupon Mar Jacob (c. 600) founded the monastery school of Beth Abha at Nisibis, where he was succeeded by the Catholics, Ishoyath III.

Another of Jacob's pupils, Ananicho of Hedhgiyath, was distinguished as a philosopher and compiler.

Ishoyath was succeeded as Scholar of Beth Abha by Honanicho I (Catholics 666-701), author of a commentary and analysis of Aristotle.

The next Scholar, Sciliba Z^uodha, was the master of

922002

Barha the Hiebian, who founded (c. 713-'29) the great Nestorian school of Bethnisk in Sepsaopa, especially famous as a center of Church music.

One of his pupils was the Catholicos Timothy of Hazra, who assumed the title of Patriarch, which was borne by all his successors.

Another was Isho bar Non, one of whose pupils was Danha, a commentator of Aristotle, and another the physician Yahyi ibn Maivzaihi, who became the master of Johannitius, the father of Hellenized-Greek philosophy.

The philosophical activity of the Monophysite Syrians at the same period was not inconsiderable.

John bar Aphtohnya, Abbot of St. Thomas at Seleucia, when expelled for his Monophysitism (Eutychianism) by the Emperor Justinian in 519, went, with his whole brotherhood, to a place opposite Jerabis on the Euphrates, where they founded the famous school of Ken-neh-re (= Chalsin).

His successor Abu-dh'or-nah (575) was more of a philosopher than a theologian.

92208

He was followed by Severus Sebakti (c. 630), who commented on Aristotle, and was succeeded by the famous Jacob of Edessa (640-708), who also studied at Athens and Alexandria.

Another of Severus' pupils was Athanasius of Balad, who translated various philosophical and theological works from the Greek.

Valuable work in the same line was done by Thomas of Haraclia of the same school.

Another Monophysite school of great importance was Rassinia, where Sergius Archiater (chief physician) presided in the sixth century, who was influenced by Abu-dh'ar-moh and became a master of Severus Sebakti. Sergius was the first Monophysite translator and commentator of the works of Aristotle.

What Probus Syria was to the Nestorians and Sergius of Rassinia to the Eustachians, David the Armeanian was to the Armeanians. He flourished in the sixth century and made translations of various works of Aristotle and other philosophers.

With the rise of the Mohammedan power the literary and intellectual activity of the Monophysites began to decline, but

722002

that of the Hectorian, whose doctrines were not so offensive to the Mohammedans, seemed for a while to increase, as a result of the court favor gained by the Hectorian physicians.

कार्यदर्शन corrigat

कर्म corrigat

revidit

SCHOOLS OF PHILOSOPHY

NAME	TEACHING	PHILOSOPHERS	PLACE
Ionian	Gave special attention to the problem of the order of development of the corporeal universe	Thales (founder 640-550 BC.)	Miletus (Asia Minor)
Hylozoists or Old Ionics		Anaximander Anaximenes Diogenes of Appollonia	
New-Ionics	Recognized the law of progress through opposition and the transitoriness of all corporeal existence (Heraclitus) - survival of the fittest (Empedocles)	Heraclitus (500-440) Empedocles of Agrigentum Anaxagoras of Clazomene	
Druidism (philosophic)	Ancient Celts - priest, physician wonder-worker, historian and juridical functions, bards, prophets, mistletoe sacred, transmigration taught, human sacrifices practiced	Zoroaster (founder)	
Pythagorean	Unity of Being - science of numbers - silence	Pythagoras Xenophanes	Magna Graecia (Southern Italy)
Samian	Symbolical and mystical type	Pherecydes of Islands of Syros (founder)	
Eleatic	Doctrine of the Unity of Being	Xenophanes (founder) Zeno of Elea	Elea (in Lucania, Italy)
Atomic	Materialism	Leucippus of Miletus (founder) Democritus of Abdera (470-390 B.C.)	

NAME	TEACHING	PHILOSOPHERS	PLACE
Lyceum or Peripatetic	Used the inductive as well as the deductive method, included under philosophy all branches of scientific knowledge - Strato of Lampascus showed a tendency to disregard the more spiritual of the Peripatetic doctrines	Aristotle (founder) Theophrastus Strato of Lampascus	Lyceum (gymnasium of Apollo in Athens)
Stoic	United the doctrines of Heraclitus with those of the Cynics and certain elements derived from Socrates and Plato (similar to Hinayana Buddhism)	Zeno of Citium (founder) Cleanthes Chrysippus Zeno of Tarsus Diogenes the Babylonian Antipater of Tarsus	The Porch (in Athens)
Epicurean (The Garden)	Fusing and developing the evolutionism of Democritus and Empedocles, its ethics were practically those of the Cyrenaic in a milder form	Epicurus (founder) Harmachus Polystratus Metrodorus of Mytilene Anaxarchus of Abdera	A garden in Athens
Sceptical	Taught that it is impossible to know things as they are - excessive disputations	Pyrrho of Elis (founder) Timon of Phlius	
Probabiliorism	The doctrine that the most probable opinion should be followed (introduced into the Platonic School - Middle Academy - by Arcesilaus)	Arcesilaus Lacydes Evander Hegesinus Carneades Clitomachus	Athens

PLACE	TEACHING	PHILOSOPHERS	PLACE
Sophists (Humanistic - Subjectivism)	Distrust of Philosophy as an instrument of objective certitude - scepticism - received payment for teaching	Protagoras of Abdera (Head) Prodicus of Julia, Island of Ceos	CITIES of Greece
Socratic	Promotion of clear conceptions and investigation of the nature of the good and the foundation of virtue - universal concept	Socrates (469-399 B. C.)	Athens
Cynic	Rejected speculation and aimed only at attaining a complete absence of desire, indifference to the affairs and conventionalities of the world - individualism	Antisthenes (founder) Diogenes of Sinope (410-320 B.C.) Crates of Bœotia Menedemus Menippus	Cynosarges
Cyrenaic	Pleasure is the chief end of man - Hegesias advocated suicide on the ground that death is better than life, the pains of existence outweighing its pleasures	Aristippus (founder) Areta Aristippus the Younger (about 363 B.C.) Anniceris Hegesias	Cyrene in Cyrenaica (Tripoli)
Megaric or Eristic	Cultivation of the art of disputation - recognized that the idea Being is for physics what the idea of the good is for ethics	Euclides of Megara (founder) Stilpo Dioderus Chromus	Megara (Greece)
Platonic (Old Academy)	Undertook to reconcile the Socratic doctrine of universal concepts with the Cynic individualism	Plato (429-348 B.C.) Speusippus Xenocrates Polemon Crates Crantor	Athens

महायज्ञ चक्र सूत्र

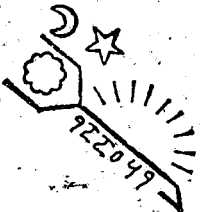
THE CHANNELS OF OCCIDENTAL ESOTERIC TRADITION

I. All profound and spiritual knowledge is esoteric or acrosmatic in its own nature; for it is only sought and appreciated by the higher and more earnest souls.

But the three distinctively esoteric disciplines of history are the Mystical, which is esoteric religion; the Hermetic, which is a form of esoteric philosophy; and the Occult, which is esoteric natural and aethereal science (Cryptic), mingled with those arts having as their object, or implying, inordinate relations with invisible intelligences, spirits or sprites (Occult proper). It is only in modern times that the Cryptic arts have begun to be clearly distinguished from the Occult.

The three co-existed in all the great civilizations of antiquity; but the Hamitic race had a special inclination to Magic, the Semitic to Hermetism, and the Aryan to Mysticism; the first seeking power, the second wisdom, and the third love or God-union.

Occult science has usually been associated more especially



2

with the medical profession, hermetic with the philosophical and mystical with the sacerdotal.

In those peoples having the most simple social organization the functions of magician, sage and priest are commonly united in a single personality; and in the ancient civilizations, though highly complicated, they were commonly performed by members of the same Hieratic class, which represented all the higher intellectual, aesthetic and moral life of the community, except the practical wisdom and ethical ideals which were equally cultivated by the secular statesmen and legislators.

This was generally the case prior to the time of Thales, Confucius and Buddha, and again, though much less completely, in Europe between the time of Boëthius and that of Nicholas of Cusa.

The higher thought and science and art was confined to the Hieratic class (though exceptional cases of secular eminence in these hieratic professions have never been lacking), and always tend to be so, not because it deliberately sought, or seeks, to monopolise it; but because nearly all who had the slightest inclination to such pursuits attached themselves, and tend to attach themselves, at least nominally, to the great body of their co-laborers, of their own accord.

The religious life of the ancient Thraco-Phrygian-Hellenic

62726

civilization centered in the Mysteries, in which the truths of religion and the principles of virtue were symbolically and dramatically portrayed and inculcated, with great splendor, on certain festal days, before the assembly of the Initiated.

All were encouraged to become participators in the Mysteries who had not dishonored their names; but they were subjected to trying ordeals to test their worthiness.

There were many kinds of Mysteries, but the most important were those connected most directly with the worship of the Universal Mother (= Cybele in Phrygia, Demeter-Rhea in Greece, Mahadevi in India, Isis in Egypt) and of the Spirit of Ecstasy, Dionysus (= Bacchus at Rome, Sabasius in Thrace, Phrygia and Lydia, Zagreus at Phyla, Iacchus at Eleusis, and Liknites on Mount Parnassus, the latter form being that of the Divine Infant)

The most ancient of the great Mysteries were those of Samothrace, in which a large part was played by the Cabiri, or Cosmic Powers, who were derived (through Phoenicia, where they were called the Patheks, or Eight Brother Gods, and Crete) from Egypt, where they were associated with the Logos (= Ptah, at Memphis); or the

672049

Holy Spirit (= Chnum at Elephantum), in the work of creation.

The Mysteries of the Phrygian-Phoenician Cycle replaced to a large extent the far more simple and exoteric rites by which the One God ("the Pelasgian Zeus") had been honored at Dodona and in Crete.

The national Pelasgian shrine had been at Bodona, afterwards called Dodona, in Thessaly, before it was removed to Dodona in Epirus. The Thessalian Bodona had been originally founded by one of the prehistoric Buddhas, or Enlightened Sages, of the yet undivided Archæan, or Pre-Āryan, race of the North.

Even in the Pelasgian times the Great Mother had been worshipped; and it was from the venerable Mysteries of the Arcadian Demeter that there developed those of the Cadmeian Demeter (Demeter Thesmophorus = Θεσμοφορος =Legislatrix), and finally those of the Eleusinian Demeter (Demeter Aetheia = The Mourning Ceres, or The Sorrowing Earth-Mother), with whom was united, as her daughter, the Divine Maiden (Κόρη =Corā) Persephone (Περσεφόνη = Proserpina = "The Destroyer of Destruction"), who had Mysteries of her own at Nyea and Cymios.

922049

Dionysus (the Thracian-Phrygian form of the Siva of India), who was in Boeotia (where the city of Thebes was one of the earliest Hellenic centers of his worship) identified with a local winegod, was worshiped according to the orgiastic Thracian rite at Delphi on Mt. Parnassus and at Eleutherāe.

At Delphi he was the object of the chief cultus for three months at a time, in alternation with a similar period devoted to Apollo (=the Cretan Abielios = the Celtic Bolinus = the Phœnician Baal = the Scandinavian or Hyperborean Baldur = the Dravidian-Hindu Bāla-Govinda or Krishna) to whom the shrine had originally belonged.

After the annexation of Eleutherāe to Attica the cultus of Dionysus Eleutherus became the most splendid in the nation, and was the chief inspiration of the most remarkable developments of the Greek music and drama.

This worship was united with those of Demeter and Persephone in the ultimate form (c. 600 B.C.) of the national or official Mysteries, the Athenian-Eleusinian, which became the most famous of all.

9402228

E

The worship of the Earth-Mother (Demeter) was brought into close relationship with that of the Divine Wisdom (= Pallas Athene, the Athenian Maid, = Minerva, = the Vlach-Sarasvati of India,) and the worship of Dionysus into close relationship with that of the Heavenly Light (Apollo).

The Mysteries of the Argolic or Argive Demeter were derived from the Cadmeian, but afterwards influenced, as were most others, by the Eleusinian.

The Spirit of Mystery and Occult Energy, Hecate, was venerated in Samothrace as the mother of the Cabiri, and at Eleusis as the companion of Persephone; while in the island of Ægina special mysteries were celebrated in her honor.

Hermes, in the Græco-Egyptian sense of Thot, the Divine and Eternal Savior, manifested on earth in the Hierocracy, or Hieratic *Class* (and therefore the Great Teacher) appears in the Eleusinian Mysteries as the deliverer of Persephone (*Ἡεραεφ'ορν* = The Destroyer of Destruction) from Death.

There is reason to believe that Dionysus ("The God of Nisa" = the Siva of India, who is called Deva-Nisa, the Night-Shining, or

927049

The God of Mystery, and also Bhaga = Lord, which is in Zend Bagha, in Slavonic Bog and in Lithuanian Bagas) was a historic character, in the sense that the narrative elements of his myth refer to incidents in the life of a great ecstatic or orgiastic-ascetic religious teacher, born at Nysa or the Nishdha mountains (north of the Himalayas and south of Mount Meru or Southern Mongolia); in Tibet, and connected, as there is some reason to believe, with the mysterious Sacred Tribe of Northern Asia represented (c. 400 B.C.) by the Argippaei of the Greek historians.

He was the prophet of the Universal Mother (Cybele-Ops-Rhea-Isis and the Ephesian Diana) in all the lands between the Ganges river and the Adriatic sea, and was afterwards considered, especially in India, which was, even according to the Greek tradition, the chief seat of his labors, as a manifestation (Avatar) of God the Transmuter (Destroyer and Generator).

Marsyas the Satyr (i.e., companion or disciple of Dionysus-Bacchus), in Phrygia, is credited with having invented ("received from the Goddess of Wisdom") the double pipe, thenceforth used in the rites of Cybele and Dionysus.

Among his successors was the Thracian Eumolpus (who also studied in Ethiopia, or Southern Egypt), the reputed founder of the Eleusinian Mysteries (c. 1356) over which his descendants presided.

It is probable that with this family was connected, either as offspring or pupil, the poet Linus (symbolically described as the son of Apollo or of Hermes by Urania -- the Heavenly Maid, the Muse of Astronomy, or the Angel of Genius of Science -- or by Terpsichore, the Muse or Genius of the Choric Dance), who is said to have written (probably in the thirteenth century B.C.) in the Pelasgian characters a biography of Dionysus, and to have been a zealous propagator of his worship, as well as of every form of virtue and culture.

92749

Linus was the master of Orpheus, the mystical prophet-bard of Thrace, symbolically described as the son of Apollo by the Muse Calliope, the Genius of Eloquence and Epic Poetry, and also as the spouse of Justice (Eurydice).

Orpheus was so famous a teacher of religion and civilization that the foundation of most of the ancient Hellenic Mysteries, and the authorship of most of the ancient mystical literature, was in later times attributed to him.

The bard Musaeus, said to have been the fifth in descent from Eumolpus, was the first of a long line of disciples who, organized into a secret Brotherhood, perpetuated and developed the mystical doctrines of Orpheus, and celebrated the Mysteries according to his rule (The Orphic Mysteries), in honor of Dionysus Zagreus (the Chthonian or Subterranean Bacchus).

The Orphic Brethren wore garments of pure white linen, like the Egyptian priests, and ate no flesh except the Homophagy or Mystic Banquet.

Their Mysteries were ascetic rather than orgiastic and sensuous as were the other Bacchic Mysteries.

The principal seat of the Orphic Mysteries was Phyla; where they were presided over by the family of Lycomidae.

The Eleusinian Mysteries themselves, having been founded by the Teachers of the Teachers of Orpheus, were Orphic in character; Orphic hymns were used in them, and in the fourth century B.C. the Lycomidae were made the Dadouchi or Torchbearers of Eleusis, on occasion of the extinction of the family previously possessing that honor; in preference to the nearly related Coryces.

The cosmogonic poets Palaephatus and Antiochus of Erastoth-

972749

e

nes were probably disciples of Orpheus and Musaeus, and there were some reasons for believing that Pronapides, the teacher of Homer (c.900), was an Orphicist, though the Homeric poems are exoteric in character.

A closer connection with the inner circle of the Mystic Brotherhood is evident in the case of the Boeotian theognist Hesiod of Mt. Helicon (c. 800).

After his time the esoteric Bacchism spread rapidly in Greece and the brotherhood (700-500 B.C.) grew in influence.

The best known Orphic poet of the period was Onomacritus (c. 850). The exoteric poets, many of whom were much more famous, all acknowledged Orpheus as their Master and were more or less influenced by him and his successors.

The philosopher Pherecydes of Samos transmitted the Orphic doctrines to Pythagoras, who also sat at the feet of Themistocles, the lineal successor of the Cretan maiden Phemonoë, the first Priestess of Delphi (c. 1263).

He also inherited the Phoenician traditions coming through Sanchonathon and Mechus.

922049

About 330 Pythagoreans organized, at Crotona in Magna Graecia (Southern Italy) a new branch or form of the Orphic Brotherhood, introducing into it many peculiarities of doctrine, ritual and rule derived directly from the philosophy, discipline and secret rites of Egypt and other lands where he had studied.

Among the Orphic Bards of the Pythagorean group were Cercops (c. 504) and the master's own daughter Alcinotes.

The European influence of the Dionysus-Orphic tradition extended far beyond the confines of the Hellenic civilization.

The great Scythian teacher Zamolxis was a member of the Orphic Brotherhood, and was represented in the Greek tradition sometimes as the immediate disciple and sometimes as the teacher of Pythagoras.

Zamolxis was succeeded by Abaris (Abor), who was followed by Hu or Hesus, the priest-king of the Cymric Celts, who in his conquests carried the Orphic doctrines, in the form of Philosophic Druidism, to the western confines of Europe. The latter appears in the Eddas of the Scandinavians as Herse of Glisisvalr, in the Hebrides.

The chief seats of the Pythagorean Brotherhood were Crotona, Metapontus, Tarentum and Sybaris, in Magna Graecia, and Philius in

3 Esoteric disciplines of History
 an 3 mystical - esoteric Religions
 Hermetic - esoteric Philosophy
 Occult - Science
 They co-existed in all the
 great civilizations of antiquity
 The 'Hamitic Race' had a
 special inclination to magic
 4 Secretic - Hermeticism
 3 Aryan - mysticism
 1st - ^{at} seeking Power
 2nd - Wisdom
 3rd - Love - or God-union
 occult - ^{associations} medical profession
 Hermetic - Philosophical
 mystical - sacerdotal

In ancient civilizations
 the higher thought, Science
 & art was confined to
 the Hieratic Class. This
 is rightly so, because
 all who have an inclina-
 tion to such pursuits
 and ^{to} attached themselves to
 the great body of their
 co-laborers, of their own accord
 This was the case prior to
 the time of Thales, Confucius
 + Buddha - + again, the line
 completely in Europe between
 the time of Pythagoras + Nicholas of Cusa

Notes 640 00 Hieratic class

Amphurins
Buddha

~~shorter~~
Europe

Boethius

Micholas of Austria

the ^{evolutionary} religious life
Phrygia - ^{with} ^{east} ^{myths}
Hellenic - ^{mythology}
Greece

most important

worship of universal mother

Spirit of ecstasy - Dionysus
word of wine

most ancient
of Samothrace - the Cabiri or
cosmic powers - from Egypt whom
they were associated with the
Holy Spirit in the work of Creation

name & evolution disciplines
of history

name races & special
inclinations of each

name their ~~present~~ ^{present} ^{professions}
associations

To what class belonged
why -

what time historically
did these conditions obtain

name most important myth
" " ancient myth
" " civilizations in which they ^{centered}

Achaia, where the master himself taught and first assumed the title of philosopher, said to have originated with him.

Pythagoras was succeeded at Crotona by Aristasus, who was followed by his master's sons Inesarchus and Telanges, and daughter AEsara. The latter was succeeded in the headship of the Brotherhood by Aresas or Arcesas of Heracleia.

Among the other important disciples of Pythagoras were his son-in-law Brontinus, Leon of Metapontum and Bathyllus. Their disciple Alomæon, who was greatly influenced by the Ionic school of philosophy, was the master of Hippasus of Metapontum, who became the head of the nominalistic and materialistic school of Pythagoras, called the Acustomatics (*Ἀκουστικὰ μαθηματικά*), in opposition to the dominant or Mathematical school. From Hippasus Heraclitus, the head of the Ephesian school, derived his most characteristic doctrines.

Dichaetes, another of the original members of the Brotherhood, was the master of Parmenides the Eleatic.

Hermontinus, who was instructed both by Hippasus and Aresas, was one of the masters of Anaxagoras.

Aresas was followed, as Pythagorean Scholarch, by Ocellus

Lucanus (c. 460). About the same time flourished the Pythagorean philosopher and geometer Hippocrates of Chios.

Ocellus was followed by the great statesman, general, philosopher and mathematician Archytas (c. 400) of Tarentum, who first taught the doctrines of categories afterwards developed by Aristotle.

As early as 510 a popular uprising against the Brotherhood, on account of its intervention in politics in the aristocratic interest, took place at Crotona, compelling its founder to take refuge in Metapontum; and this was followed by similar movements in other places.

During the following century it was violently suppressed throughout Magna Graecia, and Archytas' colleague Lysis of Tarentum took refuge, with his followers, at Thebes, where he was succeeded by Archippus and the great teacher Philolaus of Crotona.

The writings of Pythagoras are said to have been transmitted to his daughter Damo, and from her to her daughter Bistolia, from whom they passed to the Theban school.

Lysis and Archippus collected them in systematic form, and Philolaus made them public, selling a compilation of them to Plato's

927049

disciple Dion, tyrant of Syracuse.

Lysis had already had occasion to reproach his fellow-disciple Hipparchus of Tarentum with betraying the secrets of the fraternity.

A great many of the Pythagorean doctrines had become public property by passing into the hands of the exoteric schools (Heraclitean, Eleatic and Anaxagorean, and also, through the Eleatic, the Atomic).

Philolaus was somewhat indebted, especially in his astronomical doctrines, to the Syracusan school of Pythagoreanism, a branch of the Tarentine, which was headed by Hicetas of Samos, who taught the doctrine of the rotation of the earth on its axis, and was followed by Ecphantus and by the famous friends Damon and Phintias, commonly called Pythias (c. 390).

Philolaus numbered among his disciples Echeocrates of Locri (one of the teachers of Plato), Diocles of Sybaris, Polymnostes of Philius and Zenophilus; as well as the two brothers Cebes and Simmias of Thebes, who became disciples of Socrates and the masters of Phaedon, the founder of the Elian school.

In spite of his importance the Pythagoreans excluded Philolaus because of his betrayal of their secrets, from the lists of the

922079

teachers of the Brotherhood.

About the 300 year B.C. the Pythagorean school disappeared from view, having its final seat at Philus (in the Peloponnesus, north of Corinth and Sicyon), where its last professed exponents known to history were Phanton, Echeocrates and Diocles, the disciples of Eurytas and Polymnestus.

But the Orphic-Pythagorean doctrines survived both in the Mysteries and the exoteric schools of philosophy, as well as in the remnant of the secret Brotherhood. The typical Pythagoreanism was publicly represented particularly by the Platonists, and the materialistic Pythagoreanism of the school of Metapontus by the Stoics.

At Rome a form of Orphic (Pre-Pythagorean) tradition descended through hieratic channels from the days of its second king Numa Pompilius (eighth century B.C.), who was a member of the Orphic Brotherhood, and founded the Sisterhood of the Vestal Virgins.

He also inherited the traditions of the Salians or pre-historic priesthood (of Mars, the War-God, Ares, Michael the Archangel) of the Sabines, and the severe dignity of his institutions is said to have been due to the influence of one of the Carmelites, or members

of the Prophetic Brotherhood of Israel.

A tradition exists among the Carmelites that Pythagorus himself had visited Mount Carmel and been received by the solitaries there into their Brotherhood.

The Nebrah Esotericism came into close contact with the Greek in the third century B.C., and Aristobulus the Peripatetic inaugurated, by the fusion of the two, a new movement, represented by the Neo-Pythagoreans (Figulus and his successors), the Pythagorizing Platonists (Ammohius of Lampsacus and his successors), and the Pythagorean-Stoics or Sextians (Quintus Sentius and his successors).

Most of the professed Neo-Pythagoreans were devoted rather to wonder-working than to intellectual and spiritual labors, following in the footsteps of the ancient Gentile prophets and soothsayers, like Mopsus I, who accompanied the Argonautic Expedition, his successor or Tiregias of Thebes (c. 1200 B.C.), the latter's daughter Manto, who went to Delphi and married Rhakios of Mycenae or Crete, and their son and successor Mopsus II, who took part in the Trojan War; and also the mysterious poet-priest Aristos, of Cysicus (in Asia Minor) and Proconnosus (a neighboring island), who was said to have appear-

922049

ed seven years after his death and composed an epic [on the War of the Argippāsi (or Griffins) and Arimaspians, in Mongolia]; and to have again appeared, 340 years later, at Metapontum, to command the erection of a temple to Apollo; and Epimenides of Crete (659-508), quoted in the Book of the Acts of the Apostles (xvii, 28), by whom Pherecydes the master of Pythagoras was influenced.

Other influences that contributed to the Neo-Pythagorean movement emanated from the innumerable hieratic families and priestly lines, such as the Sicyonic (of Hera-Juno) and the Delphian (of Apollo); and especially those representing, like the Orphic-Pythagorean Brotherhoods, the doctrines of the primeval priesthoods of the Mother of the Gods, the most notable of which were the Idaean Dactyls of Phrygia, and their offshoots the Corybantes of Galli of Samothrace, the Curetes of Crete, and the Telchines (derived from the Curetes) of Rhodes.

scripsit

corrigit

३३
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय

[Alfrhringja 8219]

C X L II

TENTH ABHIMANTRIC

PREMANTRIC OF THE THIRD

INSTRUCTION TO CARAKAS

WHO ARE ABOUT TO RECEIVE THE THIRD CARAKA MANTRA

The central lesson of the Second-Mantra Sūtras is the right ordination of knowledge, an important element in the integral Jñāna Yoga.

Sūtras Navadāsan, Viṃśati, and Ekaviṃśati show the importance of tradition as the vehicle of all knowledge, the necessity of discrimination between good and evil tradition, and the wisdom of using all that is good and true from whatsoever source it comes.

Sūtras Dvaviṃśati and Caturviṃśati give a general view of the genetic relations of all races and lands, and a genealogy of the historic nations. Sūtras Trayaviṃśati, Pañcaviṃśati, Shadvīṃśati and Saptaviṃśati afford a glimpse of the principal lines of transmission of the esoteric and exoteric thought and learning of the whole world. Some of these are more detailed than others, the fullest details being given in the case of those lines of transmission to which modern civilization is most indebted, or the knowledge of which, at an early stage of the work, is most important, or which



partly for the very reason that they are little known, throw most light upon the more obscure periods in the history of thought and civilization. The lines of transmission given, even for the esoteric tradition, are chiefly the great exoteric channels through which the oft-times completely hidden currents of esoteric tradition have passed.

There are no more Historical Sūtras belonging to the Caraka Stage; but in later stages much clearer and more complete information will be given regarding the various successions of strictly esoteric teachers and workers, as well as of Oriental religions and philosophical teachers; and several entirely different channels of tradition, of kinds not given in the Dvitiya-Mantra Sūtras, will be described.

While Sūtras Dvāvimsati, Caturvimsati, Pañcavimsati and Shadvimsati purport to give the channels of exoteric tradition, and Sūtras Trayovimsati and Saptavimsati those of esoteric tradition, the lines of demarcation are not, and cannot be, very distinctly drawn. The esoteric traditions as well as the exoteric have descended through the political and commercial channels (Sūtras Dvāvimsati and Caturvimsati); through all religions (Dvāvimsati and





Pañcaviṁśati) esoteric traditions have handed down; and philosophy (Shadvīṁśati) embodies very large and extremely important esoteric elements. On the other hand the Gnosis (Trayaviṁśati and Saptaviṁśati) has been accompanied by, and even been the parent of, shallow and popular teachings; the medical tradition, though it has brought with it a considerable part of the occult, is in the Occident primarily exoteric; and in the Rabbinical succession the esoteric tradition of the Kabbalah and the relatively exoteric tradition of the Talmud have come down side by side, or the one within the other. In like manner, the Oriental Sūtras (Dvaviṁśati and Trayaviṁśati) give much information regarding the transmission of traditions of Occidental origin, as do the Occidental Sūtras (Caturviṁśati and Saptaviṁśati) regarding the transmission of traditions of Oriental origin; the general plan being to treat as Oriental tradition that which is now chiefly found in the Asiatic countries, and as Occidental tradition that which is now chiefly found in the European and American lands. For example, a large and important part of the history of the Rabbinical tradition (Saptaviṁśati) falls within the limits of the Asiatic and African con-

7 E 1004

tinents, but in its living forms its center of gravity was ultimately shifted to Europe, where it has remained to this day.

The lineage of thought cannot be thoroughly understood until the contents of the traditions referred to are known, at least in their main outlines and net results. In the Dvitiya-māntric Historical Sūtras only occasional hints are given of the nature of the teaching of the Sages named. The doctrines of all the great teachers and schools of thought will be separately attributed, but with the exceptions to be hereafter noted, not until after the conclusion of the Caraka Stage. By gradually mastering the bare skeleton that has been given him of the history of teachers and schools the Caraka will prepare himself to understand and appreciate the actual history of the development of ideas that will be given to him after he has become in some measure familiar with the totality of the ideas themselves, in their normal and intrinsic relationship.

In the end he will be enabled to see how each teacher and school has made a characteristic and indispensable contribution to human knowledge, so that, instead of being, as they at first appear,

a mêlée of warring factions, they all fit together, each in his own proper place, in the sublime picture of the interior progress of mankind. The totality of the truths, or body of truth, thus far attained to by man may be compared to a circle or a sphere. The whole circle, in its integrity, represents the Absolute and Universal Truth, compared with which any segregated part of it is merely a relative and partitive truth, or, if considered more than that, or if coupled with an explicit rejection of the rest of the circle, is false and evil. Any segment of the circle is true compared with any smaller segment; but false compared to a larger one. If the segments represented by any two different teachings are of equal size, but taken from different parts of the circle, they are equally true and equally false. For example, a teaching of one hundred and eighty degrees (180°)  is true compared with one of ninety degrees (90°) , but false compared with one of two hundred and seventy degrees (270°) ; while two non-coincident teachings of ninety  degrees may be equally true and equally false, although to one of them the other appears to be wholly false.

Under the last case fall a very large proportion of the most

4
22002

E

striking differences of opinion among mankind; none contend so bitterly and obstinately as those who are looking at different sides of the same truth, or at sister-truths which neither include nor exclude one another.

When all teachings are put together the film entirely vanishes from the mirror of wisdom; the dragon of error is slain, the eclipse passes away and the full light of the Intelligible Sun is received.

By applying these principles in any private studies that he may do, the Caraka may make great progress by his unaided exertions, and all that he thus acquires will be of notable advantage to him in the higher work of the Brotherhood.

-- --

According to the general plan of the Mahācakra study the Sūtras are intended to give chiefly the speculative or theoretical teaching, and the Mantric Instructions the pragmatic or practical teaching and training. The Instructions deal chiefly with the Mahācakra work itself, or with the general ordering of the inner and outward activities; while the Yanas and Upasūtras give both the-

11-10-08

6

oretical and practical knowledge definitely ordained towards certain specific ends and especially adapted to the needs of certain types, classes or states of life.

But, as all human thought on the higher planes centers in, receives its inspiration from, and leads to, some kind of religion, either in a positive or negative sense, and as it is religion¹ which has as its special task the right direction of human life, interior and exterior, with reference to the ultimate objects of its existence, it is very desirable that the neophyte should begin at an early stage to gain some knowledge of the teachings of the principal living religions of the world; and this will be imparted in the Premantric Instructions from this time forward.

A religion is properly a particular type of religious life and thought, in which case there may be many different religions within one organization; or else it is a single hierosociological organism, or definite association all of whose parts are organically bound together. All the important living religions¹, in either of these senses, fall under one or another of twelve genetic groups, or families of religions, each of which is commonly spoken of, in a loose or popular sense, as

1922

"a religion."

Four of these are of Āryan origin, namely, Brahmanism or Hinduism (Smārta, Śaiva, Vaiṣṇava, Kābirian, and other Vedic-Purānic groups of religions), Pārsiism (Māzdayāsnian religion), Buddhism (Lāmāistic, Independent Mahāyāna and Hīnayāna groups of Bauddha sects), and Jainism (the Digambara and Svetāmbara Jaina sects). Four are of Semitic origin, namely, Old-Christianity (the Catholic Church and the independent sects adhering to the Christian Rites in an integral form), Judaism (the Rabbanite, Karaite, Chasidic and Mendelssohnian sects), Mohammedanism (the Sunnite, Shiite and independent groups of Islamic religions), and Protestantism (the Luthcran, Reformed, Episcopalian and Baptist groups of religions and their offshoots). Four are of either Mongolian or Negroid origin, namely Confucianism, Shintoism, Taoism and Spiritism.

Only Pārsiism is purely Āryan in its character, the other three Āryan religions having been in varying degrees Mongolianized.

Judaism and Mohammedanism are almost purely Semitic, in Protestantism the Semitic type of thought is dominant, while Catholicism is a strongly-Aryanized Semitism. In all of these religions

922003

the Semitism is not of the ancient Hermetic type but is the Neo-semitism resulting from the complete subjugation of the Semitic race by the Abrahamic-Mosaic traditions and a subsequent development of these traditions on their negative side or in a negative direction.

Confucianism may be considered purely Mongoloid in its character, but Spiritism, taken in the larger sense in which it includes all the unorganized religions of savage tribes, is almost purely Negroid; while Taoism and Shintoism show strong traces of Negritic influence and a slight trace of Aryan, the former being most noticeable in Taoism and the latter in Shintoism.

On the whole, if these religious families were to be classified, according to the nature of their teachings (instead of according to their origin), each under a single race, Brahmanism, Parsiism and Old-Christianity would have to be considered Aryan; Judaism, Mohammedanism and Protestantism, Semitic; Buddhism, Jainism and Confucianism, Mongoloid; and Shintoism, Taoism and Spiritism, Negroid or Negritic. Thus grouped, the most characteristic note in the Semitic teaching is Theocentric, that of the Aryan is cos-

Research

nocentric, that in the Mongoloid anthropocentric, and that in the Negritic necrocentric, daimoniocentric or phantasmocentric. Their respective centers of gravity lying in the Manifested Deity (Isvara), in the Macrocosm at large, in terrestrial humanity and in the invisible material world they might be severally designated as the Celestial Religions, the Macrocosmic Religions, the Humanistic Religions, and the Phantasmal Religions. They are severally otherworldly, universal, worldly and underworldly.

Taken severally, Judaism may be said to represent the Unity from which all Order springs, Mohammedanism the Universal Order, Old-Christianity the Supernatural Order, Buddhism the Moral Order, Taoism the Cryptic Order Proper, Brahmanism the Cosmic Order, Confucianism the Social Order, Parsiism the Order of Action, Jainism the Order of Thought, Protestantism the Order of Art, Shintoism the Order of Nature, and Spiritism the Phantasmo-Occult Order.

The most characteristic lessons of the various religions will be given more definitely in later Premantrics.

The fact that every religion and school of thought performs a real function in the development of human knowledge does not

99

necessarily imply that all religions are right and reasonable, and still less that "one is as good as another." No two things, of whatsoever kind, in the whole universe are absolutely equal. It is possible for one to believe that his own particular religion is the One True Religion, and that it is of Divine origin while all others are diabolic inventions, and yet to recognize that not one of them has ever been allowed to exist except for some good purpose and that all the positive elements in all of them are good and true and beautiful. Nothing, of any kind, is ever permitted to happen or come into existence, even as the result of the most extreme inordination, unless it is to be turned into good by the Alchemy of the Gods. And even Omnipotence Itself could not make possible the existence of anything or any idea or practice all the positive elements of which were not good.

-- --

Those Carakas who have hitherto addressed their Guru in any other manner should by this time be able to call him Master. The proper use of the word "Master" is not that which has gained currency among the masses of the people in the United States of

1
9 2 2 5 0 3

America. The correlative of "servant," or "slave" or "subject" is "lord". "Master" is the correlative of "pupil" or "disciple".

In the most elegant English "Master" is the common word for "teacher"; and in its highest use, both in English and other languages, the word Master signifies a teacher (or intellectual leader) to whom his disciples (or followers) stand in a relation of special affection and devotion. Thus it is customary throughout Europe for artists and literati to call him who, in each several case, has been their chief inspiration and guide, or to whose teaching they have particularly attached themselves, Cher Maître, or Dear Master. The same expression is often used, as an honorific appellation, even in addressing a person who is revered as a master by others, even if one does not himself profess to be his disciple.

The true fraternity is not equality in anarchy but loving and co-operative fellowship in Order.

No one who is above the level of the unthinking masses, and anything more than a mere physical limb of the social organism, can be perfectly ordained, on the intellectual plane, unless he is, and

12000

acknowledges himself to be, the disciple of some Master. But those
neophytes who do not yet realize this truth are free to continue to
act according to their own conscience or principles, while they are
waiting for the fuller illumination.

काम्यं शिवं scripsit
 imprim.
काम्यं corrigit
काम्यं rovidit

[Alfringja 8219]

Replica of Zaubers

ELEVENTH ABHIMANTRIC
licht

POSTMANTRIC OF THE THIRD

INSTRUCTION TO CARAKAS WHO HAVE RECEIVED THE THIRD MANTRA

The Third Caraka Mantra is the expression of the soul's natural longing for plenitude of being. The movement towards plenary being is through a qualitative enlargement by intensification, coupled with a quantitative enlargement by expansion, the first being the formal perfection and the second the material. It is towards this twofold enlargement, both of the individual and the collective life of mankind, that all the Mahācakra teaching and training is directed. This is, however, only one of the aspects under which the same subject may be viewed.

SECONDARY RULES OF LIFE

The Rule of Life, in the largest sense, extends to all thought and action, and to all the exoteric and esoteric psychospheres. But, in a more limited sense, it may be distinguished from the Rule of Thought, the Rule of Action, and the special rules



governing the psychospheres.

The primary rules of life, in the more restricted sense, are Right Habit, Right Liberty, and the Pursuit of Perfection. The secondary rules are those governing the use of the three primary passions having as their objects the maintenance, communication and protection of the existence, namely, the food-craving, the sex-craving, and the battle-craving.

4. RIGHT FOOD. The only moral law governing food and drink as such, is that of temperance, which forbids all harmful excesses, and that of heterophagy, which forbids the eating of the flesh of the members of one's own species, that is to say, of other human beings.

Although the soul is prepotent over the body, the body is more perfectly predisposed to submission to the soul by certain foods than by others.

To all material things there may be attributed the three qualities called gunas, which represent the degree of domination of the form over the matter. The quality of tamas (pronounced tum-
us, and meaning darkness, stolidity, or heaviness) is present wher-

ever, and in so far as, the matter tends to preponderate over, obscure, or impede, the form, The quality of rajas (pronounced rā-jus, and meaning activity, or, more properly, restlessness) is present wherever, and in so far as, there is a violent or unquiet motion towards new forms. The quality of sattva (pronounced sūt-wū, and meaning purity, light or serenity) is present wherever, and in so far as, the matter is completely subjugated by the form and vivified by it. The first guna corresponds to matter, the second to activity or force, and the third to form. The first is static, the second dynamic, and the third ideal. The first corresponds to sensation, the second to emotion, and the third to thought; or the first to unconsciousness, the second to Nature-will and the third to personal will. The upward movement is from tamas through rajas to sattva; and the downward movement from sattva through rajas to tamas. The higher the being the more sattvic it becomes, and the aspirant must strive, both in himself and throughout the sphere of his influence or power, to arouse that which is tamasic, quiet and equilibrate that which is rajasic, and protect and perfect that which is sattvic.

47-2500A

8

By the law of Assimilation, according to which everything tends to make everything else with which it comes in contact like itself, those foods which are tamasic tend to give rise, in those who use them, to the quality of tamas, and to perpetuate and emphasize it where it exists; those which are rajasic in like manner tend to foster the quality of rajas; and those which are sattvic tend to foster the quality of sattva. Tamasic foods are the most appropriate for those who are living a tamasic life; rajasic for those who are living a rajasic life; and sattvic for those who aspire to lead a sattvic life.

Generally speaking, inanimate things are tamasic, while subhuman living creatures may be said to be rajasic, and human beings are normally sattvic. But mineral substances cannot become human food for physical reasons; and living human beings cannot become human food for moral reasons. All human food is either living or dead animal or vegetal matter. Dead vegetal matter is as a rule, tamasic, for the reason that it is inanimate. Living vegetal matter is sattvic for the reason that it is living and yet devoid of conscious emotion or motion. Dead animal matter is rajasic because

4 22 62

it tends to give rise to, or intensify, the emotions or passions corresponding to those of the animals from which it is derived.

Decayed vegetal matter is so extremely tamasic, and living animal matter is so extremely rajasic, that these are not usually eaten by civilized man. An exceptional case is that of raw birds' eggs,

which are less rajasic than the living flesh of adults of the same species or the dead flesh of mammals. The dead bodies of those

lower animals which are comparatively devoid of emotion (such as fishes, and especially invertebrates, like lobsters and crabs, and still

more the lower invertebrates like oysters and clams) are the least

rajasic. The higher the animal the more rajasic it is. The flesh

of wild animals is more rajasic than the flesh of those which have

been subjugated and domesticated by man. Living vegetal matter

produced in darkness (such as underground roots) is to some extent

tamasic; and the living bodies of rapidly-growing and speedily-dy-

ing plants are to some extent rajasic; and therefore the most sattvic

of all foods are the living air-grown and sun-ripened fruits of

long-lived trees, shrubs, or other plants, especially when the edible

portion is on the outside. Cooking greatly diminishes the char-

922008

acteristic guna of any food. Cooked tamasic foods are less tamasic than those which are raw; cooked rajasic foods are less rajasic than those which are raw; and cooked sattvic foods are less sattvic than those which are in their natural state.

-- --

SECONDARY RULES OF ACTION

The primary rules of action are those of Intention, Simplicity of Intention and Exaltation of Intention. The Secondary rules of action are Right Specific Aims, Right Means, and Right Order of Means.

4. RIGHT SPECIFIC AIMS. The most exalted aims are the general and ultimate ends of all human endeavor and should be kept in view by all men, and especially by those who belong to the upper hieratic classes. But there are specific aims proper to each class, condition, state and circumstance. Those aims fall under the heads of household, family, tribal, professional, communal, patriotic, racial, cosmopolitan and religious.

-- --

SECONDARY RULES OF THOUGHT

The primary rules of thought are Receptiveness, Harmony and Repose. The secondary are Positivity, Paradox and Prudence.

922004

4. POSITIVITY. Intellectual receptiveness should be governed and limited by the rule of positivity, dependent upon the Law of Affirmation, according to which all positive ideas are true and all negative ones false.

However pleasing it may be, no negation should be accepted unless it is evidently affirmative in its essence. The fact that a certain teaching is denied in the interest of some other positive teaching does not suffice to make the denial a disguised affirmation. Those teachings which are negative in form are only affirmative in their essence when that which is denied is absolutely, certainly and necessarily contradictory to the higher and positive truth in whose interest the denial is made. On the other hand, every teaching, though affirmative in form, which is absolutely, certainly, and necessarily inconsistent with a higher and larger affirmation is essentially negative and therefore false. To accept negation is to limit the range and scope of one's thought instead of enlarging it; it is to make it more narrow and provincial, instead of more cosmopolitan and universal.

752007

SECONDARY RULES OF THE FIRST EXOTERIC PSYCHOSPHERE

The primary rules of the first exoteric psychosphere are Right Breathing, Right Bathing, and Right Exercise.

The secondary rules are the purification of the interior of the body, the destruction of foreign or disease germs, and the repairing of injuries. All these rules are for the preparation and disposition of the body to be a ready and worthy instrument of the soul.

4. INTERIOR PURIFICATION. An important element in bodily purity is freedom from superfluity of effete matter and from offensive odors of every kind. To those ends care must be taken to keep the nasal and auditory passages open and clean, to have an evacuation of the bladder as soon as possible after the impulse thereto is felt, and to have an evacuation of the bowels every day at a set time. When necessary to use a laxative a generous internal use of olive oil, or of such fruits as figs and prunes, may with advantage be resorted to.

It is well to make a practice of drinking at least one glass or cup of pure water half an hour before breakfast, or

14000

immediately after rising. This may be either cold or hot if the appetite and general health are good and the stomach strong, but otherwise it should be as hot as it can be borne. If the hot water is found to be too unpalatable, a little salt or lemon juice may be added to it.

It is particularly desirable to take one or more charcoal tablets every day or two, or oftener when any obvious occasion arises. Charcoal has the effect of deodorizing the whole intestinal tract, thus preventing bad breath and all foul emanations. It also assists in regulating the action of the bowels and in removing or preventing digestive irregularities of various kinds.

कार्यदर्शन. scripsit

क्रिया imprim.

कुसुमका महा corrigit

महाचक्र चरक सूत्र २८

HEARTBEATS OF THE MYSTICAL LIFE

Man's normal relation to the Macrocosm is twofold, interior and exterior.

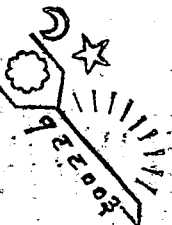
He is united, interiorly, essentially, and permanently, to the Infinite Being from Which his own existence is derived and upon Which, as it were, it constantly rests.

He is united interiorly, but variably, according to the use that he makes of his liberty, to the Higher Powers, finite but purely spiritual, which are the ministers of the Eternal Purpose.

He is also united visibly and, in a certain sense, organically, to all the corporeal universe, and dynamically and spatially, in his terrestrial life, to the ætherial realm.

He is related to God as a discrete and infinitesimal reflection to the Perfect Being.

He is related to the Higher Powers as a free instrument to



its user.

2

He is related to the material universe (including the aetherial realm which is its matrix) through his body, and necessarily, as a part to the whole; and through his soul, normally, as the ruler to the ruled.

Whatever IS, necessarily, in the very nature of things, cannot be an object of endeavor.

But man has in all ages striven after union with God; and this union must, therefore, be other than that inseparable from his existence.

Besides the natural and necessary union with God, there is a moral union which is voluntary, and yet natural in the sense that it is normal to human nature and within human power.

But the mystical life, when genuine, is something more than a mere submission of the intellect and will to the Eternal Reason and the Infinite Will.

It is a special participation in the Divine Life, and is, therefore, a union far higher than the moral and of an order altogether above the natural.

952004

3

Physical life is the sensible predominance of the formative principle over the material one, the translucence of "the Wisdom which is the essence of all things".

But, because the forma of the human substance is a free spirit, as well as a vital principle, there is in man a spiritual as well as a physical life; and the spiritual life (in the largest sense including the intellectual, aesthetic and moral life) is the manifestation of the conscious thought of its possessor.

The mystical life, which is the supreme form of the spiritual life, and may be called the spiritual life by excellence (in which case the natural spiritual life may be called the intellectual life), represents a new life-principle, superimposed upon the whole natural life, spiritual and physical.

That spiritual life in man which is called the natural, inasmuch as it is the manifestation of human nature, may also be called supernatural, in the sense of being a higher life than that of Nature; for the life of Nature is unfree, usually unconscious, and never self-conscious or reflective.

But the mystical life is supernatural in a much higher

922003

sense, being above human nature as well as above nature.

The higher forms of physical life center in the heart; the natural spiritual life centers in the intellect; the mystical life centers in the personal will, which is normally an expression and manifestation of the intellect.

Physically life necessarily exists, and is necessarily united to God, but only by a natural union.

The natural spiritual life necessarily exists, in some measure, and is normally united to God both by a necessary natural union and a free moral union.

Mystical life cannot exist or be preserved without the free choice, adhesion and protective action of the will; but, if it exists at all, is always and necessarily united to God by a supernatural union; and, in fact, consists essentially in such union.

Just as the physical life is maintained by the systole and diastole of the heart, so the spiritual life is maintained by the contraction and expansion of the consciousness.

This contraction and expansion consists in the withdrawal of the spirit (intellect and personal will) within itself, and its projection

upon the outer universe.

In the mystical life the contraction and expansion are so vigorous as to pass, as it were, behind and within the self, and beyond and through the universe, to the Absolute and Infinite Being; Who is, in a certain transcendental and mystical sense, the Self of the self and the Self of all things.

In the mystical indrawing the outer spheres of existence are left behind and excluded, one after another, until all the lower planes of the soul life itself have been transcended and at the very core, or apex, of the spirit communion is established with the Universal Spirit.

In the mystical outgoing larger and larger spheres of existence are reached and included, until the totality of things is possessed, together with the Eternal Reason which they reflect and from which they proceed.

Were the indrawing alone to take place, the empiric personal self would be confused with the Self-Existent One, and the mystic would sink into a mere vegetative and somnolent existence unprofitable both for this life and for that which is to come.

92203

६

Were the outgoing alone to take place, there would be a mere mechanical and natural union with the Great System of Things, without any real indwelling of the Divine Love.

Therefore this alternate incoming and outgoing, or contraction and expansion, are the essential vital process of the mystical life, the pulsation of its being, the sleeping and waking of its thought, the inspiration and expiration of its love.

कार्यदर्शिनः
कथा

scripsit
complevit
corrigit
imprim.
revidit

महाचक्र चरक स्नात ३२

THE INTERPRETATION OF TRADITION

Every idea is true in some sense, and every idea is false in some sense or senses.

It is true in its positive content, and in so far as it does not imply the negation of any positive idea; it is false in so far as it includes or implies or is understood to imply any real negation.

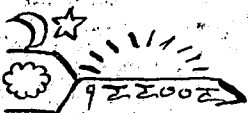
An idea that appears to be negative is sometimes positive in fact, and therefore true, being the negation of a negation.

Moreover, an idea that is really negative, to the utmost extent to which it is possible for any abstract idea to be so, and every negative element in any idea, in spite of the fact that it is false in itself considered, does in fact contain or represent some truth.

Every error is based upon the exaggeration of a truth.

The same is true of the statements by which ideas are expressed and communicated.

And yet some statements have little or no element of intrin-



sic negativity, and may therefore justly be characterized as approximately or absolutely true.

Other statements have a distinctly and really negative character, containing truth chiefly in the form of an implication of that positive idea which is the ground or reason of the negation; and these may justly be characterized as false, in the measure of their real negativity.

Statements

Most ~~ideas~~ derive some ambiguity from the multiple meanings of the words in which they are embodied.

The more ²rich and ¹living the content in the verbal expression, the greater becomes the intrinsic ambiguity of the utterance.

Dead languages and highly technical words and phrases, although otherwise possessing the minimum degree of power as instruments of intellectual conviction, have the advantage of leaving the least opportunity for misinterpretation; and it is for this reason that they have always and everywhere been made use of by the most conservative adherents of tradition.

The more conservative any man is the more he tends to employ such media of expression; and the more radical ^{any man}/~~any man~~ / is, the

922005

more he tends to use popular and untechnical expressions, and even that most living of all forms of speech called in French argot and in English "slang", which is the collectivity of the new life-germs of language, most of them doomed to speedy destruction, but the rest destined to become permanent additions to the wealth of the living tongue.

Apart from the ordinary ambiguity of language, owing to the accumulated diversity of significance of words and combinations of words, there is a further ambiguity resulting from the law that all expressions of truth and ^{of} being possess concentric layers, as it were, of depth and significance.

Several traditions, or elements of tradition, which seem to contradict each other may, in fact, represent the same truth in its inner and outer aspects.

Although all truth is fundamentally one, yet the integral truth contains in itself three principal degrees, the pragmatic, the scientific and the mystical.

The pragmatic or practical truth is that aspect or expression of reality which is most essential and safe for the direction of interior or exterior action; the scientific truth is its exact form-

ulation; the mystical truth is the mode of expression which affords, though in unexact and symbolic language, a glimpse of that which is so subtle or profound as to escape all precise scientific formulation save perhaps in a manner too complicated for ordinary use.

The first is exoteric, the second is acroamatic, the third is esoteric in the strictest sense.

The mystical truth when treated as the scientific truth becomes false; and either the mystic^{-al}/or the scientific truth may be of such a nature as to be almost inevitably misunderstood by the masses of the people, in which case it becomes false, and even extremely evil and dangerous, when publicly treated or set forth as the pragmatic truth.

In the interpretation of tradition it is very important to distinguish between these three modes of truth, which may be considered as subjective (practical), objective (scientific) and subjective-objective or reflective (mystical), or as corresponding to the active (pragmatic), passive (mystical) and communicative (scientific) appetences.

To these three modes of truth correspond the three modes of

92202

interpretation.

The positive mode of interpretation (corresponding to the pragmatic truth) is to accept the tradition as it stands; the critical mode (corresponding to the scientific truth) is to ascertain the original derivation and significance of each of its elements, and the values taken in their historic sense; and the transcendental mode (corresponding to the mystical truth) is to accept every tradition and element of tradition in its truest sense, regardless of the manner in which it is, or has been, commonly understood, at any given time or place, and even of the original thought and intention of any or all those who have contributed to its organization, increment or formulation.

The positive mode of interpretation is proper to the people at large, the critical mode to scientific investigators, as such, and the transcendental mode to the devotees of the Higher Wisdom, as such.

The function of the positive method is the transmission and use of tradition; the function of the critical method is chiefly the ascertaining of its true history, subjective as well as objective; and the function of the transcendental or integral method is the attainment of the Absolute and Universal Tradition which is alone truly authoritative

200221

100

in the highest degree.

The integral method considers the various traditions and elements of tradition, not so much as representing the thought, observation and experience of certain individuals and groups of individuals, but rather as the manifold reflection of the Infinite Reason in the human mind, a reflection which has been broken and distorted as a result of terrestrial inordination, but the reconstitution of which is the essential prerequisite of the highest progress.

The integral method is truly critical and scientific; but its science is of a higher order than that which is commonly called such, and its criticism is ideal instead of historical, and is based upon high esoteric principles not possessed by uninitiated savants.

The essence of the integral method is the integration of all the intrinsically positive elements and the incidental elimination of all intrinsically negative ones; but in this integration it is greatly aided by the principles of intellectual authority.

Because a thing is said, by whomsoever it may be, it is in some sense and degree true; but the higher the authority - that is to say, the greater the special competency and approximation to univ-

200226

ersality in space and time and ideation - the greater the degree and the more profound the quality of the truth that is to be expected in the teaching emanating from it or sanctioned by it.

The integration of all traditions, as such, solely by a right estimate and ordination of all intellectual authorities, must lead to the same result as the direct and rational integration of all the elements in the real content of tradition - that is to say, all intrinsically positive ideas, as such - without regard to authority.

The concurrent use of the authoritative and rational subdivisions of the transcendental method facilitates the integral interpretation of tradition, as one method supplements and corrects the other.

When the authoritative method is applied, not to the transcendental, ideal and objective contents of tradition, but to its subjective and historical content, that is to say, when it is taken in the same sense in which it has been, or is, understood by its authors, transmitters or exponents, even though less or other than its true intrinsic significance, it becomes a universalized form of either the positive or the critical method, and in its full maturity represents the two combined and utilized to the fullest possible extent.

922002

2

The integral method must take cognizance of all the results of all the others.

Its fundamental working principle is that every idea is true in so far as it is positive and every human idea rests upon a foundation of positive truth; and that, therefore, all the positive elements of tradition must not only have a high intrinsic value, but must also have a real value and truth in every sense in which they have in any place and at any time and by any one been understood, however far this empiric and extrinsic value may fall below the intrinsic and transcendental one.

~~SECRET~~

scripsit
corrigit
revidit

[California print]

महाचक्र चरक सूत्र

THE LAW OF EXPRESSION

Wherever there is being there is expression.

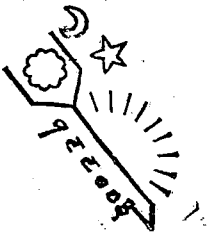
The more perfect any being is the more perfectly it expresses itself.

Every being tends to express itself throughout the whole range of its action, power and influence.

The higher and more plenary the being, the larger and more numerous and far-reaching are the spheres of existence in which it manifests itself.

The manifestation of anything normally extends from its own plane down through all the lower planes, to the very nethermost, and from its own center outward to the very uttermost.

The Law of Expression applies, not only to substances, but to ideas, emotions, and everything having, in any sense or manner or degree, an individuality, hicceity or thisness of its own.



Everything which is unitary, spiritual and ideal tends to express itself in and through that which is multiple, material and concrete.

Everything that is concrete, material and multiple has its reason and cause in that which is unitary, spiritual and ideal.

The lower is always and everywhere the product, expression, manifestation and symbol of the higher.

The outer is always and everywhere the product, expression, manifestation and symbol of the inner.

The sensible is the expression of the intelligible, the material is the expression of the supra-material, the corporeal is the expression of the spiritual, the accident is the expression of the substance, the phenomenon is the expression of the noumenon, the discrete is the expression of the concrete.

All that is in time and space and motion is the product, expression, manifestation and symbol of that which is above time and space and motion.

As it is below and without, so it is above and within, not absolutely, but so far as is permitted by the characteristic laws,

922002

principles and natures of the several planes and spheres of being.

Everything is received in a manner consonant with the nature and condition of that in which it is received.

Everything is contained in that which it expresses, in a more perfect and real manner than it exists in itself.

Everything is contained in the totality of its expression, in a less perfect manner than it exists in itself.

That which is one above and within becomes many below and without.

That which is absolute above and within becomes relative below and without.

That which is integral above and within becomes discrete below and without.

That which is changeless above and within becomes mutable below and without.

That which is endless above and within becomes evanescent below and without.

That which is necessary above and within becomes contingent below and without.

9 27 2008

That which is conscious above and within becomes uncon-
scious below and without.

That which is active above and within becomes passive below
and without.

That which is directive above and within becomes instrumen-
tal below and without.

That which is dominant above and within becomes subservient
below and without.

That which is free above and within becomes determined be-
low and without.

That which is certain above and within becomes problematical
below and without.

The corporeal is what it is because the spiritual is what
it is.

Things are what they are because forms are what they are.

Bodies are what they are because souls are what they are.

Words are what they are because ideas are what they are.

Nature is what it is because men are what they are.

The universe is what it is because God is what He is.

100-22-2003

4

Every existing thought and thing, in itself and in all its details, corresponds to something above itself.

The lower and more exterior anything is the greater the number of superimposed significances it possesses.

The higher and more interior anything is the more adequately it represents and images that of which it is the product and manifestation.

Things of the same degree of dignity, or of different ones, may have certain correspondences with each other resulting from their several correspondence to the same thing.

Things of the same degree of dignity or of different ones may be complementary to each other, owing to their several correspondence to different parts, or aspects, or elements, of the same higher and more interior reality.

Things that emanate from the same higher and more interior cause are complementary to each other; and all things in the universe are therefore complementary to each other, forming diverse elements in one integral expression of the One Being.

All things are complementary to each other, not only in

922508

space and co-existent order, but also in time.

All the details of the universe at any one time are complementary to all the details of the universe at all other times, whether past or future; and taken in themselves are in their totality only a minute fragment of the integral expression of the One.

The part is to the whole as is the outer to the inner, and as is the lower to the higher.

Because the outer and lower and partitive is the revelation of the inner and higher and integral, the latter can only be attained through the former; the summit cannot be reached until the mountain has been climbed, the center cannot be reached until the periphery has been penetrated.

Because the outer and lower and partitive is the product of the inner and higher and integral, it is only through the latter that the former can be really and perfectly mastered, possessed and enjoyed.

The base can only be seen from the mountain-top. It is only by controlling the center of gravity of an inanimate object that the position of its parts can be controlled.

The Law of Expression is a universal one; but within the

622003

whole realm of the corporeal the converse Law of Impression holds
good.

Everything that is corporeal, or has any corporeal element,
including man, but excluding all superhuman spiritual substances, is
reacted upon by its own expression, so that that which is expressed is
increased by the fact of its expression.

Every expression tends to produce that of which it is the
expression, increasing it if already present and giving rise to it if
absent.

