



## KEY NOTEBOOK

### VI

(Continued from March Supplement)

(Section VI— continued)

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#### The Greek Teachings.

“Man,” says Plutarch, “is compound, and they are **mistaken who think him to be compounded of two parts only**. For they imagine that the understanding (brain intellect) is a part of the soul (the upper Triad), but they err in this no less than those who make the soul to be a part of the body, *i.e.*, those who make of the **Triad** part of the corruptible mortal **quaternary**. For the understanding (nous) as far exceeds the soul, as the soul is better and diviner than the body. Now this composition of the soul with the understanding makes reason; and with the body (or thumos, the animal *soul*) *passion; of which* the one is the beginning or principle of pleasure and pain, and the other of