Thus he who acts as if he had certain emotions is apt to develop
those emotions; and every expression of any emotion tends to increase
it, while every repression of any ^oemotion tends to decrease and obliterate
it.

कार्यदर्शान् scripsit

complevit

कथा

corrigit

imprim.

revidit

महाचक्र चरक सुतरा

३४

NATURAL SYMBOLISM

It follows from the Law of Expression that all the attributes, relations and activities of every existing thing are symbolical.

Finite spiritual substances symbolize the Infinite.

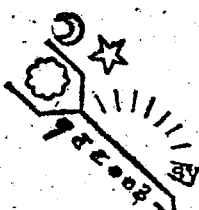
Every element of human nature symbolizes the Higher Power and the Archetypal Ideas.

All corporeal objects, and all their details, symbolize the human substance and its attributes and operations, the Macrocosm, its principles and its laws, and the Divine Essence and attributes and action.

All thought which is not of the practical order, that is to say, directed towards the selection of right ends, and the adaptation of means to ends, is called speculative, (from the Latin *speculum*, a mirror), because it is a spiritual beholding of the higher things that are mirrored in the lower.

The symbolism of Nature is threefold.

It includes the symbolism of number, the symbolism of substance and the symbolism of quality.



2

The symbolism of quality is ninefold.

It includes the symbolism of relation, the symbolism of color, the symbolism of sound, the symbolism of odor, the symbolism of taste, the symbolism of passion, the symbolism of action, the symbolism of shape (positions, lines, surfaces and their combinations), and the symbolism of structure.

The symbolism of substance is largely dependent upon that of quality, and the symbolism of quality is largely dependent upon that of number.

There is no possible thing, or action or relation, or combination of things, or actions, or relations, that has not some natural symbolic significance.

Natural symbolism is entirely independent of human knowledge of it, and existed in its entirety long before the human race appeared.

All natural symbolism is primarily of the good.

But any symbolism may have an evil significance when its limitations and negative aspects are particularly considered.

The lower is properly the symbol of the higher, the outer a symbol of the inner, the lesser a symbol of the greater.

But sometimes that which is higher but lesser may be considered as, in a certain sense, a symbol of that which is lower but greater.

Sub-human living creatures, especially the higher of them, are in some

982003

respects less perfect symbols of spiritual realities than are the non-living.

Their discreteness and self-notion obscure the Divine attributes of unity and stability; the purg results of their conscious activity obscure the Divine attributes of wisdom and power; and standing as they do nearer to man than do other corporeal things they are more influenced by his interdination.

While in reality their theological symbolism, taken as a whole, is more perfect, it is not so evident as that of those lower creatures that manifest themselves exclusively the Wisdom, Beauty and Power of the Infinite, with no apparent intervention on their own part.

One of the most striking of the natural symbols of God is the sun, in relation to its own planets, which are its offspring and constantly dependent upon it for all that they have and are.

While the theological symbolism is most evident in the orbs and elements, the anthropological symbolism is most evident in living creatures.

All human passions, powers, qualities and types of character are strikingly represented and symbolized, in manifold ways, by the flora and fauna of the planet on which we live.

Metereological phenomena symbolize human states of consciousness, but they are still more obviously representative of superhuman powers. Any symbol, of

932003

8

any kind whatever, may have an ascending series of significances, each higher, more interior, and more universal, than the preceding.

Sometimes a symbol, whether natural or otherwise, may have reference to some person or event of the past or the future.

When the symbol has reference to something in the future, it is called a type, and that which is symbolized is called an antitype.

When a person or event, or natural symbol of any kind, corresponds to a past one, which nevertheless cannot properly be said to symbolize it, for example, when the dignity of the present fact is less than, or only equal to, that of the past one, the latter is called a prototype.

That which is not only symbolized by a thing, but also the exemplary and efficient cause of it, is called an archetype, especially if it is its first and highest cause.

That which is the most perfect expression of the characteristic features of any kind of being is called a type, without regard to any antitype to which it may correspond.

Symbols, expressions or correspondences which are not hierarchically subordinated or superordinated to each other but which are related to a common

archetype, prototype, type or antitype, are called analogues, when the correspondence is in structure or origin, and tropologues when the correspondence is in idea or quality.

Anything which reproduces, more or less inadequately, a type, prototype or archetype is called an ectype.

That which symbolizes, expresses, and corresponds to the inner nature, essence or soul of the substance in which it is found, or with which it is connected, may be called an endotype.

That which represents, symbolizes and reveals the most exalted and spiritual of realities, the Divine and Celestial mysteries, is called an analogue.

The archetype is that which is highest and inmost, from which all the symbols and expressions derive their supreme significance.

The prototype, type and antitype represent the successive moments or stages of the expression in time (dynamic).

Every type corresponds to a prototype in the past and an antitype in the future.

The analogue, homologue and tropologue represent coordinate expressions in space (static).

952004

3

Everything has its own homologues, analogues and tropologues, so that the whole corporeal universe is capable of being divided, under any given aspect, into a definite number of homological, analogical and tropological groups.

The endotype, ectype and anagogue represent the ideal moments of expression, in an ascending series.

Everything is an endotype in relation to its formative principle, an ectype in relation to its original, and an anagogue in relation to the Infinite Being.

स
अद्या

scripsit
complevit
corrigit
imprim.
revidit
inspexit

महाचक्र चरक सूत्र ३५

HUMAN SYMBOLISM

Man, like all other existences, is symbolic, in all his details.

Being the highest product of Nature, he is more adequately symbolical of that which is above Nature than anything in sub-human Nature or Infranature can possibly be.

While other things are, or consist in, vestiges, as it were, of the perfections of the Infinite, man may be said to be, in a special sense, the image of the Supreme Lord.

As man united in himself the ^{nature} spiritual characteristic of the Celestial world with the physical nature characteristic of the corporeal world, and also possesses astral envelopes representing the ætherial world, he is, in a special manner and degree, a compendium or miniature, as it were, of the whole universe or Macrocosm, and is therefore called the Microcosm, or Miniature Cosmos.

All the conscious and deliberate interior operations of the human substance on the spiritual planes are partitive images of the non-multiple interior and exterior activities of the Divine Being.



Its intuitive interior operations on the same planes symbolize the activities of the Celestial Powers; its conscious operations on lower planes correspond to the animal life of Nature; its unconscious vital processes on the lower planes correspond to the vegetable life of Nature; its sub-vital, or physical and chemical operations, correspond to the mineral and elemental activities of Nature; the operations of its aetherial body and atmosphere represent the activities of Infranature, or the realm of the Akāśā or Ether; and its modifying, developing, utilizing, ordinating and beautifying action upon things outside himself represent the Divine Creative Action and the ministering lordship of the Angels.

The living human body symbolizes and reveals the soul.

Its smallest detail is, to him who knows its secret, a revelation of the qualities, dispositions, and character of the whole man.

The more permanent bodily characteristics reveal the original predispositions of the human substance, derived from the ancestral, and other prenatal, conditions; the less permanent bodily characteristics reveal the individual experience and character.

The more changeable and transitory the characteristic, the more nearly it normally reflects the character and state of consciousness of the immediate present.

782004

3
Every possible tone of voice, expression of countenance, gesture, sound, attribute, or movement of any kind, has a significance of its own.

Every individual has corpuscular and dynamic radiations that vary according to his predispositions, character and states, and these may be perceived, under favorable conditions, as a characteristic odor, light, color, heat, sound, taste, magnetism and electricity each of which is symbolic and revelatory.

All thought, imagination and action is symbolical, even when not meant to be so.

The shallowest fiction, or the most insignificant act of the most thoughtless man, is a revelation of sublime truths.

The laws, processes and content of human thought symbolize and manifest the nature and procession and order of Ideas in the Ideal world, and therefore the cosmic processes determined by these.

The perfect man not only possesses the highest and most normal states of consciousness, but expresses these, in the fullest degree and most appropriate and beautiful manner, in all his bodily characteristics, and in all his tones, expressions, attitudes, gestures, and words, actions and works.

All language and every element of language, both spoken and written, has a twofold symbolism, both natural and artificial. The more perfect the language

5083

the more the natural and artificial symbolisms tend to coincide.

All symbolism, in its highest and inmost significances, is of the Divine. Even the evil man symbolizes in his essence the Divine Nature and in his contingent characteristics certain of the Divine Attributes.

Human wisdom, even when misapplied, symbolizes the Eternal Reason; human genius, even when aberrant, symbolizes the Divine Power; human love, even when perverted, symbolizes the Consubstantial Love of God; human pleasure, even in sin, symbolizes the Divine Bliss.

The more perfectly ordinate any human being becomes the more richly and adequately symbolic are all his interior and exterior acts and works; although there is no inordination, or inordinate thing or act, which does not have, in some manner and degree, a symbolic and Divine significance.

It is by true holiness that man most perfectly represents God privately, and by religious ministry that he most perfectly represents Him publicly; and the more intimate is the supernatural union between any human soul and the Infinite Being, the more perfectly does that man, in any and all of his powers and free activities, symbolize and manifest It.

98 E 002

[Regonbogen 8216]

CLXI

SHAT-TRIMSAT

महाचक्र चक्र शत ३६

Replica of Zauberlicht

ARTIFICIAL SYMBOLISM

All objects perceptible by any of the senses are capable of being used expressly as symbols by man.

When they are used in any other sense than their natural one the symbolism is artificial and conventional.

When they are combined in such wise as to form an organic body of symbolism, this artificial body of symbolism is real and normal if the natural significances of all its essential elements are preserved; and it is perfect of its kind and measure if it contains no meaningless or simply arbitrary elements whatsoever.

Conventional symbolism may be either historical, apparent or arbitrary.

Historical symbolism is inherited from the past and often has its origin in some accident, or special circumstance, in no wise connected, or at least not known to be connected, with any real or apparent natural significance of the object concerned.

Apparent symbolism is the attribution to an object of some significance



Q

not properly belonging to it, as a result of an erroneous interpretation of the facts. Merely hypothetical or dubious symbolism may rightly be called apparent, but if it is real it is not merely apparent and does not fall under this head.

Arbitrary symbolism is purely conventional, and consists in the assigning to an object of a certain significance neither apparently nor really belonging to it by nature, nor arising from any historical circumstance or tradition.

Many conventional symbolisms have their ground in some unrecognized or uncomprehended natural symbolism.

All artificial objects have a certain natural, proper and normal symbolism; and they may also have a conventional symbolism.

The conventional symbolism of natural objects may be called artificial symbolism of the first degree.

The conventional symbolism of artificial objects may be called artificial symbolism of the second degree; and the natural symbolism of artificial objects may be called artificial symbolism of the third degree.

The conventional symbolism of artificial combinations of natural objects may be called artificial symbolism of the fourth degree; and the natural symbolism of artificial combinations of natural objects may be called artificial symbolism of the fifth degree.

922004

The conventional symbolism of artificial combinations of artificial objects may be called artificial symbolism of the sixth degree; and the natural symbolism of artificial combinations of artificial objects may be called artificial symbolism of the seventh or highest degree.

The seventh degree of artificial symbolism is also called the ninth degree of symbolism; the first two degrees being the natural symbolism of natural objects, and the natural symbolism of natural combinations of natural objects.

The perfection of artificial symbolism depends upon the measure in which the natural symbolism is preserved; upon the diversity, dignity, beauty and appropriateness of the symbolic things; upon the measure of their elaboration; upon the rightness of their combination; upon the adequateness of their integration; upon the freedom from admixture of neutral objects, that is to say, ones whose symbolism, or value in relation to the symbolism, has not been taken into account; and upon the truth and dignity of that which is symbolized.

In order to know any artificial symbolism to be normal, that is to say, consistent with, and based upon, the natural symbolism, it is necessary to be able to explain just why and how such symbol corresponds to that which it is said to symbolize.

When a supernatural truth is symbolized by that which naturally expresses

982003

the natural truth which is its nearest anagogue, the symbolism is to be considered super-normal, and this is the very highest kind of all, owing to the dignity of that which is symbolized.

Every detail of the most perfect art is in some subtle way significant and symbolical.

Symbolic art is higher and more precious than representative art, for it is capable of expressing spiritual realities that, being outside the categories of time and space, are not capable of being literally portrayed or depicted.

The highest art of every kind adds to the perfection of its own proper attributes a perfectly and completely symbolical character, by which it is made a revelation of the inner and higher beauties and verities of the macrocosm.

For example, that literature is the most perfect, as well as the most revelatory, which is purposely symbolic. Figures of speech rest upon real or apparent correspondences; in language homologues, analogues, tropologues, types and anagogues become analogies, tropes, fables, parables and allegories.

Thus the profoundest of sacred texts have superimposed upon their literal meaning, in their very nature and not by any fiction of the expositors, a series of higher and inner meanings, allegorical, tropological and anagogic.

Because numerical relationships represent, in their most abstract form,

92203

the laws and properties of space and time and motion, to which all corporeal, subcorporeal and spiritual-corporeal substances, as such, are subject, the symbolism of numbers is the foundation of all the symbolism of sensible phenomena.

The manifesting idea in proceeding from the spiritual to the corporeal passes through the numerical. In all corporeal existence numerical relationships are the most intrinsic ^{sensible} manifestation of the formative principle.

From the numerical symbolism therefore, are largely derived the symbolism of color (including light, shade and transparency), of sound, of odor, of taste, of action, of relation and of line and shape.

All these qualities are really inherent in their subjects, and not merely attributed to them by man.

Shape, color, sound, odor and taste are qualities of the things themselves, and are in no wise dependant or contingent upon any human perception of them.

Every potential sense-impression corresponds to some idea, or rather to a concentric series of ideas; these are Nature's hieroglyphs which man is privileged to build into the walls of his own temples.

The same is true of numbers, which, owing to their abstract and quasi-ideal character, and their unlimited capacity for corporeal representation and reproduction, are the very heart of all artificial symbolism.

Unity symbolizes the Infinite.

All other odd numbers (sometimes called male numbers) symbolize form; and even numbers (sometimes called female numbers) symbolize matter.

Prime odd numbers symbolize spiritual substances; unless they are the sum of the lowest odd number (greater than unity) and an even number smaller than itself, in which case they symbolize substances which are at once spiritual and corporeal.

Odd numbers which are multiples of other odd numbers symbolize formal ideas; and the first odd number (higher than unity) multiplied by itself symbolizes the universal or transcendental ideas.

Prime even numbers symbolize abstract matter.

Even numbers which are multiples of even numbers symbolize material ideas.

Even numbers which have one or more odd factors symbolize material substances.

The first even power and self-sum of the lowest even number represents metaphysical matter; and the product of this power by the first odd number (after unity) symbolizes the totality of substances containing meta-

922002

physical matter, that is to say, the Macrocosm as a whole.

scripsit

complevit

corrigit

imprim.

revidit

संस्था

कर्मिका

to the will, and the dialectic, which appeals to the reason. The intuition accepts truth because it is beautiful, the will adheres to it because it is right, the reason knows it because it is true. Whatever is beautiful is true, and wins adhesion by its inherent attractiveness; whatever is sanctioned by an absolutely trustworthy authority is true, and demands adhesion by the external obligation that it imposes; and whatever is demonstrated is true, and compels adhesion by the necessary relationship between that which is demonstrated and that which is already known. The compulsion is not absolute, even in the last case, for the human spirit cannot be coerced even by its own ideas. It is possible to resist the charm of rarest beauty, the testimony of the most unerring authority, and even the force of acknowledged demonstration. All acceptance, belief and knowledge are dependent upon the will, and it is possible to refuse to believe what one sees with his eyes, hears with his ears, beholds with his intuition, learns from an authority that he acknowledges to be infallible, or proves to himself by the most rigid logic.

Those who demand to be compelled to know are inordinate in this longing for intellectual slavery, for even the Infinite respects the liberty of the human spirit. He who refuses to know what his

intuition, or his reason, or any competent authority, reveals to him, and still more he who refuses to know that to which intuition, reason and authority agree in testifying, is making an inordinate use of his liberty, and closing to himself every avenue of hope. The right use of the will is the liberty of being; the wrong use of it is slavery; but the refusal to use it at all is the liberty of nothingness, which is the very consummation of slavery. He who does not accept that which is beautiful commits æsthetic suicide; he who does not believe that which is sufficiently attested commits moral suicide; and he who does not consent to know that which is dialectically demonstrated commits intellectual suicide. The three modes of appeal are intimately bound together, as are the faculties to which they are addressed; each mode enters in some degree into the obligations of the other two, for each faculty coöperates in some measure in the action of the others.

The work of the Caraka stage appeals primarily to the intuition; later on the truth which has been presented is verified by the extrinsic demonstration of tradition and the intrinsic demonstration of logic.

Sūtra Trayastriṃśat introduces the laws of Expression and Impression, which underlie all the facts of the finite universe.

922502

They are directly subservient to the mystigogic art, and are also the key to a large number of the cryptic arts, including all those by which character is read, and many of those by which the states of consciousness, character and health of others are influenced.

Sūtras Ātustriṃśat, Pañcatriṃśat, and Shat-triṃśat deal, in a general way, with the laws of symbolism which follow from, or are involved in the Law of Expression, and which are of vital importance for the right ordering of the details of daily life.

-- --

Religion, in all its forms, is the product and instrument of the twofold movement of the human spirit towards God the Center and God the All, God within and behind the Microcosm, which is the individual human substance; and God within and behind the Macrocosm, which is the universe at large. The more perfect any religion is, the deeper is the indrawing and the higher the uplifting of the soul to which it normally leads; and also the larger and more universal the outgoing.

The twelve great families of religions may be considered as corresponding to, or particularly representing or adapted to, certain special classes and types of man. Judaism may be viewed as the religion of Sages, Mohammedanism as that of warriors, Old-Christianity as that

9 2 2 0 0 1

of Saints, Mystics and artists, Buddhism that of Monks, Taoism that of magicians, Brahmanism that of philosophers, Confucianism that of statesmen, Parsiism that of husbandmen, Jainism that of lawyers, Protestantism that of merchants, Shintoism that of craftsmen, and Spiritism that of nomads.

As regards their theoretical bases, Spiritism may be considered as an experimental religion, Judaism, Mohammedanism, Brahmanism, Parsiism and Protestantism as book-religions, Taoism, Confucianism and Shintoism as traditionalist religions, Jainism and Buddhism as philosophical religions, and Old-Christianity as a sociological religion.

Among the book-religions Parsiism and Judaism are also traditionalistic, and Brahmanism also traditionalistic and philosophic. Among the traditionalist religions, Confucianism is also philosophical. Old-Christianity is not only sociological, but also traditionalistic, philosophical, experimental and Scriptural.

As regards their organization, Spiritism is mediumistic, Parsiism is sacerdotal, Judaism, Mohammedanism and Protestantism are didactic, or governed by preachers, Buddhism, Modern Brahmanism and Jainism are monastic, Confucianism and Taoism are political, and Old-Christianity and Taoism are hierarchical.

4-22-00

Not only each great family of religions, but each several religion and subordinate group of religions, especially represents some characteristic truth. Rabbanism teaches the sacredness of living tradition; Karaism the necessity of keeping always in view the fountain-heads of tradition, and never ceasing to drink from them; Chasidism the importance of symbolism and hieratic restraint as aids to mystical progress; Mendelssohnianism (Reformed Judaism) the all-importance of the doctrine of the Divine Unity; Sunnism the duty of unconditional and unquestioning submission to the Divine Will; Shiism the privilege of aspiration to God-union; Assassinism the value of all religions; Catholicism that all mankind normally constitutes one single religious commonwealth, which is only the terrestrial portion of the Macrocosmic Commonwealth of holy beings; Independent Old-Christianity the necessity of right belief; Lamaism that all the historic and visible is the manifestation of the ideal and invisible; Mahāyāna Buddhism that wisdom is the essence of all ^{things,} beings; Hināyāna Buddhism that it is vitally important for man to deliver himself from slavery to desire; Taoism that all human existence is affected by the cryptic influences of the environment; Smārtism the importance of right worship; Advaita Saivism that God is the only Absolute Reality; Dvaita Saivism that the

PEACE

2

or general worldview, but always in a greatly contracted and inferior manner. Judaism is represented by "Reformed Judaism", Mohammedanism by "Babism" (an offshoot of the Assassin-Ismailian-Fatimite stock), Old-Christianity by Ritualism, Buddhism by Agnosticism and Monistic Positivism, Brahmanism by Eddyism or "Christian Science" and the American Vedantism, Confucianism by Comtean Positivism, Protestantism by non-dogmatic or "Liberal" Christianity, especially the "New Protestantism", and Spiritism by the American so-called "Spiritualism". In a vague way Taoism may perhaps be said to be represented by Occidental Occultism, Parsism by Socialism (so far as it takes the form of a religion), Jainism by Newthoughtism, and Shintoism by Oahspeism.

Each of these new sects, like all the others that are daily springing up, and like all other religions and schools of thought of every kind in all ages, has lessons and functions of its own, often more or less peculiar to itself, no matter how false or evil it may as a whole be rightly or wrongly alleged to be.

Many of the most growing modern sects are remedies for great evils or neutralize and correct each other: for example, Eddyism is a cure for Materialism, Spiritism for Terrestrialism, Mormonism for Anarchism, Agnosticism for Nominalism, Positivism for Ultrarationalism,

92.2003

Ritualism for Utilitarianism, Theosophism for Europeanism, Reformed
 Judaism for Phariseeism, Monistic Positivism for Secularism, American
 Vedantism for Depravitism, Liberal Christianity for Ultrabiblicism,
 Secularism for Irrational religionism, Koreshanity for Scientism, Ultra-
 rationalism for Voluntarism and Sentimentalism, Occultism for Phillis-
 tinism, Materialism for Ultraidealism, Socialism for Optimistic Liberal-
 ism, Newthoughtism for Pessimism and Scepticism, Oahspeism for ^{the} spir-
 it of indifference and hostility to the gods.

Most of the characteristics of religions and groups of relig-
 ions that have thus far been pointed out are only rough generaliza-
 tions, giving only one or two striking points out of many that might
 be mentioned, and by no means implying the absence of the same traits
 from other religions.

-- --

All those to whom this Instruction comes are entitled to
 receive, if they have not already done so, besides the first thirty-
 six Sūtras; the Premantric and Postmantric Instructions of the Trial
 Mantra, and of the First, Second and Third Āraka Mantras; the Pratha-
 manantrika (First Mantra) Instructions on Material and Spiritual Alms,
 Adhyāpya Cards and Galaxy Correspondence; the Dvitiyamantrika In-
 structions for the Provisional Determination of the Economico-Social

92208

Status, and on the Variations of Mahācakra Documents; and the Tṛitiya-
 mantrika Instructions to Ācarakas who are members of Organized Religions
 (or to Religiously Unattached Ācarakas). Hereafter, whenever a new Man-
 tra has been received, the Ācaraka should state to the Guru what docu-
 ments, if any, among those to which he knows himself to be already en-
 titled, are absent from his files.

Apparent repetitions of the same truth, and even the same
 phraseology, will often be found, even in the regular documents. This
 repetition is deliberate, and has for its object the impression of im-
 portant truths upon the mind of the neophyte in different connections
 and ways, and under various aspects, so that they may as soon as possi-
 ble become a real principle of life and power in it. The very frequent
 repetition of any idea or fact in the documents is an indication of its
 special importance.

-
- कायद्वारा, scripsit
 - imprim.
 - complevit
 - corrigit
 - revidit

FOURTEENTH ABHIMANTRIC

POSTMANTRIC OF THE FOURTH

INSTRUCTION TO ĀRAKAS WHO HAVE RECEIVED THE FOURTH MANTRA

This Mantra tends to lift the seat of consciousness into the higher planes of the soul, and to assist the neophyte in taking his rightful position as the Lord of Nature -- not only of the Nature Without but of the Nature Within, and not only of the Nature Within but of the Nature Without; and at the same time in strengthening his aspirations towards the Celestial, the Ideal and the Divine.

FIFTH RULE OF LIFE

5. RIGHT SEXUALITY. The object of the sexual craving is the drawing of man and woman together in the bonds of wedlock, the cementing of these bonds by the progressive unification of the two personalities, and the perpetuation of their common life on earth by its communication to their offspring.

Every plant and animal when it becomes mature naturally begins to reproduce its kind. Therefore, by the law of Nature,



2

every youth and maiden who has reached the age of puberty should make a suitable marriage. By a still higher law some are called to a super-normal state of voluntary celibacy, in which their virginity is consecrated to God and Humanity. By the arbitrary laws and customs of certain nations the marriage of youths and maidens is discouraged, or even forbidden until some years have passed after the development of their sexual powers and impulses. And other circumstances often intervene to prevent a marriageable person from finding a suitable partner at once, or even at any time in life.

Those persons who, from whatever cause, remain unmarried are obliged by the moral law to remain absolutely continent. The ripened and unused sexual elements normally pass from the body at monthly intervals, in both sexes; and sometimes agreeable sexual sensations may arise spontaneously, at these or other times; but under no circumstances is it permissible for an unmarried person to deliberately indulge the sexual appetite in any manner whatsoever, even in thought.

He who violates this rule should do so in the manner least unnatural and least calculated to work injury to others, a lesser

15
1920

inordination being always to be chosen in preference to a greater.

It is far easier to preserve the Threefold Virginity of Flesh, Nerve and Thought than to remain continent after the Second Virginity has been lost. Those whose virginity has been impaired must make every effort to regain the habit of absolute continence.

If they fall, they must not become discouraged or morbid, but repudiate the inordination with all the strength of the will, resolve to avoid it in the future, and begin anew the struggle for perfect purity.

The moral laws governing the sex-life of unmarried persons are the same for both sexes; though women who have illicit relations with the opposite sex, whether they themselves are married or unmarried, commit a greater offence against society than similar conduct on the part of a man, because of the confusion liable to result unless the still greater sin of murder (the destruction of human life even in the germ) is super-added.

With the exception of a few acts which are intrinsically inordinate, the sexual activities which are unlawful outside of marriage become, in the case of those who are in that state, vir-

tuous, and even holy; and are, under certain circumstances, rigidly obligatory. The sexual life of a human being is, in itself considered, as pure and as beautiful and good as that of a rose or a lily or a butterfly or a bird; and it is far nobler, because of the superior dignity of man. It only becomes impure when it is inordinate, either by the circumstances or mode of its exercise, or by the preponderance of the flesh over the spirit. Those to whom the sexual activities seem repulsive and degrading in themselves, apart from any inordination in the manner or circumstances of their exercise, and apart from any consideration of the superior dignity of a consecration of the virginity to the Eternal, thereby show, not their purity, but their fundamental impurity and degradation of soul. If inordinate sexual activities are ever really unbeautiful it is simply because of the unbeautiful manner in which they are exercised or responded to; and this is itself an inordination. The world reflects to every man his own image. "To the pure all things are pure". Those who find the highest manifestations of Nature "common and unclean" should set out at once to purify themselves of the leprosy which has overspread their spirit, and cut away the growth which has

100-10000

covered their eyes, and pray earnestly to all the Higher Powers that the day may soon come when they will be able to feel and see the goodness and beauty of all the works of God and all the forces and activities of Nature, within and without.

As good and beautiful as the sexual impulse is in itself to the illumined vision, the control of it is, like all other forms of self-discipline, and all the more because of its special difficulty and painfulness, an extremely valuable means of strengthening the will and character. All the effort expended in the restraint of this impulse; or of any other, is transmuted into an added volitional energy, and just so far increases the interior power. When husband and wife permanently agree to deny their flesh for the exaltation of their spirit, they undertake a noble work; but the act of the conjugal partner who, though devoid of desire, does violence to even the greatest disinclination within in order to fulfil the nuptial duty, is scarcely less noble, and this effort, too, is equally transmuted into energy of will and esoteric potentiality.

Those persons who teach or practice the limitation of the number of children, or the refusal of the conjugal debt by one mem-

100000

&

ber of a married pair to the other, under whatever pretext, are guilty of the very gravest inordination; and so are those who practice or allow the artificial prevention of conception in any manner, or the destruction of the human embryo, whether in or out of wedlock.

The same is true of those who teach that the only legitimate object of sexual relationship is the procreation of children, whereas the increase of connubial Love is a far higher one; and of those who allege that without emotional love and a mutual desire all sexual relationships, even in wedlock, are illegitimate; or that emotional love and mutual desire make them legitimate even outside of wedlock, or are sufficient in themselves to constitute wedlock. To do, or to will to do, what one desires solely because one desires it, is essentially immoral, in sexual matters as in all others. All the acts and teachings just enumerated are a sure means of heaping up evil karma for oneself and one's posterity, and therefore of bringing terrestrial and post-terrestrial ruin upon both. The True Aspirant should carefully avoid these pitfalls, and in the matter of sexuality, as in all others, should make sure to err neither by excess nor by defect.

FIFTH RULE OF ACTION

5. RIGHT MEANS. When anything is to be accomplished the interior vision must first be focused upon the end, so that it is clearly defined. Then the question must be asked, What are the means which will most effectively lead to that end, and particularly those that are absolutely necessary to it? If those means are not immediately available the further question must be raised, What are the remote means by which the proximate means to the end may be acquired? and so on. The present duties must be so done, and the present duties so utilized, as to conduct one a little nearer, either towards the end, or towards the acquisition or production of whatever is necessary for the attainment of the end.

Right means are those which are legitimate in themselves and which are of such a nature as to bring the one who employs them nearer to the end in view. No end can be rightly pursued by evil means; evil means necessarily lead to evil ends, which will more than offset any advantage that may be gained by their use. But evil that has already been consummated has become good; for all that is actual is good in so far as it possesses actuality. Past evil may,

J
10

therefore, be turned into a beneficent factor by using both it and the evil results that flow from it as a means for the attainment of good ends. Thus he who sins for the sake of gaining experience is doubly inordinate, and will lose more than he gains by so doing.

But the experience thus acquired, though in an illegitimate manner, may be used for various good purposes; for example, to deter oneself and others from falling into the same error.

The beginning of all human action is in the soul; and the first and most important means to any worthy end, however material, is a right state of consciousness. He who has the spirit of health will become healthy; he who has the spirit of wealth will become rich; he who has the spirit of knowledge will become wise; he who has the spirit of life will become truly alive; he who has the spirit of beauty will become beautiful; he who has the spirit of harmony will become interiorly and exteriorly ordinate; he who has the spirit of affection will be filled with love and attract it to himself; he who has the spirit of joy will be perpetually happy; and he who has the spirit of triumph will never fail to be victorious in the end.

92202

e

The opposite spirit, under no matter what circumstances, is always a disease, an iniquity and a curse. Only in relation to the Infinite, as a deliberate self-emptying of the soul that it may be filled from on High, can any man, with impunity, feel himself to be ill; poor, ignorant, inert, ugly, discordant, loveless, miserable or defeated. And even then the auspicious and exalting emotion is not done away with but simply lifted to a higher plane. If he be sick he is Divinely healed; if he be poor in spirit he possesses the Kingdom of Heaven; if he be devoid of knowledge he is filled with Wisdom from Above; if he be dead, he is supernaturally quickened; if he be hideous, he is radiant with the beauty of holiness; if he be torn by discord and contrariety he receives the peace of God which passeth all understanding; if he be unloving and unloved he is filled and embosomed in that Divine and Deific charity which is the greatest of all loves; if he be miserable and forlorn he is always rejoicing; if he be overwhelmed he goes forth conquering and to conquer.

FIFTH RULE OF THOUGHT

5. PARADOX. The Rule of Positivity is a guide to the

RECORDED

right acceptance of ideas; the Rule of Paradox is a guide to the right elimination of inconsistent ideas. All truth runs in paradoxes. That is to say, no truth is thoroughly possessed until its opposite sides are seen, and these opposite sides are capable of being expressed in contradictory formulas.

The Law of Contradiction is a law of thought so fundamental and self-evident that it scarcely needs to be formulated; A thing cannot be and not be in the same sense at the same time. If this were denied all thought and all life would be absurd and impossible. But the Law of Paradox is, in practice, of almost equal importance; Everything both is and is not, either in different senses at the same time, or in the same sense at different times.

This principle has been most fully developed in the Seven Positions of the Jaina logicians, who say of anything whatsoever:

- (1) It is; (2) It is not; (3) It is and is not; (4) It is undefinable;
- (5) It is but is undefinable; (6) It is not, neither is it definable; (7) It is and is not, and is not definable. For example, a stone is, because it has real existence; but it is not, because it is infinitely unreal when compared with the Absolute and Infinite Being;

77

therefore it is and is not; but it is not definable, because no definition, however perfect and ingenious, can exhaust the truth regarding it; therefore it is (for it can be known to have real existence), but is not definable; and at the same time it is not (for it is certain that it is as nothing before God) and yet is undefinable; so that it can be said of it that at one and the same time it is (in one sense), it is not (in another sense) and it is not (exhaustively) definable (in either sense). It can also be said of it that it is at one time, and is not at another time, and that in neither is it definable.

In the ignorant man, or in the intellectual weakling who is without the right guidance in which he has implicit confidence, this kind of reasoning might breed a morbid and fatal scepticism, and therefore it is in the Mahācakra a reserved teaching, not to be imparted to outsiders or to neophytes who have not yet reached the Fourth Mantra, or from whom this Instruction has been temporarily withheld by the Guru.

When two apparently contradictory teachings are met with, even though one of them be in negative form, and no matter from what

722002

source they come, neither of them is to be lightly rejected, but an effort is to be made to find out in what sense each is true. Whenever any truth is gained by the neophyte he may with advantage ask himself in what sense is the opposite statement also true? In the Absolute and Universal Truth all contradictory statements meet and coalesce.

In most cases the positive formula "It is" represents the practical truth, which is to be given to the people at large; the negative formula "It is not" represents the mystical truth, which is to be given only to the Rightly Initiated; and the neutral formula "It is undefinable" represents the scientific truth, which is ordinarily to be given only to the learned.

Everything that can be known or thought of can be defined, and so perfectly by the Thrice-Initiated that the definition would seem to most men entirely adequate. But the Wise know that everywhere and in everything there are depths within depths, the inmost far beyond the reach of the most powerful and highly-illuminated terrestrial intellect; and it is for this reason that it may be said of anything (even by those who have attained to an understanding of it

far more perfect than any to which the most profound exoteric science has ever dared to so much as cherish the hope of attaining) that it is not definable. IT IS signifies the real being of the object of reference; IT IS NOT, when used of the finite, signifies the utter disproportion between it and the Infinite, and when used of the Infinite the utter inadequacy of any finite conception when applied to It; and IT IS NOT DEFINABLE signifies the incapacity of terrestrial human science to formulate with precision the totality of all that any given thing is or is not, or the mode of its being or non-being.

FIFTH RULE OF THE FIRST EXOTERIC PSYCHOSPHERE

5. THE DESTRUCTION OF GERMS. The corporeal universe is filled with living creatures, a very large proportion of which are, although corporeal, entirely invisible to the naked eye of man, and many of them, doubtless, too small to be seen with the aid of the most powerful microscopes yet invented. Every creature has its own characteristic functions, and the functions of animalcules and other micro-organisms altogether invisible, or discernible only with difficulty, are largely subsidiary to those of existences of a larger size and more definite terrestrial habitat. Just as it is the

193

78

mission of man to be the minister of the Higher Powers to Nature, consciously, freely and intelligently acting in and upon her for ends higher than her own, so it is the mission of the sub-human living creatures to actively, though only instinctively and necessarily, co-operate with Nature in the perfect realization of her own proper ends.

Thus it is the office of microbes to assist Nature in giving birth to new forms, especially by furthering the corruption of existing substances and thus inducing in them a series of changes which culminates in setting free the matter which they contain. On and in man these creatures are powerless, save so far as his physiological diatheses are favorable to their ends, that is to say, in so far as a predisposition to disease already exists in him. In the case of certain diseases, at least, the predisposition affects particularly certain spots or tracts in the interior of the body or on its surface. There the matter is, as it were, restlessly seeking to rebel against the form at the first opportunity. If the proper microbe find lodgement in this nidus (= "nest") it, or its toxic products, may, unless there is too powerful a vital reaction resulting

12345

from very favorable physical or psychical conditions, give rise to the disease towards which the predisposition was directed, or some allied one.

All disease is of the nature of a corruption, a breaking away of the matter from the form (soul); and, as it is not a living thing, or an entity of any kind, but a negative quality, it cannot have a true germ, in the original and proper sense of the word, but only an occasional or accidental cause. But because, on account of the universal hunger for being and therefore for order, even inordination has a certain order of its own, a disease develops gradually from a small beginning, like a living thing, and therefore any intruding organism by the presence or action of which it arose is called, in an analogical sense, its germ.

While disease-germs are fulfilling useful functions in the economy of Nature, which cares naught for individuals and everything for the species, it is man's duty, as the lord of Nature, to repel their invasions, and to protect himself against them; for the least of the spirits, and therefore the least of human beings, since they are spiritual as well as corporeal substances, is nobler than the

922004

98

totality of Nature. Each individual man must do this, not only for his own sake, but for that of others; for otherwise he may carry germs that have proved harmless to himself to others whose health, or even life, they may destroy.

The whole body therefore, and especially the mouth, the nose, and all hairy portions, where germs find most ready lodgement, should be frequently washed in antiseptic solutions, and the same should be used internally. The following germicides may be particularly recommended.

For the nasal passages that sold under the name of Kon-
don's Catarrh cure. This is of great value even to those who are in perfect health, both for keeping the nasal passages open and for sterilizing them. For the teeth Pasteurine tooth-paste.

As a mouth-wash, Pasteurine, which may also be used on the hair and nostrils, and internally. For the hair in particular, New-
bro's Herpicide.

There need be no scruple about destroying noxious germs, or harmful or pestiferous creatures of any kind. Whatever is necessary is right. Myriads of microscopic animal lives are necessarily

122505

destroyed by man with every breath he draws and every mouthful of
nourishment that he takes, of whatsoever kind. As the vital prin-
ciples of animals, plants and minerals differ only in degree and not
in kind, all eating and drinking involves the destruction of the
lives of visible creatures. And it is only by the constant and de-
liberate destruction of life that the human race, as a whole, can
continue to exist upon this planet. If man, inordinate as he is,
did not defend himself against Nature, she would destroy and eliminate
him.

And yet the deliberate destruction of the lower creatures,
when it becomes necessary, should be done in the spirit of loving
kindness. There is not the least of animalcules, not a microbe, not
a mote that floats in the sunbeam, that should not, so long as it
exists, be to the Truly Enlightened as a brother or sister. Man
has a most sacred duty to all Nature, and to all things in Nature,
but in order to prepare himself to fulfil this duty efficiently he
must protect himself against all that threatens the integrity of his
body, of his soul or of his work.

1/2 1002

१८

It is important for the neophyte to bear in mind that the apparently systematic form given to the teachings and rules of the Postmantrics is only temporary, being empiric and comparatively superficial. They are adapted to the stage of progress at which they are imparted and are to be duly studied and applied; but they are ultimately replaced by others of a more profound, incisive and far-reaching character, organically related according to the ultimate analyses and ideal syntheses, Macrocosmic and Microcosmic, which the neophyte is not yet prepared to receive and understand.

From this time forward the Caraka must be very careful not to give utterance or expression in any way, even for the benefit of a Younger Brother, to any idea derived from any of the documents belonging to any Mantra until after the Postmantric of the following Mantra shall have been received.

कार्यदर्शिनः scripsit
करिता corrigit
करिता complevit
करिता imprim.
करिता revidit

महाचक्र चक्र सुभा ३२

FUNDAMENTAL DATA OF THE WORLD PROBLEM

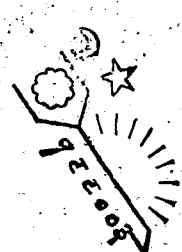
The basic elements in an integral world-view fall under the three heads of God, the human soul, and the universe.

In a certain sense the universe may be said to be contained in the soul, and the soul in God; in another sense the soul may be said to be contained in the universe and the universe in God; in a still another, God may be said to be contained in the soul, and the soul in the universe.

These three senses have a certain correspondence with the Theocentric, cosmocentric and anthropocentric world-view.

Every complete philosophy must define and explain these three great facts; and every complete religion must undertake their perfect reconciliation and unification.

In its most plenary form the idea of God is that of the Unchangeable Being that is beyond the world of change, the Eternity that is beyond and behind the temporal, the Superspatial Immensity



that is beyond and behind the spatial, the Infinite that is beyond and behind the finite, the Absolute that is beyond and behind the relative, the Necessary that is beyond and behind the contingent, the Integral that is beyond and behind the partial, the Perfect that is beyond and behind the imperfect.

By the soul of man is meant the supra-material principle from which the higher life of man springs, and by which he is rational and free.

By the universe is meant the totality of finite existences considered as objective to the soul--the outer world of change, of time, of space, of relativity, of limitation, of contingency.

If these, or any of these, are really identified with each other, the field of thought is correspondingly narrowed and a wide breach of negativity is opened in the Sphere of Truth.

The soul is really part of the universe, and both the soul and the universe are manifestations of God, being and having nothing but what constantly flows from Him.

But the soul is not God, or it would be unchangeable and in actual, conscious and indefectible enjoyment of all the Divine

4
12
10

prerogatives, including omnipotence and omniscience.

The soul is not the universe, or all souls would be one and identical, according to the axiom that things which are equal to the same thing are equal to each other; and what was present in one consciousness would be at the same time present in all others.

God is not the universe, for in that case He would be possessed of no really Divine attributes, and would be merely the totality of changeable, extended, finite and relative existences; and from the very fact that he possessed parts would be multiple, corruptible, unconscious, nescient, joyless and impotent.

God is not the soul of the universe, for in that case He would be merely a huge animal, having the universe as His body and would necessarily be finite and mortal.

To suppose that God is in any way a part, or element, or phase, or aspect, or organ, of the universe would be a contradiction in terms, for then the universe, being higher than He, and His source, would be God; or rather, since it is evidently finite, multiple and changeable, it would require a Super-Macrocsmic Creator, Who would be the True God.

11-1-1908

The Universe is not God, for all motion must come from the First Mover, all order and ideation from the First Reason, all existence from the First Being; all that is finite and partial from the Infinite and Integral, all that changes from the Changeless, all that is multiple from the Unitary, all that is relative from the Absolute.

The Universe is not the soul, for a soul is supramaterial and the universe contains matter, a soul is a single substance and the universe is a vast system of substances, a soul has a single center of consciousness and the universe contains many.

If the universe had a substantial soul, and were, therefore, a great animal, that soul would not be identical with the human soul, or contain all human souls within itself, for it is of the essence of the soul to be unitary and devoid of parts.

The spiritual soul, which alone can be self-conscious, self-determining, or capable of true ideation, is forever and necessarily indivisible; as is every consciousness and every basis of consciousness.

But even though the universe possessed a substantial and spiritual soul, it would still, being merely a rational animal, be

722004

4
lower than the very lowest of the angels, which are pure spiritual substances; and hence the universe referred to could be only the corporeal, or the material, universe, and therefore not all-inclusive, or else the part would be greater than the whole, which is impossible and absurd.

Every living being must be either pure spirit, entirely devoid of matter, or else a creature composed of matter and form. Therefore, if the universe possessed a substantial soul, it could not possibly include the angels, which are pure spirits and manifestly unable to constitute parts of a material body.

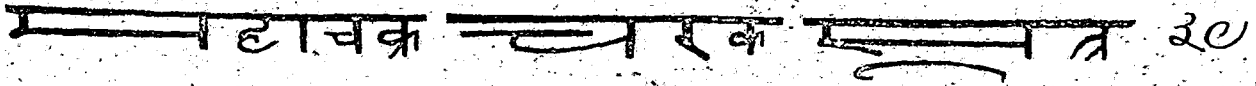
The highest soul is the one that most perfectly dominates the matter which it informs. In the higher animals the animal soul so predominates as to transubstantiate all that they assimilate into animal matter. Therefore the material universe, if it possessed a substantial soul, would be an animal of a lower order than man, or rather lower even than the plants, since the vast bulk of its substance is not animal or vegetal matter, but mineral or "non-living" matter.

It would, therefore, be a mere thing, whose formative principle would be only analogically a soul, and on and in which plants,

He who asserts them to be one has first perceived or intuited them separately and severally.

If the universal human consciousness erred in recognizing its own non-identity with other consciousnesses, if the universal human observation erred in the recognition of the several existences of all persons and things, and if the universal human reason erred in positing the non-identity of the soul with the universe, and the non-identity of either with God, then human consciousness, observation, experience and reason would be fundamentally and forever untrustworthy, which is absurd, for in that case every human activity, interior or exterior, would be mad, meaningless and fruitless, the quest for knowledge would be the pursuit of a will-o'-the-wisp, and the MACROCOSMIC LIE would brood sempiternally over the horror-haunted abyss of INFINITE NOTHINGNESS.

कार्यदर्शिनः scripsit
compaevit
करणाः corrigit
impsum.
revidit.



ASPECTS OF THE UNIVERSE

The universe, or more definitely the corporeal universe, may be considered under many different aspects, and those who see it under one only are apt to contend with those who see it under another, supposing their world-view to be contradictory, whereas it is only supplementary or complementary, to their own.

Every system that takes into consideration only one, or a few, of its aspects is partitive, onesided and disintegrating.

Only those who view it in all its aspects can possess a truly integral worldview or be free from the servitude of negation.

The general aspects of the universe may be grouped under three heads, which may be called the static, ideal and dynamic, according as the universe is considered chiefly as a thing, as an idea, or as a force, activity or power.

Each of these aspects is capable of a triple subdivision.

The universe may be considered psychologically, as experi-



ence, a body of impressions upon or in the human senses and mind.

It may be considered ontologically, as a body of substances, beings or entities.

It may be considered legally or ethically, as a body of laws, self-executing, or enforced by Higher Powers.

Or, again, it may be considered under an ideal aspect: cosmologically, as an order, a system of things; ideologically, as thought; or teleologically, as purpose, self-realizing, or pursued in and through it by Higher Powers.

Or it may be considered dynamically, either as motion, movement, vibration, life, which may be called the hedonistic or vitalistic aspect, as process, a series of phenomena related in certain sequences, having definite tendencies, which may be called the scientific aspect, or as energy, a body of forces, capable of being turned in various ways to human advantage, which may be called the utilitarian aspect.

Not only the universe as a whole, but any of its details, or incidents, may be considered under any of these aspects.

The same thing manifested in consciousness may be at once

92208

an objective reality, an element of order, an objectified idea, a gift of God, a plexus of vibratory motions, a step in Natural evolution, and a useful community.

A certain event is none the less an answer to prayer or a manifestation of the will of God, or the work of a finite Higher Power, because it is the result of natural causes, or of Karma, or of cryptic operations, or because it is a necessary element of the World-Order, or is capable of being turned to good account for material ends.

All of the aspects of the universe are real, and indispensable to a right understanding and use of the whole.

Man may rightly regard the Cosmos as, at one and the same time, a Vision to be beheld, a Being to be possessed, a Law to be obeyed, a Thrill to be enjoyed, a Life to be lived, a Process to be studied and contributed to, an Energy to be utilized, an Order to be realized, an Idea to be grasped, a Purpose to be carried out.

॥॥॥॥॥॥॥ scripsit
॥॥॥॥॥॥॥ imprim.
॥॥॥॥॥॥॥ complevit
corrigit
revidit
insexit

महाचक्र चरक सूत्र

TIME, SPACE AND ORDER

Space is static self-extrinsicality; time is dynamic self-extrinsicality; and order is ideal self-extrinsicality.

The first is the projection of being, as such; the second is the projection of will, as such; and the third is the projection of intelligence, as such.

Above space there is a mutual extrinsicality of existence, which is a still higher and truer projection of being.

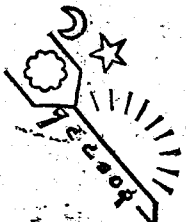
Above time there is a mutual extrinsicality of actions, which is a still higher and truer projection of will.

Above order there is a mutual extrinsicality of ideas, which is a still higher and truer manifestation of intelligence.

Time and space, like order, are abstractions, not concrete entities, ideas, not things, attributes, not substances.

They are none the less real and objective, for ideas are more real than things and dominate them.

They are not merely attributed by the human mind to objective



existences, but are recognized or intuited by it in them.

Time and space when considered, not in the abstract, but empirically, as qualities inhering in things, are called succession and extension.

Space has a substantial basis in the Akāśa, and in its empiric totality may be called the extension of the āether. Everything which is in space or has extension is contained within the āether.

Time has no such all-inclusive substantial basis, but is measured objectively by the succession of corporeal motions and subjectively by the succession of interior acts or states of consciousness.

In a certain sense force may be said to be to time as is matter to space.

The empiric and the ideal are not coincident. There is a divergence between the two which is least in space, greater in time and greatest in order.

Ideal space is unlimited; empiric or actual space is limited.

922003

Ideal time is unlimited in one direction (the future) but limited in the other (the past). Empiric time is objectively limited but subjectively unlimited.

Order is in its very essence a limitation, both ideally and empirically, subjectively and objectively; but it is only by the limitation of order that the limitation of individual existence is transcended and the attainment of universality made possible. This is called the Great Paradox of Order.

Ætherial existence is especially characterized by extension; and it is subjected to time and order chiefly by the action of higher existences.

Corporeal existence possesses extension, and is therefore contained in space; it is especially characterized by (objective-empiric) time; and is subjected to order chiefly by the action of spiritual powers (including the higher faculties of man).

All finite spiritual powers are subject to order and administrators of it; but they are not subject to time and still less to space. Instead of being contained in time and space they contain these within themselves.

922003

Space and objective time are contained in them only ideally, although they are capable of acting on things which are in time and space; but each spiritual substance is the source and measure of its own subjective time.

The highest spiritual substances (in the Heavens of Contemplation) change least, and therefore partake least of time and most of Eternity.

Spiritual-corporeal substances (human beings) naturally know chiefly by processes, rather than by simple acts, and therefore partake more of time than do the Pure Intelligences.

In so far as order is divided it ceases to be order, or lapses to a lower level; but both ideally and empirically space is divisible to infinity.

Ideal time is likewise capable of indefinite subdivision; but the subdivision of empiric time is limited subjectively by the irreducible minimum of reflex consciousness and objectively by the maximum speed of atomic revolutions.

कार्यदर्शन
कथा
scripsit
corrigit
complevit
imprim.
revidit
inspexit

मलवक चरक सूत्र ४१

SUBSTANCE, SOUL AND LIFE

A substance (from the Latin sub = under stare = to stand) is that which underlies all the attributes.

A substance is an ontological unit, a real being having an intrinsic unity of its own, the subject of its own qualities and acts.

It is to be sharply distinguished from purely ideal existences, from quasi-substances, from groups of substances, and from accidents, which are the outer and lower manifestations or expressions of the substance, or its modifications under the influence of other substances.

Every activity is the act of some substance, every effect is produced upon some substance, and every passion is experienced by some substance.

Aether is one substance having a single substantial form, or formative principle.

All aetherial phenomena are its accidents, except elementals and elementaries, which are aetherial substances, each of which is composed of pre-elemental matter united with a formative principle



called an ætherial soul; and astral bodies and auræ, which are of the nature of accidents of preelemental or proto-atomic matter, having as their common substantial form that of proto-atomic matter as a whole, but each possessing an accidental form of its own, coming from the corporeal substances from which they have derived their separate existences.

In the corporeal universe the elements are the lowest substances, and in mixed substances these still retain their own character.

Compound substances are real substances and the elements do not exist in them substantially, but as mere predispositions of the matter.

When any compound substance is destroyed the matter of which it is composed is either drawn into some new compound substance or taken up into some living one, or else it reverts to an elemental condition.

As all the matter of any compound substance is capable of being reduced into elemental substance^s, each compound substance is popularly, and for practical purposes, said to be composed of certain elements united in certain definite proportions; although in reality when the compound substance arose the elemental substance thereby ceased to exist, just as the compound substance ceases to exist when it is reduced into its elements.

922003

Potential substances, considered as latent in other substances by the corruption of which they can be generated, are called quasi-substances.

Compound substances are of various degrees of dignity, the lowest being but one step removed from the elemental plane, and the highest being developed out of substances already compound in a high degree, so that their matter returns to the latter after they have been destroyed.

In like manner the matter contained in any animal or vegetable substance, returns, on the destruction of that substance, into a compound substance of a higher order, which in its turn tends to give place to substances of lower orders.

The production of a substance, in whatever manner, is called generation, and its destruction, in whatever manner, corruption.

Literal generation is the production of one living substance by and from another of its own species; while the production of substances of lower orders, or in other manners, is called analogical or equivocal generation.

Literal corruption is a gradual and natural process of destruction;

922502

8

other modes of destruction of substances are called analogical or equivocal corruption.

The highest of corporeal substances is man, who is subject to the same laws as other corporeal substances, save in so far as there is an intervention of spiritual powers which form the higher planes of his being and by which he is linked to the world of the gods.

Because man is not only the highest of corporeal substances but also, at one and the same time, the lowest of spiritual substances, he is properly called a quasi-corporeal, a quasi-spiritual or, more exactly, a spiritual-corporeal substance. Sometimes he is termed a "mixed substance," not in the ordinary sense of an analogical substance, consisting of several substances bound together, but in the sense of a substance consisting of two or more natures of quasi-substances one of which (the soul) is spiritual and the other (the body) corporeal.

The incorporation of one substance into, or with, another necessarily involves the corruption or destruction of the first, or of both.

No one true substance can ever literally contain any other or be contained in it. For this reason, a sociological organism, although

922008

having an entity of its own and a real formative principle, is not called a substance, but may be designated as a pro-substance, a super-substance, or an ideal substance.

Social formas are supersubstantial, in the sense that the organisms they animate are higher than any substantial ones (pure spiritual substances not being organisms).

They are properly a kind of "over-souls," and are called souls only in an analogical sense.

Substantiality does not imply materiality, and therefore it does not imply extension or any attribute of matter.

On the contrary, the higher and more real any substance is, the less material it is.

The proto-atomic form is less immersed in matter than the aetherial, the elemental less than the proto-atomic, the compound less than the elemental, the higher compound less than the lower, the vegetal less than the mineral, the animal less than the vegetal.

In man the form is, on its highest planes, altogether above corporeal matter; and the higher any human being is the less he is immersed in matter and the more he lives on the incorporeal planes.

922003

3

In the Intelligences higher than man there is no longer any trace of physical matter, so that they are pure or incorporeal forms, or spirits.

God, who is the ABSOLUTE SUBSTANCE, infinitely more real than any other, has no matter whatever, not even the metaphysical matter, or potentiality, that the Celestial Intelligences possess, and is entirely devoid of extension or any other material attribute.

In the corporeal universe substantial forms and souls are essentially the same.

A substantial form is the formative principle which makes any finite substance, of whatever degree of dignity, what it is. The name soul is most properly applied to those substantial forms, or corporeal existences, which are of so high an order that in the substance as a whole the formal attributes clearly predominate over the material.

Properly the substantial forms of aether, of pre-elemental or proto-atomic matter, and of the elemental and compound substances, are called simply forms, though they may be termed souls, or even spiritual principles, in an analogical sense; while those of vegetal, animal and human substances are also called souls, in the strictest

922003]

sense; and those of incorporeal intelligences, as well as those of human substances, when their supercorporeal faculties and powers are the special subject of consideration, are called spirits.

The discrete unity of a finite substance is called individuality.

The unity of a spiritual or a spiritual-corporeal substance is called a personality.

A person is a substance that is intelligent and free, self-knowing and self-determining.

All that is not personal is imper^Ssonal, and whatever is impersonal is either ideal and non-substantial (an idea or a relation) or else infrapersonal and material.

Personality is to individuality as is soul to forma. Every person is an individual, but only those individuals that are possessed of spiritual faculties are persons.

In the Infinite individuality becomes absolute Individuality, or metaphysical and supernumerical unity; and personality rises to the height of Superpersonality.

In an impersonal individual that which the senses perceive is the thing itself; in a personality or its manifestations that which the

4 2 2 0 0 4

24

senses perceive is only, as it were, the mask (persona) of the spirit within and beyond.

Life is not a substance, but a quality or attribute.

It consists essentially in self-determination, including the empiric or apparent self-determination consisting in visible movement towards an end, as well as the subjective self-determination of volitional liberty.

Every substance, even the lowest, has ends normal to itself, which it pursues in a manner consonant with its own nature and degree of dignity, and which are normally subordinated to higher ends and ultimately to the Cosmic Purposes; and therefore, on close and prolonged observation and study, some traces of life may be found in every order of existence.

But the word has no distinctive value unless it is used to distinguish the living from the non-living (or only analogically living); and when it is so used life is attributed, on corporeal planes, only to those substances that evidently possess the power of moving themselves, such as plants and animals.

Terrestrial life is the manifestation of soul; the soul is a formative principle of so high an order that it begins to clearly predomi-

92500

dominate over the matter that it informs, and the life is the evident preponderance itself, the totality of the operations by which the preponderance is manifested, or the soul itself considered as the cause of those operations.

Because the Higher Powers are incorporeal substances they are more living than man himself; and because God is the Plenum of all that which is partitively represented by finite forms, with nothing to impede His super-eminent liberty, He is the Absolute Life as He is the Absolute Substance.

कार्यदर्शिनः	scripsit
	imprim.
कृत	complevit
	corrigit
	revidit
	inspexit

हृत्कारक ४२

ACTION, FORCE AND VIBRATION

Every substance is the subject of action; it has an activity consonant with its own nature.

Any activity may be either potential or actual.

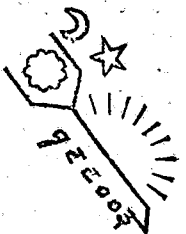
Potential activity, or active potentiality, is the power to act. Actual activity is the use of the power.

This applies, not only to the total activity of any substance, but to each of the separate activities, or kinds of activity, of which it is capable. Any power or faculty or attribute, of whatsoever kind, may be either potential or actual.

A potentiality which is not a capability of action but a capacity for being acted on or in, or being the object of action of any kind, is called a passive potentiality.

When a power is being exercised it is said to be "in act"; and the higher any substance is the more completely and continuously it is in act.

When any thing is in a state of potentiality it is reduced



into act through the intervention, or on the occasion, of something else.

But the higher anything is the less passivity it has, and the less its acts are dependent upon agencies extrinsic to itself.

The higher anything is the more active it is, and the higher the ratio of its actuality to its potentiality.

Nothing can be acted upon efficiently and absolutely save by something which is, in some respect, higher than itself, and by right of that superiority which it possesses; though beings lower than itself may be the occasion of its action, and may even be allowed by it to determine its action.

The higher anything is the higher the nature of its activity.

The dignity and reality of any activity are measured by its unity, spirituality, or interiority.

The activity which completes itself within a single substance is higher than that which begins in one substance and ends in another, or which in any way has its term outside of the original substance.

The activity which is perfectly self-contained is higher than that which is self-extrinsic, whether statically or dynamically.

Thought is a higher and more real activity than volition, and volition

higher than extrinsic action.

But the more perfectly any act is self-contained, returning upon itself, the more powerfully it affects other existences.

This is called The Great Paradox of Action.

From this it follows that the higher any activity is the more it tends to contain within itself its own motives and its own object; and to act within its object instead of upon it.

Physical motion is involved only in the lower and less real forms of activity belonging to the corporeal and subcorporeal planes.

Every process is a succession of acts or activities; the higher any spiritual activity is the more it ceases to be a process and becomes a simple and unitary act.

God is Absolute Activity (Actus Purissimus), that is to say, He has within Himself no unexercised or partly exercised powers; and cannot be in any way acted upon by the Not-God.

His activity begins and ends within Himself, involving no process, and is absolutely identical with His Being and Essence.

The Incorporeal Intelligences are perpetually active, and yet they have a certain element of potentiality, or intrinsic unexer-

x

cised power and unrealized capacity.

Perfected men have a less perfect and continuous activity, and terrestrial men have an activity very small in comparison with their potentiality, and constantly growing smaller as the scale of intrinsic dignity is descended.

Angels in acting upon each other or upon lower existences act from within that on which they act, not from without; but men act on other existences from without.

Man being at once spiritual and corporeal has many different planes of activity.

Although the inmost, highest and most spiritual activities are the most real, man commonly applies the term activity only to the corporeal activities involving motion, because these being least self-contained are most obvious to the senses.

A contemplative life, if really contemplative and not merely inert, involves far more true activity than what is called an active life can possibly contain.

All the activities of super-corporeal existences are normally free (containing their determining motive within themselves); but through

12222

4

the very midst of the human substance runs the boundary line between the spiritual and the corporeal planes, so that man is at least potentially free on the higher planes of his being but actually unfree on the lower, save so far as these are dominated and liberated by the higher.

All sub-human activity is unfree, transitory, and having an actuality bearing but a minute ratio to its potentiality, which is not only active but passive; and the lower anything is in the scale of being the less it acts and the more it is acted on; until the aether is reached, which is purely passive, recording and transmitting impressions received from higher existences, but having no proper activity of its own except that minimum degree involved in its essential qualities.

Motion, in the largest sense, is the reduction of potentiality into act. Thus a thought or emotion is said to move towards its object.

But the word is commonly used in the more technical sense of local motion, which is the reduction of a corporeal or infra-spiritual potentiality into act.

Every finite thing moves towards its own entelechy, complete realization or final perfection; and if corporeal it tends to move (static or potential energy), and moves (kinetic energy), with a local

400226

e

motion, as well as in other ways, towards that end.

Local motion is usually complex, the larger and slower motion containing within itself, or being accompanied by, lesser and more rapid motions.

Vibration taken in the largest sense, is the motion of a motion; the more rapid and formal motions of which the slower and more material motion is made up.

Vibration is involved in all local motion, and is always present in some degree in every corporeal substance.

A force in its larger and analogical sense is the activity (whether potential or actual) of any substance considered as tending to act on, or affect, other substances, or elements of the same substance, or to give rise to other activities in the same or other substances.

It is commonly applied especially to corporeal activities; thus the force of gravity is said to be the movement of bodies towards each other directly as the mass and inversely as the square of the distance.

In the highest corporeal forces, especially those transmitted through the æther, that is to say, in which the æther is the instrument

9 2 2 0 0 8

used by the agent (the substance acting) for acting upon the patient (the substance that is being acted upon), the motion is chiefly vibratory.

Therefore, thought-transference and other cryptic action may be said to be through the medium of vibration, especially as vibratory motion is largely involved in the activities of the brain and nervous system.

But in purely spiritual forces there is no vibration because there is no local motion.

As the Higher Powers act from within, not from without, they do not ordinarily influence men through vibrations, but by direct illumination and impulse.

The most complicated visible motions and most rapid qualitative changes are found in those corporeal things in which the form is neither completely submerged in matter nor completely dominant over the matter, but in which the matter is seeking new forms; and the second especially in those which are in process of corruption.

The more normal and sane human life is, the less liable to change it becomes; for in normal human life spirit predominates, so that it manifests something of the unity and permanence of spirit; while abnormal or inordinate human life displays the multiplicity and changeableness of

matter.

Thus fashions, and customs of every kind, change most rapidly in an inordinate society or one in process of corruption; and the more inordination and corruption are present, the more frequent the changes of dwelling place, business and personal relationships.

When spirit rules and the true order of human society is in some measure realized, the changes that take place are real forward steps, and not the aimless and capricious fluctuations that are found when men are most fatally enslaved to time and circumstance and allow themselves to be carried to and fro by the winds and tides of desire and antipathy and unconscious impulse.

कार्यकश्चित् scripsit
 कथा imprimi
 complevit
 corrigi
 revidit
 inspexit

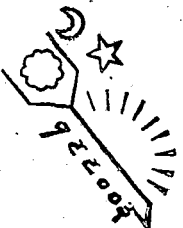
THE HUMAN SOUL AND ITS FACULTIES

The human soul is to the body what the soul of a brute animal is to its body, what the soul of a plant is to its visible organism, and what the formative principle, in each several case, is to the compound substance, to the elemental substance, to the proto-atomic substance, to free proto-atomic matter and to the æther.

It is the formative principle, which may be analogically called the soul, of an elemental or compound substance which causes it to crystallise in certain definite manners, whenever it is permitted to fully express its own inner nature, and which causes all its other characteristic activities and reactions.

In precisely the same manner the human soul causes each human body to shape itself in its own characteristic manner.

Man is an animal; but he may be called a rational or spiritual animal, as distinguished from the lower or brute animals, because he alone among animals, and among corporeal existences, possesses supra-corporeal or spiritual faculties.



2

The spiritual faculties of man are all included under reason, taken in its largest sense.

Animals have a certain intelligence of their own, which is capable of indefinite cultivation by exercise or through human influence.

But the animal intelligence is corporeal in its nature, in the sense of having as its exclusive object concrete corporeal things, qualities and activities.

A brute animal has sensation, consciousness, memory, representative imagination, an estimative faculty, and emotions and impulses of various kinds; but he does not possess reason, for he is incapable of abstract thought, and therefore does not possess free-will, which is an exclusive appanage and manifestation of reason.

The brute animal obeys, of necessity, the preponderating impulse, following the line of least resistance, though impulses may struggle within him, as physical forces may do, thus giving rise to hesitation and the appearances of doubt; but man is able to challenge each impulse, weigh it in the scale of reason, and even arbitrarily resist the preponderating impulse and follow the line of greatest resistance.

722002

No faculties are distinctly spiritual whose specific objects do not lie entirely above the plane of corporeal matter.

The objects of all spiritual faculties are ideas and spiritual substances, considered as beautiful, true or good.

The spiritual faculties of man may be divided, according to their objects, into the pragmatic, moral, aesthetic, illative and mystical.

According to their nature or manner of exercise they may be divided into the rational intuition, the dialectic reason and the will.

The soul of man recognizes (intuition), discriminates (reason) and moves towards (will) the truth, as such (illative faculty), the beautiful as such (aesthetic faculty), and the good as such (moral faculty).

It also recognizes, discriminates and moves towards the Infinite (mystical faculty), as the Plenum of all truth, goodness and beauty.

It also recognizes, discriminates and moves towards the normal Order of the Macrocosm, and therefore tends to the expression of its own nature in the corporeal universe (pragmatic faculty).

The mystical faculty is the concentration of the illative,

922003

8

aesthetic and moral faculties upon their Source; the pragmatic faculty is their application to the lower orders of existence which it is their function to rule and ordinate and utilize as vehicles of expression.

The object of the pragmatic faculty, so far as it is distinctly spiritual or human, is not the individual corporeal things with which it deals, but a certain goodness, beauty and truth that it seeks in and through and upon them.

The exercise of either of these five faculties may be, in any particular case, either intuitional, dialectic or volitional, or partly one and partly the other.

The spirit is not separate from the soul, but is simply the totality of the spiritual faculties which are its higher planes, or, more particularly, the mystical faculty, which is the highest plane of all.

The same soul which worships and aspires and knows is the cause of sensation, digestion and all the vital processes.

It is devoid of parts, and is present, whole and entire, in each minutest particle of the living body, as well as in every part of the universe in which it is acting at the time by thought, emotion or

92208

61
volition.

Its faculties are not distinct portions of it, or entities of any kind, but simply modes of its potential activities or powers which it is capable of exercising.

Because the soul is an unextended and indivisible unity, its spiritual faculties, peculiar to itself (dialectic reason) or shared with the Higher Intelligences (rational intuition and will), and the infra-spiritual faculties shared with sub-human creatures (imagination, emotion, memory, vitality, etc.), are closely bound together, so that the latter act in unison with, and in reality form a part of, the former, and the former play some part in every exercise of the latter.

When man pursues concrete and individual objects, for other than spiritual ends, he is acting as a mere brute animal, and this whether the action be in itself right or wrong.

And yet, even in his pursuit of such objects, the practical intuition, reason and will are commonly exercised, which are the lower (pragmatic) spiritual faculties.

The souls of infra-human creatures are wholly immersed, as it were, in matter, arise out of it and return to it; passing out of potentiali-

ty into act when the creature is generated, and returning from act into potentiality as soon as the creature is corrupted.

But the soul of man is only half immersed in matter, its lower potentialities belonging to the corporeal realm and its higher to the spiritual or ideal.

In unworthy men the lower planes of life are dominant, while in the superior man anciently fabled as a centaur, the spiritual or distinctly human part visibly dominates and controls the animal one.

Man does not merely arise out of the potentialities of Nature nor does he merely return to them again.

Nature cannot rise above herself by her own energies; all she can do is to prepare herself, at her supreme climax, for the influx of a superior power.

Man is the son of Heaven and Earth; at once the supreme flower of Nature, and a child of the Eternal.

His soul comes from the Ideal Realm and returns to It; his body comes from the earth and returns to it; but he himself endures, in undivided substantiality, capable of renewing, normally in greater perfection, the body whose essential principles he has withdrawn into

422008

himself.

All human souls are in their essence alike and equal; but all human substances, all real human beings, are diverse from each other, each individual representing, not only the common Humanity which belongs to the ideal world, but also certain specific and characteristic potentialities of Nature, raised above themselves by contact with that spiritual principle.

These individual differences arise primarily from the predisposition, or aptitudes and inaptitudes, of matter derived from the parents and developed and modified under the influence of the postnatal environment and influences.

The human substance, in its terrestrial stage, and normally, consists of a soul, which is the form, and a body, which is the material manifestation of the form.

That which is called "the soul", or even "the spirit", by Astral Materialists, and by most others who consider the human soul to have extension, motion or any kind of real multiplicity or divisibility, is really the astral body.

The astral body is not, properly speaking, something super-

95508

added to the soul and body, and still less is it the soul itself, but is a part of the body, consisting as it does of the fused auræ of all the particles of gross matter of which the body is composed.

The human aura consists of radiant matter and energy emanating from the gross and astral bodies (properly, the gross and ætherial portions of the body).

The aura is an expression of the astral body, the astral body is an expression of the gross body, and the gross body is an expression of the soul, which is sometimes called the causal body.

All psychurgic action follows this path, and psychurgic effects are experienced in the inverse order, under the law of Impression.

That which is called the body, in common parlance, includes not only the gross body itself but also those planes of the soul-life which are most intimately concerned in the bodily activities.

Those infra-spiritual planes are the physical, vegetative and animal. To the body also, not to the spirit, belong the astral body and the aura.

The spiritual planes are the ethico-practical, the æsthetic-illative and the mystical.

Human nature, which is rooted by its infra-spiritual faculties in Nature, is capable, by its mystical faculty, of being crowned with Super-Nature.

Just as Nature needed to be lifted above herself to become human nature, so human nature must be lifted above itself in order to attain to even the initial stages of that intimate union with the Infinite towards which the mystical faculty tends.

कार्यदर्शिनः

scripsit

imprim.

complevit

corrigit

revidit

inspexit

[Regenbogen 8217]

CLXXXII

SIXTEENTH ABHIMANTRIC

PREMANTRIC OF THE FIFTH

INSTRUCTION TO CARAKAS WHO ARE ABOUT TO RECEIVE THE FIFTH MANTRA

The central lesson of the Caturthamantrika or Fourth Mantra Sūtras is the necessity of right discrimination or distinctions, which is an important element in the introductory portion of the Higher or Universal Jñānayoga.

Sūtra Saptatrīṃśat explains the difference between the dogmatic, sceptical and critical habits of mind and thought, and Navatrīṃśat distinguishes between the nine principal aspects under which the universe may be considered.

Ashtatrīṃśat shows the necessity of clearly recognizing and discriminating the three basic realities the knowledge of which, in themselves and in their mutual relationships, is most important to man.

Ātmasatvārīṃśat deals explicitly with the first and greatest of these basic realities, the Infinite Being Itself. Pañcāśatvārīṃśat deals with the second of these realities, the human soul. Sūtras Ātmasatvārīṃśat to Trayaśatvārīṃśat deal chiefly with the third of these realities, the finite universe; Trayaśatvārīṃśat with the Ideal World from which



2
it springs and in the light of which it is ordained; Catvāriṃśat with the segregation of the Idea by time, space and order; Ekacatvāriṃśat with the multifarious manifestations of the segregated Idea in individual substances, and Dva-catvāriṃśat with the manifestation and the realization of the Idea through the mutual interactions of substances.

The chief purpose of these Sūtras is to rid the mind of popular errors and false definitions, and thus clear the way for a right understanding of the past and future documents of study and direction.

The more perfectly the Caraka attains to a clear and full personal realization of the great principle that all ideas are true, the more will he usually be inclined, in practice, to look upon all the ideas with which he comes in contact in his ordinary life as false.

The explanation of this paradox is twofold. In the first place, the ideas at present most popular among the thinking classes are largely the outcome of a series of negative and retrograde movements or of advanced movements which have not yet succeeded in breaking the bonds of traditional negations. In the second place, all exoteric thought, and most of that which professes to be esoteric, outside of the higher circles of the Mahācakra, is in various degrees narrow and one-sided, and

922002

2
therefore must appear as false to those who have obtained even a
glimpse of the Integral Truth which is universal and all-sided, a per-
fect sphere, instead of a line, or a surface, or a polyhedron.

The Caraka who has carefully studied the Historical Sūtras
is now prepared to understand, in some measure, the position both of
the narrow popular systems and of the Mahācakra Teaching in the history
of thought.

Modern thought, even in the Orient and among the Gentiles, is
largely dominated by that of Christendom. But the thought of Christen-
dom, while growing on one side, has undergone on the other a series of
radical corruptions. The influence of Marcionitism tended to destroy,
even in the Old-Christianity which so strenuously opposed it, all due
sense of relationship with the earlier Hebraism and with the thought
and religion of any and every form of ancient and modern Gentilism.
Scotism, by placing will above intellect and asserting the arbitrariness
of the Divine action, dethroned reason, placed an undue limit to
the field of its investigations, and led to the negation of the funda-
mental Order of the Universe. Occamism, by denying the reality of
universals, drew a thick veil over the Ideal World, eliminated the

922003

8

Moral Order, and caused theology and philosophy to become shallow and artificial, substituting words for ideas, and legal and extrinsic relationships for ontological and intrinsic ones. Ramism and its attendant teachings brought the philosophical speculations and achievements of all the preceding periods into contempt, did away with all remnants of reasonableness and order in thought, and all knowledge of the aetherial world, rejected the Mystical Order and caused a formal and summary repudiation of a large part of those ideas and practices which had hitherto formed the universal heritage of humanity and the basis of all its higher life. Cartesianism shut its eyes to the Order of Nature; took away the key to knowledge by rejecting the doctrine of matter and form; drove the thinking world to choose between ultra-spiritualism and ultra-materialism by denying the existence of souls in any creatures lower than man; and repudiated the remnants of the Cosmic Order, and made impossible the recognition of the part played by spiritual substances in controlling and guiding the corporeal universe, whether as its legitimate lords (Celestial Intelligences) or as powerful invaders disposing it to inordination (Malignant Powers), by denying that it was possible for any spirit, even the human soul, to

10033008

4

directly and really control or act upon anything corporeal, even the human body. Cartesianism, also, by the same teaching, and by the correlated denial of any action of material things, even indirectly, upon the human soul, gave rise for the first time to the false doctrine of the impossibility of witchcraft, ceremonial magic, sorcery, and all the arts involving the agency of spirits of any kind or any species of psychurgic action on, by or through, corporeal or material things. The English Empiricism, ending in the Scepticism of Hume, threw doubt upon the possibility of any real knowledge of any kind, and obliterated the Supernatural and Universal Orders. The Deism, Encyclopedism and Aufklärungsphilosophie of the eighteenth century raised superficiality of thought into a dogma, diffused abroad Sadduceeism and materialism, repudiated every element of the Social Order, and culminated in the ultra-atheism and ultra-anarchism of the Enrages of the Reign of Terror.

The nineteenth century, taken as a whole, was a reaction against the ultra-scepticism of Hume, the superficiality of the popular philosophy, and the extravagances of the Terrorists; but the negative movement found belated echoes in pessimistic and anarchistic systems, in the French Positivism that limited man's studies and interests to.

422003

empiric Nature and man as a part of Nature, the English Agnosticism that formally denied the possibility of any knowledge of the supra-corporeal or metaphysical realities, and the German Positivistic-Monism which denied the existence of anything behind and beyond that which is apparent to the senses, and even the legitimacy of any inquiry or speculation regarding the possibility of supersensible being.

Every period of intellectual activity has its own characteristic type and spirit. These are not always, or usually, found in the people at large, but in the living thought of the hour represented by the most "advanced" group of the active and independent thinkers. It usually takes three generations, at least, for the thought of the thinkers to percolate down through the intermediate strata of society to the lower and more numerous classes; and frequently what is welcomed as new thought is simply one of the last faint reverberations of the dead thought of a century long past.

The spirit of the times is a force causing conviction, by example, suggestion and contagion, but is very far from being a reasonable criterion of truth. The advanced thought of one period differs from that of all others, and may contradict point-blank on any and

922002

every point that of some earlier or later period with apparently equal facilities for arriving at a just conclusion. The spirit of the eighteenth century was that of shallow and materialistic pseudo-rationalism. The spirit of the first quarter of the nineteenth century was that of sentimentalism, that of the second quarter subjectivism, that of the third quarter dynamistic "scientific" materialism, and that of the fourth quarter a synthetic spiritualism.

That of the beginning of the twentieth century is an idealized materialistic pseudo-esotericism, disguised as an ultra-spiritualism. It has arisen by a combination of the subjectivism of the second quarter of the nineteenth century with the materialistic dynamism of the third quarter, under the influence of the European occultism which has never become entirely extinct and of the Oriental and ancient philosophies which became for the first time, though in greatly mutilated forms, a living element of the popular thought and life of the Modern Occident. Though this most typical form of contemporary thought is an eddy in the movement of return to the normal world-flow of true progress, in opposition to the negative and materialistic counter-currents of the centuries just preceding the nineteenth, it is still full of negative

922003

elements, which are all the more insidious and dangerous because often hidden beneath a vast flood of tangled flotsam and jetsam from the wrecks of various obsolete or obsolescent cosmogonies. On the other hand, amid this debris there are vast number of precious truths long-forgotten or never possessed by the Occidental nations; and these truths contain in themselves vital germs powerful enough, if rightly fostered, to overpower and eliminate the negations with which they are accompanied.

While the Mahācakra represents the Universal Wisdom of all lands and ages gathered into the unity of the Integral Macrocosmic Idea, and at the same time the living and fully-developed form of the Primordial Wisdom communicated by the Higher Powers to the progenitors of the human race, of which all other ancient wisdoms were broken and mutilated fragments, those who are the possessors of this Wisdom must be content to remain, for several generations longer, in the position of pioneers of a new and unpopular teaching. It is new for the very reason that it is the oldest of all; it is the oldest of all for the very reason that it will remain until the end of time the newest of all. It is both the oldest and the newest of all teachings for the very reason that

9222

it represents the Absolute and Universal Truth, which is above and below, before and after, in and out of, all space, all time and all motion. The Zeitgeist, or spirit of the time, as such, represents the resurgence of Nature into the higher realm of spirit, the hunger, on the spiritual planes, of matter for new forms which is the most striking characteristic of Nature. The Great Teaching is animated, on the contrary, by the Ewigkeitsgeist, the spirit of eternity, or spirit as such, which is serene and changeless, above space and time and motion, and which is the lord of matter and in and to Nature the viceregent of the Eternal. Although the voice of the Ewigkeitsgeist, the Teaching has a place of its own in the order of public historic manifestation. It belongs to the twenty-first century; then, and not till then, will it be publicly dominant among the thinkers of the world.

To the Sempiternal Spirit all Timespirits are normally subject, in their very nature. And when the Sempiternal Spirit has at last been victorious the Timespirits will be subjugated by it and will thenceforth be its obedient handmaidens. But no impatience or restless activity can hasten the predestined Hour of Triumph; and yet all the energies, powers and resources of every True Initiate and every disciple

922002

of the Rightly Initiated need to be put forth, serenely and confidently, in order to make all things ready for that Hour. The Twelve Herculean Labors are to be accomplished; the Augæan stables are to be cleansed; ferocious beasts are to be tamed; the golden apples are to be plucked; the captive virgins are to be set free. It is the function of the true Mahācakriya to trample under foot the basilisks and cockatrices of error and of evil and of ugliness, and to expel and bind the Great Dragon of Rebellion -- with its three heads of rebel spirit, rebel Humanity and rebel Nature, conjoined to a body of inordination horrent with mighty convolutions and bristling spines, and armed with mighty wings with which it vainly essays to lift itself into the heavens from which its reptilian nature forever excludes it. Hence the true Caraka is called a Dragonking, or Lord of the Dragon, and the official symbol of the Caraka stage is the Reversed or Overthrown Dragon; just as that of the Adhyāpya stage is the Mermaid or Merman, only half emergent from the fluctuating sea, but beginning to show the lineaments of true humanity. The Cēla stage, again, is symbolized by the Centaur, in which the human part completely dominates the animal and is illuminated by the highest wisdom.

The work of preparation for the Day of Triumph is a manifold

10033

99

and prodigious one, extending to all the details of every department of human and subhuman life. Humanity and Nature are to be renovated, all wastes are to be done away with, all the unutilized is to be utilized, all ugliness is to be transformed into beauty, all evil into good and all error into truth. Every animate and inanimate thing is to be subjugated to human use and control, perfected, lifted above itself, and more perfectly ordained in relation to man and to all things else than it is, or ever can be, in a state of Nature. All men are to be perfectly ordained in themselves and in relation to the family, the tribe and the race; to the workshop, the craft and the federation of crafts; to the manor, the home and the nation; to the Society of Mankind, to the Macrocosmic Order and to the Infinite. The expulsion of the Dragon from the human race implies the substitution of co-operation for competition, of harmony for discord, of unity for disunion. But the co-operation must be co-operation in Order, the harmony must be a harmony in diversity, the unity must be the unity of integration and not of assimilation. The door of opportunity must be opened to all; but only the opportunity for the happy, healthy and leisurely performance of one's normal functions in the universe. Knowledge must be made

universal; but only the knowledge that is needful for the fulness of happiness and usefulness in one's own place and time and state.

Poverty must be abolished, but not inequality of fortunes; tyrⁿ/~~any~~

must be abolished, but not lordship or service; mental servitude

must be abolished, but not intellectual authority, mastership or

discipleship; vain strife must be abolished, but not the tension

and elasticity of healthy life; misery must be abolished, but not

just retribution; disease must be abolished, but only as rapidly

as individual lives and sociological organisms escape from the in-

ordination by which all disease is caused; pain must be abolished,

but only in proportion as it ceases to be needful because remedial;

war must be abolished, but only as rapidly as right triumphs over

wrong, justice over injustice, order over anarchy, the ideal over

the spiritual, the spiritual over the material, and man over Nature.

All public Philosophies, sciences and arts, whether called

exoteric or esoteric, are to be reconstructed and their various

forms harmonized and interpreted; families, tribes, races, shops,

crafts, craft-leagues, schools, colleges, universities, academies,

academical congresses, commons, manors, towns, counties, nomes

(provinces, shires or states), nations, and the Commonwealth of Man, are to be rightly organized and rightly ordained; nomads are to be uplifted and provided for, and their normal functions restored; terrestrial highways are to be perfected and multiplied, aquatic highways are to be safeguarded and delimited, and subterranean and aerial highways are to be opened up and duly regulated; houses of right hospitality, entertainment, labor, study, experiment, meditation and prayer are to be everywhere established, in close relations with each other; and international centers of religious, philosophical, scientific, educational, aesthetic, moral, social, political and economic life are to be established, maintained, more and more illuminated by the Esoteric Wisdom, and made more and more effective for the ordinating and diffusion of all the world's forces and activities.

This vast work is "impossible" of accomplishment; but nothing save the impossible is really worth doing or attempting. All rightly directed and ordained effort bears lasting fruit; and only the first steps in the progress towards the universal realization of the Ideal Order in mankind and in Nature need or can be taken before

98

the Century of Universality. When the turning-point of that Century has been reached, the progress will go on more and more rapidly, and every forward step, then as now, will bring new strength and life and joy and beauty and hope to the world, and new Bliss to the Celestial Powers who preside, patiently and lovingly, over human destinies, as well as to their earthly coadjutors.

There are some who think that one of the most important objects of present effort is the development or cultivation, even among the masses of the people, of higher senses; but it will be time enough for man to think seriously about that after he has at least begun to put to serious and effective use the senses that he already has, and which it is considered a deformity to lack. It is needless for a craftsman to have new instruments when he does not yet know how to use the ones that he has. No senses, however exalted in their nature, or acute in their power, can perceive aught save that which is material (either corporeal or aetherial); and the only material things the perception of which could be of any great value to the masses of mankind, at least in their present stage of progress, are those which are within the reach of the senses of which

925003

they already possess the use. The surest way to increase the power of the senses and to develop all the potentialities of the human substance, of every kind, is to rightly and fully use all the senses and powers already consciously possessed.

As for spiritual things, whether substantial or ideal, they are spiritually discerned, and in no other way.

-- --

At the beginning of the sixth century B.C. only five of the great religions, or families of religions, in existence at the present day had come into being. These were Spiritism, Jainism (which is, however, considered by certain savants to have arisen later, as an offshoot from Buddhism), Mazdeism, now called Parsiism, Vedism, of which Brahmanism is the outgrowth, and Hebraism, which in its developed form is Old-Christianity.

There then existed, however, seven other great and influential religions which have since become extinct. Three of these, Chaldaeism (the religion of Chaldaea, Babylonia and Assyria), Mizraism (the religion of Egypt) and Canaanitism (the religion of the Hivites, Amorites, Phoenicians, Syrians and Carthaginians), fell under the influence of

98

Mazdeism, through the Persian Conquest, and thus began their dissolution, which ended after the Macedonian Conquest in their practical absorption into, or fusion with, Ionianism (Graeco-Latinism). These were replaced by the three great religions that arose during the same period in Farther Asia; Chaldaeism by Taoism, which resembled it by its magic and its doctrines of the Void; Mizraism by Confusionism, which resembled it by its ancestor-worship, king-worship, and large measure of recognition and exemplification of the normal Social Order; and Canaanitism or Phoenicianism by Buddhism, which resembled it by its monasticism and lavish image-worship. At about the same time there began in India the philosophical movement which was destined to lead to, or prepare the way for, the dissolution of Ionianism, a dissolution which was completed by its absorption into Old-Christianity during the Sixth century A.D. It may be said to have been replaced by Shintoism, which, like it, was partly of Aryan origin, was extremely polytheistic, and had a large element of Nature-worship. Shintoism was the religion of a race that first made its appearance about the time of Thales, and it was first definitely formulated and organized at the time of the last Pagan Graeco-Latin philosophers.

92200

The other three extinct religions were still in existence at the beginning of the Common Era. The dissolution of one of these, Druidism, the religion of the Celts, and its absorption into Ionianism and Christianity, began during the first century A.D., and in the same century its place was taken by Rabbinism or Judaism, which resembled, by its recognition of the Divine Unity, and by its hostility to image-worship, that which is represented as the typical and higher form of Druidism.

In the seventh century A.D. there survived but two of the religions now extinct, and at that time one of these, Eddaicism, the religion of the Teutonic races (Scandinavians, Anglo-Saxons, Netherlanders and Germans), began to be very rapidly swallowed up by Old-Christianity. At the same time there arose to take its place Mohammedanism, which resembled it by its warlike and sensuous character. The latest of the extinct religions to disappear was the ¹Balticist or Kreyvetist, that of the Lithuanian and Slavonic peoples, which maintained itself in full vigor until the twelfth and thirteenth centuries, at which period there took place the Waldensian and Franciscan movements that eventuated in Protestantism; which arose in the Baltic region, on Lithuanian (Borussian or Prussian)

soil, and among a population a large element in which had only ~~recently been~~ recently been

converted from Kreyvetism; and which resembled the latter by its hostility to image-worship, by the emphasis that it laid on the warfare of evil spirits against the Good God, and by its government by elders or judges instead of priests.

--- --
 --- --

The documents of the Fifth Mantra are the mid-point of the Caraka stage. The time has now come for the Caraka to begin to look forward to the Lesser Initiation, and to prepare himself for it. With the Lesser Initiation begins the special training and discipline characteristic of the Cela stage. As a preliminary exercise in self-denial and the assertion of the mastery of the spirit over the flesh, the reception of each Mantra from this time forward is to be prepared for by a period of fasting, increasing in length as the time of the Initiation approaches. After receiving the Carman of the Fifth the Caraka should, therefore, fast for one hour before examining it and attempting the transliteration of the Mantra, and the fasting should be continued until the first attempt at the transliteration has been completed. The species of fasting recommended is what is known as the complete natural fast, that is to say, a complete abstention from all food and drink of any

9 e
kind. During the hour of preliminary fasting it will be well to recite
one after another all the Mantras that have thus far been received,
refreshing the memory, if necessary, by a reference to the earlier Mantra-
Carmans. The recitation should be done slowly and meditatively. Before
each recitation of the whole series of Mantras the Invocation of the Three
Forces should be used; and after each recitation of the whole series the
Evocation of the Three Forces.

कार्यदर्शित्व scripsit

कथा complevit

corrigit

imprim.

revidit

SEVENTEENTH ABHIMANTRIC

POSTMANTRIC OF THE FIFTH

INSTRUCTIONS TO CARAKAS WHO HAVE RECEIVED THE FIFTH MANTRA.

This Mantra expresses the spirit of right devotion, a complete prostration of the whole being before the Infinite Perfections of the Universal Lord, and a profound veneration of all that has proceeded from Him, in the measure in which it reflects and manifests His Glory. This makes the emotional nature an instrument in the fundamental ordination of the individual in relation to the Absolute Being and to the whole Macrocosm.

-- --

SIXTH RULE OF LIFE

6. RIGHT COMBAT. All strife, struggle, resistance, war and combative action, volition and effort of every kind, are manifestations of the negative appetency, the object of which is the protection of the individual existence, in all its planes, spheres and manifestations, from destruction or injury, and from all influences tending to withdraw it, or still further alienate it, from its normal place in the Order of the Universe. Every



creature naturally resists all that in any way tends to disintegrate ^{it} subjectively or objectively, from any of the aggregates of which it forms a part. Therefore every man naturally resists all that tends to deprive him of whatever degree of health, strength, beauty, wisdom, happiness, wealth, influence, honor, dignity, or power or possession of any kind, that he already enjoys, or to prevent him from using or increasing it, or attaining to any increment of being of the possibility and reality of which he is fully aware, on any plane or in any sphere, and therefore all that tends to in any way isolate him from any social organism of which he is a member. It is equally natural for him to resist all that tends to injure or destroy his family, community, craft, tribe, province, race, nation or specie or any voluntary association to which he belongs.

The negative appetency, with its consequent emotions, activities and volitions, is a necessary protection to the masses of the people. It is this which gives the tension, firmness and elasticity which is characteristic of all healthy terrestrial life. The True Initiate aims to overcome and subjugate the negative appetency, by eliminating all emotion of the type that

12019

naturally accompanies it, inspires it or expresses it; but it is still incumbent upon him even more than upon others to act as though he were moved by it. The activity that is the expression of the negative appetency is positive, active and virile; and it is in this alone that strength, whether of mind or character or body is manifested. The positive appetency which seeks increment of interior and exterior being in a direct manner is expressed by an activity which is intaking instead of outgoing, and which therefore is negative, passive and feminine. All the strength, vigor and power which are used in the acquisition of any desired good are brought into play only in so far as there are foes to be combatted, or inertias or obstacles or difficulties of some kind to overcome, which render necessary the positive activity which is the natural expression of the negative appetency. Even were the individual and society perfectly ordained, this positive activity would still be necessary to nip in the bud every tendency towards inordination within or without.

Whenever the negative appetency is already weak and does not seem to need suppression, it is an indication of the presence of a dangerous spiritual disease or fundamental inordination of some kind. The negative appetency is naturally absent at an

921019

advanced stage of a process of corruption. For example, in healthy animal and vegetal bodies the higher types and parts are, generally speaking, most delicate, soft and easily penetrated, and at the same time more elastic in proportion to their delicacy; but when they, or any of their parts, are in process of corruption there arises a softness and lack of resistance to separation which far exceeds that of even the highest healthy living matter and which increases in proportion as the corruption becomes complete. So in human life when there is no tendency to class-prejudice there is no class-consciousness; when there is no tendency to religious intolerance there are no strong religious convictions; when there is no tendency to ethical intolerance there is no solid virtue; when there is no tendency to political prejudice, there is no devoted political allegiance; and so on. To the tension characteristic of life there must be both the resistance and the thing to be resisted; and therefore to the greatest strength of character it is requisite that the negative appetencies be powerful and the control of them perfect.

While always remembering that negative emotion is to be done away with, the positive action to the production of which the negative emotion is normally ordained must be performed.

920726

The Truly Enlightened, in the highest sense of that term, substitutes Reason for impulse and emotion as the determining factor in volition and action, not eliminating emotion altogether and thus becoming cold and unfeeling, but using it as an ornament and a support to right volition and action. Emotion is to be treated as a force of Nature that is to be turned into the right channels and made to yield the greatest possible number of units of value. When the positive volition and action can be attained to without the negative emotion this becomes superfluous and can be transformed into positive emotions which will give an increment of energy and delight to right action without in any way beclouding the soul.

The positive action which is essential to achievement includes the due protection of one's own interests and those of all the bodies of men to which one rightly belongs; the furtherance of those interests by resisting and overcoming all the obstacles that oppose them; and the combatting and subjugation of all elements of the inner life and of the human and non-human environment that are in revolt against Right Order or contrary, under the circumstances of the time and place and personality, to right reason. There is a Holy War always to be waged against the

920219

Powers of Darkness, for the deliverance of man and Nature from their sway and influence; against all inordinate elements in human society, whether in high places or low; and against Nature within and without, so far as it has not capitulated to the authority of spirit, as represented by the Supreme Lord, by the Celestial Intelligences, and by those men whose inner and outer lives are governed by right reason. This Holy War is primarily a spiritual one, but there are times and places and conditions in which it may rightfully include the exercise of ^{the} physical force by man against man. Physical force should not be used when other means of attaining the requisite ends are available; but, whenever other means cannot avail, and there is reason to hope that this will be effectual, order must be established, tyranny restrained, injustice abolished and fundamental rights vindicated, even though it involves the terrestrial destruction of many human lives. Human lives are more precious than any other existences in the material Universe; but they are less precious than the Order and the Ideals which are the very reason for their existence. Many a basely-purchased peace is more bloody in the end than the bloodiest of wars; and peace in inordination always breeds countless corruptions which are often eliminated by a right war. War

921029

is sometimes a thunderstorm that clears and purifies the air; or a surgical operation fearful to contemplate or undergo, but necessary for the healing of a sociological disease. This applies not only to wars between nations, but to wars between races, tribes, crafts and individuals, and not only to bloody wars, but to wars of words, economic contests and other forms of combat. The right of self-defence, even by a counter-attack before the enemy has been able to carry out his evil designs; the right of punishing serious outrages and the right of violent intervention for the remedying of evident wrongs of a grievous character, or for the establishment of order where anarchy reigns, are among the natural rights of every individual, every family, every tribe, every community, every craft, every state, every nation and every federation of nations. These rights in individuals or lesser organisms can only be abridged by higher authorities so far as it is necessary to abridge them for the welfare of some larger aggregate; and even then they remain suspended only and can rightly be reassumed in the greatest emergencies, even in defiance of the higher authorities.

The greater the inordination the more frequent and pressing becomes the necessity of resorting to violent means for its reme-

9 22107

2

diation; and the more perfectly ordained individuals and sociological organisms become the less occasion there will be for desperate remedies, and the more all war and strife of every kind and on every scale will tend to disappear.

Those who teach that personal and national self-defense and all war and physical violence of every kind, under all circumstances, are wrong, do so chiefly because of a moral corruption either in themselves or in their teachers, which has caused the fundamentally antipathetic emotion which dominates them to take the shape of opposition to the preservative forces instead of those which are really destructive. When certain of them base their teachings upon certain utterances of Jesus of Nazareth that forget that he also said "I came not to bring peace but a sword", and that he himself resorted to physical violence when occasion arose, even in defiance of the law of the land, as in the case of the scourging of the money-changers out of the temple. There is no conflict, of any kind or on any plane, so noble as that which is nothing compared with the defence of truth, with the defence which is in behalf of an idea or an ideal. Personal defence of order, with defence of right or with the defence of justice.

In all conflict it is ordinarily necessary for individuals who are personally innocent to suffer with or for the guilty

to which they belong or at the hands of those whom

6201219

c

aggregates to which they belong, or at the hands of those whom they oppose. But those who do not identify their own interests with, and consider themselves to share in the responsibilities of, any sociological organism to which they belong show themselves to be inordinate and personally deserving of punishment; and those who are not willing to sacrifice themselves, and even their dear ones, for their family, their tribe, their craft, their nation or their religion, or for the cause of truth and order and righteousness likewise show themselves to be still in the thralls of the selfishness and narrowness characteristic of the Children of Illusion, and to personally merit the greatest misfortunes.

When evil needs to be resisted or opposed, in any way or on any plane, it is of the first importance to ascertain its real nature and cause and strike at its root or its essence, and not at a mere branch or instrument. Those who are making war on war, on drunkenness, on sexual prostitution, on civic corruption or on some other crying evil usually err by trying to eliminate a symptom instead of ~~a~~ the disorder that lies behind it, and for this reason they very often aggravate the very ills they are striving in all sincerity to cure.

The struggle for existence is not normal

922079

The struggle for existence is not normal to man, but becomes necessary insofar as the due order of society is overthrown and man falls back under the Laws of Nature.

-- --

SIXTH RULE OF ACTION

6. RIGHT ORDER OF MEANS. THERE ARE THREE elements in the right ordering of the means to the desired end, the order of choice (static), the order of time (ideal), and the order of emphasis (dynamic).

After the end has been definitely fixed upon all the intrinsically possible means to that end are to be ascertained and carefully considered. There will usually be found to be several and even very many series of means that are intrinsically capable under favorable circumstances, of bringing about the desired result. The order of choice concerns the selection of the right series of means. The ideal order of choice depends upon the degree of intrinsic efficiency of the series, that being preferable which will lead to the end most directly, most surely, most completely, with the least expenditure of energy, and with the smallest number of incidental disadvantages to oneself, to any other person, to any normal sociological organism or organism, to any right element of thought or life, or in relation to any other truly desirable ends. The empiric order of choice depends upon the

122079

availability of the series, under the conditions of the time and place and personality, that being preferable which is nearest at hand, or which can be attained to with the least difficulty and the smallest number of incidental disadvantages. Usually but three elements in the problem can be known with certainty, the end, the proximate or nearest available means, and the various alternative series of intermediate means. Among the means nearest at hand that one is to be chosen and at once made use of which appears preferable after duly balancing the idea and empiric grounds of selection. As many should be brought into play at once as it is possible to use without in any weakening or tending in any way to invalidate that which seems most promising. After a certain course has once been taken it should be adhered to; but at every step all the alternative series of future steps should be kept well in view, so far as possible, in order that each successive means may be chosen in full view of any changes that may have taken place in the circumstances or conditions tending to modify the grounds of choice. Whenever one means fails, the next in order of choice should be adopted; and no obstacle or discouragement should be permitted to turn one aside from the path to success or cause him to drop his hands in despair.

6201219

The order of means in time is determined by their intrinsic relationship, the first means in time leading to the end which constitutes the second means in the same series, and so on. Every end, save the supreme end of all existence, is normally the means to some ~~###~~ larger and higher one; and unless every object of endeavor is duly subordinated to a higher one and ultimately to the Supreme End the life is inordinate even though the object is good in itself, and all order in the means to it is a mere order in disorder.

When several means are used at once those means which rank highest in the order of choice should receive most emphasis, or be most insisted upon in thought, volition and action. But by a higher law the strongest emphasis should be placed in thought on those means which are largest, most spiritual and most unitary, and therefore the highest. For example, in healing the psychological remedies should be more emphasized in thought than the physical, and in the case of any object of endeavor whatsoever prayer, and trust in the Divine Wisdom and Love, which are among the largest, most spiritual and most unitary of all means, should be emphasized more than the strenuous effort and labor with which all prayer and trust should be accompanied.

922079

SIXTH RULE OF THOUGHT

6. PRUDENCE. The fact that any idea has been seriously given out by any one is a reason for believing it to be true; the fact that it seems to be positive in its character is an additional reason for so doing; and the fact that it is given out or taught by what seems to be a competent authority is a still stronger one. The fact that anything is pleasing or beautiful is another sufficient motive of credence; and yet another is the fact that it is dialectically proven. Whatever is really and entirely positive, whatever is really taught by an inerrant authority, whatever is really and wholly beautiful, and whatever is really demonstrated from right premises is always and necessarily true. But there is usually some remainder of uncertainty of each of these points; and whenever this is the case the supposed truth should be accepted only tentatively and with reserve until it is clearly seen in its intrinsic relations in such wise that its exact place in the general body of truth is apparent. Whatever is true is positive, beautiful and reasonable and authoritative; and all truths are bound together in such wise as to constitute aspects or elements of the One Absolute and Universal Truth. There is absolute objective certitude only when the truth is clearly attested by an authority known with certainty to be necessarily and universally

921019

inerrant; or when it follows by an inexorable necessity from other absolute and certain truths and ultimately from those truths which are implicitly recognized in the very act of thought. To attribute objective certitude to that which does not possess it often has the effect of shutting the mind against the larger and veridic truth. But when immediate action is demanded the most probable truth must be acted upon without hesitation when absolute certitude is still lacking.

-- --

SECONDARY RULES OF THE FIRST EXOTERIC PSYCHOSPHERE

5. DESTRUCTION OF EVIL GERMS (continued). **SPIRITUAL**

DISEASE GERMS. The reason why negative or antipathetic emotions must ordinarily be eliminated by those who aspire to the highest and most universal perfection is because they are usually disease-germs of the most virulent kind. There are certain emotions which, although painful, are normally remedial in their character, and which may therefore rightly be cherished in the proper way, and even be deliberately aroused on the proper occasions. But in these there is a higher joy mingled with the pain, and apart from these, all disagreeable emotions are deadly poisons capable of causing perpetuating or increasing any and every spiritual or physical disorder or disease. They becloud the intellect, vitiate the

9
H
E
R
E
9

taste, weaken and mislead the will, and unloose all the passions, even those of the positive and communicative groups, from the control of right reason. Their tendency is to cause all truth, goodness and beauty to be hated and spurned, except that which one already possesses, and they may even give rise to a deadly loathing of all truth as such, of all beauty as such, or of all goodness as such, in the case of those who are conscious of ^{their} own lack of a certain desirable degree of the one or the other. Goodness is naturally more hated by iniquity than is iniquity by goodness; truth is naturally more hated by error than error is by truth; and beauty is naturally more hated by ugliness than ugliness is by beauty. Negative characteristics foster negative emotions. The natural hatred of goodness for evil is mitigated by an attraction towards the good that is associated with the evil; that of truth for error by an attraction towards the truth that is associated with the error; that of beauty for ugliness by an attraction towards the beauty that is associated with the ugliness. But as truth, goodness and beauty insofar as they are perfect, are devoid of negative elements, there is nothing in them to attract that which is negative.

In the physical order the evil effects of antipathetic emotion

9 22079

are equally pronounced. All excessive emotion, of whatever kind, is dangerous, both spiritually and physically; but positive and negative emotions cannot properly be considered as real spiritual germs of physical disease, since they are health promoting in themselves and only harmful when carried to excess. But negative emotions are deadly in themselves, tending to cause lesion of the brain and other parts of the body, and thus to give rise to insanity and all other diseases. Whenever a predisposition to any disease is present they act to give rise to that disease, whenever a pestiferous influence acts upon the body they lend it a traitorous support; whenever any injury or disease or deformity, or defect of any kind, already exists they tend to foster and increase it; when there is no unfavorable predisposition, or actual disease or defect, they tend to bring some such disposition or disease into existence.

Physical poisons and other maleficent instruments tend to cause inordination in the matter of the human substance, but debasing emotions constitute in themselves an inordination in the form.

The negative appetency is naturally the watchdog of terrestrial existence. The greater the increment of being of any kind,

9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

the more the corresponding negative appetency tends to increase, and often with the result of destroying all the advantages of increment, as in the case of the miser. As every appetency tends to express itself in emotion, prior to its expression in will and action, the suppression of the negative appetency on the emotional plane without detriment to the efficiency of the volition and action--the chaining and muzzling of the watchdog without placing in jeopardy the precious possessions--is one of the most difficult tasks incumbent upon the Right Aspirant.

Evil emotions are to be eliminated, first, by cultivating the habit of keeping all the emotions under full control, never giving rein to any of them, however excellent, so fully and so long as to allow it to override the reason and the will. Emotion precedes that which corresponds to the volition in an animal but it is preceded by the true volition in a man who has succeeded in raising his inner life entirely above the animal plane. When all the emotions are well curbed it becomes easier to deal successfully with those which, for any reason, it is desired to do away with.

Emotions of any given kind naturally follow either upon

certain present sense-perceptions or upon revived sense-memories, imaginations or material thoughts. The undesirable emotions may be dealt with like an unruly horse, being deliberately and repeatedly brought face to face with the scenes or incidents, or sensible objects of any kind, by which they are aroused and compelled to face them calmly until they are at last able to pass and repass them freely without balking or shying. If they become too dangerously aroused at first, the exciting objects should be kept out of sight, if possible, until they have quieted down and are more amenable to control. When this method cannot yet be effectively used the objects that arouse the emotion should be driven out of the range of consciousness, particularly if they are internal objects. Keep the imagination or thought out of the mind and the corresponding emotion will not arise. Introduce into the field of the interior vision the opposite thought or imagination, and the undesired imagination and its accompanying emotions will withdraw at first to the background of consciousness and at last beyond its field.

Certain undesirable emotions of the positive or communicative varieties, like those of impurity, unfaith and evil pride, can

9 E 2002

be safely dealt with, as a rule, in this manner alone.

The law of impression can be made a valuable aid in the destruction of these spiritual disease-germs. As every emotion has its own appropriate physical expression, and as every physical expression tends to give rise to the corresponding emotion, a right emotion can be attained to and the correlative wrong one eliminated, by deliberately giving physical expression to that which one is endeavoring to cultivate. This expedient may be resorted to with great effect for the purpose of eliminating from the background of consciousness or from the subconscious life emotions that have already been successfully driven from the open field of the full and dominating consciousness. Depressing emotions, such as family worries and business anxieties, which are systematically kept out of the foreground of consciousness may still dominate the semiconscious or subconscious life in such wise as to continue to cause physical discomfort and provoke or foster physical disease. But when a bodily expression and attitude of exhilaration and courage and confidence and buoyant happiness are deliberately assumed--when the chest is fully expanded, the breath taken deeply and rapidly,

92208

Under the head of deformities fall not only all palpable malformations, such as the presence of superfluous members, the absence of normal members and grossly misshapen members or parts, but also every departure from perfect beauty. In the sense here used they include not only natural malformations but also those resulting from artificial causes.

All bodily defects arise from, or consist in, either an indisposition of the matter of the human substance or a remission of its form. Deformities consist in a chronic defect of matter, which has resulted either from violence or from some past remission of form either in the individual or his progenitors; unfavorable predispositions or diatheses are tendencies of the matter at some particular point to in some way escape the domination of the form, and are of a similar origin; while all actual diseases involve some degree of present remission of form, resulting either from an unfavorable predisposition of matter, from a defective application of the formative principle, or, and much more frequently, from the two combined. That remission of form which is the cause of disease has its origin in all cases, in an inordinate state of consciousness,

p 23003

which may be either an emotion, belief, imagination or volition. Inordinate thoughts, beliefs, imaginations and volitions commonly act upon the body through the emotions which accompany them or to which they give rise. The only emotions which are naturally and ordinarily pathogenic, or disease-producing, are those of the negative and depressing class. Every state of consciousness reacts on the subconscious planes of life in which the vital processes are being carried on and this the more powerfully in proportion to its intensity. Emotion, which is the natural reaction in consciousness of a gratified or frustrated appetency, is particularly powerful in its physical effects for good or evil. While positive and communicative emotions increase the tonality of the whole organism, negative ones ordinarily decrease it. The first are exalting, the latter depressing. When negative emotions seem to have an exhilarating and tonic effect, as they sometimes do, it is not because their presence can ever be otherwise than lowering to the tonality, but because certain positive emotions associated with them have been the occasion of an arousing of the soul to a new and vigorous activity.

Depressing emotions are pathogenic by diminishing the con-

922003

trol of the spirit over the body and thus lowering the vitality. Depressing beliefs, that is to say expectations of evil, of disease, of weakness, of death, or of failure, are pathogenic by giving rise to pathogenic emotions and also by causing the vital processes to take on an abnormal character or direction. Depressing imaginations are pathogenic by giving rise to pathogenic emotions and beliefs, and they also, like depressing beliefs, act directly upon the vital processes as an inordinating factor. The pathogenic power of either emotions, imaginations or beliefs is greatly increased when they become the occasion of pathogenic volition, and pathogenic volition, in its turn, produces pathogenic emotions, imaginations and beliefs, and has a particularly powerful direct action upon the subconscious life. He who persistently and intensely wills himself to be sick, or even to die, is very apt to do so, and similar malific volitions directed against others not only tend to injure the one against whom they are directed but also, and more surely, the one from whom they emanate. He who wills death or any other ill to himself or any one else is guilty of the crime of murder, suicide, or whatever it may be, whether or not the volition produces the intended effect.

p
E
E
E
E
E

Emotions, imaginations and beliefs which are not naturally pathogenic may become so by being carried to excess; for every spiritual inordination tends to produce physical inordination and it is inordinate for any portion of the interior life to be exempt from the authority of the reason and the personal will. Any state of consciousness which is itself contrary to right reason, or is given a place contrary to right reason, or is cherished in a manner, or in a degree, or for a time, not in accordance with right reason, takes on, for the very reason that it is inordinate, something of a pathogenic character. Interior inordination is a remission of the ideal form, and this results, on the subconscious planes, in a remission of the substantial form.

The normal means for the repairing of any bodily defect, whether deformity, disease or predisposition, is the intensification of the form, the right disposition of the matter, and the right application of the form to the matter. The intensification of the form is to be accomplished by perfect interior ordination, and especially by the cherishing and cultivation of thoughts, imaginations, emotions and volitions which are sane, healthful, hopeful,

inspiring and calculated to raise the tonality of the body as a whole or of the particular portion of it in which the disorder or defect is present. The totality of such healing methods is properly designated as therapeutic psychurgy (= mind-action).

The disposition of the matter of the body is to be accomplished by right breathing, right hygiene, right physical culture, right food, right drink, right bathing, and right medicine or surgical operations. The totality of such methods may be designated as therapeutic physiurgy (= Nature-action).

The application of the form to the matter, the due combination, fusion and union of the psychurgic and physiurgic effects, is the special function of therapeutic crypturgy, which is the exposing of the patient to the favorable action of cryptic forces which act directly on the subconscious planes in which the soul and body meet. Among the principal crypturgical expedients are the giving of physical expression to sanative states of consciousness in those parts of the body of the patient that are subject to his direct volitional control, and the exposing of the patient to the continued action of just those shapes, designs, colors, sounds, foods, tastes,

922002

odors, auras and other objects and corpuscular and dynamic radiations of various kinds, which are calculated to produce or favor the states of consciousness, and especially of subconscious psychic life, that are requisite, or, as in the case of astrological medicines, to facilitate the right disposition of matter.

The psychurgical and crypturgical methods may be considered as esoteric, and the physiurgical as exoteric.

Psychurgic methods alone may suffice for the healing for the conscious life is capable of controlling the subconscious life and its physical manifestations. Sometimes crypturgic methods alone may suffice, for the subconscious life when normal tends to produce normal bodily conditions and to favor normal states of consciousness. And sometimes physiurgic methods alone may suffice, for if the matter is sufficiently well disposed the soul-essence may be able to restore and maintain bodily health, at least in some measure or for some period, even in spite of a certain degree of interior inordination, and physical health tends to react favorably on the subconscious and conscious life and to promote normal psychological conditions. But very often psychurgy, taken alone, is ineffective owing to its

922002

inability to overcome the subconscious psychical inordination and the unfavorable material dispositions or external pathogenic influences; still more frequently crypturgy, taken alone, is unable to overcome the unfavorable material dispositions or the pathogenic influences of evil states of consciousness or of unfavorable external conditions; and more frequently still physiurgy, taken alone, is powerless against the pathogenic influences consisting in, or aided or abetted by, abnormal conditions in the conscious and subconscious life.

Mahācākriyas should always resort to healers, therapists or physicians of the Cosmopathic or Cosmotherapeutic school, when such are available; for they alone know the necessity of using, and fully understand how to use, the psychurgic, physiurgic and crypturgic methods in conjunction. Physicians belonging primarily to some other school, but who make use, or endeavor to make use, of all three methods, or at least of both the psychurgic and physiurgic, are called, especially when Mahācākriyas, and especially when thoroughly versed in all the principal branches of Cosmopathy, Integral members of the school to which they belong (for example, Integral

Allopathists, Integral Homeopaths, Integral Herbalists, Integral Osteopaths, Integral Eclectic or Integral Mental or Metaphysical Healers); and the best of the Integral practitioners of any school may in fact be Cosmopaths of the highest and most competent type. But Cosmopathic or Integral physicians are not always so designated before the public, and all Mahācakrīya practitioners of any healing art will ultimately if they continue to progress, become Integral or Cosmopathic physicians; so that those neophytes who know of no professed Cosmopathist, or Integral member of any school, whose services they care to use, should choose a physician for themselves, if they consider themselves to have need of one, according to their own judgment from any school that they may prefer, always giving the preference, other things being equal, to one whom they know or believe to be a Mahācakrīya, or, if none such is available, to one who employs, to some extent, more than one of the three fundamental methods.

All that has been said regarding the remedying of the diseases of individuals applies equally, generally speaking, to the remedying of sociological diseases, and of all kinds of inordination

1903

on every plane. Every neophyte should desire and seek to know and understand as soon as his degree of progress permits, but with patient and joyous submission to the judgment of his Guru and his direct superiors in the Brotherhood, the principles of the Integral element, or form, or phase, of any party, reform movement, science, art, profession, or system, movement or activity of any kind, in which he is particularly interested, in order that he may as speedily and surely as possible make all his activities effective in the highest degree for the realization somewhere and in some way of the Ideal Order, and the elimination of the abnormalities, imperfections, miseries, or misery-producing or progress-impeding conditions, which always and everywhere consist exclusively in a falling away from, or a failure to attain to, that Order.

The Āraka who has received the Fifth Mantra should in his Mahācakriya correspondence write below his Mystical Name, in the prescribed place and as precisely but minutely as possible, the Mantric Letter घ , which would be transliterated gha. This must invariably be done in writing to one of the Mantric Brethren who does not (or perhaps may not) already know, but who ought to know, one's present

10032

stage of Mantric advancement..

कल्याणकृता कार्यदर्शन scripsit

लेया corrigit

कल्याणकृता revidit

महाचक्र चरक सूत्र ४६

THE VENERABILITY OF NATURE

Nature, considered in itself, is lower than man, exists for his sake, and is subject to him.

But considered as a revelation and manifestation of the Infinite Being, free from the gross and willful inordination that is found in man, everything in it is worthy of veneration.

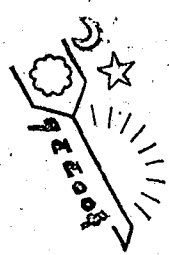
Nature is a book of Divine Revelation, written in symbols and bound with seven seals.

It is a prophet with a thousand tongues, each of which proclaims the goodness, power and wisdom of its Creator.

It is venerable in its totality and in all its parts.

The more perfectly anything in Nature symbolizes God, the greater the reverence that it deserves.

The sun, from which the earth has sprung, by which it is illumined and warmed and quickened, and upon which every terrestrial thing constantly depends for the maintenance of its life, is a particularly



2

appropriate symbol of the Source of all existence.

The moon and the planets, by their influence on human life and destiny, the fixed stars by their changelessness and mystery, and particularly the Pole Star, as the center around which the whole visible universe seems to revolve, the sea by its vastness and power, the mountains by their stability and grandeur, the sky by its purity, beauty and all-embracing sweep, and fire by its relationship with the sun and its wonderful properties, have a striking symbolism, and make a special appeal to the soul.

Animals and plants, and inanimate things of all kinds, become venerable in the eyes of him who sees how wonderfully and clearly they reflect, each in its own special way, the glories of Celestial and Super-Celestial being.

Each of them represents some power and virtue, or some group of powers and virtues.

Forests and noble individual trees, especially when growing on high places, have special properties of suggestion and revelation, and have always tended to attract to themselves the special worship of the devout readers of the Book of Nature.

175003

Certain species are peculiarly sacred, because of some special quality that makes their symbolic quality very manifest; and some ^{times} individual objects, by some peculiar conformation or growth or other characteristics, seem more wonderful and significant than their fellows of the same species or kind, and thus acquire a peculiarly hallowed character.

The deeper the mysteries of Nature are penetrated into, whether by the exoteric science which lays bare its sensible phenomena and its mechanical processes, or by the esoteric science which makes it truly intelligible by revealing the Idea which is its very soul and the ideal relationships which underlie all its order, the more worthy of awe and veneration and worship is it found to be, even in those of its details which might appear, to the common vision, least beautiful, useful, attractive and significant.

कार्य दर्शन
कीया

scripsit
complevit
corigit
imprim.
revidit
inspexit

महाचक्र चरक सुत्र

80

THE INIQUITY OF GODLESS NATURE

The real universe is true, beautiful, holy and blissful; but man, through the inordination of his life and thought, has set up over against it, and in opposition to it, many illusory and non-existent universes, and these are, in various measures, false, hideous, evil, and full of misery.

Every illusory universe is a figment of the human imagination produced by mingling certain positive and true ideas, representing certain phases, aspects or parts of the real universe, with certain negations, or anti-ideas, by which its unity, splendor and dignity, its significance and its trustworthiness, are obscured or destroyed.

Although every illusory universe is deceptive, loathsome, iniquitous and painful, these dark attributes are not usually clearly and fully recognized by the victims of the anti-cosmic hallucination.

The Sons of Illusion very frequently perceive the nothingness

93269

and misery of their imaginary universe; and this is the origin of all the pessimistic and quasi-pessimistic schools of thought in all ages.

But the love of truth and beauty and goodness and joy in which the essential nature of man always tends to find expression causes most of the Children of Illusion to stop short of following out their negations to their logical consequences; so that they inconsistently retain good and beautiful and consoling conceptions which have a rightful place only in the real universe, and in the Ideal Order by which it is governed.

The True Universe has a relative reality which is not super-added to the Absolute Reality of which it is the manifestation and which nevertheless is not a part of It, or identical with It, and which does not in any way contain It or affect or modify It in any way.

The most real part of the universe is Cœlestia, the Celestial world, the world of plastic ideas and of pure Intelligences; the least real part of it is Ætheria, or Astralia, the world of phantasms and of primary and pro-atomic matter.

Between these, less real than the first, but more real than the second, stands Nature or Corporalia, the world of corporeal existences, of generation and corruption.

92284

At the summit of Nature, within it and yet above it, is Hu-
mania, the world of human life and action, to which both Corporalia and
Aetheria are normally subject, to which they are ultimately to be an-
nexed, and through which they are trebly reunited to Cœlestia.

The Celestial Realm is above time and space, and devoid of
motion.

The Aetherial Realm is below time, devoid of all proper mo-
tion (all motion within it coming from other realms), and having space
as its characteristic property.

The Corporeal Realm is in time and space, and subject to
ceasless action or change.

In the Celostial Realm the Macrocosmic Idea is spiritually and
changelessly reflected in its entirety; in the Corporeal Realm that
Idea is progressively realized through the processes of natural evolu-
tion and human progress; and in the Aetherial Realm it is being record-
ed in shadowy hieroglyphs upon intangible scrolls as rapidly as its
realization takes place in Nature and in man.

The idea which is super-unitary in, and non-separate from,
the Divine Essence, becomes decomposed into an integral spiritual mul-

92-534

tiplicity in the Ideal Realm, and has a multifarious reflection in the Celestial Intelligences.

In Nature it is further decomposed into a two-fold continuous mutual self-extrinsicallity, that of space (static) and that of time (dynamic).

It is gathered up from both and spiritually reintegrated by and in the mind of man; and from Nature and man it is reflected upon the æther in an imagery by which time is lost in space, so that in the end the whole Macrocosmic Idea is materially depicted in its primordial integrity in a sempiternal Book of Wisdom for the edification of Perfected Man.

In the Celestial Realm the Ideal Order shines resplendently and changelessly throughout all ages of ages.

In Nature and man it becomes bifurcated into time and space and progressively realized under the direction of man himself and of the Higher Powers; and further differentiated into an empiric or apparent order, which sometimes seems to contain, and does contain, elements of disorder resulting from personal aberrations, and a normal order which represents, on the one hand, the empiric order purified from

all elements of inordination, aberration and abnormality, and, on the other, the transcendental order (which is the Ideal Order itself in its integral perfection, considered in relation to Nature and history) as foreshortened and obscured, at the particular angle from which it is seen by its projection into space and time.

When Nature is taken out of its proper place in this vast world-process and considered as existing independently, or constituting the sum total of being, or as identical with God, or as a part of Him, or as containing Him, its whole character and significance is changed.

In this case man ceases to be the lord of Nature, the administrator in and upon her of the Eternal Law representing the Macrocosmic Purposes, but becomes merely her child, her pupil or her slave.

Man is, in very truth, part of Nature, and yet something more than Nature. But if Nature were All, then he would be nothing more than an infinitesimal mote evolved from, and moving upon, one of her most petty and insignificant members.

If Nature were All then man would be obliged to sit adoringly at her feet, learn of her and follow her example.

When the False Nature, imagined by man to be self-existent,

922054

E

all-inclusive and supreme is carefully observed and profoundly studied from the standpoint of this illusion, her most notable habits are found to be voracity, destructiveness and profligacy.

On ^{her} the higher planes there is a visible alternation of generation (including origination and growth) and destruction (including retrogression, decline, decay and disintegration); on closer examination this is found to extend to her lower planes also, and even to those of her features that seem at first to be most permanent -- the rivers and plains, the forests, the mountains, the islands, the continents, the seas, and even the orbs of space.

On further investigation it appears that there is in her, taken as a whole, a process of growth or evolution, which must, in its very nature, have had a beginning and which, since she is supposed to be All, must have been preceded, throughout an infinity of time, by an alternate generation and destruction of the totality of her forms, and must therefore continue, throughout an infinity of time, to thus alternate in meaningless and fruitless succession.

All the evolution that takes place in Universal Nature during the periods of growth, must, if the illusion were accepted as the truth,

92227

be completely undone during the period of universal destruction or retrogression; for, since the alternation of the two must have already taken place an infinite number of times, it would necessarily, had even the minutest advance been made in each kalpa (cycle of universal generation and destruction) beyond the highest point reached during the preceding one, have already resulted in the consummation of the upward movement by the attainment of an infinite degree of perfection, so that all growth would have ceased, no further possibility of progress remaining.

The illusory self-existent and all-inclusive Nature is therefore purposeless and without a goal, coming no-whence and going no-whither.

Her effort is directed exclusively towards the momentary gratification of those tendencies which man calls forces in her and passions, impulses, or desires in himself.

Man is an animal, and, considered as merely a child of Nature, is nothing more than an animal.

Among all animals, as such, the threefold appetency, positive, negative, and communicative, takes the form of the three primary or elemental passions, alimentary (positive), combative (negative) and repro-

930226

2

ductive (communicative).

Every living corporeal thing devotes itself chiefly during its waking hours to eating, fighting and propagating its species, or to a series of actions leading up to one or the other.

It must nourish itself in order to live, it must struggle in order to perpetuate its individual existence and it must breed in order to perpetuate its kind.

Animals follow their impulses because the gratification of them gives them pleasure and ^{their} non-gratification gives them pain.

Therefore the teaching of the False Nature is the gratification of those impulses which, being the strongest, afford most pleasure when yielded to and occasion most pain when resisted.

Man possesses certain special impulses which are either peculiar to himself or are found in other creatures in only a rudimentary or undeveloped form. One of the most powerful of these is the impulse to worship, which is the religious instinct.

Like other impulses, its gratification causes pleasure and its non-gratification pain. Therefore, as the only possible object of ~~existence in the imaginary universe~~ consisting of Nature alone is the

922364

e
pursuit of pleasure and the avoidance of pain, the impulse to worship,
like all other impulses, must be yielded to.

But as, in such a universe, Nature is the highest possible
object of worship, and therefore affords to the religious instinct the
fullest possible gratification, religion necessarily takes the form of
the adoration of Nature, either partitively or collectively, and it
reaches its perfection and consummation in the adoration of Universal
Nature.

Man naturally worships her as his mother; and, as her three
chief activities are the nutritive, reproductive, and destructive, he
must worship her as the goddess of feasting, the goddess of war and the
goddess of love, in the sense of sexual pleasure and fecundity.

Imitation is the sincerest flattery; and it is of the essence
of worship to seek to reproduce in oneself the likeness of the object
of one's adoration; so that the worship of the Great Mother-Goddess
must be carried on particularly by rites corresponding to her three
principal acts,

The consummate form of the gratification of any impulse is
that which affords the most exquisite pleasure. But the consummation of

the pleasure of feasting is ⁱⁿ intoxication; that of the pleasure of combat is in slaughter; and that of the reproductive pleasure is in a variety of sexual unions or collaborations, especially in certain highly elaborate and artificial forms.

It is evident that only that which is most perfect is fit to be used in worship, and therefore the three chief rites of Nature-worship must take the form of religious intoxication, religious manslaughter and religious prostitution.

These, in fact, have been in all ages the most striking features of all Nature-religions.

In so far as any religion identifies Nature with the All, and considers man as nothing more than her child, that idea is certain to sooner or later work itself out to its logical conclusion in the three-fold sacrifice of consciousness (in intoxication) of blood and of chastity.

Nearly all religions have always had, and still have, their sacred banquets, nearly all the older ones had bloody sacrifices; and every great Nature religion has taught and practiced religious prostitution.

Any body of persons who consider Nature as the All, and who do not practice ceremonial drunkenness, ritual murder and sacred harlotry

show thereby their ignorance, stupidity or cowardice rather than their virtue.

They are impaled upon the horns of a merciless dilemma: for either their doctrines are true, in which case their lives are iniquitous, superstitious and absurd; or else their lives are right, in which case their doctrines are false and loathsome.

-- --

If Nature were All, right would consist in the gratification of one's own impulses, and especially of that which was dominant at the time; and wrong would consist in ^{the} resisting ^{of} the dominant impulse of the moment.

Nothing in that illusory universe would be right in itself or wrong in itself. Drunkenness, bloodthirstiness and sexual promiscuity or self-pollution would be no more evil or blameworthy than the greed and gorging of Nature; than her profligate scattering abroad of plant and animal germs, not one in ten million of which is permitted to develop into a new life; than her wholesale destruction, century by century, year by year, month by month, day by day, minute by minute, and second by second, of her own offspring, without sparing a single one,

often accompanied by the infliction upon them of long and lingering and fiendishly-elaborated tortures.

That such a Nature-universe is illusory is certain, because the existence of it would be impossible. It and its elements would be without a cause or a reason or a purpose; it would involve the existence of infinite time, and doubtless of infinite space, and therefore of infinite number, which is one of the most impossible of all impossibilities; and it would in many other ways be contradictory and absurd.

The very fact that the greater part of man's higher thought and life consists of elements in no wise contained in, or dependent upon, Nature, both within and without, show that Nature is man's subject, and that man is the representative, in relation to her, of planes of existence and of being that far transcend even that which is highest and best in her.

Had man been merely a part of an all-embracing Nature he could not have developed the idea, or fancy or desire or hope, of anything above, within or beyond her; for the stream cannot rise higher than its source, and nothing can come out of anything which was not first in it.

When the primary habits of the illusory Pseudo-Nature are

192226

considered as examples for man to emulate, and are translated into the terms of that morality which man has derived, not from Nature, but from the reason which lies behind and above the real Nature, they are recognized, at once, as the crimes of gluttony, drunkenness, murder, cruelty, lust, and their derivative vices.

And the very principles of a blind following of impulse and the pursuit of pleasure for its own sake constitute the very essence of immorality.

The False Nature, separated from God or identified with Him and thus substituted for Him, is therefore iniquitous in the highest degree -- "Babylon the Great, the mother of harlots and of all the abominations of the earth."

On the contrary, when the Real Nature is rightly viewed and understood, in her proper place in the Macrocosmic Order, she is seen to be the spotless body of the Holy Universe, defaced only by the shadows cast upon her by the aberrant intellects and wills and activities of those who were from all eternity set apart to be her beautifiers, her perfectors, her illuminators, her lords -- and also her high priests, not in the sense of the offerers of sacrifice^s to her but of those who

are appointed to offer her as a perpetual oblation of beauty and of
glory to the Universal Lord.

की या

scripsit

complevit

corrigit

imprim.

क्या

revidit

THE PHILOSOPHY OF IDOLATRY

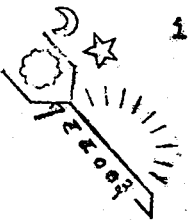
The appetency common to all existences is threefold on the lower planes but becomes one on the higher.

The desire to have, the desire to communicate, and the desire not to have, are fused together in love.

He who truly loves and is completely dominated by the love, seeks to possess the object of his affection, to give to that object what he himself possesses, and to deprive himself of himself that he may be possessed by that object.

When love reaches its supreme degree it becomes adoration, in which the adorer devotes himself and all that he is and has unreservedly and unconditionally to the one who is adored, keeping back nothing and asking nothing in return.

Adoration, being a complete self-emptying, implies the maximum degree of self-humiliation, and yet this self-humiliation is not felt by the adorer to be a pain or a degradation, but to be



his supremest glory and delight.

It also includes in itself awe and wonder and a sense of mystery.

It is for this reason that in the extremest and most intense, singlehearted and unbridled love between one human being and another, no matter how insignificant and commonplace each may appear to others, the ardent and gifted lover, unless restrained by religion and virtue, on the one hand, or fettered by too meagre a worldview on the other, sees in his beloved, as did Simon of Samaria in his Helen, the mystery of mysteries, a galaxy of supremest wonders, a most prodigious and sublime sovereign among all creatures, and does not stop short of crowning that beloved with the aureole of Eternity, attributing to him or to her all Macrocosmic and Super-Macrocosmic glory, and adoring him or her as the self-existent, infinite and only being.

If Nature were all, everything in Nature would be adorable; Nature herself would be supremely adorable; and the supreme adoration due, in the hypothesis, to Nature as a whole could also be properly paid to man, as the highest representative of her Active Power, and

922028

to woman, as the highest embodiment of her Universal Maternity.

And even though Nature be considered as she really is, that is to say, as one element of a larger Order which is a multifarious manifestation of the Supermacrocosmic Unity, it would seem that everything in Nature is adorable, if not for its own sake, yet for the sake of That which it represents and symbolizes.

Everything in some degree and manner, yea, and each particular thing in many manners and degrees, represents and reveals God.

Since all appetencies represent the thirst of the finite for the Infinite, the never-ceasing desire of all things to return to their common Source, and since adoration is the very culmination of the highest, or spiritual appetency, it follows that to the Infinite an absolute and boundless adoration is due.

-- --

It is a general law that the same emotions which are, or should be, directed towards any given object, are, or should be, equally expressed towards that which is intimately connected with, or in any special manner represents or symbolizes, that ob-

ject.

This is acted upon even by those who most decry and denounce the practice of idolatry.

They, like all others, love and revere the places, times, words, ideas and things associated with, or representing, those who are the objects of their affection and veneration, and loathe the ones associated with those who are the objects of their detestation.

The child or brother or parent or friend or lover shows to the picture or the image of the parent or the brother or the child or the friend or the beloved, or to any other object closely connected with him, the same signs of affection that he would have shown to the person himself had he been present.

Thus the wife will passionately kiss or embrace a photograph or garment of the husband, or a lock of his hair; the loving parent will fondle the playthings of his lost or absent child; and the friend will lovingly treasure a memento of his friend.

Every perfume, tone, color, taste, shape, book, animal, tree or plant, every strain of music, every piece of furniture, every building, every mountain or stream or grove or meadow or nook

PERSON

which has been intimately associated with the life of the beloved or venerated one becomes forever endeared or sanctified to him who truly loves or reveres.

Thus the patriot salutes with profoundest veneration the flag of his country, or the uniform of its defenders, and looks with deep emotion upon the relics of its heroes.

Because of the essential trustworthiness of human nature any instinct so universal must be right and good; and if individual and secular emotions can rightly be expressed by the veneration of things connected with their objects, much more should cosmic and religious emotions, which are of a much higher type and of far greater practical importance.

-- --

Love can only be experienced when its object is present, at least in thought, and therefore adoration, which is the apotheosis of love, must necessarily be accompanied by thought. Man does not necessarily think in images exclusively, as some materialistic psychologists have taught, for he can demonstrate and know and contemplate many things that he cannot imagine, and many truths that

1312023

36

cannot possibly be pictured.

But, nevertheless, all terrestrial human thought is accompanied by internal images.

When that which is thought of cannot be pictured, the thought is aided and accompanied by at least vague and semiconscious symbolic representations in the imagination.

The human soul is a unity, and wherever one faculty is exercised all others are in some manner and degree brought into play.

Moreover, the more faculties and powers definitely participate in any act the more perfect that act is, since it represents more perfectly the integral human nature.

Consequently, whenever adoration is paid to the Universal Lord, it is necessarily done, and should be done, through the medium of some interior image.

But whatever image may be rightly used interiorly in the imagination may be rightly used exteriorly, as found in Nature or in art; since it is of the essence of virtue, as well as of aesthetic perfection, to give full exterior expression, throughout all psycho-

1925

spheres, to all right interior conditions.

The visible external image of that which is interiorly pictured or thought of assists the imagination, and thus intensifies the emotion, for the image communicated directly from the object to the mind through the senses is usually much clearer, and more powerful in its effect, than that which is merely a revival of former sense-images, either in their original condition or in some new arrangement and setting given them in the mind.

-- --

As adoration must be given to God, and as images must necessarily be used in adoration, and as external images are more valuable for the purpose than internal, it follows that God should be adored through the medium of external images, shapes or representations.

External images or shapes are of two kinds, natural and artificial.

If natural objects, considered as manifestations and symbols of God, are adorable, much more are artificial objects, especially when expressly made, or intrinsically adapted, to symbolize the Divine in some special manner, for art is essentially higher than

92248

Nature.

Since everything that exists is a symbol and manifestation of God, it would appear that everything is adorable in proportion to the adequacy with which it mirrors or images Him, and therefore that adoration is especially due to those Higher Powers to whom man and Nature are ordinarily subject, to the Perfected Men who have taken their places among the Gods, and to those Supernal Ideas by which gods and men are normally governed.

And since all thought, and therefore all adoration, is necessarily through images, interior or exterior, and since the external image is more vivid, and therefore more effective in arousing thought and emotion, than the interior, it would appear that all High Ideas, all Celestial Intelligences, all Perfected Men and all Cosmic Forces should be adored, not only in themselves, but through the medium of sensible images and especially artificial eidola or idols.

कार्यदर्शिनः scripsit
कर्तुकामा corrigit
कुमुदयिमा revidit

In this case the principle involved is that a characteristic impression or seal is made upon the aura of every object by the personalities with which it has been associated and the scenes and events in the midst of which it has been.

Still more reasonable is scientific divination, that is to say, that by handwriting, bodily characteristics, and other things which belong to, emanate from, or have been visibly modified by, a certain personality.

This depends upon the law of expression, according to which all that is within is manifested in, and symbolized by, that which is without.

To the same group of esoteric arts may be assigned astrological divination, which is based upon the principle that man, through his body, is subject, like all terrestrial matter, to psychurgic influences emanating from the orbs of space.

Psychopathic divination is aura-reading and scientific divination is a kind of symbol-reading.

Psychopathic and scientific divination are both inductions of efficient causes from their own direct effects, the first being sympa-

1922274

3

thetic or intuitive, and the second experimental or rational.

Astrological divination is a deduction of effects from their dispositive causes.

Psychopathic, scientific, and even astrological, divination are to be sharply distinguished from the divination proper which professes to attain to the knowledge of hidden things through means whose divinatory significance can be accounted for only by the intervention of superhuman agencies or under the general law of the dynamic interpenetration of all corporeal things.

There are innumerable varieties of divination proper, in this narrower sense, some of them of the utmost simplicity and others exceedingly complicated and scientifically elaborated.

Almost every kind of thing and of action has been used as a means of divining the secrets of the past, the present or the future.

Nearly every form of pure divination has commonly been associated, at least in its origin, with religious worship or some kind of spiritistic practices.

The distinctly religious divination rests upon the principle that the Higher Powers may manifest their will, to those who in the

right spirit seek to know it, or give precious revelations to those who deserve to have them, even through the most trivial circumstances.

Spiritistic divination rests upon the principle that spirits are able to so influence things and occurrences as to enable those who are in friendly relations with them, or who have submitted themselves to them, or who are able to gain control over them, to find out what they desire by means which, without their aid, would be of little or no value.

When divination is practised by the aid of spirits the intervention of Malignant Intelligences is to be apprehended and these never serve man without exacting a wage far exceeding the value of any service that is within their power.

The conditions under which religious divination can rightly be practised without occasion for fearing the intervention of malevolent and deceiving spirits are of very rare occurrence.

As long as the rationale or modus operandi of any particular mode of divination cannot be clearly explained it should be avoided as obnoxious to the suspicion of being, in fact, an illicit commerce with evil spirits.

190226

4

The lowest of all forms of illegitimate and unreasonable divination is the observation of popular omens and "signs".

Save in those cases when a sufficient reason is known, or at least surmised, why the omen or sign should, in its very nature, reveal or indicate the hidden or distant thing, such observance is justly considered as superstitious (i. e., unreasonably superimposed upon, or superadded to, the reasonable), and should be carefully and punctiliously avoided.

Great care must be taken even in the use of those varieties of divination which are evidently reasonable and legitimate, like the psychopathic, scientific and astrological.

Only high initiates, persons acting under their direct guidance, or public officials acting in the public interest, should ordinarily resort to any of them with serious intent and these only under very exceptional circumstances, save by way of scientific experiment.

The desire to know the future through other means than by calculations based upon existing causes is usually an evidence of inordination, and the gratification of it tends to discourage rational investigation and to bring disaster instead of profit to the individual

922044

life.

In all forms of popular divination, legitimate or illegitimate, whether of the past, present or future, a large element of uncertainty usually exists.

Spirits deceive, psychometric data may be insufficient, the knowledge desired may be but imperfectly afforded by the means used; or the psychopathic power may be defective, or the arts of symbolism, astrology or augury may be still imperfect, or imperfectly possessed by the diviner, so that indications really existing may be ambiguously or incorrectly interpreted.

Any possible advantages which might accrue to the ordinary man or woman from resorting to even the most lawful and trustworthy methods of divining, are in most cases more than offset by the disadvantages which follow, not only from false divinations, but from the true ones themselves when made a basis for action.

Favorable indications cause a relaxation of energy by fostering the idea that effort is unnecessary and superfluous; while unfavorable ones paralyze the energies by breeding the hallucination that effort is hopeless and useless.

923054

5

True divination reveals opportunities, but no opportunity can be rightly utilized without the due measure of application of right means to right ends.

True divination also reveals obstacles, but any obstacle can be overcome by him who disdains and ignores it.

The wise man reposes in his wisdom.

He is not moved by curiosity, or disturbed by apprehension.

He loyally serves the Higher Powers and benignantly and faithfully rules those who are subject to him.

He neither attempts to usurp the powers of his superiors or foregoes his own just rights.

He does not accept the most flattering proposals of inordinate alliance, or proffers of inordinate service, even from the most powerful of the shadow-gods; and much less does he basely succumb to matter, which is rightly his abject slave, by acting along the lines of least resistance.

क०/२५१
 scripsit
 complevit
 corrigiit
 imprim.
 क०/२५१
 revidit.

महावक्र चरक सूत्र ५३

PHILOSOPHY OF MAN-WORSHIP

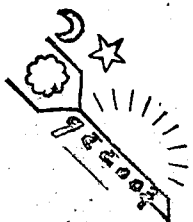
Whatever veneration is due to Nature must be due to man, in particular, as the highest member of the Natural Order.

And since man is the lord of Nature, a higher veneration is due to him than to Nature.

Still higher, then, must be the veneration due to those men who are pre-eminent among their fellows, and especially to the great Saints, Sages, Geniuses, Adepts and Heroes.

To those of surpassing holiness a religious veneration is due, and to other superior Men a secular veneration.

But in so far as man is considered merely as a part of Nature and Nature is identified with the All, the religious cultus which is usually given, under such circumstances, to the male and female principles, as such, is concentrated particularly upon the human male, as the highest embodiment or representative of the one, and upon the human female, as the highest embodiment of the other.



A special religious cultus is also paid, particularly when the center of gravity of the Naturalistic system falls more distinctly within the human plane, to all men who are considered great, no matter what their character or what the nature of their superiority.

This antroplatry sometimes takes place even when the system is not absolutely Naturalistic, in which case the worship is usually given on the ground that its objects in some special way represent or symbolize some Higher Power.

Sometimes a religious cultus is paid to sovereigns or to others who are considered as officially or personally representing the Universal Lord in some very special manner and degree and the homage commonly paid to those living men who are esteemed particularly holy, or otherwise great, often goes so far as to become, or approximate to, a true religious cultus.

Usually however, man-worship takes the form of a worship of great men who have departed from earth-life, in which case it may be said to be, in a certain sense, ancestor-worship.

Where the principles of social order are clearly recognized and strongly emphasized there is apt to arise a true ancestor-worship,

922004

in which all ancestors, as such, are made the objects of a formal cultus.

Just as fetichism may be said to be particularly characteristic of the aborigines of the African continent, and totemism of those of North-America, so ancestor-worship is of the nations of Eastern Asia.

Nevertheless, it is found, or has in the past existed, in various forms and degrees, in every part of the world.

Ancestors may be worshipped, even though not supposed to be cognizant of the act, and even though not supposed to be in the possession of conscious existence anywhere in the universe.

In this case the cultus is really paid to their memory, to the abstract idea of family headship, or to the virtues and powers which they are supposed to have had during their life and the good works which they are supposed to have done.

Of this kind is most of the worship paid to the Buddhas of present and past periods.

But usually the ancestors are believed to be living in other worlds, receiving with pleasure the worship of their spiritual or carnal posterity, and rewarding it with their protection, favor and assistance.

Each family, tribe or nation worships its own common ancestors and

922002

those who have been distinguished by special attainments or achievements are worshipped throughout the whole body which they have served or to which they have been an honor.

The most famous are worshipped by the nation; the less famous by the community; and the obscure by their own descendants only.

In the more civilized nations there is often a formal and systematic process by which those deemed most worthy are selected for public cultus; as in China, where men who have been eminent in any department of life are promoted to the rank of "gods", of the first, second or third class, corresponding to the three orders of terrestrial mandarins, by imperial decree; and in the Catholic Church, in which, in modern time a public religious cultus is permitted only in the case of deceased persons whose supernatural sanctity, heroic virtues, and miraculous powers have been proven by a succession of legal processes of the severest kind.

The worship of ancestors greatly contributes to the preservation of family, tribal and national memory, and therefore to the continuity of tradition and it promotes virtue by inciting men to emulate the good and noble deeds of their ancestors and to abstain from doing aught that would dishonor their name.

952004

The worship of the truly great, on whatever plane and in whatever sphere, tends to enoble the worshipper and inspire him to similar achievements.

But ancestor-worship becomes defective and wrong when a due discrimination is not made between the different kinds and degrees of veneration.

Religious worship should be given only to those who are religiously venerable, while to those venerable on any other ground than true, enlightened and objective holiness nothing more than a secular homage can rightly be paid.

In the matter of worship, as in all others, the Law of Justice must be strictly observed: To every one his due.

And what is due to one cannot be rightly given to another.

कार्यदर्शन scripsit

corrigit

कीर्त्या complevit

imprim.

revidit

inspexit

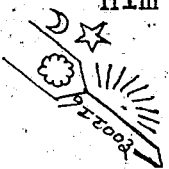
PHILOSOPHY OF CONDEMNATION OF IDOLATRY

The literal adoration (latria, in the sense of supreme religious worship) of any mere image, (eidolon) is extremely inordinate, and therefore a sin of the first magnitude.

This is the fundamental principle underlying the condemnation of idolatry; the word being commonly used in the opprobrious sense of false religious worship, whatever its object and whatever the nature and reason of its falsity.

Latria, or true adoration, is due to the Infinite and Eternal Being alone.

It is conceivable that, under certain circumstances, a manifestation or symbol of God, representing Him in some very unique, special and exclusive manner, might justly be adored, as the Shekinah, or miraculous light above the reliquary in the inner sanctuary of the Hebrew temple appears to have been, not in itself, but solely because of its relation to Him in such wise that the adoration is in reality paid to Him through it.



But, generally speaking, no manifestation or symbol of God, however perfect and adequate, can rightly be adored with a true and literal adoration or latria.

On the other hand everything, whatsoever its nature, may and should be given all the veneration, of whatsoever kind, that it really deserves; for the essence of justice, which is the corner stone of morality, is the giving to everyone and everything of that to which he or it is entitled.

All respect or veneration, especially when expressed in visible signs of homage, is essentially of the nature of worship, and its formal expression is essentially of the nature of a cultus; and all religious respect, veneration or homage, especially when of a distinct and formal kind, is religious worship.

Some measure of religious worship may and should be given, at least interiorly and informally, to everything that represents God, in whatsoever manner; and this worship should correspond in degree with the measure in which the Divine Perfections are manifested or reflected in its object.

Therefore Nature as a whole, and any of its component parts,

in the measure of their dignity, may be the object of at least an interior and informal worship.

Still more may men, in the measure of their intrinsic and extrinsic dignity, and especially in the measure of their objective holiness and of any official position as the representatives of God, on any plane, that may be rightly attributed to them.

And still more may the Celestial Intelligences, considered as the most exalted of creatures, and therefore the ones most perfectly manifesting the Divine Perfections; as the ministers of God's Will to men and worlds; and as endowed with supereminent and flawless holiness.

So also may the Divine Perfections Themselves, considered in the abstract, any Divine Attribute, and any force, virtue or idea that particularly reflects the Divine Power, Love or Wisdom.

To all places, all natural or artificial objects, and all persons, that are especially consecrated to the right service of God, a special religious veneration may be given, in the twofold measure of their intrinsic dignity and the fulness of the manner and degree of their consecration.

955003

Religious worship is true or false, in the first place, according to the nature of its object, in the second place according to its degree, and in the third place according to its mode and circumstances.

When the object is not deserving of religious veneration, or when a degree of such veneration is given to it to which it is not justly entitled, or when the veneration is expressed by a cultus that is intrinsically or extrinsically illegitimate, the worship is inordinate and therefore evil, and it may be called false because it presupposes, or rests upon, a false estimate or belief.

Religious veneration can never be rightly paid to evil spirits or evil men, however large the measure in which, in their essence and their natural powers, they may represent the Divine Perfections; because their natural excellences have become instruments of inordination.

The only exception to this rule is the case of men who, though personally evil, are rightly believed to be in some way special representatives of God on the mystical plane; to such men there should be given the public respect due to their public religious position,

200276

and the private loathing due to their private irreligion or iniquity.

There are many persons and things intrinsically worthy of interior worship and exterior respect, even of a religious kind, to which a cultus or formal worship cannot rightly be paid.

Whenever under the conditions existing, any cultus becomes a proximate occasion of real idolatry, or false worship, that is to say, when it is almost certain to lead to it, even in prudent and well disposed persons, it becomes wrong, and may rightly be prohibited even though legitimate in itself considered.

In the earlier stages of religion, when man lived very near to Nature, and was rightly taught to use it as a collection of sacred hieroglyphs embodying and illustrating the Eternal's revelation of Himself, a certain cultus was rightly paid to all its most striking and religiously significant features.

In later phases of religious development, when sacred art has provided higher symbols of the same, or still more exalted, truths, and man has so advanced in his knowledge and conquest of Nature that his attention is naturally fixed more upon her utilities than upon her lessons, a cultus of natural objects, in their natural situs, may be-

42

come undesirable, and may even be justly limited or prohibited, and even considered as idolatrous and wrong.

In like manner, a religious cultus of ancestors, as such, and of Sages, Geniuses, Heroes, Adepts, Sovereigns and other men possessing a purely secular greatness, or official eminence, may be legitimate in the earlier phases of religion, before the sacred and secular departments of life have become clearly differentiated; and yet justly be forbidden, and considered as idolatrous, after the differentiation has become well established.

-- --

Latria, or supreme religious worship due to God alone, has but one right degree--the nearest approach that it is possible for the worshipper to make to the infinite adoration to which the Infinite Being, the All-Inclusive and all-exclusive Source of all existence, is essentially entitled.

Whoever fails to give to the Universal Lord a worship as nearly infinite as is possible to him, by all the lawful resources and expedients within his knowledge and power and reach, thereby commits the sin of idolatry; since, from the very fact that he withholds

952002

from God the adoration that is His due, he must be giving to the non-god an at least relatively larger measure of homage and service than that to which it is entitled.

Latria, the absolute worship, is one; but dulia, the relative worship due, according to the general law, to all things directly as to their moral mass, or dignity, and inversely as the square of their moral distance from the Infinite, has countless possible degrees, ranging from the superdulia or hyperdulia thought by certain religions to be due to the most exalted and holy of all creatures, down to the infradulia or lower degrees of religious respect rightly expressed externally only by reverent treatment without even a private cultus.

Dulia, in the sense of a distinctly religious worship and cultus directed towards creatures because of their special relationship to God, and with a clear recognition of His infinite superiority to them, has as its normal object the Celestial Intelligences that are His special ministers, and the Perfected Men^{who}, during at least the latter part of their residence on earth, were truly holy, objectively as well as subjectively, in the twofold measure in which they have reflected the Divine Holiness and in which the worshipper is morally,

30000

historically, genetically, economically, or in any other way, related to them.

A true religious cultus cannot rightly be paid by man, at least after he has awakened to a consciousness of his normal position in the Macrocosmic Order, to anything in Nature lower than himself, such as plants, animals, corporeal objects and ætherial existences, because his rightful practical relation to them is that of the ruler to the ruled, and not that of subject to the lord; and cultus implies a certain recognition of the inferiority or subjection of him who pays it to that to which it is paid.

The normal objects of infradulia are the persons, places and objects specially consecrated to God, devoted to right religious worship, or in any way set apart for the purposes of right religion and especially those that have been in any ^{real} way supernaturalised, if such there be.

A worship that is right in its degree and right in its object may be wrong in its kind; as when a religious cultus is paid on grounds that justify only a secular one.

Even when right in object, in degree and in kind, it may

9
FH 4003

e

still be wrong, because it involves, or consists in essentially abnormal acts, like religious prostitution; or because it is in some other way known to be, under the circumstances of the time and place and personality, contrary to the Universal Will, either positively, in itself, or negatively, because substituted for worship of a kind that is known or believed to be Divinely required or ordained.

If, for example, those among the ancient Hebrews of the royal period who supposed that God had expressly prohibited the offering of sacrifices to Him elsewhere than in the temple at Jerusalem were right in this supposition, then those sacrifices offered to Him elsewhere, even though by Aaronic priests, and otherwise in strict accord with the Mosaic Code, were instances of illegitimate, and therefore false and evil, worship, and were essentially idolatrous, though offered to the True God in a manner right in every respect save that of place.

All false worship, even, in a certain sense, that which is negative (consisting in a neglect to pay right worship when, where and as it is due), has in it something of the character of devil-worship; for it involves an inordination by which those guilty

FOOTNOTES

of it become, to some extent, followers, instruments and devotees of the Malignant Powers.

This is particularly true of every false cultus.

When a cultus is objectively false, whether in kind or degree or mode or object, the spirits of evil take it to themselves, do all in their power to promote it, in opposition to every right, or less inordinate, cultus, and even perform wonders, or assist its representatives to perform wonders, in connection with it that serve to increase its prestige.

This is the reason that certain sacred texts and other documents of certain religions, such as Parsiism, Judaism and Christianity, have characterized the gods of other religions, or some of them, as "devils".

A worship may have been holy in its origin, and directed towards a right object, at first in a right degree, and yet may have become so inordinate as to have permitted some Malignant Power to hide himself under the cloak of that object and assume the cultus to himself.

But a worship that is ordinate in itself, as set forth by

92302

its authorized ministers, and as understood by its enlightened representatives, does not become a disguised devil-worship in the case of persons who chance to be too ignorant to understand its true significance and thus practice it in a manner which is interiorly, but accidentally, inordinate.

Every public cultus is primarily the act of a social organism, and not that of an individual.

Even in the case of the most false, inordinate and evil worship, those who participate in it in good faith, having a sincere desire to do right and having no suspicion of its true character, are only objectively (or materially) not subjectively (formally), idolators, and are not interiorly guilty of wrongdoing.

As in all analogous cases, the external evil act brings an external karmic retribution, but the interior good act of which it was a mistaken expression brings at the same time an interior karmic reward.

Right and wrong worship cannot ordinarily be distinguished, with certainty, merely by the observation or inspection of the cultus in which they are expressed, save in cases where the latter is evidently illegitimate in itself.

95508

As all expression is necessarily on finite planes, and all sensible (that is to say, perceptible) expression is necessarily on material planes, the infinite worships and the finite worships (latria and dulia) must be expressed by similar means, and objectively distinguished, in most cases, by more or less arbitrary differences, if at all.

It is not even possible to entirely isolate and clearly differentiate, in their outward visible forms, the religious and secular cultuses.

The object and degree of the cultus can only be judged, as a rule, by the expressed intention and official teaching of those who preside over it, or of the more illuminated of those who intelligently take part in it.

Whether the interior worship of any ordinary participant is ordinate or inordinate, right or wrong, is a matter which concerns himself alone, or those whose duty it is to give him instruction and guidance on the subjects with which the cultus is connected.

कार्यदर्शन

scripsit

corrigit

अर्था

complevit

revidit

MANTRIC BLESSING


May splendor be upon thee!

May beauty be upon thee!

Mayest thou rejoice in the splendor of beauty!

Mayest thou rejoice in splendor!

Mayest thou rejoice!

The Ācaraka who has received the Sixth Mantra should in his Mahā-
cakriya correspondence write below his Mystical Name, in the prescribed place
and as precisely but minutely as possible, the Mantric Letter , which would
be transliterated ka. This must invariably be done in writing to one of the
Mantric Brethren who does not (or perhaps may not) already know, but who ought
to know, one's present stage of Mantric advancement.

[Sudlandsburg 8218]

CCIT.

NINETEENTH ABHJMANTRIC

PREMANTRIC OF THE SIXTH

INSTRUCTION TO CARAKAS WHO ARE ABOUT TO RECEIVE THE SIXTH MANTRA

The central lesson of the Pañcāthamantrika Sūtras is the necessity of right worship, which is an important element in Bhaktiyoga.

Sūtra Shatcatvāriṃśat proves that Nature is worthy of veneration as the manifestation of the Supreme Being; and Ashtacatvāriṃśat and Trayahpañcāśat prove the necessity of worship and give the theories by which the worship of Nature, the parts of Nature, human and super-human beings, and artificial objects of various kinds, is explained and justified.

But Saptacatvāriṃśat shows that when Nature is considered in itself, apart from the Infinite One from Whom it springs and Whom it serves, or when it is considered to be a part of the Supreme Lord or the Supreme Lord a part of it, it must necessarily be viewed as evil, illusory and misery-producing; and that the worship of it for itself alone naturally leads to horrible excesses and iniquities; and

Catuhpañcāśat explains why all worship save that which has a right ob-



ject and corresponds in nature and degree to the dignity of that object,
is inordinate and blameworthy.

Navacatvāriṁśat and Pañcāśat discriminate between the
elements of truth and error involved in the practices of fetichism
and totemism respectively, and point out their important and enduring
lessons; and Ekapañcāśat and Dvāpañcāśat do the same for spiritism
and divination, pointing out the special dangers incident to them in
their inordinate phases.

The chief purposes of these Sūtras are to enlarge the sympathies
by giving a certain degree of understanding and appreciation of those
types of religion that are most frequently treated with undue contempt
or considered as inexplicable aberrations; and at the same time to awaken
the soul to a sense of the spiritual oneness of all creatures and of the
obligation that rests upon it to pay due homage to the Universal Lord,
His Celestial ministers, and those terrestrial personalities that in a
special way represent or symbolize Him; while avoiding the specious
snares laid for it by deceiving spirits.

Every Caraka who has completed the work of the Fifth Mantra
should, unless he holds Contrāsūtric opinions on the subject of the

necessity of worship, begin to adopt the practice of adoring the Universal Lord at stated intervals, especially at night and in the morning and on any occasion especially provided by his own religion. This adoration should consist in, or include, a complete prostration of all the powers of the spirit and body before Him in and by Whom they and all things else exist. Those who, like the Old-Christians, consider themselves privileged to participate in the offering to the Universal Lord of a Sacrifice infinite in value and therefore fully commensurate to the dignity of Him to Whom it is offered, should never neglect an opportunity of taking part in an act so salutary and sublime; and those who do not recognize the existence of any such possibility should humiliate themselves all the more by the confession that they have nothing to offer to the Infinite One save that which is infinitely unworthy of Him, namely themselves and all that they are, have been, or ever can be, and all that is or ever can be theirs, in union with the oblations and self oblations of all creatures.

Every Caraka who is the head of a household is strongly advised to introduce into it the practice of beginning every meal with an audible blessing and ending it with a thanksgiving, either

922008

according to the custom or ritual of his own religion, or in some other way, asking the advice of the Guru on the subject if he feels the need of it.

Those Carakas who do not hold, on the subject of the Celestial Intelligences, some Contrāsūtrīc opinion that would make it an offence against their conscience to do so, should adopt the practice of reverently saluting, invoking and communing with, their guardian angel every day, especially in hours of difficulty or temptation, and also that of saluting and invoking on occasion the guardian angel of any person, place, institution, work, science, or thing or interest of any kind with which one may be at the time concerned. It is customary for one Mahācakriya on meeting another, when no outsiders are present (their own children not being considered as outsiders), to begin his greeting with the words "I salute your angel." It is also customary when entering a place where several other Mahācakriyas are gathered to preface the greeting with the words "I salute the angel of this house," or "of this place"---especially when the house or place is the home of some Mahācakriya or a building belonging to a Cakra or to some society or body that is engaged in some work connected with the Great Circle or in some way under

725004

4
its auspices.

There are certain angelic invocations appropriate to any work or effort, whatsoever it may be, in which one may be engaged. For example, in the work of healing, the angel of healing and the guardian angels of both the healer and the person to be healed should all be invoked. But the invocation of an angel should always be precatory and not mandatory; that is to say, it should be by way of supplication not command; for the only spirits who give heed to mandatory invocations are Malignant Intelligences, who are willing to humiliate themselves by an inordinate self-subjection only for the sake of bringing terrestrial men into alliance with them in their warfare on the Holy Order of the Universe.

Those who recognize the existence of Perfected Men, or Saints living in some Celestial realm, but having a willingness and power to intervene in terrestrial affairs, may rightly invoke them in appropriate ways on suitable occasions; but as such beings have always a historical connection with some particular race or religion they are not to be saluted or invoked by Mahācakriyas as such, or in regular Mahācakriya assemblies or ceremonies, but only by each person for himself or in fellowship with his own co-religionists, whether or not these chance to be

Mahācakrīyas.

Those Carakas who belong to religions having many devas or gods should carefully distinguish in their own minds between the devas who are considered to be aspects or special manifestations of the Universal Lord Himself, or personifications of His attributes, those who are angels, or finite superhuman beings, those who are supposed to be Perfected Men, and those who being evil in their character, should be considered as Malignant Intelligences; applying in every case the rule that God is to be adored, holy finite beings are to be given a degree of worship proportionate to their dignity and holiness, and malignant spirits are to be abhorred and opposed.

Every neophyte who belongs to any organized religion or definite school of religious thought should try to study it thoroughly and practice it fully; he should endeavor to promote the study of its history and documents; and he should strive to keep alive all its ceremonies, practices and traditions, and to revive them when extinct or decadent, insofar as they are really in conformity with its spirit and fundamental principles; and he should also do all that he can to defend and propagate it. A religion which is not worthy of zeal is

not worthy of adhesion. The only considerations that can justify any one in being loyal to any religion require him, if he be a real lover of the truth and his fellowmen, to bring its blessings and aids to others.

When there is no organized church or society or group representing that religion or school of thought in the locality in which he lives, he should strive to organize one, bringing together for the accustomed purposes at the accustomed times any persons who already belong to it, however few in number they may be, thus forming the nucleus of a permanent organization.

Every Mahācakriya who does not belong to any publicly recognized religion, or to any definite school of thought of any kind, and who sees no sufficient reason for uniting himself to any such, should try to associate with himself other persons similarly unattached and take part with them in organizing, formally or informally, a little body that will meet at stated intervals for such worship, or spiritual fellowship or instruction, as they may be able to agree upon. He will thus be ordinating himself religiously, insofar as his present light permits, put himself in the way of more rapidly gaining new light, stimulating the higher life of others, and enable himself to find an occasional Apparent

८

Adhyāpya to whom he can give the privilege of becoming an Inquirer in the Great Circle, thus opening up to him a world of hitherto-undreamed-of possibilities.

The Neophyte who has advanced thus far without having enabled any other human being to share in the advantages of his position as a candidate for the Threefold Initiation, or a disciple of, and prospective collaborator with, the Thrice-Initiated, should now begin to make the finding of Apparent Adhyāpyas the object of his earnest solicitude.

Every Caraka should offer to the Brotherhood, and to God and Humanity through it at least one gift-soul, so that when he passes the portals of the Lesser Initiation he will not fail to leave behind him in the Caraka Stage at least one successor.

Before receiving the communication of the Sixth Mantra the neophyte should fast for two hours, at the same time reciting in due order all the Mantras that he has thus far received, preceded by the Invocation of the Three Forces and followed by the Evocation of the Three Forces in the customary manner.

कार्यद्विगतं scripsit

complevit

corrigit

imprim.

revidit

कथा

[Alfrhingja 8229]

CCIV

TWENTIETH ABHIMANTRIC

POSTMANTRIC OF THE SIXTH

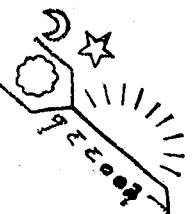
INSTRUCTION TO CARAKAS WHO HAVE RECEIVED THE SIXTH MANTRA

This Mantra expresses the spirit of right taste or sensibility, or joy in the contemplation of beautiful objects and of beauty on every plane, especially those highest planes in which the beauty normally possesses the greatest splendor because the being is most plenary; and therefore that of the Ideal World more than that of the material, and most of all the Infinite and Absolute Beauty of which all finite and partitive beauties are the manifestation.

This makes the aesthetic faculty an instrument of ordination, and directly ministers to right emotion.

TERTIARY RULES OF LIFE

PREAMBLE. The basic elements of the conscious life of every animal of the higher type, and therefore of every man, are sensation, imagination and emotion. Sensation yields percepts or sensible species, which, when revived in memory and combined with association,



2

become imaginations; and from both sensations and imaginations flow the corresponding emotions. The regulation and direction of the lower elements of human nature by the power of the personal will and in the light of right reason is a very important part of the right ordering of the life; and therefore it is a matter of fundamental necessity to know the right way to rule the senses, the imagination and the emotions.

7. RIGHT SENSATION. The qualities that human sensations should possess may be classified roughly under the heads of strength, beauty and purity.

Sensation should be strong, in the sense of being keen, true and manifold. Dullness of physical sensibility, during moments when the senses are indulged, is a mark of physical inferiority or infirmity or abnormality, and is never, under any circumstances, a virtue. When anything can be rightly eaten or touched or smelled or heard or seen the taste or feeling or odor or sound or sight may and should, as a rule, be fully perceived, experienced and enjoyed. This is always so in cases in which the sensation is a normal element in the experience, as in sexual intercourse. It is very restful and beneficial to give oneself up from time to time to some innocent sense-pleasure, throwing oneself into it

922208

heartily and laying aside for the time being all weightier preoccupations. The pleasures of the table, of the marriage-bed, of the flower-garden, of the concert, of the promenade, a plunge into the surf, the rythmical steps of the dance, the inhalation of perfume, the beholding of works of art, the cross-country ride -- all such things, in their proper time and place and measure, relax the strain of brain and nerves, raise the tonality of the system and increase the productive power on every plane.

Keeness of sense can be cultivated by habitual use, with care to avoid any misuse or excess. To the full use of the senses on any particular occasion it is necessary to give exclusive and leisurely attention to their objects, with a mind and body at ease or absorbed in the pleasure of the moment. Extreme concentration of attention is capable of giving extraordinary power to any of the senses; and on the other hand a complete withdrawal of the attention by its occupation elsewhere is capable of preventing a sensation of any kind, however powerful, from rising into the field of consciousness.

All the senses should be so cultivated that they are capable of giving a precise indication of the character of their respective objects. The taste should be delicate, the touch sensitive, the

1
2
3
4
5
6
7
8
9
10

olfactory nerves alert, the ears attuned, the eyes observing.

Acquire such a knowledge of every sense-object that each can be readily recognized, and then practice the discrimination of each from others appealing to the same sense, identifying it by name; and in this manner the truth or sureness of the sense can be increased indefinitely. Any sense may be so trained as to become more and more keen and more and more discriminating. The gourmet or epicure can distinguish tastes which to others appear alike; and in like manner the musical ear can distinguish tones, and the trained eye of the artist distinguish colors, to which others are deaf or blind, and the trained touch of the blind can feel that to which others are insensible.

The cultivation of the senses is an aid to the cultivation of the mind, for they are the ordinary avenues of conscious communication with the corporeal universe; and in like manner the cultivation of the mind is an aid to the cultivation of the senses, for they receive from it all their value and significance. Not only the penetrativeness but the precision of the senses may be increased by concentration of attention; and the same result often follows from a very intense state of consciousness, emotional or volitional. But the senses that are

122033

4
inordinately indulged, as by excessive prolongation or too frequent repetition of their appropriate sensations, become blunted or deceptive.

The more universal is the sensation the broader is the mind, other things being equal. Universality of perception promotes universality of thought. Every possible sense-object tends to favor some specific state of consciousness, and therefore he whose sensations have a narrow range is apt to have a corresponding limitation in his interior life. To live on one particular kind of food alone tends to make the features misshapen and the mind onesided, and thus it is with the objects of other senses. The educational value of travel does not result from the variety of intellectual experience alone, but also from the multiplicity and variety of sensations.

Sensation should be beautiful, in the sense of being pleasant and appropriate. Painful sensations are abnormal, indicating some lack of spiritual or bodily health in the person himself, or some inordinate relation between the person and something in the environment. They are meant as danger-signals, but sometimes the evil of which they give warning is within and sometimes without.

Ordinarily an act should be discontinued whenever it becomes painful,

9 22003

but when reason indicates that the painfulness results from one's own inordination and not from an inordination in external relationships a systematic effort should be made to eliminate the evil within instead of avoiding a continuance or renewal of the relationship. If food which others find wholesome and agreeable is distasteful or nauseating, it is a sign of an inordination which should be carefully eradicated, by a determined repetition of the experiment accompanied by a right state of consciousness. In like manner if normal sexual relations with one's own conjugal partner are disagreeable, the fault is at least partly one's own; for such relations are meant to be pleasurable and always are so in all persons who are spiritually and physically ordinate. The same principle applies to odors, sounds, colors and sense-objects of all kinds. Every strong distaste, except for inordination itself, is something to be ashamed of; it is a mark of disease, or narrowness, or slavery to the senses, and in all cases of deficient enlightenment. To those whose wills have been fully actualized in inordination every sensation is painful; to such all tastes are nauseating, all feelings are disagreeable, all odors are foul, all sounds are discordant and

92204

all sights are hideous. On the other hand it is possible to learn to enjoy not only what is ordinarily enjoyed by others but also the tastes, odors, feelings, sounds and sights which to others are extremely offensive, or at least to experience them without grave discomfort. It is true that a distaste for a certain article of food, for example, may indicate the existence of some physical diathesis or condition which is calculated to make the natural effects of that food harmful; but the condition may be only temporary and may be followed by an opposite one, and the possible evil effects of the food are ordinarily far less harmful than the certain effects of the indulgence of the antipathy. The evil effects of the sensation or that which causes the sensation can be counteracted by a right state of consciousness; but the effects of the antipathy cannot be so easily remedied. The wisest course is to overcome the antipathy, and then, if there is reason to believe that the object of it is in any way harmful, refrain from the use of it except when a special occasion arises--for example, in the case of an article of food, when it is set before one by one's host.

The greater the number of objects that yield pleasure to the

5

senses and the fewer the number of objects which give them pain, the more pleasant, other things being equal, will the life be and the more the happiness and comfort of others will be promoted. To the ideally perfect man or woman all objects of sense will give pleasure and none of them pain, with the exception only of those which represent extreme and evident inordination. Even in such cases the ideally perfect man would find consolation, if not pleasure, where the imperfect would perceive nothing but evil. When one witnesses misery that one can alleviate the joy of its alleviation should overpower the sympathetic pain; it is not he who sheds tears over the sufferings of others who is the true benefactor but he who promptly and cheerfully relieves those sufferings. When one witnesses misery-breeding conditions that he is unable to remove he should rejoice in the fact that the Infinite Love is over them all and that no one who suffers from such conditions can fail to find in them a means of perfection and a pathway to the greatest joys if he bears and uses them aright to the best of his ability. If every human being should make himself happy, no matter in what way, all would be happy; and if every human being should make himself miserable, no matter on what

account, all would be miserable. Moreover he who makes himself happy radiates happiness throughout his environment; and he who makes himself miserable radiates misery throughout his environment. Therefore happiness is essentially a virtue and misery a vice. But there can be no real happiness without such measure of ordination as one's knowledge permits; and there can be no real misery except when there is some measure of wilful inordination.

True happiness does not have its seat in the senses; but to him who is really happy the senses usually give pleasure, and to him who is miserable they usually give pain.

If there are pains which cannot be escaped, or which are incident to the performance of duty, the consciousness should be raised to a plane far above that of sense, and such an intensity thrown into the consciousness on that plane that the painful sensation will cease to be perceived or will at least become greatly mitigated. If there be cases in which this is not possible then the pain must be patiently and bravely borne, without a word of complaint. Complaint, as distinguished from a calm statement of the evil for the sake of having it remedied by one who may be able to do so, is always inordi-

nate, and, whatever its ground, always shows that one deserves all and more than all that he complains of; and it usually aggravates the evil, sometimes even multiplying it many fold, especially in the case of physical pain. Pain should not only be patiently borne but should also be constantly offered up in payment of the karmic debt incurred by one's past inordinations, known and unknown, and by those of all one's kindred, fellowcraftsmen, fellowcitizens and fellowmen; and should be accompanied by the prayer that one may have the wisdom and courage to so bear and use it as to make it a means of perfecting and glorifying the whole life. When pain is borne in such a spirit it will be accompanied by a noble joy which more than counterbalances it, so that it may be said that the truly good man possesses a Divine alchemy by which pain itself is turned into pleasure.

While a multiplicity of sensations may be said to be good in itself, it is not good on every occasion or to the same degree in the case of different personalities. The sense-life is the playground of the spirit; a truth which is an analogue of that represented by the Vaishnava saying that the universe is the sport of Vaishnu. The serious and important thing is the interior life that is altogether

92503

above the plane of the senses. In the highest mystical contemplation all the bodily senses are closed to external impressions; and in all purely spiritual activity the attention is withdrawn from sensible things. Many duties require a concentration of attention inconsistent with the full exercise of all the senses and permitting conscious contact with only a limited class and number of sense objects. The senses may rightly be used only on the right occasions, and it is ordinarily only at times of complete relaxation that they can be given free play. Moreover the normal diversity of sensation is ordinarily proportional to the dignity of the place that one occupies in the social organism. Because diversity of sensation is correlated with plenitude of terrestrial being and ministers to breadth of intellectual outlook, it is most requisite in those who are most highly placed. To seek diversity of sensation at the expense of faithfulness to the duties and ideals of one's state of life is a grave inordination, and such a course of action is inconsistent with true beauty and dignity of life. For example, the food of the persons of lowest rank in the lowest classes, that is to say, those who perform mere unskilled manual labor under the direction of others is normally the least

923003

varied; and that of the persons in the highest classes, that is to say, those who exercise the supreme direction of the most spiritual activities (exclusive of the chief ministers of religion to whom, for special reasons, a simple and frugal life is particularly appropriate), is normally the most varied. In like manner, the simplest feelings, simplest odors, simplest music and simplest colors are normal to the lowest classes and ranks. The higher classes naturally prefer the more delicate viands, the finer and gentler feelings, the subtler fragrances, the more recondite harmonies, and the more delicate tints; while such tastes in members of the lowest classes are abnormal and usually spurious, being hypocritically affected, contrary to their own secret predilections, in servile imitation of those above them, or out of deference to the false teachings of those who pretend that the standards normal to the upper classes are the only right ones. Only that which is appropriate to one's own class and rank and station and personality, as well as to the place and time, is really ordinate, beautiful and delightful in the highest degree; and this law applies to the sense-experiences as to all things else. But even in the lowest classes the only normal sensations are pleasant ones; and all pains and hardships

that come to them through the action or inaction of the higher classes are the result of crimes of the latter and add to their karmic debt, individual and collective. In the lowest classes the pleasures of sensation, like the sensations themselves, are normally coarser than in the higher ones; only the primary and more physically intense sense-pleasures normally appeal to them, just as they enjoy only the primary feelings, the primary smells, the primary chords and the primary colors.

Sense-activity is particularly characteristic of the second or active stage or āsrama, of the normal human life. The first or preparatory stage is normally characterized by play, through which the bodily and mental powers and faculties are coordinated and brought under control, and by general study and training with a view to equipment for the duties of life; the third or intellectual stage is particularly characterized by natural spiritual activities, and the fourth or mystical stage by religious or supernatural activities. Therefore it is becoming in one who has reached middle age, and has succeeded in attaining to the conditions normal to the third period, to begin to simplify his outer life and reduce it within narrower limits.

922003

Sensation should be pure, in the sense that it should be right, moderate and fully subordinated to the higher faculties so as to constitute an integral element in a perfectly harmonious life. When the senses cease to minister to the spirit they become powerful instruments of degradation and ruin. They must be used in accordance with the Eternal Norms; and no one is wholly free from slavery to them who would not rather forego the use of any or all of them, partially or completely, than to depart in the slightest degree from perfect conformity with those Norms. It is wrong and injurious to voluntarily indulge in any sensation the enjoyment of which is inconsistent with the present duty. Sensations which are not right under the circumstances of the time and place should be avoided, and when it is impossible to avoid them they should be so far as possible ignored. Sensations which are opposed with all the force of the will, and not allowed to give rise to the corresponding imaginations, emotions and desires, are not attributable to the personality itself but represent the impersonal effect of some alien cause, and therefore can never give rise to moral guilt or evil karma. The purity of the purest virgin would not necessarily be marred by the forcible arousing

42208

in her, by some criminal tempter, of sensations in which she had no right to indulge. And the same rule holds good when unlawful sensations come unsolicited without any visible cause; provided always that they are in no way consented to. A sensation which gives pleasure because caused by an object in some way ordained to the sense which is its seat, should, when that object is presented to the sense in a time or place or manner which is inordinate, or under conditions which are in any other way inordinate in relation to the personality as a whole, be more dreaded than a pain, should naturally give rise to a counterbalancing spiritual pain, and should be treated as any pain should be treated.

All sensation is inordinate which is excessive. An unbridled thirst for physical pleasure is capable of giving rise to any possible crime and of leading to the deepest destruction. This inordination, like every other, defeats its own ends. Even those philosophers who have taught that the pleasures of the senses are the principle means to happiness have taught also that to the fullest enjoyment of such pleasures a careful control and moderation of all the senses is essentially necessary. Every sense, when released from

922008

the control of the will and not inhibited by the predominance of other passions, is like a blind and frantic beast that rushes madly onward to its own destruction and that of anyone whom it carries with it.

This is true not only of the literal physical senses but also of the analogical senses of the spirit. The mystical sense itself when highly developed and released from the control of reason may become intoxicated with its own delights and render him who inordinately indulges it neglectful of every ordinary duty; or even cast him into incredible abysses of insane blasphemy and sacreligious self-indulgence.

Excess in eating may cause disease and death; excess in the indulgence of the palate with some favorite dish to the exclusion of others may produce physical and spiritual deterioration; too much use of a favorite perfume may make one offensive to others and even injure one's soul and body; too continuous an application to some favorite art may cause a corruption of the artistic powers; too much ardor even in the pursuit of enjoyment of the wholesome pleasures arising from communion with Nature may cause all sorts of spiritual, bodily and economic ills.

952208

The senses, like all things else, must be controlled by the personal will in the light of right reason, and never used save in such a way as will promote, directly or indirectly, the carrying out of the Eternal Purposes and the realization of the Ideal within and without oneself and in one's environment. They must be cultivated, used, moderated and disused, as circumstances may require, in such wise as to be always perfectly ordinate and instruments of ordination. There is no exercise more strengthening to the will than the deliberate foregoing of a favorite sense-pleasure, even when it is within one's reach and when it could be indulged in without the slightest inordination. He who habitually guards his senses, and frequently refuses to gratify them, for the sole purpose of reducing them into perfect subjection, or of cultivating the will by compelling it to put forth all its strength in the face of the least forcible motives for so doing, will be more able than others to rein them in when they threaten to overstep the boundaries of order and of right.

-- --

TERTIARY RULES OF ACTION

PREAMBLE. When there is a simple and high intention, when

925002

98

right means are used in right order for the consecution of right ends, all the elements of the corresponding action will be correlated, harmonized and unified. If then the action is vigorous and is supplemented by the inaction required under certain conditions, the ends will ordinarily be attained to.

7. UNITY OF ACTION. Insofar as actions, or series of actions are isolated, having no intentional relation to each other, the life is imperfect, devoid of significance or value, and self-doomed to ever-increasing misery. Insofar as all the actions in any one series are not closely bound together in the relation of concurrent and consecutive means to ends, the desired result cannot be reasonably expected. Actions directed towards, or calculated to lead to, different and inconsistent ends, neutralize each other, and represent a dead loss of energy, a waste of that most precious of possessions, the power to achieve. Even when the ends are not mutually exclusive, in themselves considered, and when all of them are intrinsically capable of being made means toward the same still higher and entirely normal ends, they may nevertheless all fail of realization because the activities, which would have been effectual

9 22002

had they been concentrated upon any one of them, are imprudently divided among them all. Either certain kinds of activity must be sacrificed to others, or all the kinds must be so skillfully coordinated and harmonized that one will promote or aid the other instead of interfering with it, or else the resulting disabilities should be gracefully accepted as the price that must be paid for a division of intention and effort. In a perfectly ordained life no kind of activity is allowed to diminish the completeness and efficiency of any other. Those which cannot be made to fit in perfectly to the order of the life are refrained from or delegated to others. All the faculties should be exercised, and therefore there should be a systematic activity on every plane. The activity of each plane has a characteristic general purpose of its own. Purely physical activity, as such, is for the health of the body, vegetative activity is for the perpetuation and communication of life, emotional activity is for the exaltation of all the faculties and the binding of heart to heart, the lower human activity is for the satisfying of material ends, the spiritual-pragmatic activity is for the wise adjustment of the life, the aesthetic activity is for its beautification, the moral for its regula-

212002

tion, the illative for its illumination, the mystical for its consummation in a higher and more fecund and blessed discrete plane of being. But the activities on each plane should be so correlated and unified as not to interfere with each other; and the activities of all planes should be so harmonized as to be complementary instead of incongruous. Every act should fall into its own proper place in relation to all other acts, in such wise that all the activities shall be harmonious elements in one well-defined and organic scheme of life. In this wise every action will count, no energy will be wasted, and all the ends in view will be steadily approached and securely attained.

The activities of any human individual should not only have unity among themselves but should enter into larger unities as ordained and effective elements in the activities of the household, the family, the tribe, the town, the province, the nation, the craft, the religion, and other sociological aggregates. Every perfectly-ordinated individual plays his due part in every natural sociological organism to which he normally or actually belongs, and never allows its claims to be in any degree superseded by those of any more voluntary association, unless this is vitally essential, or

at least directly and powerfully subsidiary, to the right ordination of his life. The unity of the individual action in relation to the unities of collective action implies right service. The rights of any human being to terrestrial existence, and to terrestrial goods and advantages of all kinds, are contingent upon the service he renders to the race as a whole, either directly or through any of its constituent parts. Man must serve the Supreme Lord; therefore he must serve the Ideal and subserve the Eternal Purposes; and therefore he must contribute to the Order of the Universe and to the perfection of the component elements of that Order. Lordship itself is only a larger service; but most men are so placed that they are actually or normally under the lordship of others, both in the genetic, political, economic and spiritual orders. The obligation of service is most immediate in the case of the nearest authorities; one's own immediate superiors are ordinarily to be obeyed without question, the higher authorities to which they are themselves responsible being obeyed through them. But in a perfectly ordinate life all aims and all actions, on every plane, are subordinated to the Supreme End, and therefore when any mandate of an immediate superior requires one

to violate the known law of God it must be obeyed, if at all, only after due remonstrance and protest, and under the stress of literal compulsion, physical or moral. In like manner it is often right to disobey a superior when he commands a violation of the human laws of the land.

All service should be willing, joyful and zealous; he who obeys grudgingly and complainingly, and with no firm intention and volition of performing his service with ideal perfection, is a contemptible slave, but he who personally and freely wills all the acts of his service is a free man, having in a certain sense equal dignity with his lord.

-- --

TERTIARY RULES OF THOUGHT

PREAMBLE. When the mind is receptive, duly harmonized its acquisitions when this is possible, and waits patiently for further light when it is impossible, when all positive ideas are recognized as true, and even seeming contradictions are recognized as representing different aspects of the One Truth, and when care is taken not to draw absolute conclusions, in a spirit of finality, too

922082

hastily, then the truth will be attained to, if at the same time thought is complete, luminous and restrained.

7. COMPLETENESS. The thought should be complete in the sense of covering all aspects of the subject, and especially in that of including all the larger wholes of which it is a part. Nothing can be understood except in view of all its relationships. In order to know anything perfectly it is necessary to understand its static relationships, that is to say its place, physical and metaphysical, its ideal relationships, that is to say its time, empiric and ideal, and its dynamic relationships, that is to say, its action literal and analogical. In its place are included its shape, its structure, its situs in space, all its spatial and superspatial relationships, and its hierarchical position. In its time are included the potentialities out of which it has arisen, and therefore its causes and reasons of every order and also its present actualities and potentialities, or capabilities, powers and functions. In its action are included all its appetencies, energies and activities, positive, negative and communicative, and therefore its tendencies, actions and passions, both determined and free, and all its actual and possible

922002

faculties of every order.

When the thought is not complete some aspect or element of the truth essential to the purpose in view is apt to be overlooked and the result of the thought vitiated. So long as one is not in direct personal possession of the knowledge necessary to completeness of thought, he should, at least tentatively, borrow from THOSE WHO KNOW the knowledge that he himself lacks, if he is in a position to do so. He whose thought is complete, even though some of its elements are derived from an external teaching authority, and even though some of them are false, is nearer to the Truth than he whose thought is incomplete, for whatsoever reason; for all incomplete thought necessarily possesses something of the partitiveness that is essentially inconsistent with Truth, while all thought tends, in proportion to its completeness, to correct itself and to rectify any of its elements that are defective.

--- --

TERTIARY RULES OF THE FIRST EXOTERIC PSYCHOSPHERE

PREAMBLE. The body having been predisposed, by right breathing, bathing and exercise, for the health and pliancy that

922003

make it a ready instrument of the soul, all deleterious influences having been removed by interior purification and by the destruction of evil germs, physical and metaphysical, and all injuries that it has received having been so far as possible repaired, the gestures, movements and manners should be regulated in accordance with the laws of expressiveness, grace and equipoise.

7. EXPRESSIVENESS. Those characteristics of the human body common to all mankind, and unchangeable in the race as a whole, are the expression of the essence of humanity; the variant characteristics of those portions of the body which are not subject to momentary changes are the expression of past states of consciousness; and the present characteristics of those portions of the body which are variable from day to day, from hour to hour, or from moment to moment, are the expression of present states of consciousness. The fixed or static characteristics are not subject to human control; the variant or ideal characteristics are subject to control only indirectly and gradually; but the variable or dynamic characteristics are subject to the control of the personal will, either naturally and absolutely or artificially and relatively. Thus every human being has

26
a spinal chord, which is a fixed characteristic; the shape of the spinal column, which is a variant characteristic, is determined by the ancestral lives and to a certain extent by the past life of the individual himself; while the position in which the back is placed and held at any particular time, which is a variable characteristic, is determined or determinable by the will of the individual himself.

The lines of demarcation between the fixed, variant and variable characteristics are not sharply drawn. In exceptional cases a characteristic that is common, generally speaking, to all mankind, may be lacking, for example, a child is occasionally born without a backbone, the spinal chord being enclosed in a mere cartilaginous structure. In other exceptional cases, a characteristic that is only variant, as a rule, may become variable; for example, some human beings are able to wag the ears, move all portions of the scalp freely in various directions, suspend the beating of the heart, or even move the heart or some other organ, from one side of the body to the other, at will. In still other cases a characteristic that is usually variable is found to be only variant; for example, certain persons are unable to straighten their backs to the full normal limit.

It is a part of the physiogogic function of man to gain the fullest possible degree of control over every part of his own organism, and to make his body what he wills to have it in accordance with right reason and right ideals; and in the course of this process some of the seemingly fixed characteristics tend to become more and more variant, and the variant characteristics tend to become more and more variable. This subject belongs to the Physiogogic Yāna; for the Psychospheric Rules are directed towards results which are themselves theoretically attainable within the limits of a single normal lifetime.

All the muscles controlling the superficies of the body are already normally variable; but only ideally and not empirically, for the reason that the inordination of man has resulted in a remission of form so that the spirit no longer has perfect mastery over the body. Were man perfectly normal no psychospheric rules would be necessary, for his interior states would not only be ordinate but would naturally express themselves in an ordinate, and therefore a perfect, manner throughout all the spheres of action and influence. The more the spiritual energy is increased the more fully the soul

9 22002

naturally and normally reassumes its lost supremacy over the body; but unless that energy (dynamic perfection) is accompanied by a corresponding increase of enlightenment (ideal perfection) and interior ordination (static perfection) the supremacy may not be rightly exercised.

The increase of spiritual energy is accomplished by a more complete actualization of the moral faculty, through the concentration and exercise of the will; the increase of enlightenment is accomplished by a more complete actualization of the illative faculty through the concentration and exercise of the dialectic reason; and the increase of interior ordination is accomplished by a more complete actualization of the aesthetic faculty, through the concentration and exercise of the rational intuition. These processes are not independent but necessarily to some extent interacting or reciprocal; the moral, illative and aesthetic faculties are the non-separate powers, or cases (to which the genitive-dative-appositional, the locative-ablative-accusative, and the nominative-causative-vocative cases of the transcendental grammar are sometimes said to respectively correspond), as it were, of one and the same spirit, and each is con-

9 22-02

cerned in each of the others; in like manner the volition, which determines what shall be, the reason, which announces what is, and the intuition which recognizes what should be, are the non-separate modes or moments of one and the same spirit and each is concerned in each of the others; and in like manner all the cases enter into each of the modes and all the modes enter into each of the cases. The illative faculty is normally actualized through the aesthetic and the moral faculty through the illative; and in like manner reason is normally actualized through intuition and volition through reason. Therefore the intuition of beauty may be said to be the first act of the spirit; the demonstration of truth its second or mediate act; and the volition of truth its third and final act and immanent entelechy. The beauty that is to be admired is the truth that is to be known and the goodness that is to be achieved.

To perfect expression in the first exoteric psychosphere it is necessary to admire, to know and will both the state of consciousness that is appropriate, normal and ordinate, under the circumstances of the time and place and personality, and the kinds of attitudes, postures, movements, gestures and manners that naturally correspond to

100-22002

30

that state of consciousness. The expression of imperfect and inordinate states of consciousness is not perfect self-expression, for no inordinate state of consciousness can be a true expression of the real nature, since the essence of the soul is necessarily and sempiternally good, true and beautiful. He who while cherishing an inordinate state of consciousness gives outward expression to an ordinate one approximates more nearly to real self-expression than he who by expressing externally the inordinate interior state, completely hides the inseparable perfections of his essential nature. The bodies of those whose acts and wills have been completely actualized in inordination, so that they have become transformed from real personalities into what might be called concrete and substantialized nothingness, become the expressions no longer of Nature or of human nature, but of abstract inordination alone.

There are three degrees or stages of bodily expression; first the giving of the body a certain position, attitude or posture; then the variation, in an appropriate manner, of the variable parts; and finally the moving of those in certain ways. Movements particularly expressive of states of consciousness are called gestures, and the totality of the expressions of the states of consciousness, especially

982003

in relation to others, is called manners. Static, reposeful, moderate or volitional states of consciousness, sometimes called moral, are naturally expressed by holding every part of the body in its natural position, neither contracted nor expanded, and by tangential or normal gestures, that is to say ones that are neither centripetal nor centrifugal. Ideal states of consciousness, sometimes called mental, that is to say those in which there is an intense intellectual activity, or great concentration of thought or attention, are naturally expressed by a contracted posture and by centripetal or concentric gestures. Dynamic states of consciousness, sometimes called vital, that is to say, those characterized by great intensity of feeling, emotion, desire or aversion or passion of any kind, are naturally expressed by expansive gestures and by centrifugal or eccentric gestures. Likewise the manners of those in whom the will predominates or who are devoted to moral and practical activities are normally most undemonstrative, while the manners of those in whom the dialectic reason predominates or who are devoted to intellectual or mystical activities are normally most severe, grave and dignified, and the manners of those in whom intuition predominates or who are

7-11-62

devoted to æsthetic activities are normally most florid, hearty and frank.

Every variable part of the body is capable of taking part in the expression of any possible state of consciousness; and every possible variation in the variable parts naturally and normally has a characteristic significance of its own in relation to the state of consciousness. Moreover every possible variation of any kind and in any part of the body, whether subject to volitional control or not, naturally expresses some state of consciousness or element of character; and every part of the body, whether variant or variable or not, is particularly adapted for use in the expression of certain kinds of interior states. This is true not only of the chief parts of the body but also of their principal subdivisions; thus the head is particularly expressive of mental states, the trunk of moral and the limbs of vital; and in the head itself, for example, the upper parts are particularly expressive of mental states, the medial of moral and the lower of vital; while in the arm the hand is particularly expressive of mental states, and the elbow of moral and the shoulder of vital. A systematic knowledge of the laws of bodily expression based upon these principles is very useful; but

33
when a serious effort is made to give appropriate expression to any particular state of consciousness the postures and gestures will naturally, in a large proportion of cases, be those required by the same laws or closely approximate to them. Those who have learned the laws of expression can apply them to advantage only by a practice which will make them a part of themselves. The laws must be used for the purpose of correcting the instinctive self-expression so as to render it perfectly normal, and not as a substitute for it.

Bodily expression should usually be given to the interior state which is normal and ordinate under the circumstances existing at the time, and to no other. But there are occasions when ^{right} reason requires the concealing of even an ordinate interior state. No thought, emotion, intention or other state of consciousness should be expressed to those who have no right to know it when their knowledge of it would work injury or injustice to themselves or to anyone else. Sometimes a state of consciousness may rightly be deliberately and carefully hidden from one for the sake of increasing his own happiness or that of others. Generally speaking any state of consciousness which can rightly be concealed in speech can rightly be concealed in facial expression, attitude and

gesture.

It is normal and natural for the higher men to express themselves more fully than the lower, since, their normal activities being chiefly spiritual, their spiritual nature is more preponderant over the physical and dominates it more perfectly. But the higher the degree of spiritual development the more the expression is of the ideal self rather than of the empiric, insofar as there is still any divergence between the two.

कार्यदर्शन scripsit

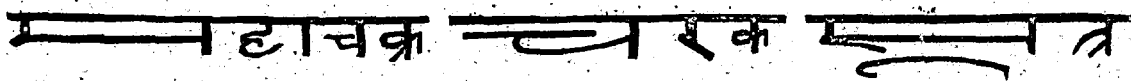
कृतकामता complevit

corrigit

कृत्या imprim.

revidit

inspexit



THE NATURE OF BEAUTY

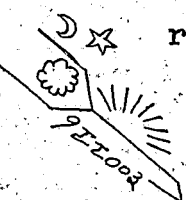
Beauty is that attribute which causes the mere presence in consciousness of that which possesses it to be normally delightful and satisfying.

Objectively, in its finite manifestations, it implies a perceptible unity in multiplicity.

It is most clearly manifest when the unity in multiplicity is accompanied by a certain splendor, arising from the intensity of being of the object and when there is a certain proportion or harmony between the object and the beholder.

Beauty implies a more perfect degree of ordination than does order itself.

In any case in which there is a high degree of order without great beauty it is because that in which the order is, or even the principle of the order itself, is not perfectly ordained in relation to another and larger order.



Whatever is perfectly ordained, in every respect, is perfectly beautiful; and whatever is perfectly beautiful is perfectly ordained.

The Absolute Beauty is the totality of existences, within and without all time and space, in their normal perfection and order, as pre-existing in the Ideal World.

In a still higher sense it is the Divine Being Itself, as the Universal Archetype.

Absolute beauty may always and only be predicated of anything when it is in itself just what it is in the Ideal World.

All corporeal beauty may be said to be relative, but only in the sense that it is dependent upon the conditions of the time and place and plane.

Real beauty is objective, existing independently of the enjoyer or finite witness; and perfect beauty is the perfect expression of a perfect being.

So far as the expression is not appropriate to the person or thing expressed, and to the time and place, or so far as that which is expressed is abnormal or inordinate, in so far there is

952003

ugliness instead of beauty.

Ugliness is always the result of inordination, and, in the last resort, of the inordination of finite personal wills.

It consists essentially of that quality in either expressed inordination or inordinate expression which causes the mere presence in consciousness of that which possesses it to be normally painful.

Mystery is to beauty what the spiritual planes of the human substance are to the lower ones.

Mystery enhances beauty by suggesting higher and deeper things, and thus giving it a larger significance.

When mystery, which is a superformal element, is greatly dominant, the beauty disappears in mysteriousness.

In perfect beauty the formal element is dominant, but the whole is aureoled, as it were, with mystery.

When the dynamic element is dominant, or when there is such magnitude or dignity as to reveal or suggest prodigious power, beauty rises into sublimity, in which there is always a special intimation or reminder of the superhuman or the præternatural.

925253

When the material element is dominant that lowest form of beauty arises which is called the picturesque.

Beauty implies that just balancing or proportion of the formative and material principles which is normal to the plane in which it is found.

In so far as the form, either of the object itself or of the larger groups under which the object falls, is unduly remiss, that is to say, in so far as the matter is not duly dominated by the (substantial or artificial) form of the object itself, and in so far as the object itself is not duly dominated by the ideal form of the group in which it is, and this group by the ideal form of the higher and larger group, and so on, there is ugliness instead of beauty.

On the other hand ugliness may arise, or beauty be diminished, through an excessive domination of form, as in the products of the decadent or florid art in which there is a large element of meaningless and useless artificiality.

Artificial objects naturally tend, under the law that the effect is symbolic of the cause, to err in many ways by excess of form, being more visibly artificial than is consistent with perfect beauty.

9-11-2003

It is more difficult to attain to the beauty of art without losing that of Nature, than it is to substitute the one for the other.

For example, rough stone is usually more beautiful than smooth, except in certain positions and for certain purposes; but it is often more costly to build an edifice of the first than of the second.

Similarly, the most perfect and the most difficult of landscape gardening is that which is a glorification of Nature, instead of a mere substitution of conventional for natural beauties.

In like manner, a perfect and natural courtesy is more difficult of attainment, and represents a higher art, than a stiff and "formal" politeness.

Hence the saying that it is the height of art to conceal art.

कार्यदर्शिनः

scripsit

corrigit

complevit

सर्घ्या

revidit

महावक्र चरक सुभाषित ५२

BEAUTY AS A CRITERION OF TRUTH

Whatever is really beautiful is true; and whatever is really ugly is false.

This great verity is recognized, in practice, by all mankind, and especially by those whose only criterion is subjective and non-dialectic.

Man ordinarily welcomes and approves an idea, not because it is demonstrated, but because it is pleasing, that is to say beautiful.

Illative intuition is, in its essence, the faculty by which man recognizes and accepts truth because of the beauty that is apparent in it.

In the case of every "ugly" truth, either the ugliness is only apparent or the idea is not true.

The only "truth" that is really ugly is the fact of inordination, either in the abstract or in concrete instances.



All other truth is beautiful and may be recognized by its beauty.

Even inordination, in itself considered, may be said, however, to have a certain kind of beauty, at least that kind of dynamic beauty called grandeur or sublimity; for it is a revelation of the wonderful power possessed by a finite personality of setting at defiance the Macrocosmic Order, and therefore the whole universe, and therefore the Infinite Itself.

The revelation of this negative power includes that of the converse positive power -- the majestic privilege of freely participating in the Universal Order, of freely cooperating with all Higher Powers, and becoming a coworker with the Universal Lord.

Since man is and has nothing except what he receives from the circumambient and subadjacent Reality, he can conceive of nothing, to whatever heights of fancy he may soar, that is not in some way contained in that Reality.

An important instrument in the attainment of truth, as well as of beauty, is the imagination.

The imagination, in the literal, primary and largest

92203

sense of the word, is the imaging faculty, the power of interiorly reproducing at will the images, stored up in memory, of things that have impressed the senses, or been otherwise communicated to the mind, in the past.

An image may be thus reproduced either partitively or in its entirety; and either it or any of its parts may be reproduced either just as it exists in memory or with modifications, either alone or in conjunction with other images, either in its original setting and relationship or in a different one.

In the more restricted and higher sense in which the word is popularly used, imagination is the power of forming in the mind images of things, and combinations of things, that have never been directly perceived by the senses or otherwise communicated to the mind.

The representative or reproductivo imagination, that is to say, imagination as a mere power of reproducing interiorly, with whatever degree of vividness, unmodified images corresponding to past percepts (sensible species), is an animal faculty, and not a spiritual, or distinctly human, one.

620226

But the creative imagination is the operation of the higher or spiritual faculties upon, in, through, and by means of, the representative imagination, the utilization of the sensible images for ends which are normally intelligible or super-sensible.

The creative imagination may be called mystical, noëtic, æsthetic, moral or pragmatic (practical) according to the nature of the spiritual faculty of which it is the expression, manifestation or instrument.

As a manifestation of the æsthetic faculty it is called the æsthetic imagination.

Beauty, the characteristic object of the æsthetic imagination, is the determining factor in almost every act of the creative imagination, towards whatsoever object it is directed.

All the psychological elements constituting the matter of the creative imagination, that is, those which are in themselves representative and not creative, are true, for they were originally introduced from without, corresponding to sensible images and phenomena having a real and objective existence.

All the formal elements of the creative imagination have

a still higher truth, for they are revelations of the wisdom which is of the essence of the soul.

It is chiefly by means of the creative imagination, and because of its essential verity, that military campaigns, diplomatic schemes and commercial enterprises are brought to a successful issue, that inventions and discoveries are made, and that all kinds of far-seeing plans are executed. This use of the creative imagination is pragmatic, but the aesthetic is equally veracious and still more useful.

The more beautiful any imagination is the more true it is, and the more intrinsically capable of being realized.

The great artist in words or pigments or stone or music-- the genius preeminent in aesthetic creation--is at the same time a great seer.

In, and because of, his pursuit of beauty, as such, he often attains to profound and majestic truths which the philosopher and scientist, whose lives are devoted to searching for truth as truth, have failed to attain to.

The fond fancies of all poets, the radiant dreams of all

92303

dreamers, the fair myths of all nations, are all profoundly true, and the more exquisite their beauty the deeper their truth.

If this were not so, something would have come out of the universe which was not in it, which is in the highest degree absurd.

Sometimes the truth of which the beauty is the seal is of another and higher order than the apparent purport of the beautiful conception.

A beautiful legend or myth, or story of any kind, may not correspond to any actual historical occurrence, and yet, even though supposed by its own author to be wholly fictitious or imaginary, may be more true than any historical chronicle, even though in exact accordance with the actual occurrence; for the truths of history, as history, belong to the realm of the transitory, while the truths of fable, allegory, myth, or parable belong, in the measure of their beauty, to the realm of the sempiternal.

Even the facts of history derive their chief value from the higher verities of which they are the vehicle and expression.

Even in authentic history itself, that is most true

900226

which is most truly beautiful; for every historical event, like every imaginary one, is symbolic and significant, and those events which are most beautiful represent a larger measure of being or reality, and are symbolic of higher and deeper verities.

Light is real and beautiful; and the dark spots of history are proportionately unreal, as is all darkness of every kind everywhere.

Certain alleged facts of natural history or science that have been handed down from long-distant ages, are often beautiful and yet known to be false when taken literally.

Even though these originated, not by any deliberate exercise of fancy, but by misunderstandings of observations, descriptions and traditions, perhaps with the concurrence of unconscious imagination, they are nevertheless true in some higher sense; and, here as everywhere, the more beautiful they are the truer they are.

So it is in human life. The illusion by which a more ideal virtue, or wisdom, or excellence of any kind, is attributed to certain persons than they are ultimately found to have been

95203

possessed of, is false only on the lower and outer planes; for all the excellences that have ever been attributed to any human being belong to the essence of every human soul, and it is only by inordination that their manifestation has been impeded or prevented.

But whatever is of the essence is naturally enduring, and whatever is merely accidental (in the philosophical sense), as is all inordination, is naturally transitory; and the first is more real than the latter.

Therefore, even in the most extreme cases, the beautiful "illusion" is more true, from an esoteric point of view, than the ugly "fact".

Even darkness and non-being and other negations have a certain normal place in the Order of the Universe, and when duly ordained are beautiful and add to the beauty of the whole; for they represent a larger being, symbolizing the potential and possible being which is the difference between the totality of all that has been and is, in all finite realms, on the one hand, and all that is to be on the other; and they represent also, and

9222003

especially, the purely possible being, which is, as it were, the
ideal remainder that is left when all that has been, is and shall
be, on any and every finite plane, is subtracted from the Divine
Infinity.

कार्यक्षिप्त scripsit

कम्पा complevit

corrigit

revidit

महाचक्र चरक

THE NATURE OF CEREMONIAL

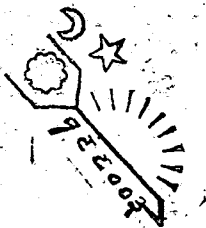
Beauty is a universal attribute of truth.

As the higher and inner normally expresses itself in the lower and outer, to the very nethermost and uttermost, all truth is normally manifested in and through the beauty perceptible by the senses.

Human art is the expression of the human soul.

As the perfection of the manifestation of any being is proportional to its own perfection, the more perfect man becomes the more adequately will he give expression in art to every plane of his soul-life.

Man gives visible expression to his physical life in clothes, dwellings, and other means of shelter and protection, his vegetative life in artificial foods and drinks and devices for the gratification of his sexual impulses, his animal life in means of recreation and transportation, the lowest plane of his distinctively human life in commercial devices, his moral life in laws, regulations, rules and judicial and penological systems, his aesthetic life in music.



2
elegant literature, oratory, the drama and all the fine arts, his intellectual life in educational systems, scientific apparatus and instructive literature, and his religious life in inventions for the expression and promotion of religious sentiments.

On every plane the soul-life seeks a visible and material expression; and normally the higher and more important planes of life should find a larger expression than the lower.

Ideas, like souls, seek to give themselves a sensible expression, that is to say, one apparent to the senses, that is characteristic and unique.

Those ideas representing corporeal existences already possess a natural expression, but those which represent spiritual things can find expression only through artificial symbolism.

All souls and ideas normally find a threefold expression, a static expression in space, an ideal expression in order, and a dynamic expression in action.

All ideal expression, whatsoever it may be, is more or less of a symbolic nature, and spiritual ideas can find a characteristic expression in space and action only by means of artificial symbolism,

4 27 008

as corporeal things are primarily, and in their natural relations,
expressions of ideas below the spiritual plane.

Ceremonial is the sensible expression of spiritual ideas
in action; just as symbols and images are their sensible expression
in space.

Social ceremonial is the expression of human love and respect;
political ceremonial is the expression of social order; judicial cer-
emonial is the expression of law and justice; academic ceremonial is
the expression of the majesty of truth; religious ceremonial is the
expression of Macrocosmic unity, and therefore of the whole body of
those highest and most universal ideas which are involved in it.

Moreover since the materials of thought come from the senses
man is powerfully influenced by sensible things.

This is particularly true of the masses of mankind, who vol-
untarily or ignorantly immerse themselves in material interests, giv-
ing little or no attention to the spiritual and intelligible worlds.

Since the ordinary objects that impress his senses tend to
harden him who is already inordinate in his errors and lure him further
and further from Reality, it is very important that every variety of

922008

instrument that appeals to the senses should be placed at the service of the Ideal and utilized for the uplifting of man and his liberation from servitude to matter.

Only through language, symbols and ceremonials can the higher truths be brought forcibly to bear upon the popular mind.

Language is comparatively inoperative, for few are able to use it effectively as an instrument of conviction, and it does not reach those who need it most.

Ordinary symbols do not effectively demand the attention of the indifferent, for they are silent and motionless, and they appeal to a comparatively narrow group of faculties.

Ceremonial, especially when accompanied by its usual symbolic adjuncts, appeals to a number, or all, of the senses, and by its action is naturally attractive to those who live in the midst of the ordinary worldly life in which the perpetual flux and change of matter is manifested in its maximum degree.

Ceremonial naturally exercises a powerful effect upon the mind and character because of the fact that everything tends to produce the same states of consciousness, and to communicate the same

922002

4
ideas, of which it is the characteristic expression.

There is no instrument of education in the world more powerful than ceremonial, for it is normally the supreme manifestation of sensible beauty, and therefore tends, in proportion to its perfection, to beautify the entire inner and outer life of those who are under its influence, and to greatly enhance the personal dignity of those who rightly participate in it, however enlightened and eminent they may be:

It is also the most perfect sensible manifestation of Order, and, as such, teaches the most precious of lessons.

कार्यदक्षिणं scripsit
कर्या complevit
कर्या corrigit
imprim.
revidit

महाचक्र चरक

CRITERIA OF THE EXCELLENCE OF CEREMONIAL

As all the elements of ceremonial are corporeal, it is, like all corporeal things, naturally subject to the law of generation and corruption.

The corruption of ceremonial may be either subjective or objective.

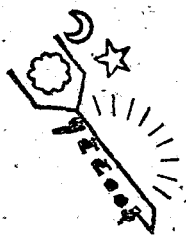
The subjective corruption of ceremonial is its death, the loss of its soul.

Its objective corruption is its deterioration and disintegration.

In both cases the corruption springs from the decline or extinction of the ideas which the ceremonial purports to represent.

When the subjective corruption takes place only in individual minds these may be said to die to the ceremonial and to the truths of which it is the expression.

When the subjective corruption is general among those



PAGE 2

2

whose inner life the ceremonial purports to express, and especially the officers, if such there be, whose function it is to preside over it and direct it, the corporate life is departing, or has already departed, in which case the ceremonial which is its corpse strongly tends to be dissolved into its elements.

Under such circumstances reformers are apt to arise who, mistaking the effect for the cause, denounce ceremonialism and advocate, when there is question of a religious ceremonial, a purely spiritual religion having no sensible expression.

But, because ceremonies are the natural and normal embodiment of ideas, they can never be wholly eliminated as long as the ideas themselves possess any real power over the collective mind.

So inexorable is this law that even anti-ceremonialism itself, in its extremest forms, crystallizes into a rigid ceremonialism, just as all disorder develops an order of its own.

Thus the Foxites (= Friends = Quakers) dress constantly in a ceremonial garb, talk constantly in a ceremonial language, and have a worship governed by a strict ceremonial law.

The same is true in various degrees, of all the other sects

p 22003

3
most bitterly opposed to ceremonialism, such as the Doukhobars, Dunkards, Shakers and Amish. For example, the Amish are divided into two distinct sects on the question of the lawfulness of wearing buttons on the clothes.

Since every dominating idea, of any high type, necessarily expresses itself in a ceremonial of some kind, the principle of ceremonialism must be accepted; for whatever is necessary is right, and whatever is universal is normal.

But if ceremonial exists at all it should, like everything else, be carried to the highest possible degree of perfection.

Every life tends to increase and enlarge itself; every living thing tends to grow.

As ceremonial is a body which a living idea has formed for itself it normally develops, like other living bodies and organs.

Being a corporeal thing ceremonial obeys the general law of evolution, passing from a state of incoherent homogeneity to a state of coherent heterogeneity by a progressive diversification and integration of parts.

The most perfect ceremonial is that which has at once the

92202

greatest variety and the greatest unity.

The more perfect any ceremonial is the more perfect is its symbolism, and therefore ceremonial is governed by the principles and laws of symbolism in general.

The more perfect any ceremonial is the greater is the number of the expedients which it makes use of, the greater is the number of human senses and interior faculties to which it makes appeal, and the more strongly does it act on each.

Ceremonial is objectively perfect when it gives to the body of ideas that it represents the most adequate and integral expression.

It is subjectively perfect when it is consciously, in the intention of all those who participate in it, or passively assist at it, made use of as the vehicle of the Idea.

The higher and more integral the idea that the ceremonial represents, whether the latter be in itself perfect or imperfect, the higher the order of perfection that it possesses.

That ceremonial is absolutely most perfect which has the highest perfection both in degree and in kind.

The art of ceremonial, in its broadest sense, is the very highest of the fine arts, and to it all the other fine arts, in their sublimest phases, are the handmaids.

The perfection of ceremonial depends, therefore, upon the same principles as those that govern the other fine arts.

In so far as any idea falls short of obtaining perfect ceremonial expression that idea is imperfectly possessed or has a relatively feeble hold upon the mind and heart.

In so far as perfect ceremonial expression is given to any truth, that idea tends to become deepened and energized.

It is for this reason that those religions which are most developed on the ceremonial side customarily exercise most power over their adherents, and inspire in them the greatest devotion and most generous sacrifices.

Corruption never manifests itself by growth. Growth is the sign and symbol and expression of life.

The mature organism is always more perfect than the germ; and the steps of organic growth can never be retraced.

Consequently the effect of the rejection of a ceremonial

system is not to permanently do away with ceremonial, or to revive an earlier stage of development, but to either eliminate the idea which the ceremonial represents, or else to destroy the product of the art of the past and start the whole process of development over again.

If the new condition represents a living idea it will prove the germ of a new development which will have a different form from that of the original system but which, if its progress is not interrupted, and if the idea be equally noble and fecund, will ultimately become no less elaborate.

Just as the elaborateness, that is to say, the multiplicity and integration of details, of the purely material and mechanical elements of civilization is a measure of material progress, so the elaborateness of ceremonial is a measure of spiritual progress.

If a certain kind of ceremonial, religious, political, academic, social, or any other, is more elaborate than the others, it indicates that the spiritual development has been carried farther in that particular field than in the rest.

If the most elaborate ceremonial were not recognized as the highest and best, then the whole law of evolution would have to

7/15/2007

be discarded and there would no longer be any substantial scientific ground for asserting that the mammal is any higher in the scale of existence than the protophyte.

If ceremonial were to be altogether rejected as an abnormal development, then the fundamental trustworthiness and goodness of human nature would have to be denied, and all the foundations of experience and reason and faith, of science, of philosophy, of religion and of art, would thus be struck away at one blow.

कार्यदर्शन	scripsit
कील्या	complevit
	corrigit
कया	imprim.
	revidit

[Regenbogen 8216]

EKASHASHI

महाचक्र चक्र सुत्र ६९

THE EFFECTS OF CEREMONIAL

As ceremonial is the expression of ideas, and of the emotions and volitions appropriate to those ideas, it necessarily tends to give rise to the same ideas, emotions and volitions; for by the Law of Impression every expression of any state of consciousness naturally generates that state of consciousness.

This effect is both direct and reflex; being produced both in those who witness the ceremonial and in those who perform it or participate in it.

In both cases the effect is normally both conscious and unconscious.

The ceremony tends to produce, not only real thought, emotion and volition, but also latent and subconscious tendencies to thought, emotion and volition of the same kind.

The psychological effects of ceremonial, whether direct or reflex, whether conscious or subconscious, are caused both by the



appeal of its obvious significance to the mind, and by the cryptic action of the shapes, colors, sounds, movements, perfumes, and other sensible elements of which it is made up, or which are present in the objects used in it, or amid which it is performed, as well as the cryptic action of the auras of the persons and things that enter into it.

The cryptic action of the ceremonial particularly affects the subconscious planes of the mind; while its intentional significances more particularly affect the conscious planes.

When the ceremonial is esoterically defective its cryptic action may be incongruous with, and contradictory to, the action intended and expected by those who use it; but the more perfect the ceremonial the more its cryptic and significatory effects harmonize or coincide.

In ordinary exoteric secular ceremonial the terrestrial psychological effect, direct and reflex, conscious and subconscious, cryptic and exoteric, is all that is expected or required; but religious and magical ceremonial is often intended to in some way appeal to, or act upon, beings not belonging to this earth.

72208

The super-terrestrial purposes of ceremonial may have relations primarily to the Supreme Lord, to spiritual substances, good or evil, or to disembodied or non-earthdwelling human beings.

The Infinite One cannot be really acted upon, in any way, by any person or thing whatsoever.

But love and adoration are due to Him, in strictest justice, from every finite personality; and therefore both *from* individual human beings and *from* sociological organisms, which are moral personalities; and the neglect to give them is a crime bringing the severest karmic retribution.

Therefore the ceremonial that gives most perfect expression to this love and adoration is a means of ordinating men and societies, and therefore of neutralizing their evil karma, bringing down upon them celestial blessings, and giving them every form of prosperity.

All things come from the Supreme Lord, and work together for the good of him who is rightly ordained, so that such a one may truly be said to enjoy the favor of God.

Consequently the ceremonies of Divine worship may be said,

8

in a certain analogical sense, to influence Him.

No sensible things, such as all ceremonials necessarily are, can have a real effect upon any spiritual substance, for all pure spirits are active and not passive in relation to all things lower than themselves, including corporeal existences.

But ceremonies may have the result of gaining their free favor, just as the social ceremonies involved in the arts of politeness and expressing homage, respect and consideration often are the means of propitiating one's fellowmen or of obtaining their friendship and assistance.

Ceremonial objects worn or carried as badges of right devotion may in like manner gain for those who wear them the interest and patronage of the Higher Power or Perfected Man who is the object of that devotion.

Whenever ceremonies are believed to have a strictly coercive action upon the gods, spirits or other beings to whom they are addressed, they are essentially of a magical nature, even though designated and considered as religious.

The only exception to this rule is furnished by those

922002

4

ceremonies which are intended for the repelling, through the Divine Power, of the unjust invasions of evil spirits.

All spirits who allow themselves to be apparently compelled by ceremonies of any kind to do the will of man, in any other manner than the cessation of their unlawful aggressions, are always and necessarily evil, since it is criminal inordination for any spirit to subject himself to a mere natural man living on the terrestrial plane.

The primary effect of ceremonial magic, including all ceremonies directed towards the subjugation of spirits, is to act as a mere sign or signal tacitly agreed upon between the magician and the evil spirits.

But it may also have the secondary effect of facilitating the action of the spirit upon the magician himself, or upon other persons and things.

If certain Divine or Celestial action should be promoted whenever certain ceremonies were performed, by the right persons, under the proper conditions, and in a suitable spirit, that action would always follow, or accompany, the ceremonial, and yet the lat-

9
2
2
0
0
8

ter would not be coercive or magical; unless it was believed that the Higher Power was really forced to act by the intrinsic and natural efficacy of the ceremonial itself or of him who performed it.

All ceremonial, whatever its nature or purpose, has important effects upon the astral plane, not only by generating phantasmata and currents through which it has enduring esoteric influences even in remotest regions and times, but also by attracting to the place where it is performed phantasmata, astral shells, and other aetheric creatures, of such a nature as to greatly reinforce and supplement its own characteristic action.

Every ceremony has its own characteristic cryptic effects upon persons and things.

One of these effects is the production in all those who participate in it, either actively or passively, and in a less degree in the rest of mankind, so far as they are open to its influence, and in inverse ratio to their physical and moral distances, of a tendency to the same states of consciousness that the ceremonial itself and the objects used in it naturally and artificially symbolize.

Another effect is the imparting to the objects used in it

922000

or in the immediate environment of a tendency to give rise to similar states of consciousness.

Minor effects are the production in the witnesses of a tendency to the same states of consciousness as those present in the active participants, and the production in the rest of mankind, in inverse ratio to their physical and moral distance, of states of consciousness similar to those present in those who are taking part in it either actively or passively.

Any place devoted to the holding of ceremonies of any particular kind naturally tends to give rise, in any one who visits it, to states of consciousness similar to those which the ceremonies are calculated to produce, and which those participating in them habitually have.

If any ceremonies have truly supernatural effects, such as Old-Christians attribute to the sacraments and sacramentals, their supernatural properties must necessarily be considered as derived, not from any natural or cryptic source, but from a supernatural one.

But where supernatural properties are supposed to be attached to objects, and conveyed through them, the communication of

952804

the effect from person to object, from object to object, or from object to person, involves the intervention of the general cryptic law by which psychurgic properties are impressed upon objects by the personalities with which they come into contact, diffused from one object to another, and influences all the personalities that afterwards come into contact with the objects.

One of the most important general effects of all ceremonial, as such, apart from the particular nature, objects and character of particular ceremonies or ceremonial systems, is the promotion of a spirit of harmony, an attunement, as it were, of soul to soul, of mind to mind, of heart to heart, of will to will, of heart and will and mind to each other, of sensation to thought, of body to soul, of matter to spirit, of men to each other, of things to man, of things to each other, and of terrestrial man and things to subterrestrial and super-terrestrial existences, thus facilitating those coördinations, subordinations and superordinations necessary to the perfect realization of the Ideal Order.

The essential effect of ceremonial is an ordinating one; those disordinating effects resulting from the misdirection or mis-

922008

use or defective construction of ceremonies and ceremonial systems

being accidental and abnormal.

कार्यदर्शिनः scripsit

complevit

कथा

corrigit

imprim.

revidit

महाचक्र चरक सूत्र

IDEALS

An ideal is an idea considered as an end of action, an object of endeavor.

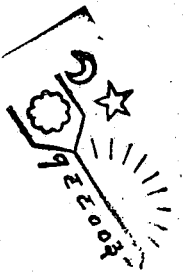
Every idea tends to express itself.

When substantialized as a formative principle it expresses itself through the matter that it informs.

When having a spiritual existence in the mind of man it tends to express itself consciously in corresponding imagination, emotion, volition, and action, and through the action in all the environment; and at the same time to express itself unconsciously in the countenance, and in the attitudes, gestures, and other movements, as well as in subconscious impulses and activities.

All distinctively human actions, whether interior or exterior, have as their normal motive and object the realization of some idea.

Even though primarily directed towards concrete and individual ends these are chosen because of their relation to some idea.



All true ideas are abstract; a concrete idea is merely a percept, or a combination of percepts reproduced or integrated in the imagination.

The higher any idea is, that is to say the more spiritual or universal it is, the greater the plenitude of its being, and the more truly it may be said to be an idea, or, when considered as the end of action, an ideal.

The more the realization of an idea is sought because of its intrinsic beauty, the more truly it may be said to be an ideal.

The higher the ideals by which any human life is governed the higher that life is, and the more it resembles the life of the gods, who are the supreme ministers of the Ideal.

All high ideals involve a movement, conscious or subconscious, deliberate or instinctive, towards plenitude of being.

The highest of all possible ideals are oneness with God, universal perfection, the manifestation of the Infinite, conformity to the Order of the Universe, the doing of the Will of the Universal Lord, coöperation with the Macrocosmic Purposes; all of which are different aspects of one and the same thing.

95009

When this Supreme Ideal is cherished, not only for oneself but for others, it is higher in proportion to the universality of the aim.

In its highest form it is cherished, not only for the individual himself, not only in behalf of all the persons and things that are within the sphere of his direct power or influence, or that of his tribe, class, community, nation or religion, but in behalf of the whole human race, of the entire planet, and of the Macrocosm at large.

Next in degree of dignity are the ideals of perfect goodness, perfect truth, perfect beauty, perfect power, perfect wisdom, perfect love, perfect unity, perfect knowledge, and perfect bliss.

Each of these transcendental ideals in reality includes all the others; but through an imperfect understanding of what is involved in the one which is consciously aimed at, the others are often mistakenly sacrificed to it.

They are highest when integral, that is to say, when aimed at in and for the whole inner and outer life, instead of partitive, or in behalf of some one element or portion of the life or work.

As in the case of the Supreme Ideal, into which they merge when fully possessed and understood, they are highest when universal, that is to

say, aimed at not only for oneself and those persons and things with whom one is particularly associated but for the universe at large.

All lower and more concrete ideals derive their value, and their ideal character, from the presence in them, or their conscious or unconscious subordination to, one or more of these transcendental ideals.

The cherishing of a high ideal, and the hope of attaining or realizing it, is not an illusion, if the ideal be a true one, but shows a high degree of insight into Reality.

One who has lost his ideals, or given up the effort to realize them, and who has no higher ones to replace them; is often said to be disillusioned; but the illusion did not consist in the recognition of the value and attainability of the ideal, but in an unjustified confidence in the possibility of attaining it without patient and persistent endeavor and in the face of many obstacles.

Whatever is steadfastly and rightly hoped for, and aimed at with a sufficient degree of fixity and concentration of purpose, can be attained to; provided that the aspirant is willing to sacrifice to it, if necessary, all things else.

Sometimes the concentration of thought, aim and action upon a

922-002

single aim may, unless that aim is a very exalted and interior one, having in itself a large measure of universality, have the effect of narrowing the inner and outer life; but the narrowness must be accepted, as a necessary sacrifice, or else a larger ideal must be chosen.

Even if it should become necessary to forego the realization of a right ideal in one's own lifetime, it should still be cherished for one's children in the flesh or in the spirit.

No right ideal should ever be wholly abandoned, under any circumstances.

Certain ideals are transcendental, like those already enumerated, being normally objects of endeavor to every human being, and even of every existing thing, whether human, superhuman or subhuman.

These are always and everywhere right ideals.

Other ideals are limited, special, and appropriate only to certain lives, to certain conditions, to certain times and places.

If the action involved in the pursuit of any ideal is inordinate, in itself or under the circumstances of the time and place, or if there is evidently no power to move towards it, the ideal is not a right one.

Each state and condition of life has a proper ideal of its own.

9-2-102

the realization of which will surround it with beauty and dignity.

Wrong ideals are usually either misplaced ideals or not ideals at all; for the end of the action involved in such cases is either inappropriate or else not the realization of an idea but the acquisition or bringing about of some concrete thing or circumstance.

The will normally moves towards ideals but the passions towards things.

An ideal which is not the object of a fixed will, determination and effort may be objectively a right ideal but subjectively is only a day-dream or pleasing imagination.

When an end is only vaguely desired, or willed in a half-hearted way, without any firm and stable intention and steadfast endeavor, there is no real volition in it, but only a mere velleity or half-volition.

It is not an ideal, because it is not seriously considered as the object of action, but merely as an object of desire.

If the desire which is accompanied by a mere velleity instead of a real volition gives rise to emotions of anxiety, of discontent, or of anger at its non-realization, it is an inordinate and evil one, however excellent and ideal the object of the desire and velleity may be in itself.

122003

A mere conditional and abstract velleity, such as one has who would like to be a great musician but who has not the slightest intention or hope of ever trying to become one, is not necessarily inordinate, but its object cannot be said to be an ideal to the person concerned, save in a very vague and improper sense.

As all things are manifestations of ideas, there is an ideal, at least of the lower order, proper to every possible kind of human activity.

Every act which is the expression of a right ideal is better and nobler than the same act inspired by any other motives; and every act which is not the expression of an ideal is just so far imperfect.

If it is not in itself calculated to bring about the realization of the ideal in relation to which it is normally ordained it is objectively imperfect; but even though objectively perfect it is still subjectively imperfect if that ideal is not present in the intention, or at least in the general intention of the life.

In so far as anything is ordinate it conforms to its true ideal and is itself called ideal; and in so far as anything is unideal it is evidently inordinate.

Whenever and wherever human life approximates to the Ideal Order

922003

which is normal to it, it becomes enswathed and aureoled with beauty and glory, and has that attribute sometimes designated as romance.

Every imagination, tradition, or vision of such life, whether historical or not, has the same qualities.

The ideal is always, in every field, and under all circumstances, the most truly practical, especially when it is cherished and labored for, not by isolated individuals only, but by whole groups, or bodies of men.

[The practical superiority of the ideal life was demonstrated in the Russo-Japanese War of 1904-'5, when the little empire of Japan, trained under the feudal system, and still in its Age of Chivalry, triumphed gloriously over the vast empire of Russia; which was dominated by the pseudo-utilitarianism, or "modern spirit," of the nineteenth century.--Bhashya of Mahādaivyananda.]

which is normal to it, it becomes enswathed and aureoled with beauty and glory, and has that attribute sometimes designated as romance.

कार्यदर्शन scripsit
 कीर्त्या complevit
 corrigi
 imprim.
 revidit
 inspexit

[Wodensheim 8218]

CCXX

TWENTYSECOND ABHIMANTRIC

PREMANTRIC OF THE SEVENTH

INSTRUCTION TO CARAKAS WHO ARE ABOUT TO RECEIVE THE SEVENTH MANTRA

The central lesson of the Shashthamantrika Sūtras is the privilege and duty of being beautiful, on every plane of the inner and outer life, and making all things beautiful throughout the sphere of one's power. This is the aim of Unāyoga.

Sūtra Pañcāpañcāśat establishes the fact that beauty is a real attribute inherent in the thing itself and not merely a subjective attribution.

Shatpañcāśat shows that all beings possess beauty in proportion as they possess being. Saptapañcāśat and Ashtapañcāśat prove that whatever is really good or true is also beautiful. Navapañcāśat, Shasti and Ekashasti show how the beauties of art may and should be subservient to the highest and holiest spiritual purposes, and explain why in all ages and lands the growth of civilization and religion is accompanied by an ever-



increasing perfection of ceremonial.

Dvāshasti shows that the beauty and effectiveness of action depend upon its relationship to transcendental ideas. Trayashashti demonstrates that the function of the fine arts is not the mirroring of Nature or of life but the revelation of the Ideal Beauty within, behind, above and beyond them.

The chief purpose of these Sūtras is the demonstration of the sacredness and practical importance of beauty and the consequent arousing of the aesthetic faculty, or the causing of it to be cultivated instead of disused or repressed. They also serve to rid the mind of any prejudice that it may have harbored against the rituals and ceremonies that have always been associated with so large a part of the religious and civic life of the world, and which flourish all the more luxuriantly, in secret societies of various kinds, when they are to any considerable extent banished from the public life of the community. Unless the neophyte, in whatsoever station he may be placed, soon begins to make his life more beautiful, both interiorly and exteriorly, than the lives of others around him, he is evidently not making the Great Teaching a part of himself, and profiting by it as he should. He cannot at this early stage, attain to the high degree of beauty that is within the reach of those who have come to understand the Ideal Order, but if

926002

3

he will make his life as beautiful as he knows how, thoroughly applying each new lesson in unāyoga as fast as it is received, he and his will ultimately shine out resplendently among their fellow-creatures like stars on the midnight sky. When there is a question of any act or work^d or work whatsoever he should ask himself what is the most beautiful way to do it or say it or make it, and proceed accordingly, always remembering that evidently superfluous ornament diminishes the beauty instead of increasing it.

-- --

Those neophytes who up to the present have been accustomed to only write to the Guru at rare intervals and with great reserve will notably increase their chances of a speedy advancement to the Lesser Initiation and to Celaship at the close of the Caraka Stage if they will begin to do so more frequently, regularly and confidentially. They should do this no matter how busy they may be, and no matter how weighty the matters are that engross their time and energy, for the work of the Mahācakra is more important to anyone who is privileged to engage in it than all of his ordinary worldly interests and occupations put together, whatsoever they may be. If any Caraka has up to this point suffered from the illusion that his Mahācakra work is a mere course of study and training having no practical outcome except

925002

such applications as he may be able to give to it in his own way in his private life let him now rid himself of it. The Great Circle is not merely a fellowship of thinkers and aspirants, it is also, and preeminently, a body of co-laborers in the greatest work ever undertaken by any human beings, a work which is not only more useful to Humanity at large on every plane than any other that has ever been done or ever could be done in this or any ~~other~~ world, but also more beneficial on every plane to him who engages in it, and to all his posterity to the remotest generations, than any labor of any kind that he is doing, has ever done or ever can do.

Those, therefore, who have hitherto been inert, and content simply with receiving, studying and applying the documentary and epistolatory instructions received, should now begin to look forward, with eager anticipation and yet not with impatience, to performing some definite function in the Brotherhood, or under its auspices, which will contribute towards the Realization of the Ideal and the promotion and direction of human progress, individual or collective. It is essential for the Ashtamantra Ācārika to begin to realize clearly that the Mahācakra is an absolutely unique organization, above, behind and within all other esoteric and exoteric bodies on earth, uniting in itself all the spiritual possessions of mankind, ramifying into every corner

9 2 2 2 2 2

of the globe, and engaged from generation to generation in a vast uplifting and renovating labor the results of which will be sublime and sempiternal.

The Mahācakra is to rule the world in order that it may more effectively serve it and every loyal and persevering Mahācākriya, whether active or stationary, will have some part in this lordship as well as in this service, and the more in proportion to the stage of his progress, the degree of his self-devotion and cosmic zeal, and his natural and acquired qualifications.

Those who, owing to the habitual emplacement of their consciousness on the plane of empiric selfhood, or their engrossment in the pursuit of material wellbeing, have tried in vain to apply the Teaching that they have thus far received to their own enrichment and aggrandizement, or other personal ends of an infraspiritual character, should now learn that it is not the wish or intention of the Great Brotherhood to give importance, weight and material prosperity to neophytes who have not yet demonstrated their worthiness of them or their disposition and ability to rightly use them.

The studies of the Caraka stage are for the illumination and ordination of those who pursue them, but also for the elimination of those who obstinately refuse to go on to higher and higher degrees of worthiness and spiritual competency. It is the function of the Great Circle to enrich and aggran-

922008

40

dize, or to provide with the means of enrichment or aggrandizement, those individuals only who have thoroughly demonstrated their disinterested self-devotion to the cause of the Ideal, and have clearly evinced a steadfast intention of giving to the work of the Mahācakra their faithful collaboration and that of their descendants to the end of time; and even then the principle is strictly regarded that wealth and power are normally commensurate with the quantity, quality and dignity of public service. Wealth and power give lordship, and lordship should be deliberately vouchsafed to any man by any terrestrial power only in proportion as he has shown himself, under the most trying tests, able and disposed to exercise it aright. Those who wish more wealth and power should give practical evidence that what they now have is held at the disposal of the Great Cause which is that of God and Humanity.

Right knowledge must first be attained to before it can be applied; and right knowledge is the knowledge of the Ideal—of that abstract Truth, far above all the conditions of time and place and personality, in the light of which alone can any concrete thing or event be fully comprehended.

The Garaka studies merely lead towards, and give distant glimpses of, the Supreme Wisdom in which all practical as well as speculative problems find their complete solution. In like manner perfect ordination, interior and

92222

exterior, must be attained to before its beneficent effects can be fully experienced.

It is an essential prerequisite of continued advancement in the Mahācakra that the neophyte shall be absolutely submissive, not only to the dispositions of the Masters of the Circle in their regard, but also and especially to those of Divine Providence. This applies even to those who do not recognize the existence of any such thing as Divine Providence.

Every great philosophy and religion teaches the necessity of at least a graceful bowing before the inevitable, an uncomplaining acceptance of the unavoidable. All unbridled antipathetic emotions are poisonous and destructive, and most of all those which hurl their victim headlong against the rock of reality. Whenever any ill is seen or believed to be avoidable there should be patient and intelligent effort for the averting or remedying of it, the soul and mind and body being meanwhile refreshed and invigorated for that effort by the contemplation of the good that is being pursued, or by exalting and joygiving thoughts, imaginations, ^oem_otions, recreations or exercises. But whenever any ill is seen or believed to be inevitable or irremediable it should be recognized as not really an ill but a means of purification and invigoration, and of countless other goods that cannot even be

925002

surmised or guessed at, and should therefore be borne bravely and without a thought or word of complaint or anxiety. Even he who does not accept the great truth that nothing is ever allowed to happen save that which is for the greatest good of everyone who rightly receives and uses it must realize that it is a reckless and wanton waste of energy and embitterment and degradation of his own life, and usually of the lives of others, to make himself miserable over what he cannot prevent, and still more over that which he can prevent.

He who is a slave to his antipathetic emotions is selfdoomed to misery and ruin. He alone is qualified for any kind of high esoteric attainment who fully exercises his prerogative of perfect lordship over all his own thoughts, imaginations, desires and states of consciousness of every kind, and who indulges only in those that are fruitful and joy-giving. All misery has its principal cause in the present inordination of him who suffers it, and shows him to fully deserve whatever internal or external ills are alleged to be its occasion. The chronically-discontented neophyte whatever the objects of his discontent, and whether or not these are in any way directly connected with the work of the Brotherhood, is considered unworthy of advancement; and if he is allowed to go forward for awhile this is only out of the loving kindness of his Guru, in view of the forlorn hope that he may be induced to allow him-

self to be lifted up out of the self-created hell in which he is burning into the realm of happiness, in which every pain is purifying, inhabited by all the Sons of Order.

Before receiving the communication of the Seventh Mantra the neophyte should fast three hours, reciting at least once every hour the Invocation of the Three Forces, all the Mantras in their due order, and the Evocation of the Three Forces. If he knows any more advanced Mantra of the same sex and the same Division of the Brotherhood, who lives in the same town and vicinity, he is strongly advised, unless prevented from doing so by Contradictory views on the subject of Ceremonial, or other very good reasons, to ask of him the formal communication of the Mantra with the accustomed Ritual. The possession of this document shall ordinarily be considered a sufficient credential for the purpose, in the case of the Seventh Mantra but no other. If the Elder Brother is so inexperienced in the use of the Ritual that he finds it necessary to write to his superior or to the Guru for directions on the subject, or if for any other reason the Ritual communication is not possible or convenient by the time that the Mantra is received, arrangements should be made beforehand for the Ritual communication of the Mantra next fol-

925008

lowing, unless the Elder Brother is a contrasūtrist on the matter of ceremonies
 and is unable to refer the neophyte to any eligible and competent Sūtrist in
 the same town.

scripsit

S
 ॥ ॥ ॥

complevit

corrigit

imprim.

revidit

महावक्र चरक सुभाषित ६४

THE NATURE OF TRUTH

Truth is the conformity of thoughts to things.

Subjective truth is the adequation of thoughts to things.

Objective truth is the adequation of things to thoughts.

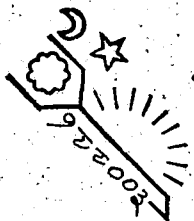
An idea, or thought, or imagination, or emotion is true in so far as it conforms to the reality.

Any expression is true in so far as it conforms to that which it purports to express.

Any substance is true in so far as it habitually gives expression to its true nature.

The virtue of truth is the due expression by a free and intelligent being of its own true nature.

This virtue does not require the utterance of everything that is in the mind, or the outward expression of every



state of consciousness, but only that utterance and expression which is normal under all the conditions of the time and place and personality.

To tell that the principal effects of which will be evil is not the virtue of truth but the vice of garrulity.

One who should show a band of murderers the hiding-place of their destined victim, even by silence or hesitation when questioned point-blank, would be himself a murderer.

He would be sinning against truth by excess, and by giving expression to cruelty and wickedness, which are inordinations, instead of the mercy and strength which belong to the essence of the soul.

He would also be sinning against justice, by assisting in the destruction of the innocent; as every man has a right to his life unless he has forfeited it by his own crimes.

The Absolute and Universal Truth is the analytical reflection in the Ideal World of the One Idea which adequately represents the perfections of the Infinite Being.

In a lower sense, it is the integration of all human

9-23-003

ideas in such wise as to afford the nearest approximation to that One Idea thus far attained to by terrestrial man.

The ideal truth is that portion of the Absolute and Universal Truth which concerns that particular subject, or realm, or sphere, or plane, or subdivision of existence, of any kind, which is at the time under consideration.

The transcendental truth is that inner nucleus of the ideal truth that is attributable to all being, as such, of every kind and on every plane, or to all things in the measure of their being.

The essential truth is the transcendental truth regarding any particular being, or group of beings; or that portion of the ideal truth representing the essence of things, in their essential relationships, as determined by the Ideal Order of the universe, regardless of their accidental or variable modifications.

The empiric truth represents the observed facts, as they appear to be at any given time and place.

The ideal truth is higher and more real than the empiric; and it alone belongs in the fullest sense to the category of truth,

9 25003

which normally represents the knowable rather than the perceptible, the intelligible rather than the sensible.

The mystical truth is that which represents realities so sublime and processes so recondite that they refuse to be confined even within the most perfect of formulæ.

Scientific truth is the exact formulation of the most precise statements of reality.

Practical truth is that statement or presentation or aspect of truth which is calculated to lead most directly and surely to such action as is required in view of the Absolute and Universal Truth.

Practical truth is higher and more real than the empiric; scientific truth is higher and more real than the practical; and mystical truth is higher and more real than the scientific.

The mystical truth corresponds, when rightly understood, to the ideal; scientific truth includes both the ideal and the empiric; and practical truth is an instrument for effectively bringing the ideal truth to bear upon men under the empiric conditions.

No statement of truth can be considered really true, in

92223003

any given time, place and circumstances, unless it is intrinsically adapted to the intelligence and condition of those to whom it is made; in such measure that they are able to understand it, or at least that they are not likely to so misunderstand it as to fall into even greater errors than those that it corrects; or in such wise that it is calculated to assist them in rightly ordinating their lives, pursuing their normal ends, and effectively employing the right means for the consecution of those ends.

A statement of truth that is not calculated to really enlighten and assist those to whom it is given is objectively false even though subjectively true.

The statement may represent an idea perfectly adequated to the thing, or subject of the truth; but, if the evil effect is from its form, it is a thing which is not at all adequated to the idea as existing in the mind from which it emanates; and, if the evil effect is from its substance, it is a thing not at all adequated to the idea by means of which it is received in the mind of him to whom it is communicated.

Under certain circumstances, therefore, the lesser truth

may in practice be more true than the greater, a half-truth may be more true than the whole one, and an error may be more true than the truth.

This is the Great Paradox of Truth.

Nothing can be really true in the highest sense which is not beautiful and good.

The mystical and ideal truth, in its purity, when not prostituted by misuse, possesses these attributes in the highest degree.

The integral scientific truth also possesses them, although they are not always apparent in its partial and partitive aspects.

The empiric truth can only be clearly seen to possess them when taken in its entirety, throughout all time and space, even unto the Grand Consummation.

The ideal truth is particularly, or most evidently, characterized by beauty, the scientific by truth, and the practical or pragmatic by goodness.

कार्यदर्शक

scripsit

corrigit

complevit

कर्म

revidit

सहाचक्र चरक सूत्रा ६५

THE UNIVERSALITY OF TRUTH

Whatever is, in so far as it is, and in the measure of its being, is true.

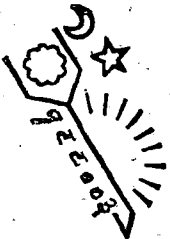
Every creature expresses itself, and in ways more manifold in proportion to its dignity.

All that is sensible or intelligible in any being whatsoever, that is to say, everything by which it makes itself perceived or understood by any other, is a revelation of what it is.

The totality of the expressions of any one being are, as it were, its word, and the word is always true.

Every existing thing is true, not only because it utters a true word, but because it is itself a part of the word of a being higher than itself.

Every substance except the Source of all is a vehicle of



expression to some higher substance²; and the totality of substances constitutes the Uttered Word of That One, Who is already, in Himself, His Own Adequate Expression (the Eternal Word), and is therefore Truth itself.

It is only the truthfulness of things which makes it possible to formulate their laws, foretell their behavior, and utilize them.

Therefore it is only upon this Universal Veracity that all natural and humanistic science, all invention and all art, objectively rest, and by the very existence of these It is sufficiently demonstrated.

Not only is everything essentially true, both as a speaker and as a word, but every thought is also true, in the same sense.

Thoughts, imaginations, and states of consciousness of every kind, are subject to the same laws as are external things.

All thoughts are true in themselves and in their essence.

But in every human mind is found the thought of falsity.

This, therefore, is also true. ³

Falsity is a displacement of truth; the taking of it out of its proper relationships.

Therefore it is essentially a comminution or dismemberment of truth.

It is fragmentary or isolated truth, taken instead of the real truth, which is integral and integrated.

That which is false is true in its essence but false by its inordination.

The human reason, like all reason, is drawn towards truth as such; and truth alone; the human intuition, like all intuition, is drawn towards truth as beauty, and towards that alone; the human will, like all will and all appetency, is drawn towards truth as goodness, and towards that alone.

Therefore man by his nature moves towards truth only; it is only by accident, and through mistake, that he falls a victim to error.

922008

This lapse is largely the result of undue interior isolation from his fellows, and his consequent lack of those portions of the Integral Truth which they possess.

That which is truth in its essence becomes error because the other truths necessary to its right understanding are implicitly or explicitly denied.

But pure negation, as such, is not a thought but the absence of thought; therefore the positive or affirmative elements of thought are all true and the negative or negatory elements false.

Whatever is denied is denied in the interests of something which is affirmed, and it is in that implied affirmation that the truth of a negative idea consists.

If a negation implies a more plenary being and manifestation of being than that which would be represented by the contrary affirmation the negation is really, in its essence, an affirmative and positive idea, and therefore true.

All error accepted by any human mind is only an accidental

9-22-03

accretion upon, or incident of, ⁴ the truth which alone makes any idea or statement believable or believed by any human being.

Man's very errors, lies and deceptions are instances of his truthfulness: for they are expressions and evidences of the condition in which he is.

Any one element in his self-manifestation may be deceptive, but his integral word, the totality of his concomitant or successive self-manifestations, is always true and revelatory of his real nature or character.

The errors of any man display the narrowness of his inner life, and his wilful offence against truth his deviation from the Norm which alone permits him to realize the potentialities of his own essence or to take his due place in the Great Whole.

The degree of man's error represents the difference between the segment of truth which he possesses and the Whole Circle of the Integral Truth.

The degree of a man's deceptiveness is one of the means

9-2-33

by which it is possible to measure the angle of his volitional divergence from the polestar of Order.

What is true of the individual is true also of the race; there may be local and temporary error and deception, but the integral word of Universal Humanity, the totality of its concomitant or successive self-manifestations, is always true and revelatory of the essential verity of human nature.

So it is with the universe at large. Error and deception may be found at any one time and in any one place, as a result of the inordination of gods or man; but the integral word of the Macrocosm made up of all its concomitant and successive elements and phrases, is absolutely true and revelatory of the Divine Verity.

God is true, the universe is true, in its totality and in all its parts, Nature is true, human nature is true.

All ideas and essences of things are true.

Falsity itself is true; and the inordination which is the essence of untruth is not only true in the sense of being real, but

422002

also true in a higher mystical sense; because it is reduced by the Infinite Wisdom and Power into subjection to a larger Order, so that it is to the Divine Wisdom, to which all space and all time, and all that is within, above or below them, are changelessly present, a part of the Perfect Expression of the Perfect Being, and therefore a syllable, as it were, in the word of Truth.

कार्यकश्चित् scripsit

कृतम् complevit

corrigit

imprim.

revidit

[Regenbogen 8216]

Replica of Zauberlicht 8225

CCXXVI

SHATSHASHTI

होचक्र चक्र शतरङ्ग

THE SUBJECTIVE AND THE OBJECTIVE

In thinking or speaking of anything what is thought and said will depend upon the ideal standpoint which is taken.

It may be viewed from without, or from within, and if from within, then from a point representing one or another of the moments or stages of its manifestation, of its substance, or its essence, or the metaphysical basis upon which its substance or its essence rests.

That which belongs to the point from which the outlook is taken is called subjective, and that which belongs to the field of the outlook is called objective.

Ordinarily, properly, and scientifically, subjective signifies all that belongs to the conscious interior life of mankind at large, or of any particular man, or of any other intelligent being; and objective signifies all that is outside of, or other than, that life.

That exists subjectively which exists in the human mind; that exists objectively which exists in itself, independently of any human knowledge of it.



When there is question only of the phenomena of the consciousness itself, all the contents and states of consciousness may be rightly considered objective; but the consciousness itself, or the awareness of that content or state, or the self-knowing ego as such, is always and necessarily subjective.

In considering the natural inner life of any other being, having any measure of conscious self-knowledge, or self-awareness, from the Infinite One down to the lowest animal, the same words may be used in the same way; with more and more appropriateness as the scale of being is ascended, and with less and less appropriateness as it is descended.

But when, instead of the natural and normal standpoint of consciousness, that of the inner life as a whole is taken, the unconscious activities out of which the materials of consciousness arise are called subjective, and in relation to them the conscious life which is their manifestation is called objective.

This terminology and the standpoint that it represents are commonly associated with that anti-ethical psychology which ignores the personal will and its power to freely mould and determine the character and control the whole human substance, and which therefore considers the conscious life a mere feeble and imperfect product of the unconscious, which is looked upon as the storehouse of all knowledge and wisdom and power.

925003

The unconscious planes of the soul-life, since they practically represent the human substance itself, do indeed contain vast undeveloped psychological resources; but the measure of the exploitation and use of these depends upon the free personal will.

The unconscious planes fall under three heads, preconscious, superconscious and subconscious.

The preconscious represents the human essence itself, which is good, beautiful and true, and contains indefinite potentialities.

The superconscious represents the point of contact of the spirit with higher planes of existence. In it are received illuminations and impulses from the Higher Powers and graces from the Infinite.

The subconscious represents the totality of the acquired psychological predispositions and other acquisitions not belonging to conscious life, whether derived from the experience, character and acts of ancestors, the past experiences, volitional reactions, acts and efforts of the person himself, or extraneous influences from the environment.

The preconscious and superconscious taken together are sometimes called the Higher Self; though this should properly be applied to the preconscious only.

In the nomenclature representing this standpoint all that pertains to

the preconscious and superconscious planes might be called subjective, and all else objective.

When the standpoint that is taken is that of the metaphysical background, as it were, of the substance, that is to say, the Divine Life and Power by which it is created and preserved and developed, then God Himself is said to be the Self of the Self and the Self of all things--and the Divine Life alone might be designated as subjective and all else as objective.

The essence may be said to be objective in relation to the Divine Idea but subjective in relation to the substance.

The substance may be said to be objective to the essence but subjective to the consciousness.

The consciousness may be said to be objective in relation to the substance but subjective in relation to its own contents.

The contents of consciousness may be said to be objective in relation to the consciousness itself but subjective in relation to the body.

Even the body, though objective in relation to the contents of consciousness, may be said to be subjective in relation to the external corporeal universe.

Just as God may be said to be the Universal Subject so corporeal matter

922003

4
may be said to be a universal object.

But God Himself is objective, properly and scientifically speaking, to the consciousness that takes cognizance of Him; and so are the preconscious, superconscious and subconscious life to the true ego.

All growth, of whatsoever kind, all evolution in Nature, all progress in Humanity, is in the direction of the transformation of the unconscious and uncognizable into the conscious and the cognized.

As man becomes perfected his consciousness expands so that it takes into itself more and more of the superconscious, preconscious, and subconscious within himself, and at the same time wider and wider spheres of the external and extraconscious universe.

Whatever is a part of the fixed intention of the personality, or is capable of being recalled at will, belongs to the field of consciousness.

The expansion of consciousness implies greater and greater selfmastery and larger and larger sympathies and interests.

Enlightenment is proportionate to the product of the psychological angle, which measures the ratio of that portion of the psychic life which has become conscious to that which still remains unconscious, by the psycho-ontological angle, which measures the ratio of that portion of reality which has been

922002

taken up into the consciousness to that which still remains external to consciousness.

The Perfected Man, in the highest sense of the word, becomes a partaker in the Universal Subjectivity of the Infinite, and has all the universe present, as an immanent object in his consciousness.

कार्यदर्शन, scripsit

अध्या, complevit

corrigit

कार्यदर्शन, imprim.

revidit

महाचक्र चक्र सूत्र ६०

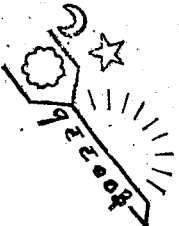
THE RIGHT EMPLACEMENT OF CONSCIOUSNESS

The conscious element of soul-life is not, in man, a fixed one, related in a determinate manner to the unconscious elements; nor is it substantially separate from them, in such wise that the life may properly be said, on account of this separateness, to be dual or treble.

It is simply the luminous field of the soul, surrounding, as it were, that focal point in the substance which is at once the culmination of its natural life, as a reduction into act of one of the potentialities of (informed) physical matter, and at the same time the place of origin of its individual reaction, as a personal agent.

That focal point, that cusp in the curve of life, is the egoity (ahankara) or selfhood, the individuality in act.

It is the empiric ego, as distinguished from the substantial ego (jiva), which is the soul as a whole, from the higher ego,



which is the spirit (manas), from the ideal ego, which is the normal integral potentiality of the soul-essence (buddhi), from the mystical ego, which is the highest plane of the spirit, exalted above itself by the Divine contact (ātman), and from the transcendental or analogical ego, which is the Eternal (Paramātman).

The plane of the habitual emplacement of the egoity, and therefore of the consciousness, is the measure of the intrinsic dignity of the personality.

The lowest man has the habitual seat of his consciousness on the physical plane (that of bodily comfort); in a higher type it is on the vegetal plane (of bodily appetite); in a still higher it is on the nether animal plane (of muscular activity); in a higher it is on the upper animal, or astral, plane (of emotion); in a higher it is on the nethermost human plane (of material and worldly interests); in a higher it is on the intermediate human plane (of aesthetic appreciation); in a higher it is on the upper human plane (of moral action); in a higher it is on the Macrocosmic plane (of intellectual enlightenment) and in the highest of all it is on the mystical or superMacrocosmic plane (of grace, or God-union).

92208

The physical, vegetal and muscular planes may be classed as material (static and tamasic); and the emotional, economic and aesthetic as quasi-material (dynamic and rajasic); but the moral, Macrocosmic and mystical planes are the spiritual (ideal and satvic), having as their several objects the normative, the ideal, and the Divine.

The normal emplacement of consciousness is in the moral plane in the case of the masses of mankind, and in the Macrocosmic plane in the case of the Brahmin and the Initiate.

But every member of the human race may and should aspire to a super-normal emplacement of consciousness in the mystical plane.

To reach any given spiritual plane all the intermediate spiritual planes must be passed through.

If the habitual consciousness is first definitely emplaced in the moral plane, it may be gradually raised into the Macrocosmic and finally into the mystical proper.

The plane of the habitual consciousness is the plane of the personal life.

The more spiritual the plane of the habitual consciousness,

and therefore of the personal life, the more plenary will be the being, and the greater, other things being equal, will be the spiritual and physical beauty, the happiness and the power.

In like manner the more spiritual the plane of the habitual consciousness, and therefore of the personal life, the less quickly, other things being equal, physical death is likely to come.

Death is the empiric corruption of the substance, under the laws of matter: but the more completely the spirit dominates the substance the less subject it is to the laws of matter: and the law of spirit is perpetuity and changelessness..

कायदेशिव	scripsit
	complevit
कथा	corrigit
	imprim.
	revidit

महाचक्र चक्र सुभा

INTEGRAL DIALECTICS

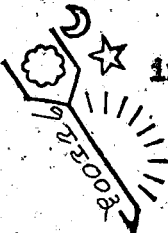
In the complete and exhaustive dialectic process the first step is the positing or stating the question. This is the positive thesis.

The next is the collecting together of all the ideas, opinions and traditions of the whole human race, in all ages and lands and schools, on the point at issue, so far as these are accessible. This is the partitive thesis.

The next is the restating of the question in the light of the universal tradition thus collated. This is the integral thesis.

The fourth step is the precise formulation of all of those answers to the question which seems most credible, and between which the mind hesitates. This is the positive antithesis.

The next is the precise formulation of all actual and possible answers to the question that are known or can be surmised or imagined, whatever their degree of plausibility. This is the parti-



tive antithesis.

The next is the careful examination of all the opinions thus formulated, the isolation of those that are seen to be in any way reconcilable, and the segregation, if possible, of the original question into several different questions each one involving a separate set of apparently irreconcilable opinions. This is the integral antithesis.

The seventh step is the determination of the positive and negative elements in each set of opinions, the integration of the positive ones and the elimination of the negative. This is the positive or static synthesis.

The next step is the ascertaining of the rational basis of each opinion, by carrying it back to first principles, and the demonstration of its truth or falsity by a strict logical process consisting of a complete chain of valid syllogisms.

As a prerequisite to the demonstration there is necessary an accurate definition of terms, an analysis, under topics, categories and first principles, of the data for the solution of the problem, and a verification of all the data, so far as these are not already known with certainty to be true.

9 22803

If two or more apparently contradictory opinions seem to be equally and rigidly demonstrated, the arguments are to be reexamined until the flaws are found by which they, or all but one of them, are vitiated.

If no flaws are to be found in the arguments, all the empiric and ideal data of the problem are to be reexamined and reverified.

If the apparently contradictory opinions are found to be really and alike demonstrable, then they cannot be truly contradictory, and the integral antithesis is to be reexamined and amended.

When one of the opinions has been demonstrated to be true, and all the rival ones false, then the result is to be compared with the result of the static synthesis; if the two results agree each confirms the other and the truth is found; if they do not agree both the logical and positive processes are to be reexamined and repeated, until their results are found to harmonize.

If, because some doubt exists as to some of the principles or facts which are the basis of the argument, several of the inconsistent opinions are found by the logical process to be equally true, that one of them which is in accordance with the result of the positive process is

672003

to be provisionally accepted as true until further light has been obtained upon the data of the problem.

When the final and correct solution has been found, the results of the two processes will invariably coincide, and whenever they do not one or the other has been imperfectly performed.

This is the partitive or ideal synthesis.

The final step is the ascertaining in what sense each of the rejected opinions is true, and in what sense the problem is not completely solvable.

Then the final answer is to be formulated in such wise as to give the exact value and significance of all the alternative opinions formulated in the integral antithesis, and to show the place which the truth ascertained occupies in the great body of Universal Truth. This is the integral or dynamic synthesis.

कायकशिक

scripsit

corrigit

complevit

कया

revidit

महाचक्र चरक सुभाष ७९

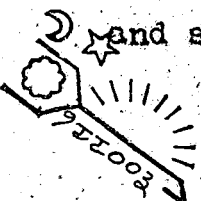
DIVINE INSPIRATIONS AND REVELATIONS

A Divine inspiration is an impulse received by any individual or social organism from the Universal Lord, or from any of the Celestial Powers who are His ministers to all the lower creation.

Natural Divine inspiration is that which lies behind every right interior or exterior action, rightly performed with a right intention; for all being and action has its root in the Infinite and in every truly good action, as in every normal activity in the material Universe, the Celestial Powers are concerned.

This natural Divine Inspiration is particularly present in the case of great and illuminative thoughts, noble emotions, beneficently mighty and heroic deeds, wonderful achievements and discoveries, and the production of great and worthy masterpieces in any of the arts.

But that inspiration which is specifically Divine, as contrasted with all natural inspiration, is that which implies a special and supernatural impulse which makes the thought or emotion or deed or



work in a peculiar sense that of God Himself, through the instrumentality of him by whom it is thought or expressed or done or made.

There is no human life which does not in some degree and at some time receive such impulses; if they are yielded to that in which they are manifested may be called Divinely-inspired in the proper sense of the word.

These impulses have as their object the drawing of men into supernatural union with God, the establishment of that union in the case of those who are well-disposed toward it, and the preservation, perfection and manifestation of that union in or by those in whom it has already been begun.

A Divine inspiration may give new life, new light, and new power, but it does not, as such, give, in a direct manner, any new knowledge.

When any truth, whether or not it is already known, is imparted, or reaffirmed, to man by the Universal Lord, or by any Celestial Intelligence, it is called a revelation.

Everything that exists, or that has ever existed, or that ever can exist, is in some sense and manner and degree a Divine re-

9522003

velation; for all that is finite is a manifestation of the Infinite and a means of attaining to a knowledge of it.

But in a more definite and distinct sense anything is called a Divine revelation only when it is supernatural, that is to say, coming directly from the Higher Powers.

Either an inspiration or a revelation may be either individual or corporate in its nature, either private or public in its destination, and either temporary or permanent in its purpose.

An individual inspiration or revelation is one that is received by human beings as individuals; a corporate inspiration or revelation is one that is received by a sociological organism as such.

A private inspiration or revelation is one that, to whomsoever it comes, is intended for the benefit of one or more individuals only, and usually for him alone to whom it is vouchsafed; a public inspiration or revelation is one that, to whomsoever it comes, is intended for the benefit of the people at large, either for the whole human race or for some particular nation or other important element in the body politic.

A temporary inspiration or revelation is intended for the

621003

accomplishment of some particular purpose, at some definite time and place; a public permanent inspiration or revelation is intended for many successive generations, either through a particular Providential period, or until the end of human terrestrial history.

Public Divine inspiration usually takes the form of inspiration to speech or inspiration to writing.

An inspired utterance may be given out and preserved by oral tradition; or may be afterwards committed to writing either by inspired or uninspired scribes.

An inspired writing or scripture is one that has been written under Divine inspiration, whatever the nature of its contents, and whether or not all the utterances or actions that it may record were themselves Divinely inspired.

An inspired utterance or writing is not necessarily a revelation to those who utter it or write it; but when it is of a public and permanent character it has, after becoming a part of tradition, something of the nature and value of a revelation insofar as it is known with certainty to embody Divinely-inspired and identifiable teachings.

Every public and permanent Divine revelation is of incalculable

9422003

lable value, as a verification of truths already known or naturally knowable, or as a means of attaining to a clear and certain knowledge of important truths which otherwise could at best only be guessed at, surmised, or vaguely and obscurely contemplated.

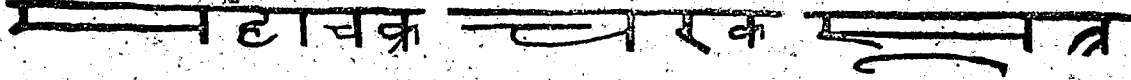
~~Stop here~~

There are three kinds of public and permanent Divine revelations, prophetic, documentary and corporate.

Prophetic revelation is through individuals; documentary revelation is through books; and corporate revelation is through sociological organisms.

In the Vaidika (= Hindu), Mazdean (= Parsi), Old-Christian, Jewish, Mohammedan, and Protestant groups of religions certain books are recognized as constituting or embodying Divine revelations; many forms of the Buddhist religion, which does not acknowledge the existence of spiritual substances of any kind, believe certain sacred books to have been revelations from Perfected Men on superterrestrial planes of existence; and almost all religions attribute to their sacred traditions and writings something of the value of Divine revelations, inasmuch as they consider them to represent truths which at some time and in some way have been made known or attested to man by superhuman or

925003



CREEDS, DOCTRINES AND DOGMAS

Every idea corresponds to some reality.

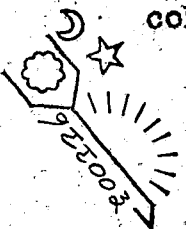
The totality of that which is included within or under any one idea is a definite body of thought, every part of which stands in definite relation to every other part.

The idea itself, in itself considered, stands in similar relations to all other ideas of equal rank, constituting a definite portion, element or aspect of the One Universal Idea.

Human ideas are reflections of the ideas sempiternally existing in the Ideal World and perpetually present in the minds of the angels.

The development of ideas in the human mind is homologous to the development of corporeal substances in physical matter.

They are at first vague, and as it were homogeneous and incoherent; but in proportion as the idea is reduced from potentiality



into act, or perfectly mastered and grasped, it becomes more and more heterogeneous and coherent.

No idea is fully possessed until it has been evolved by the distinct formulation of its elements and involved by the distinct formulation of its principal relations with other ideas.

An unformulated idea is only, as it were, the germ of an idea.

An idea or body of ideas that is given out as true is a teaching or body of teaching; the Latinic form of the word teaching is doctrine, and therefore the words teaching and doctrine are synonymous.

But, especially in the field of religion, the word doctrine is often applied more particularly to the teachings of the elder and more definitely-organized systems, especially when the teaching considered is more or less definitely formulated as a basis for action.

A body of formulated teachings, and especially a body of formulated teachings constituting a single document, is called a creed.

A body of scientific conclusions is called a scientific creed; a political platform, or body of formulated political conclu-

921008

sions, is a political creed; a body of formulated religious conclusions is a religious creed.

Where there is no creed there are no ideas fully developed, clearly possessed and adequately expressed.

In a narrower sense a creed is a summary for practical purposes of a body of dogmas or dogmatic teachings.

The formulated conclusions of human thought, resting upon a purely human authority, may be called dogmas in a large sense when their truth is categorically affirmed.

The most bitter enemies of dogma are themselves dogmatists; for antidogmatism is itself a dogma.

Opposition to dogma is always an effort on the part of some new and undeveloped system to clear the ground for the ultimate erection of its own dogmas in the place of those that it seeks to overthrow.

Categorical affirmations become particularly worthy of being called dogmas when belief in them is enforced by formal or informal penalties, which usually take the form of expulsion from the society to which the creed belongs, or may include social ostracism, or ec-

BOOK 9

clesiastical or other disabilities.

But a dogma in the strictest sense of the word is a doctrine adhesion to which is required on the ground that it rests directly upon an absolutely inerrant authority, that is to say, upon that of the Universal Lord Himself.

If there is no terrestrial teaching the absolute veracity of which is attested or guaranteed by the Higher Powers, and therefore by the Infinite One, then there is no true dogma; and in that case all alleged dogmas are impertinences and menaces to intellectual and moral liberty.

But such a teaching, if it really existed, would be an enlargement instead of a narrowing of the intellectual and moral life.

Unquestioning and unreserved acceptance of it would be strictly obligatory, both in reason and conscience, and a wilful rejection of it would entail the most fatal karmic results.

In so far as the human reason diverges from the Divine it loses its light and power; and every approximation to coincidence with the Divine is intellectual progress, and the only kind of intellectual progress that is real and worthy.

All real acquisition of truth is an approximation towards this coincidence; for thoughts like things are reflections of the Infinite Wisdom, a reflection which is most perfect when thoughts are in conformity with things and things with thoughts.

All action is necessarily dogmatic in the larger sense of the word; since action follows thought and no thought is acted upon save in so far as it is assumed to be true.

When any practical doubt remains the action is apt to be intermittent and vacillating; that is to say, intermingled with inaction.

But the real and absolute dogmatic certitude that can only exist where the Divine Veracity is at stake, and which is essentially supernatural, is not necessary to plenary and effective action, save in such matters, if such there be, as involve truths to which terrestrial man could not attain by his own unaided reason.

It suffices that there shall exist a subjective certitude involving the definite acceptance of the idea that justifies the action, and the practical rejection of all apparently contradictory ideas, at least so far as the time and place and contents of the ac-

6275003

tion are concerned.

Creeeds and doctrines and dogmas are not to be condemned, as such, but only in so far as they are false and evil or made ill use of.

A religious or other society based upon a similarity of personal opinions may rightly make subscription to a creed embodying those opinions a condition of membership or continuous membership even though that creed has no higher sanction.

False doctrines may rightly be opposed, and with equal propriety whether or not they are embodied in a creed.

When the acceptance of any false doctrine is made the condition of membership in any organization, the evil consists in the falsity of the teaching, and not in the enforcement of adhesion to it; for every society has an inalienable right to compel its members, under pain of expulsion, to adhere to the objects for which it exists.

But if an organization claims to be the one true religion, or if for any other reason it teaches that all mankind is bound in conscience or reason to belong to it, it has no right to make subscription to any creed a condition of membership unless its contents are known with absolute certainty to be true because they are known,

6-25-02

without the shadow of a doubt, and not as a mere matter of opinion, to have the Divine sanction.

If an organization claims, to be the vehicle of a corporate Divine Revelation it must exclude those who reject that Revelation, or any part of it, even the smallest; for a failure to do so would be self-contradiction, self-stultification and self-destruction.

If the claim is false the evil is in the falsity of the claim, and not in the consistent carrying out of its legitimate and necessary consequences.

A real dogma, if false, is doubly evil; it is evil because it puts forth error in the name of truth, and evil again because it demands the deliberate adhesion of the human will on insufficient grounds and under the false pretense of a Divine sanction.

To falsely claim for any teaching an inerrancy based on the veracity of the Universal Lord is to do a grave wrong to Him and to all mankind; but those who put forth such claims have a right, in strictest justice, to demand that those claims shall not be summarily rejected, on general principles, but shall be seriously examined; for if they should chance to be true they could not be rejected with im-

800226

purity, and would represent the richest intellectual treasure in the possession of the human race.

If all such claims should be found to be untenable, efforts should be made to bring about their abandonment, but without harsh condemnation of those who sincerely accept them.

Orthodoxy is a word of Greek origin meaning "right teaching" and heterodoxy is a word of similar origin meaning other or alien teaching opposed to orthodoxy.

Real orthodoxy is necessarily truth; and real heterodoxy is necessarily error.

The one signifies the Right Path; the second signifies any other path.

If there are two right paths, or myriads of them, then they must all represent the Truth and be orthodox; but all which are not right are necessarily heterodox.

The pseudo-orthodoxy which consists in adhesion to a teaching falsely pretending to be true may rightly be opposed; but those who oppose it should do so, not because it is orthodoxy, but because it is a counterfeit of orthodoxy or an illegitimate substitute for it.

672003

e

A teaching which is essentially true or false is none the less so because of the definiteness with which it is stated (in doctrine), the degree in which it is formulated (in creeds), or the positiveness and assurance with which it is propounded (in dogma).

Teachings which are called heterodox by the representatives of pseudo-orthodoxy, as such, may and should be accepted, propagated and defended when they are in fact true, and therefore really orthodox.

To acknowledge any teaching to be orthodox is to acknowledge it to be true; and to admit any teaching to be heterodox is to admit it to be false.

Therefore whoever misuses these words is self-condemned; and by seeming to make light of right teaching, as such, tends to weaken the spirit of devotion to Truth, for Truth's sake, both in himself and in others.

कायदेशिन

कमा

scripsit

corrigit

revidit

TWENTYFIFTH ABHIMANTRIC

PREMANTRIC OF THE EIGHTH

INSTRUCTION TO ĀRAKAS WHO ARE ABOUT TO RECEIVE THE EIGHTH MANTRA

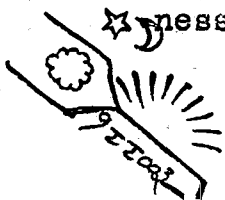
The central lesson of the Saptamantrika Sūtras is the possibility and the obligation of attaining to the fulness of Truth.

This is the most important object of Jñāyoga.

Sūtra Ātushshasṭi describes the various kinds of truth.

Pañcashasṭi shows that everything is true in proportion as it has, or represents, real being, and that there is nothing so false that it does not contain some element of truth. Shaṭ-shasṭi shows how the same statements may be true or false according to the standpoint from which they are made, and explains the significance of the terms subjective and objective. The same Sūtra, and Saptashasṭi describe the various metaphysical and moral planes of the inner life of man and point out the fact that the truth and dignity of any human life are proportionate to the altitude of the plane in which the conscious-

ness is habitually emplaced. Ashtāshasṭi shows in what sense, to



what extent and in what directions the knowledge of terrestrial man is necessarily limited. Navashashti and Saptati indicate the principal means by which truth may be attained to. Ekasaptati and Dvasaptati deal with some of the principal historic standards of truth, showing to what extent and under what conditions attention and respect should be given to alleged Divine Revelations, or doctrines, creeds or dogmas of any kind.

The chief purpose of these Sūtras is to show the essential verity of Nature and human nature, of the Macrocosm, and of the Universal Lord Who is Truth Itself; and therefore the actual possession, in some wise, of the Absolute and Universal Truth by every rightly and completely ordained intellect.

The last two Sūtras of this Mantra, like several of those of the four preceding Mantras, are intended to annihilate or mitigate any prejudices that may exist against any of the more important and widespread elements of the religious and intellectual life of mankind. Whenever a certain tendency, not evidently ministering to infraspiritual passions, is found to manifest itself in all parts of the human race in all ages, it will always be found to represent very im-

972028

portant and fundamental truths. Hostility or contempt for the historic manifestations of such tendencies is usually the result of a pseudo-enlightenment which, however loudly it may boast of its breadth and liberality, cuts itself off, in fact, from the Macrocosmic Life and shuts itself up in a shallow pool of ignorant and empty self-complacency. The lowest savage or the humblest peasant is less unenlightened than the alleged philosopher who despises and rejects the instinctive knowledge of the savage and the peasant instead of correcting and enlarging it by means of a clearer vision and a more exalted viewpoint. However foolish may be the superstitions of the unlettered masses of mankind they are wisdom itself compared with the superstitions of the self-styled philosopher, scientist or illuminatus who makes light of tradition, of sacrifice, of ceremonial, of revelation and of dogma, and who confuses the fads of the hour or the circle in which he lives with the tidemarks of real progress.

The superstitions of false enlightenment usually result from a non-use of reason complicated by a non-acceptance of the results of the reason and experience of others more really enlightened than oneself. Very often the most irrational negations are made in

6-23-00-3

the name of reason, but on examination it is found that what the de-
luded ones mean by reason is merely the imagination, the passions, or
some other infrarational faculty, or that, if they have any idea what
reason really is, they are setting up the results of a most hasty and
careless use of a reason devoid of the necessary data for the solu-
tion of the problems against those of a careful and scientific use of
the reason, based upon a thorough knowledge of the subject, and rig-
orously tested and verified, over and over again, by generation after
generation of perspicuous and sagacious minds.

Sometimes the same irrational negations, or others of equal
moment, are made in conscious defiance of the dialectic reason which is
then confused with the mere animal intelligence, which is an infraspira-
tual faculty, instead of being recognized as a prismatic reflection of
the Infinite Wisdom Itself. In such cases an attempt is made to sub-
stitute intuition for reason, but as the rational intuition cannot
possibly be made to do the work of the dialectic reason the result is
to set the mind adrift so that what it accepts as true depends upon no
intelligent and human process of any kind but merely upon the fortuitous
circumstances and experiences of the inner and outer life.

97308

Both the pseudo-intuitionists and the pseudo-rationalists boast of their independence of thought, but in reality both alike are mere passive vehicles of the thought of others, their personal reaction, instead of being directed towards the acquisition, understanding, verification, development and integration of ideas, like that of the independent thinker, or towards the ascertaining and transmission of what is already known, like that of the mere traditionalist, or towards the testing of ideas by some arbitrary standard, like that of the mere dogmatist, being limited to the rendering of their minds non-conductors to certain orders of ideas which they have dogmatically tabooed on account of some prejudice adopted under the influence of some blind and inhuman passion.

The Truly Enlightened remain in the spiritual fellowship of Universal Humanity, recognize that it is wiser than any of its component parts can possibly be, and give due honor and exercise to their own spiritual intuition, to their own dialectic reason, and to all their other powers of every order, each in its own proper time and place and way.

111

There is a certain class of neophytes who have, in their heart of hearts, even if they do not give expression to it, a feeling of disappointment that they have not yet been given any practical knowledge of any cryptic or occult arts. These must now understand that the detailed knowledge of those arts to which the term occult is particularly applied in the Mahācakra, namely those that involve the intervention of inordinate, and therefore evil, spirits or the inordinate submission of one's personality to anonymous powers and forces, is given only to a few of the inmost Initiates and to those Mahācelas who are being especially trained for Adeptship; and then only with the caution never to practice them, since they are inordinate and illegitimate in themselves, no matter for what purpose they are employed. They must also understand that a detailed knowledge of those cryptic arts which are not intrinsically illegitimate, but which depend primarily upon astrophysical or aetheriophysical sensitiveness rather than upon knowledge and volition, such as ordinary telepathy, clairvoyance and clairaudience, is in like manner given, as a rule, only to the Thrice-Initiated and to Mahācela candidates for Adeptship, and that the cultivation of such powers is recommended only in special

9-27-003

cases and for special reasons; because they can, as a rule, be gained only by a sacrifice of something of the strength of character and psychophysiological health and equipoise which are essential requisites for high spiritual attainments, and because there is always a large element of uncertainty in them, depending as they do upon the aetherial and infratemporal plane, since the phantasmata arising from present persons and events cannot be accurately distinguished from those which are the products of past ones or preintimations of future ones, and those corresponding to human thoughts and imaginations, or brought together by the deliberate exercise of human or superhuman volition, cannot be accurately distinguished from those which represent real things and events.

They must also understand that those legitimate cryptic arts, which, because they have their basis in the active powers of knowledge and volition, instead of in mere passive and negative ones, can be practiced without injury to themselves even by those who are relatively untrained, are not usually imparted, in full detail, to any who have not yet received the Greater Initiation, with the exception of those Obligates (the highest kind of permanent Carakas) who

922003

are working under the direction of the Mahācēla Cryptogogues. The reasons for this rule are that the possession of these arts is of much less importance than the perfect ordination of the inner and outer life, the development of the higher spiritual faculties, and the perfect performance of the ordinary duties of one's station; that the imparting of them to those who do not possess the higher knowledge, who have not attained to a high degree of ordination on all planes, or who are not in a position to cultivate them without the neglect of nearer and greater duties, is apt to foster an inordinate thirst for cryptic power and an inordinate absorption in cryptic arts to a neglect of those studies and activities which are, under the circumstances, more important and obligatory; that to the effective exercise and right use of such powers a knowledge and training are necessary which cannot be given in a short space of time, and which include a large body of knowledge not having any evident relationship to cryptic science, and that, since the Mahācakra exists for the sake of Humanity at large, and therefore seeks to exalt individual human beings only for the sake of the race, it cannot consistently entrust great powers to persons who have not thoroughly proven their worthi-

62223

e

ness of them and their disposition and ability to use them rightly and for right purposes.

But all terrestrial activities, interior and exterior, have their corresponding effects on the aetherial plane, so that cryptic laws and forces are in some way involved in all terrestrial activities. Every one who rightly ordinales his interior and exterior life, no matter how little he knows of these laws and forces, has a cryptic action upon all persons and things in his environment which is both to his own benefit and theirs; and on the other hand every one whose life is in any way inordinate, whether interiorly or exteriorly, has a cryptic action, corresponding to that inordination, upon all persons and things in his environment which is both to their injury and his own. Such benefit or injury is capable of being experienced on any plane, although those who are perfectly ordinate receive only benefit because they react against injurious influences and turn them to good, while those who are inordinate, in so far as they are inordinate, may receive injury even from beneficent influences because they react, in the measure of their inordination, against them and turn them into evil.

922003

This natural cryptic action is as independent of any knowledge of it on the part of him from whom it emanates as is the process of digestion on the part of him in whom it takes place; and, as in the case of the vital processes, a knowledge of the modus operandi of cryptic influence very frequently occasions an anxious self-consciousness that impedes or vitiates the process in the very effort to maintain the normality that might have been perfect had no knowledge of the subject existed. Nevertheless a knowledge of the laws of natural cryptic influences and action is gradually imparted during the Ācaraka and Ācela stages, with due warnings and precautions against possible ill effects; and the systematic impartation of this knowledge is sometimes, at the direction of the Guru, and according to his convenience, as determined by the measure in which his thought and time and energies are necessarily absorbed by his regular duties, begun early in the Ācaraka stage, but rarely in the case of those who by their excessive anxiety for it show themselves possessed by an incipient cryptomania or inordinate and morbid thirst for cryptic knowledge and power.

Neophytes are not forbidden to obtain, if they so desire, whatever knowledge they can on occult and cryptic subjects from out-

9-23-00a

side sources; and although much of what they learn from such sources on such subjects may need to be unlearned later on, nevertheless such knowledge as they gain, whether accurate or otherwise, will be of use to them when, and if, they attain to a Stage of Progress in which they are called upon to make a systematic study of the same subject; provided that the outside study is not permitted to detract from the thoroughness and assiduity of their Mahācakra work or to cause any relaxation in their efforts to perfectly perform all the ordinary duties of their state and to rightly ordinate their life on all planes.

In some cases the Guru may be able, consistently with the responsibilities of his office, to direct a Caraka to some Partitive (or outside) organization devoted to cryptic or occult studies in which he can gratify his taste for such studies before the time that he can take them up systematically as a Mahācākriya, and in which he can be safeguarded against the graver dangers by affiliation with an Integral (or Mahācākriya) group.

Still another class of openly or secretly discontented neophytes are those who feel disappointed at not having already received

80229

more definite and fully-detailed directions for the right ordering of all departments, planes and spheres of their inner and outer lives. The desire for such direction is right and ordinate; but the impatience that revolts at the delay in receiving them is, like all other obstinate impatience, inordinate and harmful. As important as right ordination is on every plane, the most important thing of all is the illumination and fecundation of the spirit by contact with the Ideal and Eternal. Those who are not content to wait for detailed directions of any particular kind until the proper time show themselves by that very fact to be unprepared for advancement to the Lesser Initiation, and it will be well for them not to aspire to Celaship, at least until they have, as Permanent Carakas, been sated with the definite practical guidance that they are so impractical as to impatiently desire.

-- --

Still another class, rightly and nobly thirsting for the very highest and most mystical knowledge and experience, feel that their contact with the Eternal and their knowledge of the Divine Mysteries have not increased as rapidly as they had hoped. But the

full and profound knowledge of the Divine and Macrocosmic Realities is necessarily reserved for the Initiates; and an inordinate impatience for that knowledge is sure to defeat its own ends by delaying the admission of the neophyte, and this in proportion to the measure and wilfulness of the inordination, to the Initiations behind which lie those priceless treasures whose value he realizes but the conditions for the attainment of which he but grudgingly and half-heartedly attempts to fulfil, because he, in his unwisdom, does not realize their necessity.

The documents that seem most definite are less valuable, as a rule, than those Sūtras that seem to some too "vague" and that they are sometimes inclined to pass over lightly as offering "nothing tangible." The Ideal and the spiritual are never literally tangible, and the Sūtras that appear most vague are the very ones, like those dealing with abstract truth, beauty and goodness, that give some of the results of the formal sciences upon which all other sciences depend and which give to all arts of every degree their most fundamental laws.

Contrasūtrists' opinions should never be looked upon as signs of undeveloped intuition, of defective reasoning powers, of physical imperfection, or of spiritual, emotional or volitional inordination; for even the most dull-minded may become a Sūtrist on account of his ordinate attitude, and even the most inordinate may become a Sūtrist on account of his mental acuteness or clearness of spiritual vision. Sūtrists and Contrasūtrists should respect each other's liberty of thought, and may with advantage discuss calmly and without acrimony the questions at issue between them, each resting secure in the conviction that the truth must triumph in the end and that every delay in its triumph will add éclat to its victory, strength to its armament, and useful experience to both its defenders and opposers. The only true truth is the Integral Truth, of which all possible errors are the fragments; and therefore the Teaching, which represents the Integral Truth, will surely win the ultimate adhesion of every one who is permitted to go on increasing in the knowledge of it. But he who does not accept it must believe that what he himself already possesses is the Integral Truth, and if so it is capable of being demonstrated to be such, and if he and those who agree with him

9-2-2009

can demonstrate their opinion to be the Integral Truth, or the nearest approach to it thus far achieved, no Mahācakriya who is aware of the demonstration can reject it without a violation of the most fundamental principles of his thought, and the Mahācakra as a whole cannot fail, without self-stultification, to do the same whenever it has been clearly demonstrated. If the Contrāsūtric opinion were even demonstrated to be the more probable, all things considered, it would become Sūtric; and the Sūtras and other documents of study and direction would have to be revised accordingly, so far as they touch upon the point at issue. The Teaching as a whole is known with absolute certainty to be certainly true; but it is equally certain that if any part of it were to be proven to be neither certainly true, nor more probably true than any contrary teaching, it would have to be, and would be, modified accordingly.

Because Sūtrists and Contrāsūtrists have different functions, and are given separate recognition accordingly, especially in the ordinary work of any part of any Division of the Brotherhood that is locally organized, it is desirable that every neophyte, as the end of the Caraka Stage approaches, should make up his mind just how he

622002

stands, at his present stage of illumination, at least on all the more important elements of the Teaching, and array himself interiorly on one side or the other, so that he will be able to declare his position, whenever occasion arises, either to the Guru or to any of his Brethren who have a right to know it.

But while Contrāsūtric opinions, even on ethical and practical questions, do not count against the neophyte, unless they make him unwilling to do his ordinary duty in relation to the Brotherhood, and may even weigh in his favor when they are held intelligently and in a truth-loving spirit, and not allowed to sink into mere idle contention and logomachy, there are certain kinds of interior inordination that cannot be excused on the plea of Contrāsūtric opinions. Chief among these are indifference to the performance of known duty, the crass selfishness which is regardless of the welfare of any one save oneself (one's self always being in every such case the lower self, since a regard for one's higher self carries with it and includes a regard for every whole of which one's personality is a part), and especially that peculiar folly or wilful madness which consists in maintaining an emotional and volitional protest against actually

92203

existing conditions for the time being irremediable and insofar as they are irremediable, or against conditions or events which are apprehended or believed to be impending and inevitable -- a protest which is sometimes excused by the culprit on the plea that it is a discontent or anxiety that excites to right effort or is fully justified by the circumstances, but which is always and everywhere a blasphemous challenging of the Divine Will, an impious revolt against the Higher Powers, or a blind and reckless rebellion against the Universe, in the presence of which even the most powerful individual is utterly impotent save so far as he feels and makes himself its lord, under God, by an attitude and action with which discontent and anxiety are always, forever and necessarily incongruous, inconsistent and irreconcilable. No great esoteric attainments, not even in the most illegitimate forms of black magic, can be made by any one who has not learned to be lord of his own emotions, to maintain his equipoise in the presence of the most seemingly untoward conditions and the most threatening events, and to husband all his energies in order to utilize them for the consecution of his ends, high or low, good or evil, instead of wasting them in vain repinings and recriminations and

they are called in relation to it Active Sūtrists; if they accept it tentatively, on the authority of the Brotherhood or because it seems plausible, or for any other reason, they are called Passive Sūtrists. In like manner those who reject any portion of the Great Teaching are called, in relation to that portion, Contrāsūtrists; if they reject it definitely they are called Active Contrāsūtrists; but if they reject it tentatively only, as not sufficiently proven, or for any other reason, they are called Passive Contrāsūtrists. According to the general attitude in relation to the Teaching as a whole every Mahā-śākriya is ordinarily classified either as a Sūtrist or Contrāsūtrist.

But the Contrāsūtrist, who is thus far unable to accept the Teaching, has the same standing in his ordinary relations in the Brotherhood as that possessed by the Sūtrist, who sincerely adopts it and adheres to it. The Contrāsūtrists perform the function of causing the Teaching to be more and more perfectly expounded, more and more attractively presented and more and more clearly and irresistibly proven, and their collaboration in the Great Work, on its intellectual side, is therefore even more valuable, in many cases, than that of the Sūtrists themselves.

9222003

The Navamantra Ācārika should begin to examine himself with a view to tentatively assuming a definite mental attitude in relation to the Teaching as a whole and to each of its important elements. Under favorable conditions the more perspicuous minds, especially those in whom the rational intuition is most highly developed, or whose dialectic spiritual reason is of the greatest penetrativeness, welcome the Teaching, as it begins to shape itself in their thought, as the evident or demonstrated Truth; but sometimes a Ācārika, even though of considerable mental power, may be prevented by innate predispositions, by deeply settled prejudices, by some emotional or physical inordination reacting on the spiritual planes, or by some volitional inordination reacting on the illative faculty, from recognizing the truth of some important part of the Teaching, or even of the integral world-view that the Teaching represents, taken as a whole.

There are four possible attitudes regarding any teaching. It may be definitely accepted, definitely rejected, tentatively accepted or tentatively rejected. Those who accept any part of the Great Teaching are called in relation to that part Sūtrists; if they accept it definitely as either certain or the more probable opinion

6
22503

forebodings. Emotional protests against present and impending events ripen into maledictions and imprecations, and when they have done so make clearly manifest the fact that the offender is suffering the tortures of a self-created terrestrial hell.

--- --

Before receiving the communication of the Eighth Mantra, in whatsoever manner, the neophyte should fast four hours, reciting the Mantras in the usual manner at least once every hour.

Those Carakas who still decline to address their own Guru as "Dear Master" should at this point write him on the subject, setting forth their objections to so doing; for a neglect to use this customary mode of address is likely to prevent the candidate for Celaship from being admitted to the Lesser Initiation as soon as he otherwise would be.

कार्यकथितं scripsit

कल्याणकृता corrigit

complevit

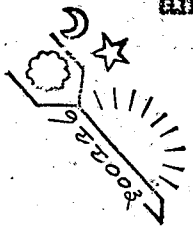
revidit

NATURE AND KINDS OF GOODNESS

Truth is the quality which causes a thing to normally give pleasure as an object of knowledge; beauty is the quality which causes it to normally give pleasure by its mere presence in consciousness; goodness is the quality which causes it to normally give pleasure by its possession or use, either real or imaginary.

५. Objective truth is the adequation of ideas to things, the conformity of one to the other; beauty is the adequation of parts to the whole, the unity and harmony among the parts or aspects of things, between expressions and that which is expressed, between the elements of any ideal content or body; and goodness is the adequation or conformity of means to ends, of actions to objects, of beings or existences to the purpose for which they subsist or exist.

Qualitatively truth is a higher excellence than goodness, and beauty a higher excellence than truth; but quantitatively the re-



2

verse is the case, for truth superadds to beauty reality, and goodness superadds to reality utility.

That only is good which is truly useful, in the fullest sense; and nothing is really useful save in so far as it is good.

When the useful is contrasted with the good, it is because only some lower and partial good is taken into consideration and that which is useful in reference to it is brought into rivalry with that which is useful in relation to the universal and integral good.

Generally speaking, in the realm of the changeable, whatever tends towards an increment of being is good, and whatever tends towards a decrement of being is evil.

Goodness may be ideal, that is, inherent in the archetypal or plasmic idea of which the existence or occurrence is the reflection; essential, that is, inherent in the fundamental nature, essence and being of the thing; transcendental, that is, in some way necessarily involved in, or implied by, every act and manifestation of the thing; free or personal, that is, present in the intention, deliberately chosen; instinctive or impersonal, that is, in the nature

62223

or predisposition, whether original or acquired; objective or empiric, that is, predicable of states or acts, in themselves considered, at a given time and place and in a given relationship.

Ideal, essential and transcendental goodness may be designated as metaphysical; personal goodness as moral; and impersonal and empiric goodness as unmoral or physical, save when proceeding from, or resembling that which proceeds from, the deliberate, intelligent and right choice of a personality, in which case it may be called moral in either an objective, hypothetical or analogical sense.

Subjective or formal goodness is predicable of right personal intention as such, even though through ignorance resulting in immoral or unmoral acts; and objective or material goodness is predicable of all right personal action, even though no right intention is present, and even though it springs from an evil intention.

The expression of physical goodness is sometimes used in a narrower sense to designate the goodness of corporeal things only;

675002

and sometimes in a broader sense that includes the metaphysical, in which case all goodness may be divided into physical and moral.

Since only free, intelligent and spiritual beings are capable of moral evil, everything in the universe, save the inordinate states and acts of such beings, may rightly be said to be morally good, in the larger sense.

कार्यकश्चित् scripsit

कथा corrigi

revidit

महाचक्र चरक सुतरा ७४

THE UNIVERSALITY OF GOODNESS

Everything that subsists or exists, in so far as it has
real being, is good.

The ideal world is absolutely, unconditionally and un-
changeably good.

All things are absolutely, unconditionally and unchangeably
good in their essence.

Nothing evil could come from a holy source; and if it were
possible for anything to be, or to become, evil in its essence, the
source of all would be evil, in which case nothing could be good.

All things are transcendently good, necessarily and un-
alterably.

All things are relatively good, in so far as they perfectly

manifest their essence.



All things are conditionally good, in so far as they are interiorly and exteriorly ordinate.

The goodness of perfectly ordained existences is strictly proportionate to their degree of dignity, measured by the plenitude of their being.

The higher anything is the more goodness it normally possesses.

The lowest are the least good, and yet they cannot rightly be said to be evil, in any sense; since their very lowliness in the scale of being, and therefore of goodness, is a contribution to the perfection (and therefore to the goodness, as well as to the truth and beauty) of the universe as a whole.

All subhuman existences are morally good, strictly speaking, though they may be called morally evil, in an analogical sense, when they are used by inordinate personalities as instruments of evil, or in so far as they reflect the inordination of aberrant spirits.

All subhuman existences are physically good, in themselves considered, in so far as no spiritual inordination is reflected in, upon, or through them.

300229

Anything may be said to be good in relation to any other to which it is in any way ordained, in that respect in which one is ordained to the other.

Anything may be said to be evil in relation to any other to which it is not ordained, in any respect in which one is not ordained to the other and in so far as any such inordinate relationship is established or is in question; but under normal conditions inordinate relationships do not exist, and are never contemplated, so that there can be no question of any such relationships.

All free and intelligent existences, including men and pure spirits, are both metaphysically and physically good, except when and in so far as, the interior inordination of themselves or others is reflected in their bodies or their subvolitional activities.

These spiritual existences are morally good, subjectively, when their intentions, aims, and deliberate and conscious activities are as good as they know how to make them; and they are morally good, objectively, when their whole interior and exterior life, so far as it is normally subject to their own volition, is in every respect accordant with the Macrocosmic Order and with all the planes and

spheres of order included within it.

All evil is a defect of the goodness normal to the time, place and person or thing; it is always a negative character, a concomitant and attribute of non-being, so that it may be truly said that all that is is good.

As nothing is allowed to happen, even as the result of inordination, or as itself an element of inordination, that is not destined to be so overruled by the Higher Powers as to be made to rebound to the greatest good of the universe at large, everything without exception is good, in an esoteric sense, considered in its relation to the Macrocosm in its entirety, and from a viewpoint above time and space.

As everything that has already been allowed to happen, even though it may have ^{been} ~~been~~ the result of the inordination of oneself or of others, is capable of being so utilized as to rebound to the highest good of everyone who rightly uses it, everything without exception is good, in an esoteric sense, to him who is himself good.

But, as everything, no matter how perfect and ordinate it may be, works evil and misery to him who receives, uses or views it

in an inordinate manner, everything without exception may be said to be evil, in an ecstatic sense, to him who is himself evil, in so far as he is evil.

Both the evil user and the things that are evil in relation to him because inordinately received or used, are, in so far as they are evil, illusory and non-existent.

All the appetencies of all creatures move towards the good and the good alone.

All infraspiritual appetencies move towards particular goods, that is to say, specific objects to which the existence possessed of the appetency is in some respect ordained, and which are therefore useful to it.

All spiritual appetencies move towards the good as such.

Every personal will, human or superhuman, moves necessarily towards the good, but is physically free to choose between different specific goods; and all evil is either the wrongful choice of a lower good instead of a higher (moral evil) or the consequence of such a choice (physical evil).

All evil is ontologically non-existent, that is to say, the

92203

evil is a lacuna, a hiatus, an emptiness, so that in so far as evil is present being is absent; but it is cosmologically real, that is to say the lacuna or emptiness is a real privation, which is extremely harmful and detestable.

The Absolute Being is infinitely good, and the Source and Archetype and Last End of all goodness.

In so far as any person or thing does not participate in His Perfections it is deficient in being; and in so far as any person or thing has real being it participates in His Perfections and is good, in the measure of the dignity of the place that it occupies in the Macrocosmic Order.

In so far as any person or thing is united to Him in any special manner, entirely above the active potentialities of its own nature, it becomes good in an altogether special manner, and this supernatural goodness, especially in the case of spiritual existences or personalities, is called holiness.

The universe at large, taken in its entirety, and considered from a point of view above time and space, may be called holy inasmuch as it is united to God, not only by its nature but in a

9
3022

supernatural manner, and has as the object of its existence the
multifarious manifestation and communication of the Divine Per-
fections.

कार्यदर्शिन
कुसुमदासिनी

script
corrigit
revidit

GOODNESS AS A CRITERION OF TRUTH

All truth is good and all goodness is true.

The only right action is that which is in conformity with, based upon, and in view of, the Truth.

The knowledge of any truth whatsoever naturally and normally leads to corresponding action, inaction, or modification of action.

Any idea that naturally leads to evil action is false.

As the action naturally consequent upon truth is good, any presentation of truth which naturally leads to evil action must be, under the circumstances of the time, place and personality, misleading, inadequate and deceptive, so that it must be considered as in reality setting forth error instead of truth.

Every affirmation or negation the normal practical results of which are purely destructive is most certainly false.

Every idea which, insofar as it fully and effectively acts,



does not produce goodness will always be found upon close examination to be partially negative and therefore untrue.

If a truth present in the mind does not duly manifest itself in corresponding action, having the quality of goodness, there is a subjective deficiency of truth, that is to say the truth still remains in the mind as something extraneous to it and is as yet only imperfectly possessed.

No idea is fully possessed until it becomes an element in the formative power of the soul and therefore permeates the whole life and enters into all the faculties and powers.

When any idea or body of ideas is found to lead to evil action, either the evilness of the action is only apparent, or the action is not the natural and normal consequence of the idea, or the idea or body of ideas needs, in order to become a true one, to be corrected and enlarged by the addition of certain correlated or complementary truths.

When any idea or body of ideas supposed to be false seems to lead to good action, either the goodness of the action is only apparent, or the falsity of the idea is only apparent, or the action is not really the consequence of the idea, or the cause of the good action is

that positive element of the idea which is really true and not that negative element from which the falsity springs.

The perfect goodness which is the evidence of perfect truth is integral and universal goodness, that is to say, goodness under all aspects and in all relationships, and not in certain senses only.

[For example, a man whose actions are good only in relation to his fellowmen is only half good; for the truly good man acts aright in all his relationships, including those with the Universal Lord, the Higher Powers and the Cosmos at large. --- BHASHYA OF MAHADAIVYANANDA GURU.]

The goodness, or even the truth, of any particular parts or applications of any particular system or school of thought does not necessarily show that the system or school of thought is good, or even true, as a whole; for the goodness or truth of the whole depends upon the soundness of the general principles upon which it is based and not upon the character of its parts.

[Thus a machine may be useless, even although all its parts are good in themselves and capable of being useful when rightly employed or combined. -- BHASHYA OF ATIGUPTESVARA GURU.]

The goodness of any particular adherent, or any number of the adherents, of a certain religion, philosophy, school of thought, or organization of any kind, does not tend to prove the truth of the system save insofar as the individual goodness can be shown to be the

natural or normal consequence of the teachings, rules and institutions of the body in question.

In like manner the badness of any particular adherent or adherents of a certain system, or of any number of members of a certain organization, does not tend to prove the falsity of the system or school of thought they represent save insofar as their individual deficiencies can be shown to be the natural and normal consequence of the teachings, rules and institutions of that system.

It is only that conduct to which any particular teaching, tradition or institution naturally and normally gives rise which has any real evidential value in relation to its truth or falsity.

The older, broader, more universal and more integral the system the less likely the masses of its adherents are to show its influence in their conduct, especially when they live in daily contact with the followers of other systems, or when its public action is in any way impeded, as by undue subjection to some alien power like that of the state.

There is always, under existing terrestrial conditions, some leakage, or dissipation of energy, in the process of the realization, or translation into action, of any body of collective ideals.

9572003

The individual action always tends to diverge, under the pressure of various interior and exterior influences, from the common ideals and recognized standards of the group; and the degree of this divergence of the empiric ethics from the subjective-ideal ethics constitutes what is called the ethical angle.

The ethical angle is usually smallest in the case of newly invented systems, because the followers of such systems usually understand them well and are thoroughly devoted to them, on the principle that every man perfectly knows and greatly loves that which he has himself made.

In the older systems, allegiance to which is inherited from a long line of ancestors, and whose popular forms are the expression or application of profound philosophies which in the nature of the case can be thoroughly understood only by the learned, the ethical angle is very large; but in the best of them those individuals who most perfectly know, understand, love and exemplify their teachings, and utilize the facilities they afford, reach a higher degree of perfection than can be

300246

found elsewhere.

कार्यदर्शन scripsit

कथा corrigi

revidit

~~महाचक्र चरक~~ ७२

NATURE AND DEGREES OF MORAL GOODNESS

The essence of moral goodness is intentional conformity to right reason.

The action which is in conformity with right reason but which results from the mechanical preponderance of those motives, or interior impulses and exterior influences, tending to produce such action, is objectively good, and is called moral in a loose sense, but the following of the line of least resistance because it is such is essentially immoral and the rightness of the resulting action is only accidental.

No man is really moral, in any proper sense, who blindly follows his own nature-will, doing what he pleases because he pleases to.

Passive submission to one's own impulses is immoral, and

when willful is grossly immoral.



The moral man uses his personal will by challenging every thought, imagination, emotion, desire, or motive of any kind, the character of which is not at once obvious, and approves, retains and expresses in action, only those which he judges to be right or reasonable.

The man whose acts, interior and exterior, are determined by his moral judgment, ethical faculty or conscience, is fundamentally (subjectively) moral and he alone.

A moral judgment may be either intuitive or dialective.

The following of an intuitive moral judgment falls short of being subjectively and really moral when it is done merely because the doing of it naturally results from the predominating impulses or promises to be more pleasurable and advantageous than the opposite course.

The following of a dialectic moral judgment falls short of being moral when the reasonableness ascribed to the proposed conduct is only in view of some temporary personal end, or of some other end without regard to its rightness, instead of in view of universal laws, of the general Macrocosmic Purpose, or of the normal object and destiny of human life.

95203

The essence of a strictly moral judgment is in the sense of rightness, or the acknowledgment of a peremptory obligation. [The categorical imperative of the philosopher Kant. - Bhāshya of Lakṣhādāivyānanda Guru].

Whenever a practical judgment has this basis the action that follows from it is at least subjectively moral, and any conduct that is contrary to it is at least subjectively immoral in the fullest sense of the word.

The act by which anything is chosen or decided upon because it is good, and even, in a certain sense, that by which any act or abstention is recognized as good or evil, is an exercise of the moral faculty, but the faculty is not completely raised from potentiality into act save when it recognizes the obligation of possessing or doing some particular good.

He, and he alone, who has a fixed and general intention of doing that which it is his duty to do, and of not doing that which is his duty not to do, can rightly be called a moral man.

The goodness of a man who does not have such an intention is unmoral, however great it may be; and an unmoral act can be called

good only in an analogical sense.

The doing of good things when there is no general intention of doing the right as such, is unmoral; the doing of evil things is immoral; and the neglect to form any judgment, at least implicit, of the moral quality of one's own prospective actions is itself immoral.

Moral obligation extends into all places and spheres of the life, and the higher the plane and the more interior the sphere in which it is violated the more heinous is the offence.

Therefore wrong thought is worse than wrong imagination, wrong imagination is worse than wrong action, and wrong emotion is worse than wrong action.

Offences against truth are worse than offences against beauty; and offences against beauty are worse than other kinds of offences against goodness.

And yet, since all immoral or sinful action necessarily implies volitional inordination, even though it be in the illative or aesthetic realm, it is always in a special sense an offence against goodness; and is incomparably worse than any involuntary offence even against beauty or truth, for the involuntary is never blameworthy.

927008

All obligation is directly as the moral or ontological mass, and inversely as the square of the physical or moral distance.

Offences against the Universal Lord are worse than offences against the Celestial Intelligences, offences against the Celestial Intelligences are worse than offences against men, and offences against men are worse than offences against subhuman creation.

Offences against oneself are worse than offences against one's own household, offences against one's own household are worse than offences against outsiders; and offences against the members of one's own family, tribe, craft, community, race, or religion, or against those with whom one is united by any special bond not inordinate in its character, are worse than offences against others; and this in proportion to the closeness of the bond, or the nearness of the group in which the fellowship exists, and also in proportion to the dignity of him or it against whom or which the offence is primarily directed.

The first degree of moral goodness in human character is the intention and effort to do one's duty, at least in certain respects, regardless of one's own desires and of any difficulties that

9-11-03

may supervene.

In the second there is superadded a general or universal intention of doing one's duty, and a persistent endeavor to carry out this intention in all the details of one's inner and outer life.

In the third there is superadded an explicit and practical recognition of the obligation of conformity to right reason, together with a persistent endeavor to ascertain just what right reason requires.

In the fourth there is superadded an explicit and practical recognition of the authority of the Universal Lord and of the existence of ethical norms which are at once the manifestations of that authority and the fundamental tests of the rightness of the practical reason.

In the fifth there is superadded a coincidence of the authority and norms acknowledged with the real Will of God and the Great Norms sempiternally supersisting in the Ideal World.

In the sixth there is superadded an intention and persistent effort, not merely to fulfil all one's absolute obligations, but also to give an ideal perfection to every detail of one's life and of

300229

the environment so far as it is under one's control.

In the seventh there is superadded such a knowledge of the Universal Ideals as enables one to consciously, rightly and effectively labor for the universal realization of the Absolute Ideal.

In the eighth there is superadded a supernatural life which gives to all the purposeful acts which are in harmony with the dominant intention a sacred character or supernatural value, and makes them in a special sense the acts of God Himself, through the personality which thus becomes His free and willing instrument.

In the ninth this rises into a heroic and steadfast adhesion and submission to the Universal Lord, and a full invigoration of all the faculties and powers by the Divine Spirit, which makes the life one of eminent and resplendent holiness.

The first three degrees (static) represent the partitive, ideal and the integral ideal forms of developed natural virtue.

The last three (dynamic) represent the theoretical, incipient-practical and developed practical forms of supernatural virtue.

These nine degrees are not stages through which all must pass, or should normally pass, in the course of their moral progress,

800226

but conditions in which different terrestrial personalities are found to be.

Although each degree normally includes all that is included in all the lower or preceding degrees, many personalities have the characteristics of certain higher degrees without consciously possessing in their integrity those of all the lower ones.

The characteristic excellences of the third and sixth degrees in particular, are usually absent even in persons who possess much higher degrees.

[For example, many men have attained to heroic and supernatural virtue without understanding clearly that virtue, as such, consists in a life in accordance with right reason, or that there is no detail of the most commonplace life that cannot, and should not, be brought into conformity with the Ideal. -- Bhāshya of Atiguptoṅvara Guru.]

Such an absence of reflective rational virtue or of reflective integral virtue in the case of persons whose virtue is of a higher degree does not detract from the excellence of their character, though it shows a lack of perfect enlightenment.

When the highest degree of terrestrial virtue is fully at-

9222003

ained the conduct is usually brought, in most respects at least, into conformity with right reason and the ideal, even though these motives are not explicitly present in the intention.

Over and above the nine degrees of terrestrial virtue there is still a higher moral condition consisting in an absolute and universal perfection resulting from the consummation of the union of the individual soul with the Infinite.

It is towards this end that all supernatural virtue leads, and therefore the eighth and ninth degrees of terrestrial virtue are merely the earlier stages in the condition of Perfected Man.

कार्यदर्शिक scripsit

कम्या corrigit

revidit

महाचक्र चक्र

THE SELF-IMPOSITION OF ORDER

As everything in the Universe is the integral expression of the Divine Reason all things are bound together in such wise that they normally constitute in their totality, in and above all time and space, a perfect reproduction of the Ideal Order.

Towards this Ideal all their appetencies and potencies tend; and whenever, and in so far as, it is departed from, there arises a stress or strain or effort to return to it.

Personalities, so far as they have any knowledge of the Ideal Order and any volition of its realization, consciously labor for its defence, reconstitution and revindication.

All subconscious forces tend towards it in their very nature; so that the only departures from it that are possible are the result of the deliberate opposition of those personal wills that have chosen revolt instead of service, self instead of the All, the finite instead of the

Infinito.



Every act, whether interior or exterior, of any creature affects all other creatures directly as its own metaphysical mass and inversely as the square of the product of their physical and moral distance.

Every state tends to perpetuate itself and every act to reproduce itself, under the general law that everything seeks increment of being; the movement towards Order being correlated with, and in a sense, a part of, the movement towards a larger being.

Therefore much of the divergence from the Ideal Order among terrestrial human beings does not spring directly from the deliberate volition of the person concerned but from that of some higher or earlier personalities.

Whenever and wherever the Ideal Order has been departed from all the appetencies of all existences tend, even in spite of themselves, to its reestablishment or revindication.

Every personality desires and wills its own happiness and that of every whole of which it recognizes itself to be a part.

All exterior action that is ordinate generates conditions favorable to happiness, and all interior states or acts that are ordinate

6252003

generate a happiness that is independent of external conditions.

Conversely every external violation of order causes misery-breeding conditions, and every interior violation of order generates a misery that is regardless of external conditions.

When inordination seems to produce happiness this happiness is either non-existent, because erroneously attributed, or spurious, because merely a physical or emotional intoxication; or if in any case it be real it springs, not from the inordination itself, since all inordination involves decrement of being and therefore misery, but from some enhancement of being accidentally associated with the inordination; and such happiness is essentially evanescent because poisoned in its springs by the inordination with which it is associated.

Even in the midst of inordination there arises a certain false order or order in disorder.

That order actually and objectively existing, whether in conformity with the Ideal, and therefore normal, or inconsistent with the Ideal, and therefore abnormal, is called the Empiric Order.

Because everything, in its movement towards plenary being, seeks to maintain its own existence, and the existence of the whole of

9-22-2008

which it is a part, even the Empiric Order strives to perpetuate and defend itself.

In so far as the Empiric Order diverges from the Ideal it contains in itself the principles of its own destruction, and there arises within it, side by side with its tendency to self-perpetuation the tendency to escape from it or to revolt against it and overthrow it.

But, as nothing is allowed by the Higher Powers to happen or exist save because it is destined to redound to the highest good of the whole universe and in the end to be reduced in some way under the Ideal Order, no personality is truly ordinate that does not conform to the Empiric Order of the time and place so far and so long as he is unable to change it or to personally exemplify in the midst of it the Ideal Order.

The Ideal Order should be conformed to so far as one is free to act independently; and the Empiric Order so far as one is not free to act independently.

Those who do not submit to the authority under which they are placed suffer the penalties of inordination, even though their insubordi-

300229

nation is inspired by zeal for the Ideal Order.

The first rule of order is the perfect submission of the instrument to the user or principal agent, and every servant is normally the instrument of his Lord's will, whether that will be well-advised or no.

In proportion as the Empiric Order is externally conformed to by any individual there will arise external conditions favorable to his own happiness; and so far as it is interiorly conformed to there will be freedom from misery.

But in proportion as the Ideal Order is conformed to, without empiric inordination, there will be an enhancement of the joy-giving quality of the external conditions; and in so far as the Ideal Order is known and steadfastly willed, without interior rebellion against the abnormal empiric conditions that cannot be at once removed, there will be a positive increase in happiness and in the capacity for happiness.

Order may be violated in three ways: by omission, by exaggeration and by distortion.

Wherever Order is violated by omission the adjacent elements of order extend themselves over the hiatus left by the missing element,

9722003

3

so that the omission of one element is ordinarily followed by the exaggeration of the others.

The exaggeration of any element of order necessarily involves the omission or diminution of some others, and by the diminution of certain elements and the exaggeration of others a distortion is produced in the whole directly affected by the inordination.

Every exaggeration or distortion of order is necessarily unstable, the missing or diminished element always tending to return or reassert itself in full measure.

The distortion of order involves the misplacement of some of its elements, and these are in relation to their abnormal position alien and inimical elements, which must, for the restoration of order be either subjugated or eliminated.

Every inordinate element that can neither be assimilated or otherwise subjugated or extruded is sooner or later destroyed, or reduced to nothingness so far as its nature permits.

If the misery experienced by any personality or social organism as a result of its inordination fails to incite it to return to Order it remains in it as a badge and seal of Cosmic outlawry and

925003

6

a means of reducing it lower and lower in the scale of being.

If the misery-generating conditions experienced by any personality or social organism as a result of its inordination fail to incite it to return to Order they become more and more emphasized, manifest themselves more and more in painful states of consciousness and end by completely overpowering and destroying the inordinate individual or organism.

The inordinate organism tends to enfeeblement, disruption and dissolution; the inordinate individual tends to sink from a higher class to a lower, from a higher to lower ranks in the same class, and from a higher to a lower standing, estimation and power in the same rank.

This effect is not always at once apparent; for ordination in one field or sphere or on one plane may prevent or retard the effects of inordination in other respects from manifesting themselves in that field or sphere or plane; and ordination in relation to Empiric Order may prevent or retard the effects of inordination in relation to the Ideal Order.

Since every abnormal order is in relation to higher unities

30025003

an alien and inordinate element that is destined to be either subjugated or eliminated and therefore tends to dissolution, or, if it firmly resists this tendency, to violent destruction, those who are ordinate in relation to an abnormal order but fundamentally inordinate in relation to the Ideal Order are destined, either in their own persons, or those of their successors, to share in the destruction of the false order with which they have united their destinies.

But those who refuse to conform their actions to at least those elements of the Empiric Order which are normal, either in themselves or in relation to existing conditions, will suffer the consequences of inordination, even though their rebellion purports to be in the name of the Ideal.

It is sometimes right to do violence to the Empiric Order and to seek its overthrow, when it is abnormal, in the name of the Ideal; but only, as a rule, when there is a reasonable chance of success and when there is no inordinate emotional intolerance of it.

It is sometimes right for a Prophet of the Ideal to hurl himself against an abnormal Empiric Order even without a chance of success, as a public lesson and warning; but only when he has the spirit

951003

c

of martyrdom and of unselfish heroism so that he is willing to be crushed by the imperfect order he resists for the sake of the more speedy rearing up of the Ideal Order upon its ruins.

Since happiness is the consequence of ordination and misery of inordination there is usually in terrestrial men a mixture of the happiness consequent upon the ordinate elements of their interior and exterior lives with the misery consequent upon the coexisting elements of inordination.

But in the process of this self-imposition of Order the life of every man will sooner or later become wholly ordinate and full of happiness unalloyed, or wholly inordinate and engulfed in misery unmitigated.

There may be a long period of fluctuation, but the time will come when the volition will become wholly reduced into act and thus fixed in order or disorder.

When the final decision has been made the process of the elimination from the life of the alien element will begin; all the inordination flying before the face of Order, or the Ideal Order wholly withdrawing itself from the dominant inordination.

8002229

Thus the life will become harmonized in harmony as a sweet strain in the Macrocosmic symphony, or also harmonized in discord as a single note harsh in itself but contributing in its own way, through the skill of its Great Author, to the sublimity of the vast composition of which every existence within or without all time and space and order is a part.

कार्यदर्शन, scriptit

कम्प्रा corrigit

revidit

॥ हाचक्र च रक पु त २२

THE UPPER AND NETHER MYSTERIES

Every human life is, as it were, a luminosity between two mysteries, a possibility between two impossibilities, an actuality between two potentialities, a liberty between two necessities, a rationality between two non-rationals, a change between two unchangeables, a thing between two ideas, a time between two eternities, a space between two immensities, a finitude between two infinities.

Behind or beneath the actual consciousness lie, in successive strata or excentric circles, as it were, the potential consciousness, the subconscious life, the human substance, the essence of humanity, the Divine Power, and the Infinite Being.

Around or behind the conscious life-center lie, in similar concentric circles, the body, the abode and its contents, the land, the planet, the solar galaxy, the super-solar galaxies, Nature as a whole (the Cosmos), the material universe as a whole (the Universe), the Macrocosm, the Divine Power and the Universal Lord, Who is one and



identical with the Infinite Being.

The greater the enlightenment the more nearly does the sphere of luminosity centering in the consciousness become coterminous with the Macrocosm; and the more clearly does it appear that the light of consciousness is, as it were, a ray of the Infinite Light which is the nonseparate and indivisible Wisdom of the Eternal.

But the Divine Wisdom which is the Light of all lights, is at the same time the Mystery of Mysteries by reason of its infinity; for the perfect knowledge of Infinity can only be attained to by a finite mind in infinite time and therefore that consummation and conclusion of all knowledge can be perpetually approximated to but never reached.

God is an inexhaustible cup which remains full however long and deeply it is drained.

The outer mystery and the inner mystery is one.

Every present instant of life is pregnant with possibilities, high and low, good and evil, precious and worthless.

But every past instant represents another stone in a wall of impossibility behind and beneath the life, for whatever has been

has been and nothing is, or can ever be, save what is generated out of that which has been.

JIM AEMMAH

And every future event will contribute, like every past one, to the accomplishment of the Eternal Purposes; and whatever is not to be made in some way, directly or indirectly, to subserve those purposes, is a stone in a wall of impossibility around and beyond the life.

The wall behind and the wall before are one.

Each human life, as it now is, is a reduction into act of the potentialities of the human substance, considered in itself and as an element in the super-substantial life of human society.

But its present actuality contains the potentialities of all the future and of a thousand futures.

The potentiality of the past and the potentiality of the future are one.

At any instant, any man may will anything whatever, no matter how contrary it may be to any or all the tendencies, desires, impulses and actives existing either in his conscious or subconscious life; there is absolutely no limit to his power of interior choice.

Note this for Dana, Dec 1, 1908

But this absolutely unlimited liberty of choice stands between the totality of his own nature-will, or of his innate and acquired predispositions and tendencies of every kind on every plane, and the totality of circumstances, conditions and forces in his environment.

The will which is absolutely free may need to make a prodigious effort to overcome the nature-will, which is absolutely predetermined by the past; and even a still more prodigious effort, however intelligently directed towards the requisite ends, may not suffice to enable it to overcome the existing external conditions which, even though partly arising from the choices of other wills, are, so far as he is concerned, and inasmuch as they already exist, determined, fixed and necessary.

The necessities within and without are one.

Human beings, as such, are chiefly characterized by the power of reasoning; but all reasoning presupposes certain knowledge which, for the very reason that it is presupposed by all reasoning, is essentially incapable of direct demonstration by reason; and reason is able to demonstrate the existence and attainability of

922008

certain knowledge which it cannot attain to unaided and which therefore is equally incapable of direct demonstration by reason.

But the prerational and the suprarational are one.

Terrestrial human life is constantly changing, interiorly and exteriorly, and usually in manifold ways.

And yet it is in intimate contact with and dependent upon the unchanging essence of which it is the expression and the unchanging World of Ideas in which lie the reason and end of its existence.

And the unchangeable within and the unchangeable without are one.

Each individual man is a single substance, supercorporeal because it is partly spiritual but infraspirtual because it is partly corporeal.

But his spiritual nature or spirit taken by itself is only an aspect or phase or plane of his soul; and when considered apart from the substance itself is not a thing but an idea.

In like manner his corporeal nature is only a manifestation or expression of the lower planes of his soul, the matter of ^{its} ~~the~~ substance as the soul is its form, and when considered in itself, apart

the

from the informing principle, is not a thing but an idea.

The idea of the soul and the idea of the body are only elements of the one essence of humanity.

Every terrestrial human being actually exists in time, and at some particular instant of time.

Back of that instant lies the whole of past time, beyond which lies eternity; and beyond that instant lies the whole of future time, beyond which lies eternity.

And the past and future eternities are one.

Every terrestrial human being, because of his corporeal nature, occupies a certain space; but that space is infinitely divisible, and beyond it is a space infinitely extensible.

And the infinitesimal and the infiniducible meet in one superspatial immensity.

Every human being at any particular time ⁱⁿ and space is circumscribed within certain physical and metaphysical limits; for it is essentially, necessarily and forever finite.

However those limits may be in any respects extended, there always remains an infinity within them and an infinity without them;

and the two infinities are one.

Not only in the individual man but throughout all Nature, throughout all the material universe, and throughout all finite existence, there is apparent the same concurrence of the infinities within and without, below and above, sustaining and overarching all.

And the two infinities are always and everywhere one and inseparable.

One infinity invokes, as it were, the other, though the finite.

The mystery within moves towards the mystery without; the impossibility of Nature ministers to the impossibility of Providence; the potentiality of the past transforms itself into the potentiality of the future; the necessity of the real unites itself with the necessity of the ideal; the prerational implies the suprarational; the changeless presupposes the unchangeable; the idea of matter involves the idea of form; the past takes into itself the future; and the infinitesimal ^{has its counterpart in} the infinite.

In considering the human consciousness itself or anything else in the whole Macrocosm, one may probe to one depth after another

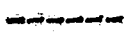
IMMENSE
DIGNITY

922588

but in the end one always finds oneself face to face with the Infinite and Absolute Being.

And so from any one thing, of whatever kind, one may rise to larger and larger realities, but always beyond the last and greatest there looms the Majesty of the Eternal.

It is only by shutting the eyes of the spirit and refusing to allow free exercise to the reason that any one fails to find God within and behind even the most insignificant of entities or experiences, or to find the same God above and beyond the most vast and mighty assemblage of existences.



कार्यकशिन	scripsit
	complevit
कम्रा	corrigit
	revidit

॥ इति ॥

२३

THE WORLD-PROCESS

The Macrocosm as a whole is the one Eternal Word of the
One Infinite Being.

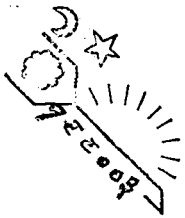
The being of finite things is not their own but is the constantly-renewed gift of the Universal Lord, the finite term of the Infinite Power.

The things themselves, considered in their essences and apart from their objective and derivative being, are reflections of the Wisdom of God.

The appetencies, energies and activities of things are overflowings, as it were, in and through the individual substances, of the Love of God.

The oneness of the Macrocosm displays the Oneness of its Source.

The One Being ^{of God} is primarily manifested in the AETHERIAL World below time.



The One Thought of God is primarily manifested in the
Celestial World above space.

The one love of God is primarily manifested in the Cosmos,
the Corporeal World of space and time and motion.

The primary unity of Coelestia is ideal; the primary unity
of Aetheria is static; the primary unity of Corporalia is dynamic.

Because the Macrocosm is the integral product of one Divine
and Eternal Act, all of its later stages must have been insomwise
contained in its earlier ones, so that whatever exists at any one
instant must have arisen out of that which existed during the pro-
ceeding instant.

In Coelestia the number and relationship of substances
remains the same, the changes being purely ideal, originating and
remaining in the substances themselves but having an effect on lower
substances.

In Aetheria the one substance remains the same, the changes
being purely phantasmal and derived from higher substances and having
no effect save by way of occasions and material to higher substances.

In Corporalia the substances change in number and relation-

922208

3

ship, the highest kinds as a rule being the most shortlived and changing most rapidly.

The World-process takes place primarily in the Corporal realm, but is directed, overruled and consummated in the Celestial and is reflected and recorded in the Aethereal.

Macrocosmic history begins with the simultaneous appearance of pure spirit and of the nearest possible approximation to pure matter.

Each is a finite reflection or manifestation of the totality of the Divine Perfections.

Spirit manifests them actively and matter passively; pure spirit manifests them actually and pure matter potentially.

Spirit is in its essence integral and possessed of metaphysical unity, whereas multiplicity is of the essence of finitude.

As no single finite existence can integrally and unitively manifest the totality of the Divine Perfections the multiplicity of finitude is exemplified in the Celestial realm by a vast number of spiritual substances, or pure spirits, each representing the Divine Perfections in its own characteristic manner and degree.

8

Their multiple and diverse relationships, meet in and constitute a metaphysical Order, by which the Divine Unity Itself is particularly represented and symbolized on the Celestial plane.

As Matter is in its nature partitive and multiple the Divine Unity is particularly represented and symbolized on the material plane by the merely physical unity and indivisibility of the universal ether.

The Divine Actuality is represented and symbolized on the Celestial plane by the essential actuality of spirit, and on the material plane by that minimum of actuality constituting the extension and passive potentiality of the atoms.

The external Divine Activity, or creative action, of the Infinite Being is manifested on the Celestial plane by the spiritual activities of the pure spirits or Celestial Intelligences with reference to each other and by their metaphysical action in, upon and through material existences.

The same external Divine Activity is primarily manifested on the material plane by the local action constituting the etherial vertices coöval with the ether itself, which constitutes Proto-atoms,

722002

or the first and lowest kind of corporeal matter, in the largest sense of the word corporeal.

With the appearance of the Celestial Intelligences Order began, for Order is the integration of the multiple.

With the appearance of the ākāśa space came into being, for space is the extension, or partitive self-extrinsicality of the aether.

With the appearance of the first corporeal matter time came into being, for time is the continuity, or integral self-extrinsicality, of local motion.

The Celestial Intelligences came into being illuminated with the One Idea from which all finite ideas are derived.

The ākāśa constituted the first matter from which all other kinds of matter (in the physical sense) are derived.

The circular motions which constituted and governed the first corporeal matter are the first motion from which all other motion is derived.

-- --

The first matter being purely passive and devoid of proper

922204

motion was sempiternally incapable of rising out of its inert state by any power of its own.

But its properties were such that by its very existence it was prepared to receive the influx of a higher power, and its preparation being coeval with its existence that influx, which constituted the First Discrete Degree of Cosmic development, was instantaneous.

The vehicle of that influx was the first soul, or primordial formative principle, of Nature, which transformed a certain portion of the aether into a new substance, the proto-atomic matter, which was the first corporeal substance, in the largest sense of the word corporeal.

It was this formative principle which gave to corporeal matter the local motion, atomic, molecular and molar, by which it is characterized.

The proto-atomic substance constituted in its totality the world-egg or germ out of which the whole corporeal universe was to grow.

It was spherical in shape, rarer than any gas and endowed with a circular motion both as a whole and in each of its parts.

922088

6

The One Idea by which the Celestial Intelligences were illuminated from the beginning, and to the partitive, sensible and phantasmal representation of which the aether was passively potential from the beginning, was embodied in the first corporeal matter as an active potentiality to all those partitive and self-extrinsic reflections of It that were to arise during the successive stages of the evolution of Nature.

To these reflections physical matter as such was passively potential; but the forms of proto-atomic matter constituted or contained an active potentiality to them all, so that in it they all pre-existed in their spermatia logoi or seminal reasons, just as the seminal reason of each several part of an oak tree is present in the acorn.

The irresistible tendency of corporeal matter to realize these potentialities constitutes that hunger for new forms which is its most striking characteristic.

Every new form in Nature, and every reduplication or reappearance of an old form in different relationships, represents an element of the One Idea.

Every element of the One Idea seeks to be integrated with

72208

all its other elements; and hence it is that every form that emerges out of the womb of Nature creates a predisposition in the matter towards other related forms.

All matter seeks the Realization of the Idea, and therefore when any substance is corrupted there is at once generated in each portion of its matter a substance of the same kind as that of which it was previously a metaphysical element or some other to which it is in some wise particularly predisposed in the Order of Nature.

-- --

When the active potentialities of Nature had been reduced into act, at least in a general way, so that all kinds of natural corporeal substances, preëlemental, elemental, mineral, vegetal and animal, had come into existence, and nothing more could be done save to approximately reduplicate them under slightly varying relationships, the evolution of Nature was practically completed.

Since she had done all that she could to prepare herself for the influx of a higher power, that influx took place at the apex of her highest kingdom, constituting the Second Discrete Degree of Cosmic development.

722003

Just as a small portion of the aether was imbued with the primordial formative principle of corporeal Nature, so a small part of corporeal Nature was endowed, when the time was ripe, with a formative principle which was not only corporeal but supercorporeal or spiritual.

From the highest of the animals sprang, under the laws of evolution (or the Unfolding of the Idea) on the corporeal side, but under those of the Discrete Descent of the Idea on the spiritual side, a being that was materially the highest of the animals but formally the lowest of the spirits.

Because the unity of corporeal matter is dynamic and that of spirit ideal, and because the fundamental multiplicity of matter consists in spatial and temporal self-extrinsicity and the divisibility consequent upon these, while the fundamental multiplicity of spirit consists of the discreteness of sempiternal personalities, all corporeal things must arise out of the potentialities of matter, but no spirit can arise out of the potentialities either of matter or of spirit.

Therefore the spiritual-corporeal soul of man, while arising, so far as it is the formative principle of the body, out of the potentialities of Nature, necessarily proceeds, so far as it is spiritual,

122208

directly from the Source of all Being, like the pure spirits.

The Celestial Intelligences act upon and rule the material universe by metaphysical power from within and above, while themselves independent of it; but men, in virtue of their spiritual nature, normally rule the material universe while constituting, in virtue of their corporeal nature, one, albeit the highest, of its component parts.

God working in and through Nature rested, as it were, after the appearance of man, leaving him to freely and intelligently continue the work of carrying out the Eternal Purposes in, through and upon Nature and Infra-nature.

It is his function to lift Nature above itself, to carry its development to heights which it could not reach unaided.

He by directing and utilizing the laws and forces of Nature creates new infravegetal substances, and new kinds of plants and animals, according to his own will; changes the face of the earth to suit his convenience and his tastes; imparts to substances new qualities; arranges and combines substances of all kinds in such wise as he pleases, producing an indefinite number and variety of purposes; produces and dominates aetherial phantasmata; makes all the powers and energies of

122003

corporeal things and incorporeal existences subservient to his ends; makes himself both the material and efficient cause of human supersubstances or sociological organisms; and generates ideal supersubstances, such as systems of thought, sciences and arts.

-- --

Just as Nature after duly preparing herself was crowned with Humanity, by which she was lifted above herself, so the human race after preparing itself to the best of its ability was crowned with Divinity.

As its highest point it received the influx of a supernatural life, by which it was raised above itself, this constituting the Third Discrete Degree of Cosmic development.

Just as the æther contained the active potentiality of a continuance of its own being and properties only, but the passive potentiality of corporeal Nature its phantasmal reflections; and just as Nature contained the active potentiality of natural corporeal substances only, but the passive potentiality of Humanity and its works; so man contained in himself the active potentiality of natural human perfection and achievement only, but the passive potentiality of supernatural life and blessedness.

Just as the aether naturally aspires toward Nature, so Nature naturally aspires toward Humanity, and Humanity naturally aspires toward Divinity; and in each case the object of the aspiration is the free gift of the Allfather and yet not without such cooperation as is within the power of the aspirant.

Nature uplifts and corporealizes, as it were, the aether wherever, and insofar as, it acts upon it; the natural human society uplifts and humanizes, as it were, the material universe wherever, and insofar as, it ordinally acts upon it; and in like manner the supernatural element in human life uplifts and supernaturalizes, in some manner and degree Humanity and all infrahuman existences wherever, and insofar as, it ordinally acts upon them.

The material universe as a whole moves towards the hour of its complete subjugation by the human spirit; Natural Humanity as a whole moves toward the hour of its supernaturalization; and Supernatural Humanity as a whole moves towards the hour of its complete and espi-ternally-conscious personal union with the Infinite Being.

When Humanity shall have become perfectly infused, as it were, with Divinity, and the material universe shall have become per-

fectly infused, as it were, with supernaturalized Humanity, then all physical matter will be made so docile and translucent to spirit that the laws of supernaturalized spirit will everywhere rule, and material existences, while never losing their essential self-extrinsicity, or their positions in space and continuities in time, will be ⁱⁿ conceivably beautiful and glorious, and will have an impassibility, subtlety and luminousness that will make them a worthy chalice for the Divine Mysteries.

Then the race of Perfected Men will rule, in radiant and blissful immortality, over a Universe free from even the shadow of imperfection, sharing, so far as their nature permits, even by its passive potentialities, in the omniscience and omnipotence of the Infinite One, having exteriorly the freedom of Universal space and of the high Emyrean, and having interiorly the freedom of the Super-spatial Heaven and of the Council-chambers of the Most High.

Every faculty will be raised to its highest power, and forever enjoy, without fatigue or satiety, the fullest and freest exercise; every possible desire will be realized, and every instant will open up new vistas of knowledge and power and happiness; and yet

72508

all other joys will be as nothing compared with the spiritual embraces of the Mystical Bridegroom of the Soul, the conscious and sempiternal possession of the Infinite Beauty and Truth and Goodness which are Himself.

कार्यदर्शन. scripsit

कम्या corrigiit

revidit

inspexit

॥ हायक्र चरक सुत्र २४ ॥

THE SEVEN REINCARNATIONS

Because of the thirst of matter for all possible forms the skandhas, or metaphysical and physical elements, that make up terrestrial human lives are constantly being distributed and reintegrated according to definite laws.

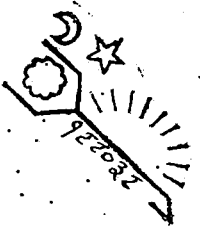
The passing of these, or any of these, from one human being to another is sometimes called reincarnation.

The lowest form of reincarnation is the physical, which is that of the matter of which the body is composed.

When a human substance is corrupted, under the general law of nature, its spirituality prevents the corruption from being complete.

The corruption of a human substance affects its corporeal planes only, these alone being a part of Nature or naturally subject to its laws.

But even on these planes it is only the material element



which is corrupted, the formative principle that governs and determines the corporeal nature being one and the same soul which is the seat of the higher activities and is spiritual in its essence and therefore necessarily and forever incorruptible.

Therefore while the formative or vital principle of the body remains in the soul, being inseparable from it and identical with it, the matter of the body is eliminated.

The only substances which are corruptible are material substances, and the corruption of all material substances consists in the separation of their matter from their formative principle.

The only difference between the corruption of a human substance, which is spiritual-corporeal, and the corruption of any purely corporeal substance is that in the first case the formative principle returns to the potentialities of the spiritual soul whose instrument of material manifestation it is, whereas in the second case the formative principle, constituting as it does a complete but infra-spiritual soul in itself, animal, vegetal, mineral or elemental, returns to the potentialities of the Nature one of whose instruments of manifestation it is.

270226

By the corruption of a human substance there is generated a mixed corporeal substance known as a dead human body; and by the corruption of this in turn various compound and elemental substances are speedily generated.

Having arisen from the corruption of a living body the matter of these substances has a predisposition to return to such a body, and therefore it is as a rule soon taken up into other living organisms, which in turn become the food of others, and in many cases of other human beings.

Every particle of matter retains at least some infinitesimal trace of predisposition to every variety of formative principle by which it has ever been informed; and on account of the prepotency of spirit the effect of a human soul upon all the particles of matter that go to make up its body is peculiarly strong and lasting, while on account of the perpetual discreteness of spiritual natures it creates a special predisposition towards the individual formative principle as well as towards the variety or species.

Consequently every particle of matter that has ever been part of a human body retains, no matter of what substance it may after-

2x221

wards become a part, certain cryptic properties derived from that personality; and the first human personality with which any particular particle of matter has been thus associated imparts to it a peculiarly strong and lasting affinity for that particular personality, and tendency to foster characteristics similar to those possessed by it.

The affinities and tendencies imparted to any particle of matter by the first human personality with which it was ever vitally associated is called the cryptic seal, or primary cryptic seal, of that personality in or upon the particle; and the much weaker tendencies and affinities imparted by any subsequent human personalities with which it may afterwards be vitally associated are called the secondary cryptic seals of those personalities in or upon the same particle.

When any material particle having the primary cryptic seal of any human personality becomes a part of any other human body, it tends to give to the human substance of which that body is a part a predisposition towards the characteristic traits of that personality whose seal it bears.

Under similar circumstances the secondary cryptic seals give a feebler tendency towards the reproduction of the characteristic traits

of the personalities which they severally represent, and a similiar effect is produced in a still lower degree by the tertiary cryptic seals resulting from having been in close contact with any personality extrinsically instead of vitally, for example as part of the clothing, or of any article habitually touched or carried.

The effect produced by even the primary cryptic reaction of a single particle of matter is extremely minute, but when many particles bearing the cryptic seal of the same personality or of similiar ones find their way to the same human body their combined cryptic action in and upon it may produce a marked effect upon the new personality.

If in any case such a cryptic relationship could be clearly traced or definitely surmised the second personality might be said to be a physical or material reincarnation of the first.



In Nature it is in a certain sense the species alone that counts, for the individual exists for the sake of the species, representing the manifold efflorescence, as it were, of a single type.

In some of the lower kinds of animals it is impossible or extremely difficult to discriminate with certainty between one individual

28028

3

and another; many individuals being physically and organically bound together throughout their lives, and the same individual dividing itself into parts capable of independent existence and reproduction, or undergoing one or more metamorphoses in which its whole appearance, character, habit and habitat are completely changed so that its successive stages differ from each other far more than one allied species ordinarily differs from another.

All biological reproduction, of whatsoever nature, is in a sense a prolongation or re-embodiment of the ancestral life in that of the progeny.

When the offspring remain permanently attached to the parent, it is hard to tell whether the whole is a single animal or a colony:

In like manner when there intervenes between two consecutive generations of individuals produced by sexual processes one or more generations derived from the parent by simple fission or budding, but having an independent life and habitat of their own, it is not always easy to determine whether these intermediate existences are really to be considered separate animals or merely free-moving generative elements of the parent organism, analogous to the spermatozoa of higher animals

or of the nature of self-propelling ova.

According to the theories of certain nineteenth-century European biologists all the descendents of any individual to the remotest generations preëxist in him, not only potentially or metaphysically, but also in their actual physical germs, just as the ovaries of every female child contain at birth the ova of all her possible children; so that these men suppose all the descendents of the same pair of ancestors to constitute in reality, not only a single sociological organism as they unquestionably do, but also a single biological organism consisting of many discrete parts.

But in any case every child may be said to be a terrestrial reincarnation of his parents, who in a certain sense live again in him and in his person remain on earth after their own individual bodies have disappeared from it.

-- --

In the reincarnation of matter and the reincarnation of life that which is reincarnated passes from one substance to another; in the first case by transubstantiation and in the second by communication.

There is also an astral reincarnation in which the astral

872032

2

body of one person becomes that of another.

Astral shells, or dead astral bodies, are often drawn by their natural affinities to human embryos having predispositions to a type and character more or less similiar to that of the person to whom they once belonged.

In every such case the shell remains attached to the new body, is vitalized as it were by it, reacts upon it, and, when the personal reaction begins, undergoes progressive modification under the influence of the new personality.

Many astral bodies have been associated with a long series of personalities, in which case they often cause those who possess them to be looked upon as "old souls," or enable them to "recover memories" from ^{past} existences in the series.

-- --

Besides the material, vital and astral reincarnations there is a reincarnation of function, as in the case of a series of civic officers each of whom is the successor of another.

This, like the preceding varieties, takes place not only among men but among lower existences.

20028

①

In human society it occurs, not only in the case of official or formally designated positions, but also in the case of all kinds of useful functions and economic activities.

When any needful function ceases to be performed, by the death, incapacity or neglect of him to whom it belonged, some one else usually assumes it, actually if not nominally; and every actual function of every individual may be said to be reincarnated in him who next actually performs it.

-- --

Still higher than the material, vital, astral and social reincarnations is the reincarnation of merit and demerit.

This kind of reincarnation, which is that commonly taught in most of the Buddha sects, consists in the inheritance by one personality of the Karma, or fruits of action, of another.

Every personality, whether individual and literal or corporate and analogous, inherits, or shares in, the good and evil Karma of all its progenitors, or predecessors in either the vital or the social series.

Insofar as anyone unites himself in any way with another he

92202c

becomes a participant in his Karma.

According to the typical Bauddha doctrine every personality consists of a mere temporary aggregation of skandhas or physical and metaphysical elements, not including, in their view, any substantial soul, permanent center of consciousness, or individualizing monad, that disintegrate at death; but the Karma of one personality necessarily gives rise (in a manner which it is said that no one but a Bud^dha can understand -- Bhashya of Mahadaivyaⁿanda Guru) to a new aggregation of skandhas constituting the ^{next} ~~new~~ personality in the series, and this new personality receives the rewards and bears the burdens of the preceding, just as the latter had received the rewards and borne the burdens of those who came before him in the Karmic series.

Karmic reincarnation is the translation of rewards and penalties from one personality to another.

It takes place, in a certain measure, in every instance of biological or sociological reincarnation, and whenever anyone unites his life in any way to that of any other terrestrial human being.

It is possible, within certain limits, for one human being deliberately to take upon himself the Karma of another individual or

922028

of any social aggregate to which he may belong.

When a sociological organism has incurred karmic penalties these penalties may be paid either by the organism as a whole, or by all its parts or individual members, and under some circumstances even by a single member.

The latter case is analogous to that of an individual criminal whose forehead is branded or whose hand is cut off as a judicial penalty; he is considered sufficiently punished when punished in one of his members, and even though that member is not the same which was the instrument of the offence.

And nevertheless it remains true that no human being undergoes any interior suffering against his will, through whatsoever cause, and in payment of no matter what karmic debt, which he does not himself individually and at the time deserve. This is the Great Paradox of Demerit.

-- --

Karmic reincarnation is a transferrance of rewards and punishments; but there is also a spiritual reincarnation in which either pragmatic, ethical, aesthetic, illative or mystical states or possessions

pass from one person to another.

An idea developing in the mind is conveyed to another and still another in an indefinite series, or in many coördinate series; and the same happens in the case of tastes, imaginations, emotions, principles and aspirations.

Those who have derived from any man their ideas, their aspirations, their aesthetic criteria, their moral principles or their rule of life are called his spiritual children; and the lines of spiritual inheritance are an even more important factor in human history than those of material transfer, genetic descent, astral transmission, functional succession, or moral substitution.

-- --

That which can most properly be considered a real and literal reincarnation is the substantial.

There are those who suppose, with the Jainas, that one and the same soul may inhabit a series of different bodies in this or other worlds.

But most of those who are commonly supposed to hold this doctrine really believe with the Bauddhas that no real entity passes

from one life in the series to the next; or else really mean by the soul the astral body, like the Astral Materialists; or else believe the new bodies to be merely phantasmal or temporarily assumed in a post-terrestrial purgatorial state, like the Mizraists or Ancient Egyptians; or else consider that which passes on to be something which is not, and which does not include, the personality, in which case it cannot be the substantial soul but only a kind of Skandha; or else believe, with some of the Vaiḍikas, that the soul is illusory and that that which passes on is the Highest Self, which is identical with the Infinite Being, and which therefore is not really reincarnated but only appears, to human ignorance, to be so.

No real human soul can literally have two different bodies either simultaneously or successively; for the soul is the formative principle of the living body and therefore gives to it all the identity that it possesses.

Whatever body is informed by any one soul is itself one, however often and completely its matter may have been changed; and even though during certain periods it may have existed only in the ~~potentiality~~ potentialities of the soul.

Since man is in his essence a spiritual-corporeal being, it is certain that no man will ever remain permanently devoid of a body.

The human substance is corrupted insofar as it is a part of Nature; but it is incorruptible insofar as it is spiritual.

The human soul is metaphysically simple or unitary, and therefore in^{di}visible, and devoid, like a pure spirit, of all real parts; its mānāsīc, buddhic and ātmic, or pragmatic, reflective and mystical, planes being merely its non-separate aspects, its intuitional, dialectic and volitional elements being merely its non-separate powers, and all its lower aspects, faculties, powers and potentialities, being subordinate to these and ontologically non-separate from them.

Therefore when at death the matter of the body is transubstantiated into an unstable mixed or compound substance, of infra-vegetal rank, the formative principle of all the bodily activities remains an inseparable and permanent metaphysical element of the soul, that is to say the soul itself considered in its lower aspect; and whenever circumstances permit that formative principle will renew the body by a reduction of its own lower potentialities into act, with

the aid of whatever matter has the most predisposition to
available

it.

कृतबुद्धि scripsit

corrigit

revidit

inspexit

महाचक्र चरक २५

KARMA

The (Sanskrit) word karma means action, whence the secondary meaning of the results of actions, whence the tertiary meaning of the punishments and rewards of actions, or ethical act-force, the quality of merit or demerit in actions, or the power of actions to produce good or evil results according to their nature.

Every action of whatsoever kind produces results of some sort and every action of whatsoever kind naturally produces good or evil results according to its nature.

As all present good, save the actual and deliberate ordination of personalities, springs from past actions having a good quality and as all present evil, save the actual and wilful inordination of personalities, springs from past actions having an evil quality, it is sometimes said that the Universe, as it is at any particular time or at any given stage of its history, is produced by the karma of its preceding stages.



But it is to the results of human action, as such, that the word karma more particularly applies.

As regards its essential nature, karma is either good or evil.

It is good insofar as it is the result of ordinate interior or exterior actions; but evil insofar as it is the result of inordinate interior or exterior actions.

Good karma produces increment of being and conditions which are favorable to increment of being and therefore ordinating, constructive, healing, invigorating, enlarging, enriching, uplifting and joy-giving.

Evil karma produces decrement of being and conditions which are promotive of decrement of being and therefore disordinating, disruptive, sickening, enfeebling, narrowing, impoverishing, depressing, and misery-breeding.

As regards its subject, or the one by whom it is incurred, karma is either individual or collective or vicarious.

Individual karma is that earned by a single individual for himself; collective karma is that earned by an aggregate of any kind for itself; and vicarious karma is that earned by one for another.

As a rule every act which is deliberately ordinate or inordinate produces both individual, collective and vicarious karma.

If it is an act of a single individual in his private or personal capacity it is followed primarily by an individual karma, inasmuch as it is his own act; but secondarily by a collective karma attaching to every social organism to which he belongs, inasmuch as it is an act of one of the members of the household, the family, the tribe, the town, the class, the state, the voluntary association or the human race; and also tertiarily by a vicarious karma, inasmuch as the reward or penalty accrues to some extent to all other individuals who are members of the same social organism by which the collective karma, through the individual with whom it originated, has been earned, and to other social organisms and their members insofar as they are included in any of the wholes that share in the collective karma.

If the deliberately ordinate or inordinate act is that of a social organism, or moral, legal, or analogical personality, instead of that of a literal and individual personality, it is followed primarily by a collective karma, inasmuch as it is the act of a social organism, secondarily by an individual karma, inasmuch as certain in-

922008

8

dividuals have directly and voluntarily participated in it, and tertiary by a vicarious karma, inasmuch as it is shared in by all the parts and members of the body which performed the act and by all other aggregates included in any larger whole within which the social organism that performed the act is contained.

The corporeal universe as a whole has a collective karma consisting of the totality of the karmas of all the existences contained within it; and the human race as a whole has a collective karma consisting of the totality of the karmas of all individuals and social organisms.

As regards the manner in which it has been earned all karma is either material or formal.

Material karma is the result of actions involuntarily ordinate or inordinate, and primarily affects the body and the material fortunes.

Formal karma is the result of actions wilfully ordinate or inordinate, and primarily affects the soul and the spiritual life.

All corporeal existences have a material karma, but a formal karma can be earned only by human beings who possess, and while they

42253

possess, the use of reason.

As regards the time of its operation all karma is either completed, actual or potential.

Completed or past karma is that which has already produced its due effect; actual, active or present karma is that whose effects are in process of being produced; and potential or impending karma is that which, although it has already been earned, will not begin to produce its due effect until some future time.

As regards the manner of its imposition it is either natural, artificial or Providential.

Natural karma is that which is actualized by the operation of the ordinary laws of Nature, of Infranature or of human nature.

The karma resulting under the laws of Nature is called physical, that under cryptic laws is called cryptological or esoteric, and that under the laws of human nature is called psychological.

Physical karma includes all the natural physical effects of all actions of whatsoever kind, including the physiological effects produced in the body of him who performs the action.

Cryptological karma includes all the effects of the action

52

upon the aether and its creatures, or upon the astral bodies and aurae of corporeal existences, and all the cryptic reactions of the aetheric things or elements upon him by whom the action was performed.

Psychological karma includes all the natural effects of the action upon the minds or states of consciousness of other human beings, and all the natural psychological reactions, and interior and exterior actions of various kinds, that are thus occasioned in them, so far as they in any way affect him by whom the action was performed.

Artificial karma is that which is deliberately actualized by the action of other finite personalities.

Artificial karma is either private, that is to say actualized by other human individuals in a purely personal capacity, praeternatural, that is to say actualized by the direct instrumentality of superhuman finite personalities, or public, that is to say actualized by the State or some other social organism or aggregate.

Providential karma is that which is actualized, not by the action of infrahuman forces, or of human or superhuman personalities, but by that of God Himself, as the Universal Overruler of all terrestrial happenings.

9 2 2 2 2 2

Any natural forces or finite personalities may be used as instruments of the Providential karma, which is concerned particularly in effects which are accidental in relation to their finite causes or occasions; as when a penalty is imposed in punishment for a crime of which the accused man was innocent but which he had deserved by reason of a secret crime of equal gravity of which he had never been suspected.

It is because all other kinds of karma are subject to the Providential Law that absolute justice is sure to be done with the utmost of precision always and everywhere and in every possible case.

All strictly karmic merit or demerit is infinite in its measure and is exhaustible in finite time.

Karmic punishments and rewards are in exact proportion to the deserts of the individual or the body concerned.

Usually the punishments and rewards correspond in their nature, as well as in their degree, to the acts which have merited them.

Exterior acts have exterior karmic consequences and interior acts have interior karmic consequences.

Freely-chosen states are to a great extent their own punishments or rewards.

75508

Union with God is the reward of adhesion to Him; and separation from God is the punishment of alienation from Him.

Sovereignty over finite things is the reward of just triumph over them; and servitude to finite things is the punishment of undue submission to them.

The value of any act is proportionate to the dignity of him who performs it, and therefore man inasmuch as he is a spiritual being, and therefore sempiternal, naturally earns a spiritual and sempiternal punishment or reward, but inasmuch as he is a corporeal being, and therefore mortal, naturally earns only a corporeal and temporal punishment or reward.

The attitude that a man assumes in relation to God is his most fundamental act considered as a spirit, and the attitude that he assumes in relation to the universe is his most fundamental act considered as a corporeal being.

Every crime deserves a punishment proportionate to the dignity of its object; for example, an offence against the virtuous is more heinous than an offence against the vicious, an offence against a genius or sage or saint is more heinous than an offence against one

92202

e

with no claims to personal superiority, and an offence against one in exalted station is more heinous than an offence against one in a menial position.

Therefore an offence against the Infinite Being intrinsically deserves an infinite punishment.

An act of infinite demerit even though it may deserve a punishment infinite in quality can never be followed by such a punishment, for demerit is a negative quality and the more negative is anything the further removed it is from literal infinity.

The nearest possible approach to the infinite punishment which an offence against the Infinite Being deserves is the sempiternal punishment the existence of which is taught by most of the religions of the Christian, Mohammedan and Jewish groups; and this is also the penalty that is naturally incurred by the aberration of a spiritual or sempiternal being.

But every offence against God is also a violation of the Order of the Universe, and as the Universe is finite its Order is finite and the punishment merited by a violation of it equally finite, although necessarily enduring as long as the violation continues and

necessarily renewed as often as the violation is repeated.

The effect of the never-ending punishment of an offence of infinite malignity is exactly the same as the effect of a corresponding penalty intrinsically limited in time but forever renewed in punishment of a never-ceasing or constantly-reiterated offence.

Since no involuntary spiritual misery can ever be experienced by any one who does not deserve it at the very time it is experienced, if any persons are forever miserable, even in punishment of an offence of infinite malignity, they must by their continued rebellion be constantly in the act of deserving that misery.

Perfect supernatural blessedness is karmic only in an analogical sense because, being not only a sempiternal but a literally infinite reward, it cannot be literally deserved by any finite personality.

While the heinousness of an offence is directly proportionate to the dignity of its object, the meritoriousness of a service is inversely proportional to the dignity of its object; for the more obligatory is anything the less meritorious it is, and the higher is anyone the more obligatory is his service.

Therefore rebellion against the Infinite Being has infinite demerit while loyalty to the Infinite Being has only ~~an~~ infinite merit.

The effect of a natural reward intrinsically limited in time but forever renewed because of the never-ceasing or constantly-renewed deserts of him who receives it is exactly the same as would be that of a never-ending natural reward of a similar kind for an act of infinite merit.

But an act of infinite merit would deserve a reward not only sempiternal in duration but also infinite in quality and therefore altogether supernatural.

No act performed by any finite personality could possibly have infinite merit; and nevertheless a reward which is infinite in quality actually follows upon supernatural merit.

It is only the finite and temporal merit earned by conformity to the Order of the Universe and the finite and temporal demerit incurred by a violation of that Order that are really karmic in their character in the strictest sense of the word.

Since the infinite blessedness which is the consummation of the supernatural or mystical life could not possibly be merited by any

922804

finite personality, or by the totality of finite personalities, it is a free gift of the Allfather; and therefore is not, strictly speaking, a karmic reward.

Since a literally infinite punishment is metaphysically impossible the consequences of offences against the Infinite Being, as such, are never commensurate with the guilt, and therefore cannot be said to constitute, strictly speaking, a karmic penalty.

But inasmuch as supernatural rewards are directly proportionated, both quantitatively and qualitatively, to the acts of supernatural virtue, supernatural rewards may be called karmic in the larger sense.

And inasmuch as spiritual penalties are directly proportionated to the degree of alienation from God even the punishment of infinite offences may be called karmic in the larger sense.

Those rewards and penalties which are not karmic in the strictest sense are revelations, in precisely the measure in which they diverge from the karmic law, of the superabundant love and mercy of God.

Supernatural blessedness is not karmic, because it is a

922008

free and undeserved gift, and the extremest penalty ever suffered by man falls short of being karmic only because it is infinitely less grievous than he deserves.

Every terrestrial human being is at all times experiencing the effects of his own individual karma, of the collective karma of every social aggregate to which he belongs, and of the vicarious karma of all the other members of all these social aggregates.

Every good thing that happens to him is a reward of his own ordination and good actions, or of the ordination and good actions of the social organisms to which he belongs or of their other members.

Every evil thing that happens to him is a punishment for his own inordination and evil actions, or for the inordination and evil actions of the social organisms to which he belongs or of their other members.

The individual, collective and vicarious karma are inseparable in the very nature of things; for the misdeeds of any individual necessarily injure every social aggregate within which he is included and therefore all its other members; and the virtues of any individual necessarily benefit the social aggregates and their other members.

922508

As long as inordination continues new evil karma, individual, collective and vicarious, is being heaped up; and if the inordination ceases the effects of this karma will continue to be experienced until it has been fully exhausted.

As long as ordination continues new good karma, individual, collective and vicarious is being earned; and if the ordination ceases the effects of this karma will continue to be experienced until it has been fully exhausted.

Most terrestrial men are heaping up evil karma by their inordination in certain respects and at the same time accumulating good karma by their ordination in certain other respects.

1AH

WIMR
DM

All evil action is inordinate, but all inordinate action is not morally evil.

The karma resulting from inordinate action which is not morally evil is material only and not formal.

All ordinate action is good, but all good action does not consist in action that is merely ordinate.

The actions which are not necessary to ordination but are free expressions of goodwill have a higher degree of goodness, in ~~themselves considered, than those to which he who acts is strictly~~

42308

themselves considered, than those to which he who acts is strictly obligated.

But he who pleads his gratuitous good actions to excuse or palliate his misdeeds is doubly inordinate.

He who performs evil actions because they are evil is worse than he who performs them for some other reason in spite of their evil quality.

He who performs good actions because they are good is better than he who performs them with a view to earning good karma.

But the doing of the evil for a reason foreign to itself naturally leads on to the doing of it for its own sake.

In like manner the doing of a good for the sake of a reward naturally leads on to the doing of it for the pure love of goodness.

All actions performed for the sake of material reward are defective and the presence of that motive tends to increase servitude to matter.

All actions performed for the sake of any finite reward, even though immaterial, are defective, and the presence of that motive tends to prevent or delay union with God.

92208

No one is perfectly liberated until he has altogether abandoned the fruits of actions, acting only for the sake of doing of the will of God, that is to say, the realization of the Ideal and the carrying out of the Macrocyclic Purposes.

He who has become altogether free from inordinate attachment to self and matter and finitude is said to have ceased to accumulate good or evil karma.

He has literally ceased to accumulate evil karma because he is no longer formally inordinate in any respect, such inordinations as continue to exist in him, or in that which is his, being not his own but those of the social aggregates to which he belongs.

He has analogically ceased to accumulate good karma because he has voluntarily surrendered all claims to it, deliberately offered it up for the benefit of others, and committed himself unreservedly to the loving Providence of God, being content to receive whatever It chooses to give but desiring nothing but God Himself.

But the more completely, sincerely and unreservedly one abandons the fruits of actions and ceases to labor for the sake of any karmic reward the more abundant are the blessings that are sure

to come to him.

Having given to God and to Humanity all that he has to give he is destined to receive a thousandfold for everything that he has surrendered.

Having voluntarily alienated all his rights to karmic rewards those supernatural gifts which cannot be merited, and which carry in their train all lesser goods, will be showered upon him all the more lavishly.

This is the Great Paradox of Renunciation.

But if he who professes to have renounced the fruits of action nevertheless remains in some respects voluntarily inordinate, he is deceiving himself and his insincere renunciation is itself an evil work earning evil karma.

This is particularly true in the case of him who, professing to have renounced the fruits of actions, nevertheless receives with dissatisfaction and at least interior protest any apparent troubles or misfortunes that come upon him.

It is better to labor for the accumulation of good karma than to pretend to renounce all terrestrial rewards and yet remain

so attached to material and finite things that they still have power to disturb the serenity of his spirit.

All karma becomes transmuted when it acts upon a personality that is wholly ordinate or entirely inordinate.

To him who is perfectly ordinate all karma, of whatsoever kind, becomes subjectively good; because to him all pains or troubles or misfortunes give joy instead of misery, since he sees in them expressions of Divine Love and means of purification and progress.

To him who is perfectly inordinate all karma of whatsoever kind becomes subjectively evil; because to him pleasures and successes and happy events give misery instead of joy, since he sees in them expressions of Divine Hatred and causes of corruption and retrogression.

The inordinate man, insofar as he is inordinate, fixes his attention, not on the good that he has but on that which he has not, and on the dark side of things instead of the bright side; and the disharmony within causes him to see darkness where there is nothing but light and evil where there is nothing but good.

Therefore insofar as any evil karma, or any cause of any

kind whether in this life and world or any other, actually produces interior misery this is because it is actually merited, in the exact degree in which the misery is experienced, at the very time and by the very personality upon whom it falls.

And insofar as any good karma actually produces interior joy this is because it is actually deserved, in the exact degree in which the joy is experienced, at the very time and by the very personality to whom it comes.

But he who excuses himself from attempting to ameliorate misery-breeding conditions, so far as this appears to be within his power, on the ground that they are deserved by those who are exposed to them, or that they will actually be made miserable by them only insofar as they are inordinate at the time, thereby shows himself to be personally inordinate and increases his own evil karma.

All ordinate conditions are favorable to increment of being and therefore naturally joy-giving; and every truly ordinate personality strives, so far as is consistent with a reasonable prudence, to rightly ordinate all that is in any way within his power or under his influence.

922-02

This duty includes that of administering justice so far as this function is naturally and normally attached to the position that one occupies, and so far as the exercise of it is not inhibited by inordinate social or individual conditions.

A just punishment deliberately imposed upon an offender does not come under the head of inordinate misery-breeding conditions; for deserved punishment is a means of repairing inordination and is welcomed as a blessing by every right-minded offender.

The dispensers of artificial karma are ministers of Providence and it is normally incumbent upon them to administer with an even hand strict justice tempered, on occasion, with a prudent mercy; and every unjust official act of which they are guilty earns for them evil karma, even in cases where the injustice is sanctioned or required by an iniquitous law.

The evil deeds of families, tribes, nations and other social aggregates tend, like those of individuals, to bring destruction in a time and measure proportionate to their number, gravity and malignity.

The good deeds of individuals or social aggregates tend not only to benefit themselves but also to preserve even from merited de-

struction the bodies within which they are contained.

It can never be rightly said of any individual or body which has suffered even an overwhelming disaster that he or it must have been worse than others.

The catastrophe may have resulted, in the ethical order, from the evil karma of a larger aggregate to which the accuser himself belongs and to the accumulation of which he has himself contributed; and it may have, over and above all its karmic causes, other Providential reasons of an entirely different kind.

No calamity is to the real disadvantage of any of its innocent victims, if such there be; and those who cavil at the apparent infliction, through Providential causes, of an unmerited punishment are unreasonable because they cannot, without omniscience, be sure that the supposed innocence is real or the supposed punishment injurious; and they are also impiously presumptuous because they are challenging Divine Providence and endeavoring to invade the sacred precincts of the Order Beyond Order into whose mysteries they have not yet been admitted.

Because the Universe is the perfect work of a Perfect Being,

MERMILL
BOND

H

92208

Absolute Justice crowned with Infinite Mercy rules over all terrestrial events; and inability to see that and how this is so, in any particular case or cases, is an evidence only of one's own limitations and cannot suffice to even create the faintest shadow of reasonable doubt as to the undeviating rectitude of the Karmic Law.

कर्मवर्तिनः

scripsit

AMMERMILL

कर्मवर्तिनः

corrigit

BOND

complevit

revidit

महाचक्र चक्र शत

ORDER

Order is the supreme measure of perfection in objects of the same kind. That is the most perfect which has the most perfect order.

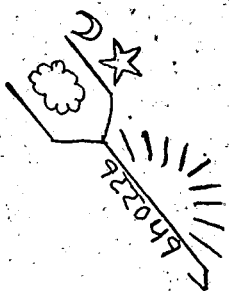
The measure of order is the integration of diverse parts.

The greater the diversity of the parts, and the more perfectly they are integrated or unified, the more absolute the order attributed to the whole.

The more perfect the integration the more perfect the order; the more diverse and complicated are the parts thus integrated the more perfect is that in which the order inheres.

The case in which the complexity is greater than need be for the most perfect accomplishment of the end sought is not an exception to the rule for the excessive complication is itself a defect of integration and therefore of order.

Because the universe is the perfect work of a Perfect Being the order must be flawless and inviolable. All apparent disorder



2

must therefore be only apparent, like the seeming disorder of a vast machine to one who is ignorant of mechanics, or the apparent meaninglessness of a figured tapestry to one who watches the weaving from the reverse side, or while the fabric is far from complete.

There is in the universe a sevenfold order.

There is a natural order, an artificial, a cosmic, an astro-psychical or occult, a moral, a supernatural and a Supreme.

Two of these orders embrace only a part of the visible universe.

On the other hand, the natural order is itself threefold; so that the whole corporeal universe possesses a fivefold and sevenfold order, while the universe in its largest compass contains an order which may be considered either sevenfold or ninefold.

All these orders are reflected in man the microcosm.

But while the order of the universe, considered as a whole, is perfect in every sphere, the order of the human soul, and consequently of human society, is usually imperfect in the extreme.

This imperfection disappears in, and contributes to, the per-

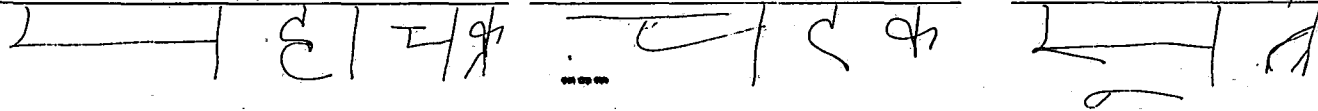
92209

fect order of the universe, viewed esoterically; but here and now it is, like all temporary and apparent imperfections, an evil to be eradicated, so far as our power permits.

The truly wise man adores the Universal Order, and at the same time creates an image of it within and around himself.

Perfect health, perfect culture, perfect receptiveness to Celestial illumination, perfect absorption and radiation of all beauty waves, truth-waves and goodness-waves, with due refraction of the distorted waves of ugliness and error and evil; perfect subjection of the nature-will to the personal will, the personal will to the reason, and the reason to the All; perfect union with the Infinite One, the perfect fulfilment of the true ends of existence-- such are the objects to which he aspires and for which he labors.

Handwritten: scripsit
Handwritten: corrigi



THE MORAL ORDER

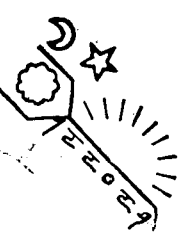
The universe exists for the sake of its order, which is the manifestation of the Divine Reason. Therefore there is due to each particular thing all that is ordained to it, and there is due from it the perfect service of that towards which it is ordained -- the contribution of its due share towards the higher order under which it normally falls.

From this moral law spiritual existences are not exempt; on the contrary, since they alone have the power of complete self-direction, and are therefore free either to conform to, or violate, the order in which they are placed, it is to them that it especially applies.

The moral order of all kinds of material existences is preserved or corrupted only by the action of those beings that are intelligent and free.

Perfect order implies perfect unity, reasonableness, regularity and harmony, and constitutes a complete satisfaction to all the appetences -- which are nothing less than the hunger and thirst of the whole universe after the order by which it glorifies its Source.

The increase, concouration or maintenance of order is manifested



in consciousness as delectation, which is the repose of a conscious appetency in a good attained.

This pleasure consequent upon due ordination is of the nature of an increment of being. By conformity to order the intensity and value of existence is commensurably increased.

In so far as disunion, folly, confusion, discord and unhappiness exist, there is evidently a corruption, disruption or deficiency of order.

The perfection of the universe requires that, just as order is followed by enhancement of being, so disorder shall be eliminated -- reduced into non-being.

It also requires that out of disorder itself shall spring a more perfect order, just as living vegetation is nourished by the decay of dead organisms, so that it shall not have been a purely negative quantity -- a blot upon the face of Macrocosmic history.

In any living being the concomitant and sign of regress towards non-being is pain or suffering.

Pain then serves as a warning, and if it is heeded the abnormal condition may be removed or the destructive agency avoided.

So long as the evil continues, and in proportion to its intensity, will the tonality of the being be lowered by pain.

125029

2

If there is a question of a corporeal organism the end may be its destruction by the elimination of its substantial form or soul; but as every kind of spiritual existence is, because of the simplicity of its nature, naturally immortal, in such creatures the extremity of malordination or disorder has as its consequence the extremity of pain, which reduces them as nearly to nothingness as their nature permits.

When order is violated by any creature, those that are normally subject to it rise in revolt, and those to which it is subject seek to reduce it again to its normal position.

When the offending creature is possessed of consciousness it experiences pain both from the creatures of the same or lower grade upon which it acts abnormally and from the higher ones which it ceases to duly serve.

Man, therefore, insofar as he departs from order, suffers by the revolt of his own lower nature, and of other corporeal things, and also from his fellow-creatures and from higher intelligences.

As there is nothing that is not subject to the Universal Order, everything in the universe becomes a minister or instrument of justice when that order, of which all the lesser orders are a part, is violated.

Justice is nothing else than the integrity of order, and, subjectively, the right ordination of action -- its rectitude of direction

RECEIVED

8

towards the maintenance or increase or restoration of order.

Under the law of justice, the negative appetency of the Cosmos seeks the elimination of disorder by subjective or objective privation of being (pain or destruction) in the case of that which is inordinate; while the communicative appetency seeks the dignifying of the order by the subjective and objective intensification of being in the case of that which is duly ordained.

Wherever, and in proportion as, perfect order exists, each creature receives all that is its due -- that is, all that is ordained to it, or proportioned to its need -- by the ministration of lesser creatures, and the communication and direction of equal and higher ones.

From everything thus experienced it receives delectation, and, so far as the rational appetite (personal will) participates in it, joy.

Therefore, by the law of justice, delectation and joy follow upon right (i. e., rightly ordained) action, and pain and sorrow upon wrong action (i. e., that which is inordinate, either by excess or defect).

Every defect of order, even in corporeal things, must necessarily be due to the misuse of free-will on the part of some human or non-human personality or personalities.

11/20/21

Every one who contributes toward the order of the universe, or any part of it, thereby brings a corresponding degree and kind of happiness to himself and to all who are affected by his actions, while every one who violates that order brings proportionate suffering upon himself and them.

This holds good, not only of individuals, but of corporate bodies and moral personalities of all kinds.

For any inordination on the part of a family, a nation, or a society of any sort, all of its members naturally suffer; for they are related to it as matter to form and with its welfare their own is more or less closely bound up.

It is as natural to suffer for the offences of ancestors or fellow-citizens, as for a branch of a tree to suffer with the trunk or cell in an animal body with the body as a whole.

All suffering, therefore, which comes to any individual is the result of a violation of order, either on his own part or on that of the members of some partial order in which he is a unit.

This is the law of Karma or Act-force. Every inordinate action (including the interior activities of thought or will) brings upon the offender, sooner or later, a proportionate suffering, and every ordinate

722027

3

action a proportionate happiness.

Since pain is meant to excite resistance to the discord or which causes it, all suffering is in its nature remedial, or purifying and perfecting; and since pain is also the manifestation in consciousness of regress towards non-being, all suffering is also of the nature of a penalty.

The essence of the highest happiness is the possession of infinity; other goods are satisfying the more nearly they are related to it.

These are included under the nine heads of perfection, virtue, truth, culture, ordination of the powers in subjection to the reason, bodily health, strength and beauty, exterior activities, such as labor and recreation, immaterial possessions such as honor, fame, power and friendship, and material possessions, such as riches.

The possession of any of these goods is, in itself, of the nature of a reward; the lack of any of them the nature of a penalty.

Although the evil that man experiences in any particular case may be directly caused, not by any defect of his own, but by that of another, nevertheless it must always be, for him, either an apparent evil only, or a penalty for his own past faults, or a means of impelling and aiding him to attain his full perfection and contribute his part to the Universal Order.

122029

So far as it is a penalty, it must be directly proportionate in all cases to the deserts of him who suffers it.

Those men who set a higher estimate on material goods than on the higher ones that are interior and spiritual, by and in that very fact show themselves to be violators, in an extreme degree, of the Cosmic Order, and to abundantly deserve to suffer by the deprivation of the material goods they so excessively value.

Similarly, those men whose consciousness of selfhood, or of solidarity, is limited to their own several personalities, and who are therefore indifferent to their responsibilities as members of a larger whole, by and in that very fact show themselves to personally deserve their share of the penalty incurred by the transgressions of their family or nation, or of any moral personality or social aggregate under which they are included.

But the lack of something which is good in itself is sometimes rather a reward than a punishment, in so far as by that lack the soul is, or may be, turned towards a higher good necessary to its perfection.

An important corollary of the Karma Law is this : the inordinate desire or use or neglect of any particular thing or class of things is

722029

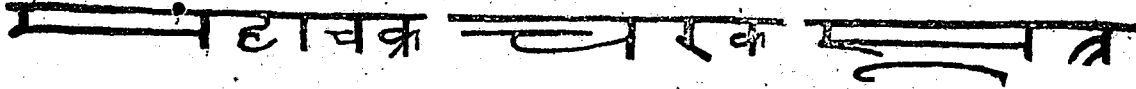
५

punished by and in that which is thus abused.

A second corollary of the Karmic Law is this; the inordinate pursuit of a lower good instead of a higher is punished by the loss of higher and compulsory subjection to the lower.

८

कर्म्या वा कृता scripsit
corrigit
redidit



THE THREE FUNDAMENTAL SPIRITUAL CONDITIONS

All inordination, whatsoever it is and wheresoever it may be found, is caused by the deliberate aberration of finite wills and therefore of finite personalities.

As spirit has the attribute of permanence pure spirits are relatively changeless and the more exalted they are the more changeless they are.

The non-separate Will of the Infinite Being is eternal, and absolutely changeless and unchangeable.

The Infinite necessarily wills the Good, which is Itself, and freely wills that particular expression or manifestation of Its Goodness constituting the actual universe, taken in its entirety, in, above and beyond all time and all space.

All finite wills necessarily choose the good, as such, but are metaphysically free to select among all available particular goods, considered as means to that end.



Pure spirits are in their natures complete from the beginning, the action of their wills being all that is necessary for the reduction of their potentialities into act.

But because of the superior permanence and impassibility of spirit, the choice of a pure spirit when it has once been made is in its nature final and irreformable.

Spiritual-corporeal beings, even under the most favorable circumstances and conditions, develop to perfection only gradually, by a concurrence of the processes of evolution, under the laws of corporeal matter, and of progress, under the laws of embodied spirit.

On their material side they are acted on by all other corporeal existences, and on their spiritual side they are influenced by all other spiritual existences, so that their wills are ordinarily exposed, throughout the whole course of their terrestrial development, to the pressure of countless currents and countercurrents representing the action of interior and exterior forces of every kind.

Hence it is that, while the pure spirits never cease to will what they have once willed, the will of man, under existing terrestrial conditions, is liable to indefinite change and fluctuation, and is not,

800258

as a rule, reduced to integral actuality during the course of the earth-life.

The less the will is energized, that is to say, the less actively and effectively it is used, the more it fluctuates, being drawn hither and thither under the pressure of the emotions aroused by the action of events and environments upon the inherited and acquired predispositions.

When the normal personal reaction is thus annulled or reduced to a minimum the personal will may rightly be described as not being used at all; but as, in all persons having the use of reason, this non-use of the will is itself voluntary, it must be considered as essentially of the nature of a radical misuse.

All pure spirits are in one of two fundamental conditions: either their free and sempiternal choice has been of Infinity, of Order, of Integral Goodness, and Beauty and Truth; or their free and sempiternal choice has been made of nothingness, of disorder, of self, and therefore of degrees and kinds of goodness, truth and beauty which, because inadequate and partitive, constitute, and find expression in evil, ugliness and error.

925002

In the first case they are called Celestial Intelligences, gods, or angels, and are the Lords of Order and of Life, the rulers and guides of all the universe, as loving ministers of the Universal Lord and voluntary excoutors of His Eternal Purposes.

In the second they are called Malignant Intelligences, Infernal Powers, shadow-gods, antigods, asuras or devils, and are in intention the enemies of Order and of Life, opposing the Universal Lord and doing all in their power to contravene His Will, ~~and~~ thwart His Purposes, and cause rebellion and inordination in all creatures, but being restrained and overruled, both in their action and in the consequences of their action, by the Celestial Intelligences and the Providence of God ~~that~~ they are made, in fact, unwilling but effective instruments of the same Lord, the same Order and the same Purpose against which they set themselves.

As the antilords of Disorder and Negation, which in and upon aberrant personalities are their own punishment, but which are beneficent tests and purifying and strengthening fires to imperfect but fundamentally ordinate personalities, the Malignant Intelligences necessarily fulfill the functions of ministers of the Divine Justice upon all who are inordinate, and of ministers of Divine Mercy upon all who are making the,

0211003

Pilgrimage to Infinity.

The only other fundamental condition possible to a pure spirit is the probationary, which can only exist during the first instants of its existence when it has not yet made the Great Choice.

Human beings so far as they submit themselves to the Universal Lord become coworkers with the Celestial Intelligences; and so far as they rebel against Him they become dupes and slaves of the Malignant Powers.

But whereas the pure spirits, owing to the unity and simplicity of their natures, make a choice which is not only permanent but universal or all-inclusive, and thus become wholly devoted to good or to evil, terrestrial men, owing to the multiplicity and impressionability of their semi-corporeal natures, are apt to be imperfect, as well as unstable, in their adhesion to the cause which they have espoused.

Thus it happens that most of those who, by the general intention of their lives, are loyal subjects of the Universal Lord nevertheless have periods of fundamental disloyalty to Him, and even while endeavoring to serve Him allow themselves to be betrayed into numerous interior and exterior acts inconsistent with that allegiance, and through indifference or misfortune remain ignorant of much that they should know in

9422003

3

order to perfectly conform to the Order of the Universe and intelligently cooperate with the Eternal Purposes.

In like manner most of those who, by the general intention of their lives, are indifferent to that service of God which is their highest duty, do, from time to time, turn more or less deliberately, consciously and fully towards Him, and even while most utterly rebellious conform in some measure to the Order of the Universe and fulfil to the best of their ability some, at least, of their terrestrial duties.

It is thus extremely difficult to distinguish with anything approximating to certainty between those who are servants of God and those who are not; and there are many persons whose self-deception is so great that they scarcely know, even in their inmost hearts, on which side they are arrayed.

But in the sight of the Omniscient One every one who has really had an opportunity to make the choice, even subconsciously, is known to be, at any particular time, either on one side or the other; for those who refuse to serve God, in the measure of their knowledge and power, thereby make themselves His enemies and the enemies of the universe.

Just as man, so far as he is truly enlightened, stands ready to

2005236

lift Nature above herself into Art, when she has done all she could do, so the Eternal stands ready to lift man above himself, into the supernatural or Deific state, when he has fulfilled the duties that are within his power.

Therefore all Angels and men who have really chosen God and Order, Truth and Goodness and Beauty, receive an infusion of supernatural life and light which grows more and more dominant and effective in proportion as their service of the Highest becomes complete.

This supernatural life cannot exist with a state of fundamental and intentional interior inordination, although it is often to be found, in its incipient stages, in persons who are extremely inordinate, both interiorly and exteriorly, as a result of non-voluntary ignorance, and even in persons who are wilfully inordinate in matters of minor weight and significance.

All finite personalities who do not possess some degree of supernatural life either are wilful rebels against the Universal Lord and the Order of the Universe or else have never had a real opportunity of making the Great Choice.

Those who, through their own fault, are destitute of super-

9-25-26

natural life are in a state of spiritual death, being self-excluded from God who is the true abiding-place of the spirit, and their condition being such that sooner or later their spiritual nature will become wholly submerged in, and enslaved by, material things and interests.

Persons who do not possess the use of reason and therefore are not capable of choosing between the loving service of God and an ignoble subjection to matter, and all those who, through no fault of their own, fail of entering upon the supernatural life during that period of their existence when supernaturalization is still possible, attain to Order, but not to Infinity.

As no two elements of either the corporeal or spiritual universe are entirely alike there may be said to be as many different states as there are personalities; but these states fall under the three heads of supernatural, unnatural or antinatural, and natural.

These states in their completed form, when the integral wills of the personalities possessing them have been fully reduced into act, are commonly called, in all the religions of the world which explicitly recognize them, heaven, hell and limbo.

922003

e

Sometimes there is said to be one heaven, one hell, or one limbo, and sometimes some larger number, but each of the larger numbers may also be considered as representing one of the many different ways in which the various forms and degrees of the state are capable of being divided among themselves.

All the states in which supernatural life is possessed, but in which that life has not become absolutely, universally and permanently dominant, are sometimes called purgatorial or purificatory, and collectively, especially in postterrestrial existence, Purgatory.

In certain Scriptures and religions Purgatory, being a supernatural state, is considered the threshold of Heaven and all postterrestrial nonsupernatural states, even though happy ones, are considered as belonging to Hell, in the larger sense of that word.

In certain other religions which do not recognize the existence of the supernatural, in the proper sense of the word, all purgatorial states are called hells and the limbos are called heavens.

Sometimes there are said to be three future states, Heaven, Purgatory and Hell, the latter including Limbo; but every real purgatorial state is necessarily a temporary one, and those who are in it are

925002

~~in it are~~ fundamentally in the same condition as those who are in heaven.

Any supposed state which does not presuppose an incipient supernaturalization, and in which there is a process of natural purification only, can be called a purgatory only in an analogical sense.

In Limbo human nature appears in its own normal perfection, perfectly ordinate and therefore perfectly happy.

In Heaven human nature appears crowned with a perfection above itself, and through the possession of God attains to a happiness far beyond its natural capacities.

In Hell human nature exhibits in its absolute and confirmed revolt that complete liberty of choice which is not withheld even from the rejection of the Absolute and Necessary and Infinite, and therefore it appears with all the anti-attributes belonging to recession from being.

In Limbo man has what human nature itself naturally desires; in Heaven man possesses that which supernaturalized human nature naturally desires and which is the object of the fundamental longing and volition of every one who is in a state of supernatural life.

In Hell man has what all those who are in that state have most

9-00223

desired and willed, and do desire and will, namely separation from God and subjection to finite existences.

The metaphysical freedom of every personality is indefectible.

Celestial Intelligences and Perfected Men have freely chosen, and continue sempiternally to freely choose, the Infinite Being whom they possess; and their wills and desires never waver for a single instant from that Blessed Object, in, through, and by which they possess all things.

Human Beings in a state of natural perfection, taught by Celestial Beings, protected from adverse influences, and having their integral volition fully actualized, will not cease to choose that which is normal and ordinate.

Personalities that are in a state of wilful rebellion will as soon as they are free to follow their affinities, be drawn into the exclusive companionship of other personalities in the same state, and thus, surrounded by influences all tending in the same direction, will soon reach the consummation of that state, their rebellion becoming complete, fixed and integral instead of being imperfect, fluctuating and partial; and their wills, thus become fully actualized, will persevere in their

622009

free and deliberate choice.

While Heaven, Hell, Limbo and Purgatory are primarily and essentially interior states, the same names may rightly be applied to any places in which personalities in these states habitually abide or act.

All places are good in themselves; but those which are in habitual contact with supernatural life thereby become holy, and those in which inordinance and iniquity reign may rightly be said to be evil.

Heaven begins on this earth; and may be glimpsed wherever supernatural life is strikingly manifested.

Purgatory begins on this earth; and may be seen and experienced wherever sufferings are being nobly and joyfully borne from supernatural motives.

Hell begins on this earth; and may be seen and experienced wherever discontent, complaining, anger, jealousy and other antipathetic emotions reign supreme.

Heaven, Hell and Purgatory must exist also outside this earth, because the fundamental spiritual condition of any personality must be the same immediately after death as it was immediately before it; and also because each state must go forward to its proper entelechy, the pur-

927003

gatorial to the heavenly, the heavenly to Perfect Beatitude and the most intimate union with God, and the infernal to the consummation of impotent malignancy.

Earth-life, taken as a whole, is properly designated a probationary state; although each personality in it, at any particular time, is necessarily either in a limbonic, celestial and purgatorial, or infernal condition.

Suffering is the natural concomitant of moral imperfection; its effect being salutary and purifying to every personality so far as it is ordinate, and therefore leading necessarily to its own extinction, for by the removal of the inordination which is the cause the effect which is suffering is also removed.

In every inordinate personality, so far as it is inordinate, suffering is merely penal; and instead of being purifying it tends to increase the inordination and therefore to perpetuate and increase itself.

The fact that those who are wilfully inordinate, and therefore in a state which is essentially infernal, are filled with rage and fury against the sufferings they experience does not show that they regret the inordination which is the cause of that suffering, or that they do

2002

not freely and steadfastly will the state in which they are, but only that their inordination is carried to that extreme form in which not only particular elements of Order are hated, but the very Order of the Universe itself, as such; for penal suffering is the manifestation of Order in and upon the inordinate -- its efforts to reassert and vindicate itself by the annihilation or elimination of that which offends against it.

There is no state of suffering in the universe which will not begin to pass away so soon as those who are in it begin to turn themselves ~~==~~ towards the Universal Lord and the Order which is the expression of His Will and the finite manifestation of His Perfections; and those who do not so turn themselves and thus put themselves in the way of deliverance from suffering and all evil refrain from so doing of their own free volition.

All hells, whether in the psychological or the local sense, and whether terrestrial or post-terrestrial, are normally heavens but are turned into hells by those who abide in them.

It is in the very nature of things, and would be so in any possible universe, that those who voluntarily alienate themselves from God and become inordinate must suffer so long as the inordination persists,

BOOK 9

because such a condition is painful in itself and makes all things inimical and misery-giving to him who is in it, and in proportion to the degree and deliberateness of his aberration.

Even Omnipotence Itself cannot set aside this karmic law.

God wills by a free and primary choice that all finite personalities shall attain to supernatural life and blessedness; He wills by a secondary and conditional choice, but necessarily (because required by justice), that those who have no opportunity, because of the inordination of other persons or social aggregates, of attaining to supernatural life shall be enabled to attain to the perfection of natural life and enjoy natural happiness; and He wills by a conditional choice but necessarily (because it is in the very nature of things) that those who violate and oppose the Order of the Universe shall pay the karmic penalty.

He wills by a primary and free choice that the sufferings of those who have become inordinate shall be the means of restoring them to Order and leading them to Him; and by a primary and necessary choice that all the inordination of the most obstinately inordinate shall be made to minister to the greater perfection of the whole universe.

If no one were to choose to remain sempiternally inordinate there

9275003

would be no Hell; but so long as there exists a single obstinately inordinate personality he will carry a hell within his bosom and the spot where he abides will be a local Hell.

Those who are in the infernal state are and remain in that state by their own volition; this is only what they freely and persistently will to have, with its necessary and inseparable consequences.

They revolt against their misery but they had rather be miserable than ordinate; they demand happiness as their right but they are not willing to fulfil its necessary conditions, which is submission to the Macrocosmic Order.

When their state is consummated their malignancy swallows up and dominates all their other faculties, powers, desires, volitions and potentialities, so that not the slightest remnant of love remains in them for any other being in the universe, and it is no longer possible for any other personality to regard them, as actually existing, with personal affection or sympathy.

To all intents and purposes they have disappeared, as personalities, from the universe and remain mere embodiments of evil passions.

But they do not mar the beauty of the Macrocosm as a whole, to

300226

which they bear a relation similar to that of shadows to a painting;
 discords to a dominating harmony, or gargoyles or other ornaments beauti-
 ful by their very excess of hideousness to some Gothic church or Vaidika
 temple or Buddha shrine.

कार्यदर्शित scripsit

कथा corrigit

revidit

महाचक्र चक्र सूत्र ७६

THE GENERAL LAW OF ACHIEVEMENT

Any labor, whatsoever it may be, may and should be done so perfectly as to give to it and its products something of the character of a fine art.

No labor or product of labor is entirely good which stops short of perfection.

To the perfect accomplishment of any task, whether by gods or men, three things are necessary, an adequate formative principle, a sufficient disposition of the matter to the form, and a complete application of the form to the matter.

Every form pre-exists in the Ideal World in changeless perfection and purity as an element or aspect of the Integral Idea.

An idea is a form only when it acts on, in or through the real world by being applied to it as an instrument of ordination through the action of Celestial Intelligences or human beings, in which case it is called a plastic idea or a supersubstantial form;



or by entering into it as either a substantial form or an accidental form, natural or artificial.

The ideal form, representing the normal and objective perfection of the thing or group of things, is changeless in itself, and is intrinsically capable of being instantaneously grasped or communicated.

But it is usually attained to by human minds, either individually or collectively, under existing terrestrial conditions, by a process that may, according to circumstances, be either rapid or exceedingly gradual.

The disposition of the matter and the application of the form are normally gradual processes.

The primary or initial application of a form of any kind, that is to say, the original informing of the matter, is usually instantaneous, but the intensification by which the application is completed is usually progressive.

Even in the case of substantial forms the application of the form to the matter is a gradual one.

In this case the original informing of the matter is al-

92508

says an instantaneous act but the original information is ordinarily followed by that intensification of form and intersubception of new matter which is called growth.

In the case of individual existences the disposition of the matter and the intensification of form are accomplished through the instrumentality or under the supervision of free and rational creatures in whose minds the same idea represented by the substantial form is present as the essence, and, in connection with larger ideas representing the emplacement of the thing in the Order of the Universe, as its proper ideal.

When there is question of a being which is itself endowed with reason or spiritual intelligence, its own free cooperation and conscious recognition of its own proper ideal is requisite.

In the case of groups of existences the disposition of the collective matter, the intensification of the supersubstantial form, and frequently the original information of the matter as well, is accomplished by the direct instrumentality of free and rational creatures in whose mind there is present the idea representing their normal order.

9222003

Since every idea is formative in relation to lower ideas, the higher and more universal any idea is the more truly practical it is.

The perfection of any work whatever depends, in the last resort, upon its conformity with the highest and most universal ideas and ultimately with the ONE IDEA from which all others spring.

Therefore he who performs the work must either possess the One Idea and be able to follow it to its last consequences in the direction of that field to which his work belongs, or else he must be entirely guided by some one else who does possess that idea.

Ideas and activities are normally correlated, those of a given degree of universality being associated together.

Ideally those who directed the activities of the whole human race would possess the Universal and Absolute Idea, and direct immediately those whose authority was a little less extended; those again would possess the ideas whose measure of universality corresponds to the amplitude of their jurisdiction or field of action, and would direct those of more limited knowledge and authority; and so on until those lowest members of the race are reached whose sole economic function it is to labor with their hands in the extraction from the earth of the raw materials of

physical utilization.

All deliberate personal action, or action in view of ideas or in relation to ideal ends, begins with the will.

Motives and impulses and desires may lead up to, and tend to bring about, the action, but constitute no part of it.

Both the disposition of matter and the application of form are dependent upon the personal will.

The relaxation of the will involves a remission of the form and therefore a liberation of the matter, and therefore a corruption of the substance or the work of the organism.

When there is a question of an artificial product the relaxation of the will causes it to be crude, unbecutiful or fantastic.

When there is question of the life of the person himself the relaxation of the will causes it to become inordinate and miserable and even leads to self-destruction.

It is the function of the will to rightly ordinate the inner life in relation to the Ideal Order, which is the Universal and Serpiter-nal Form, and the outer life in relation to the empiric order, which is the temporary and local Form.

This ordination of the inner and outer life, both by pre-disposition of the matter and application of the form, is the sole and all-inclusive law of human achievement.

Man is normally related to his environment, so far as the latter is under his control, as is form to matter; his body is to his soul as is matter to form; and a similar relation is borne by his subconscious life to his conscious life, his conscious life to his world-view, the totality of his ideas (whence all acquired knowledge is called information.

-BHASHYA OF BHANUDEVACHARYA), his worldview to the thought and life of Humanity at large, the thought of Humanity at large to the Ideal World, and the Ideal World to the DIVINE BEING.

Therefore the integral application of form to matter--the formation or ordering of the life -- involves the perfect vivification and domination of the collective thought by the Ideal, of the individual human thought by the collective, of the conscious life by the thought, of the subconscious life by the conscious life, of the body by the soul, and of the environment by the man; and ultimately the perfect domination of the human race as a whole over the universe as a whole, of spirit as a whole over matter as a whole, and of the ideal as a whole over the emp-

200226

ris on a whole.

Having done all that is in one's power, and having the steadfast intention of continuing to do all that is in one's power, for the attainment of this end, and therefore for the utilization of all the right means for the consecution of all subordinate, tributary and proximate ends, it is necessary to accept the circumstances and conditions existing at the time with perfect serenity, knowing that they represent the Will of God and are destined to redound to the greatest good of all worthy creatures.

The actions of him who does not thus abandon the fruits of actions will never bear their full harvest of achievement.

The emotions, which are meant to impel irrational activities towards the ends of nature and to facilitate the rational activities by predisposing the body towards the ends recognized and pursued by the spirit, are grossly misused and wasted when dissipated in discontent and vain repinings or empty desires ^{un} accompanied by volition and action.

This is true ^{even} when the conditions with which one is discontented are evil:-- in themselves or when the desires are good in themselves, but when the conditions are good or desires evil the inordination is correspond-

922003

ingly greater.

Unconditional and joyful submission to the Will of God, and free and uncomplaining acceptance of all the events and vicissitudes of life is required by the general law of achievement because man is able to actively predispose the matter and effectively apply the form only within the sphere of his control (his dynamic field or dynasphere) and in the measure of his knowledge and understanding.

All matters that are beyond his control, or that he does not understand, represent the informing action upon, in and to Humanity and Nature of the Higher Powers who are the ministers of Divine Providence.

In relation to that action, to the Empire Order as thus controlled and to the Ideal Order as thus administered all men are related as matter to form.

All that the individual can do when it is not permitted to him to exercise the formative ministry as a terrestrial power and Lord of Life is to perfectly submit himself and all that is his to the action of those who have the knowledge and power that he lacks, thus passively disposing himself and that which is matter to the Great Form above and beyond.

300226

c

Man is to the personal life of other human beings under his influence and control as the Higher Powers are to all terrestrial personalities; and he is to the variable planes of subhuman life and existence what the Higher Powers are to all material existences as such.

Human achievement depends upon the concurrence of the free personal activities of man with the direct Will of God manifested in the Ideal Order of the Universe, and with the pervasive Will of God as manifested in both the personal and infra-personal elements of human environment in so far as they are not subject to the efficient influence or control of the individual himself.

The scope of the free personal activities is normally limited only by the law of Hierarchy, but under existing circumstances it is determined in great measure by the Karma law under which the present incarnation of the individual deprives him of knowledge and power or prevents his attainment of it; and the incardination, whether present or past, of the family, tribe, craft, town, nation, race, or any other social organism or aggregate to which the individual belongs results in conditions which increase the difficulties, in the measure and field of that incardination, in the way of the acquisition of knowledge and power by

62203

the individual, and the enlargement of the individual, as well as the corporate, being in other respects.

But every terrestrial man, no matter how handicapped by karmic conditions, may be fully successful, in every high and real sense, and usually on every plane of his life, provided that he employs all the requisite means to triumph over difficulties that beset him, and that, by an unconditional, uncomplaining and joyful acceptance of all the events, conditions and experiences of his life, so far as they are already past, or unalterable, and so far as he has not yet succeeded in changing them, he yields himself to the Higher Powers as a willing instrument of the Universal Lord, to be used by Him in His own way, whether actively or passively, for the furtherance of the eternal purposes which are to give the fulness of being and of bliss to all who lend themselves to them and the fulness of beauty and glory and dignity to the universe as a whole.

कार्यदर्शिनः scriptor

कथा corrector

reviser

महाचक्र चक्र सूत्र

RELATION OF ORGANIZATION TO GOODNESS

Since goodness is in relation to an end, or object of action, it is of the nature of a dynamic attribute.

Organization is a coördination of parts in relation to an end or object of action, and is therefore essentially of the nature of a dynamic adjustment, an at-one-ment of action.

Therefore goodness and organization are intimately connected.

A machine is said to be good when it is so constructed or organized as to produce the desired results with certainty, ease and economy.

If through a defective construction or through the defectiveness or maladjustment of any of its parts, it does not efficiently fulfil the purpose for which it exists it is said to be bad.

So it is with all other things.

Unorganized, or imperfectly organized, activities are comparatively valueless and inefficient.

Ideally the whole human race would be perfectly organized, in



2

such wise that every part of it would take its own share in the common labor, and in the fruits of labor, and that all the parts would effectively cooperate for the common good and for the accomplishment of all the purposes for which mankind exists.

In like manner every subdivision of the human race would perfectly fulfil its own characteristic functions by the efficient and economical collaboration of all its parts.

Subservient to, and involved in, the dynamic adjustment which is the essence of organization there is a diversification of parts (static), a corresponding specialization of function (dynamic) and a concurrent integration or unification both of parts and of functions (ideal).

In the diversification of parts there is involved an aggregation or union of like elements and a segregation or separation of unlike ones.

In the specialization of function there is involved a corresponding aggregation of like functions and segregation of unlike ones.

Perfect organization results in a cooperation of all the parts of that which is organized for the consecution of the ends for which the organization exists.

200126

All cooperation implies the threefold relation of coordination, subordination and superordination.

The unity of the organism is derived from the dominating and directive element, superordinated to all the rest.

Those elements that control and direct some part of the organism, with a view to the attainment of certain specific ends which are means to the accomplishment of the general ends of the whole organism, are normally in a relation of subordination to the head of the whole organism but in that of superordination to those elements whose function it is to labor for still lower and more immediate ends.

All those elements of any individual organism that are directly subordinated to the same directing element are therefore coordinated with each other.

The more thorough the organization the greater the goodness, other things being equal.

When the ends of the organization are evil, as they can be only in the artificial and social orders, the more perfect the organization is the more evil or harmful it becomes; but only because it is more effective for the accomplishment of its purposes.

300226

Organization ennobles, uplifts, aggrandizes and energizes all the elements of that which is organized.

Human beings, relatively impotent in themselves, become powerful when integrated into sociological organisms.

Whenever any element of society is particularly impotent and habitually subjected to conditions that are misery-breeding in an extreme degree, this is because the normal organization of the social element is imperfect or non-existent.

Individual symbols, whose significance when isolated is narrow or meager, become effective vehicles of most profound and practical truths when integrated into ceremonies, mathematical formulæ, or works of literature or art.

Individual ideas, which when isolated are comparatively valueless and relatively false, when integrated into systems become more and more true and precious in proportion to the universality of the system and the completeness of its integration.

To the integral progress of mankind there is necessary, not only the more and more perfect organization of the energies of material things (forces of Nature) by mechanical inventions but also the more and

922003

more perfect organization of corporeal existences by aesthetic and physiologic operations, and the more and more perfect organization of all the interior and exterior life, individual and collective, of man himself.

This implies more and more perfect organization of families and tribes and races, of industries, crafts, professions and classes, of villages, towns, provinces, states, nations, and fellowships of nations; of thought, of language, of symbols of all kinds, of investigation, of art, of education, and of every variety of effort.

Organization is the visible manifestation of the information of matter.

Whenever any kind of physical matter is present the growing predominance of the form over the matter is manifested by and in a more and more perfect organization.

In proportion as any potentiality of any corporeal, or spiritual-corporeal being, or any sociological organism, is reduced into act does the organization of the matter in which the actualization takes place become apparent and complete.

Organization in unmodified Nature and human nature is the manifestation of the formative processes of Nature, inherent or sub-

955003

Σ

stantial (static), common or accidental (dynamic), and plastic or ideal.

Organization in the human race and in natural objects, individually or collectively, so far as determined or modified by purposeful human action, is the manifestation of the free spiritual activity of man in Humanity and Nature.

Artificial organization is the visible result of that process of the subjugation of matter to form in and by human personal action which constitutes progress.

When any of the effects of the artificial organization are evil this is because the progress has been misdirected and incomplete; and in most cases the only effective remedy for these evil effects is a further organization that will limit and modify that already existing, insuchwise as to cause it to become beneficent instead of deleterious.

In the beginning of life organization is only potential, and at death disorganization takes place; and for this reason that which is in a state of transition usually is, or appears to be, inorganic or unorganized.

Disorganization is always an evidence of corruption; it is good when the corruption is normal, that is to say, when that which is

95008

corrupted has fulfilled its purpose, when the time has come for it to give place to something else, or when its corruption ministers directly to the plenification of Being and the realization of larger ends than those to which it was ordained.

The relative absence of organization that is found in new life-germs and in things which have not yet reached their full development is good and normal, and may be said to be only apparent, in the sense that in the incipient organism all the organization of full maturity is potentially contained and is destined to be reduced into act as rapidly as circumstances permit.

As the Ideal is changeless all disorganization in thought is in all cases either itself an evil or an evidence of preexisting evil.

Therefore the higher the progress that has been attained by mankind, the less frequently and persistently does disorganization take place in it or in its works.

To the ideal integrity of any kind of organization it is necessary that every part shall continue to be perfectly informed by the formative principle of the whole.

Ordinarily any recession of the form is perceptibly accompanied

3002239

or immediately followed by a corresponding disorganization; but sometimes the materia receives from the forma so strong a predisposition to that particular order which it impresses that that order seems to remain intact, and may in fact remain intact so far as it falls under the cognizance of the senses, even when the indwelling spirit has fled or has ceased to fully animate the whole organism.

But even in such dead or moribund or fossilized organisms the permanence is only seeming, for the recession of forma constitutes in itself a metaphysical corruption, even when the physical corruption does not immediately ensue.

In the case of social organisms, or of ideal organisms, such as formulæ and ceremonials, the life is capable of being restored by a new application or intensification of the same formative principle, whenever physical corruption has not taken place or has remained incomplete.

Therefore the perpetuation of the physical organization is good, when the formative principle and the resulting organism are essentially right and normal, although the metaphysical corruption or disorganization is, under such circumstances, evil.

3001209

Because organization is the manifestation of the formative principle it is the great means and evidence and revelation of Macro-cosmic Unity.

All finite existences spring from the One and in some way return to it again; and by the organic relationships by which they are bound together they perpetually proclaim the unity of the Source and of their End, the unity of the Idea that they represent, of the Power that sustains and energizes them, and of the Purpose for which they have their being.

कार्यदर्शन scripsit

कथा corrigi

revidit

NOËGOGIC PREPADIĆ

H

The dogmatic method of imparting knowledge is the normal one. That is to say, those who are in a perfectly normal interior condition and are seeking from those who really know, and whom they recognize as really knowing, desire and need to be told what the truth is, and the truth commends itself to them by its own beauty, is recognized by its own light, and is demonstrated by its own harmony, sufficiency and practicality.

The Absolute and Integral Truth, as normally given under such circumstances, and after the mind of the learner has been duly prepared to intelligently and profitably receive it, begins with the Infinite Being, thence proceeds to the Ideal World, and then to the Macrocosm at large, or the origin, nature and order of finite existences and their relation to the Infinite and to the Ideal, considered first in their totality and then in their principal kinds or classes, starting with the Celestial world above, going on the ætheric plane below, and then following the course of the development, by the action of the one upon the materials derived from the

BOND

WODENSHEIM

BOND

WODENSHEIM



other, of the Cosmos, or corporeal universe. Then, when there is question of the instruction of terrestrial men, souls are particularly dealt with, as such, and especially the human soul, in which the spiritual and material planes meet and coalesce, its nature, faculties, powers and relationships; and also the action and passion of man in relation to other existences above and below his and on, by and through the aetheric plane; then the history of mankind and its activities and relations, including all the sciences and arts as such; then human duties and obligations, and the structure and laws of human society; then the disorder introduced by the inordination of superhuman and human personalities, the remedies for that disorder, and the future destiny of man and of the Macrocosm, including the final and transcendental solutions of all problems, the reconstitution of the Integral Idea, and the nature and manner of the return of all existences to their Infinite Source.

All men naturally and instinctively know, with the aid of the Tradition by which their essential intelligence is actualized, their own existence, that of the surrounding universe, and that of superhuman and supersensible finite personalities, and also, and

922002

above all, the Being, and the Loving, Just and Omnisapient Omnicoi-
 once of the Infinite One. But, owing to the blindness following
 upon the submergence in matter resulting from fundamental ignoran-
 tice, either on their own part or that of others, many men have in
 all ages lost sight of even those most certain and fundamental veri-
 ties. Certain misguided philosophers have systematically endeavored
 to throw doubt upon them or even to disprove them; and under such cir-
 cumstances other philosophers have been obliged, sometimes with in-
 perfect success, owing to their own incompetency, to undertake their
 defence, revivification and demonstration.

In view of the conditions existing in the world at large
 it is necessary for the dogmatic method of teaching to be supplemented
 and reinforced by the critical, and the Heliocentric order of experi-
 tion by the geocentric and anthropocentric. Intuition corre-
 sponds to dogmatics; reason in its narrower sense corresponds in its
 active use to criticism and in its passive use to intelligent doubt.
 Right dogmatics appeals to intuition by presenting to it its proper
 object; right doubt appeals to reason by demanding its exercise; and
 right criticism is the method by which the reason changes doubt to

92200

certitude and right or wrong, scepticism to right dogmatism, thus delivering the intuition from its enemies, tearing down the walls of its prison-house, striking off its chains, reviving its energies, brightening its dimmed eyes, and replacing it upon its rightful throne. It is the rational intuition or intuitional reason which is brought into play in the direct learning, enjoyment and contemplation of truth, and the normal function of the dialectic or reasoning reason is principally the elimination of error and contradiction, the resolving of doubts, and the active penetration, through the truths possessed, into the other truths which they presuppose, contain or imply.

The Theocentric order of exposition corresponds particularly to dogmatism, for it presents the truth in its normal structure and integral beauty, in which manner it appeals most powerfully to the intuition; the cosmocentric order of exposition corresponds particularly to criticism, because the dialectic reason naturally ascends to the Infinite through the finite and by means of Order to the Source of Order; and the antropocentric order of exposition corresponds particularly to scepticism, because it is only by this means

that criticism can be applied to the cure of that morbid and abnormal doubt in which even the most primary truths are engulfed and lost.

The Noëgic Yāna has as its purpose the elimination of error, intellectual negation or anti-illusion from the world by the effective demonstration of truth and of the right means, instruments and methods for its attainment, the conquest of new truth in every possible manner, but especially by the drawing out of the known truth that truth which is as yet unknown or unrecognized; and the consequent production and propagation of right knowledge. Its principal method is the dialectic and its order of treatment is primarily anthropocentric. Since it aims at the giving of knowledge to those who do not possess it, and since, as a result either of the naïve ultra-scepticism arising from the lack of right teaching or of the reflective ultra-scepticism resulting from false criticism, there is scarcely any kind of knowledge, however rudimentary and fundamental, that is not in some persons actually lacking or by some persons formally disclaimed, its Padas take nothing for granted, assume the previous possession of no certitude whatsoever.

Handwritten scribbles and markings, possibly including the word "MILITARY" in reverse.

Handwritten scribbles and markings in the bottom left corner.

Handwritten scribbles and markings in the bottom right corner.

Σ

ever, and build up the structure of universal knowledge in the very jaws of universal scepticism; revealing amid the blackness of that apparent void a rock of inexpugnable solidity into which to thrust its foundations.

AMERICAN BOARD

By the documents of this Yāna the Noëgogues of the Great Circle are equipped for their special function of the defence and demonstration of truth. Since they are essentially critical and dialectic in their nature they are to be studied, not in that spirit of docility suitable in the case of vehicles of dogmatic teaching, but in a spirit of calm, alert and dispassionate criticism. Every step and element in the demonstration should be carefully tested and verified. If any real flaw in the demonstration exists it is an imperfection that needs to be discovered and removed; if any apparent flaws present themselves which are not real they are indices of the deficient development of that dialectic power upon the full cultivation of which the usefulness of the Noëgogue will largely depend.

The complete critical demonstration of the Absolute and Universal Truth necessarily begins with the prerational and leads up to the suprarational. The prerational is that which is necessarily

O O O O O O O

922003

NO

7
R
M
L
C

presupposed in every act of reasoning, as such; and the suprarational is that which could not be attained to by the application of the unaided natural reason to the data of ordinary experience on the natural planes, but which can be demonstrated by the reason to be known in some other manner, and to be in the highest degree intrinsically reasonable and in harmony with all truth attainable by reason or presupposed by reason. The dialectic demonstration of all prerational concepts must necessarily be indirect, as must also be that of any truths which are known only in a suprarational manner or by the supernaturalized reason. But the prerational, when it has been demonstrated to be really such, in the Yanic sense, has the same absolute certainty that inheres in every proposition that has been dialectically demonstrated from sound premises; and the suprarational, when it has been rigidly demonstrated to be attested by an inerrant authority, or to be in any other manner known with certainty, has a degree of certainty proportionate to the rigidity of this demonstration, and, therefore, when the demonstration is faultless, is at least as indubitable as any truths which are knowable by natural reason. A supernaturalized reason can attain to a

1000

7
R
M
L
C

2

DND

knowledge of suprarational truth which would be far more certain than any natural certitude were it not that it is possible for even natural certitude to be absolute and unclouded.

When the authority of Sacred Books and Divine Revelations is appealed to in the Yānapadas, this is not to be understood as implying an acknowledgment of any supernatural or Divine authority in them, or in any of them; and neither is this statement to be interpreted as denying that they, or any of them, possess any such character or authority. Neither are these books or revelations, or both, to be considered as either being placed on a parity with each other by the Great Teaching or the contrary. Those of the Yānic Brethren who accept any particular Sacred Book or alleged Divine Revelation of any kind as genuine and Divinely, supernatural-ly or otherwise authoritative in a unique sense and degree should consider its clear and indubitable testimony as absolutely final and conclusive; those who do not should consider its utterances merely as attesting the tradition of some particular people and age, of some particular portion of the human race during a certain period of time, or of some particular body of teachers or Sages whose opin-

ions are to be valued according to their character, the means of knowledge that they *are* conceded to have had, and the circumstances under which they wrote and taught. No part of tradition can be omitted from consideration merely because it has been considered by its repositories or guardians as being of supernatural and Divine origin, or either; on the contrary such an ascription of it, even if erroneous, gives it a certain special weight, since it shows that it was held in special reverence by its followers and considered peculiarly valuable by them. All citations of authority of whatsoever kind in the Yānapadas are merely subsidiary to the primary object of dialectic demonstrations; and the principles which make authority authoritative are themselves to be dialectically demonstrated.

The Thesis of each Yānapada is true and the Synthesis is true; but the Antithesis consists merely in arguments against the Thesis which are answered in the Synthesis. Every student of the Noëgic Yāna should make a permanent written note of any arguments or important authorities for or against the Thesis of any Pada that present themselves to his mind over and above those therein contained; and also of any illuminating and harmonizing thought that would appar-

922003

ently add completeness to the Synthesis. Whenever a subject suggests itself to him that he thinks could with advantage be dealt

with at any particular point in the chain of demonstration of which the Padas are the successive links he would do well to make it the topic of a private Yānapada in the same form as the official ones.

All his notes and original Yānapadas he should carefully preserve and submit for discussion to his Academia.

The critical demonstration of the foundations of knowledge represented by the earlier Padas and constituting the art of Natural Propædeutics is of great value to every one who has any personal tendency towards ultra-scepticism or who is called upon to be a guide and leader to his fellowmen in any way and in any field; and the culture of the dialectic reason is an essential element in the mental training that is needed by all who aspire towards truth or usefulness or personal perfection on any high plane. It is for these reasons that the Quintobligate is required to pass through the Noëgogic Academia while on his way to his permanent Yānic work or to the Lesser Initiation. Those who find they have no talent for dialectics and less interest in noëgogy than in some other of the cosmogogic arts

should, when an opportune time arises, ask for transfer to another Yāna; but not until they have learned how to reason with care and exactitude and have begun to find close reasoning easy instead of a painful labour.

The share of the permanent Noëgogues in the Great Work is the critical study and digestion of the whole body of human thought, in the highest sense of the word, both that of the past, that of the present and that of the future. It is their part to eliminate all contradictions by rigidly demonstrating every element of the Absolute and Universal Truth, and every detail of the complex relationships by which those elements are bound together in the perfect harmony of the whole. This task is that of the whole Noëgogic body; each Academia and each individual doing that particular portion of it that is chosen, within the limits determined by circumstances in each particular case. Noëgogy is one of the noblest of esoteric functions. It, more than others, is immediately directed towards the Idea. It contributes to the First Moment by the revelation of the unities by and through which all ideas are bound together and meet in the One; it contributes to the Second Moment by furnishing

the demonstrations without which so ineffable a miracle of Infinite Love would be almost incredible; and it contributes to the Third Moment by causing all human doubts and errors to cure themselves, and by so using them as to make them means to a larger possession of the Truth, a deeper insight into it, and a more manifold and beneficent application of it.

The Noëgogic Academies are the principal intellectual laboratories of the human race. Before them all intellectual problems as yet unsolved and all intellectual questions newly arising sooner or later come for solution; and it is in the highest among them that man's every forward step in the verification and understanding of the Absolute and Universal Truth is definitely taken. Their special work is that of pure thought. Other Academies are devoted to the furtherance of the terrestrial mission of mankind in some other definite, concrete and practical manner, but it is the part of those representing the Noëgogic Yāna to demonstrate the truths and principles and norms lying behind all progress and achievement, all action and passion, all conquest and self-conquest, all lordship and service, all unification and diversification. Sometimes questions belonging

RECEIVED
 952003

to other branches of cosmogogy are referred to them, but only because they are the special masters of the art of ascertaining the truth and have made a special study of all the dialectic foundations of knowledge, as such. In the Noëgic Academies all discussions should be exact, scientific, logical and critical, instead of loose and theoretical as it is elsewhere. The rhetorical methods of demonstration, appealing particularly to the intuition, come within their field, as do all other means of knowledge and conviction, of whatsoever kind, even those belonging to the domain of the empiric and the sensible. But as used by them even those become instruments of precision, every loophole for ambiguity and error being carefully closed up. Their special instrument is always the dialectic reason, just as their special object is pure abstract truth. Their chief function in relation (to) other means of knowledge is to show their precise measure of value, lay down the conditions under which they can rightly be brought into play, and prescribe the manner in which they can be effectively employed. Their chief function in relation to other kinds of knowledge is to make firm their foundations and verify and correct them so far as they are vitiated

BOND

MEMBER

BOND

MEMBER

922002

BOND

by imperfect reasoning.

Although the form of the Noëgogic Yanapadas is suggestive of the integral dialectics they are not to be considered as typical or adequate illustrations of it; for the integral dialectics is the instrument of THOSE WHO KNOW and presupposes something approximating to universal knowledge while the earlier Padas of this Yāna are means to equip the Noëgogue for dealing with those who confess themselves to be utterly nescient.

To each Yāna certain public professions correspond because those particularly need its light or involve activities of a similar kind or in the same or a kindred field. Among the professions subordinated to the Noëgogic Yāna are those of professor of logic, speculative philosophy, speculative theology or philosophy in general; or of a writer on any of those subjects or a consulting specialist in one or another of them; or of an investigator or synthesizer in any branch of pure science. The Noëgogic work is one of those which are particularly suitable for a man possessing an independent fortune and having few responsibilities save those of his own domestic life; as life of pure reason is one that is greatly facilitated by leisure and

100-23

freedom from care and material preoccupations.

Every Yāna, like every special kind of interior or exterior activity, has its own characteristic dangers. Those of the Noëgogic Yāna are the ones resulting from over-cultivation of the dialectic reason to the exclusion of other faculties and powers. The Noëgogue, who is obliged to be continually on his guard against the emotion that deflects and nullifies thought, must be particularly careful to keep his heart warm by a sufficient cultivation of his mystical faculty and, at the proper times and places and in relation to the proper objects, of his emotional nature and his aesthetic imagination and taste. A one-sided development of the faculties and powers, in which some are altogether neglected, is apt to diminish the efficiency of those upon which the attention or practice is concentrated. There is such a thing as an unreason resulting from too great coldness in him who prides himself upon being guided by reason alone. Unless there is a certain healthy glow in the soul which causes it to move with a deep earnestness towards the true and the ideal, a kind of intellectual impotence may ensue which incapacitates the dialectic reason from taking full possession

of the treasures that it conquers. No man believes anything that he does not will to believe, however rigidly it may be demonstrated; and he who does not know by experience the value of any particular element in human life may make himself blind and deaf to the arguments by which he himself, it may be, has demonstrated their reality and worth.

There is no temptation that haunts the Noëgotic Academia more immanent and formidable than that of intellectual pride; and this is more and more to be apprehended as the Initiations are one after another attained to, and is most to be feared when the inmost sanctuary of Wisdom has been penetrated. He who is the arbiter of truth, a member perhaps of the court of last resort in the matters of the very weightiest import; he before whom the problems that agitate the minds of the multitude lie revealed as in an open book; he who feels himself to have become, and to be becoming more and more, a high priest of the Universal Reason and even, as it were, its living embodiment; such a man must have the humility of a Saint or he will become a partaker in the Crime and Ruin of The deepest destruction is that of him who falls from the dizziest height.

W.A.H.

771121

771121

771121

W.A.H.

The most effective weapons in the warfare with the devil of pride are devout and unremitting prayer, a contemplation of one's own personal weaknesses and frailties -- at least those of the past, which would, but for the grace of God, become those of the future; and a constant self-reminder that the Truth is not one's own creation but a gift from Humanity for Humanity's good, and from God to Humanity for the accomplishment of the Eternal Will. Reason is eternal, uncreated, and changelessly perfect; the wisest of finite personalities is only the recipient of a clear reflection of it, or of some part of it, in the mirror of his illusion. And the mirror like the image that falls upon it springs from the Universal Cause, by His free benevolence, and the light which is the medium of the impact is equally His gift. It is in this sense that God is mystically said in certain religions to be both the Knower, the Known and the Knowledge. Vain would be the thought were it to be so inverted and perverted as to cause the Noëgogue to say, in view of his own self-knowledge, I am the knower, I am the known, I am the knowledge, and therefore I am God; for the I who is all of these and yet non-different from the Infinite One is not the ahaṅkara or empiric egoity or

literal ego, but the Paramatman, or Spirit of spirit, the Anagogic

Ego -- He alone who is the Self of the self and the Self of all

things. Let him say rather, and say all the more earnestly and

sincerely the greater his attainments become, I am nothing and less

than nothing; and I glorify Him Who is All in All for the miracle

by which He makes of my nothingness an instrument for the accomplish-
ment of His Most Adorable Purposes.

कार्यदर्शिनः scripsit

अध्या corrigit

revidit

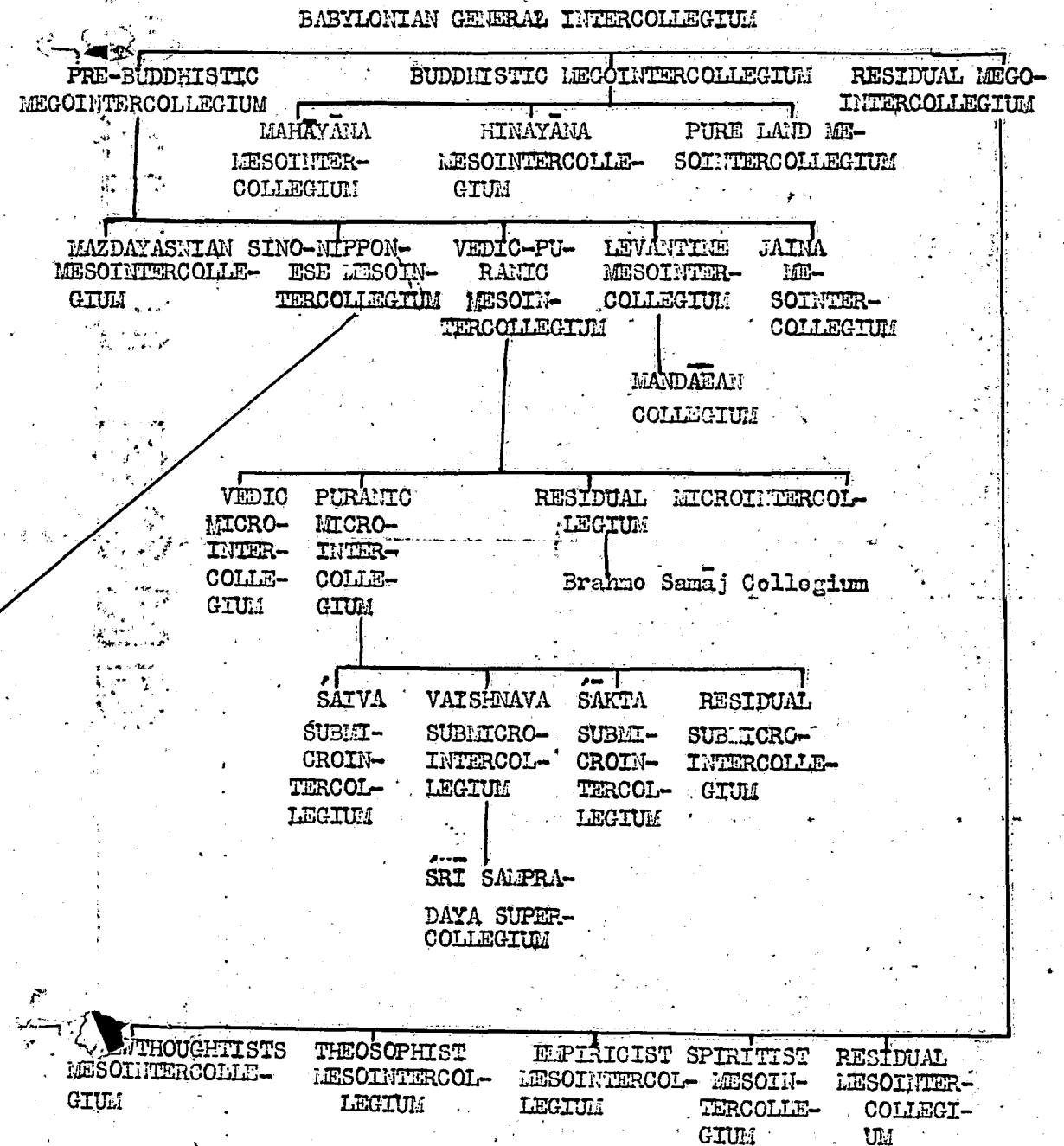
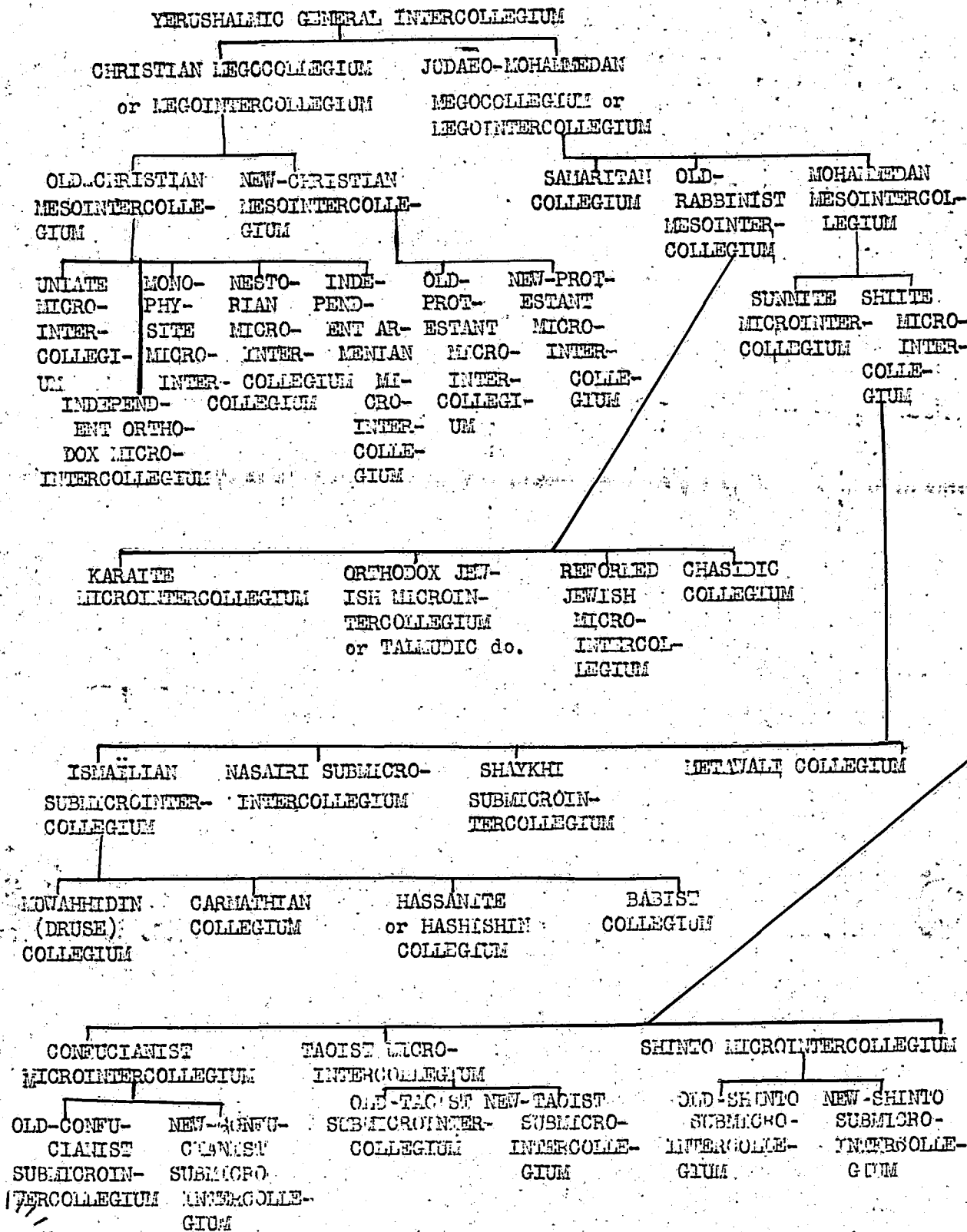
CNOC

771W33W

Columbia print

[Zaubor-licht 8224]

GENERAL SCHEMA OF NORMAL HIERATIC COLLEGIATE ORGANIZATION
IN ANY PLENARY JURISDICTION IN WHICH THE CORRESPONDING MATRICES
ARE REPRESENTED.



Alcyonian Pancancellarium
Matrical Vicechancery
Hieratic Subcancellarium
Submicrosyndicium

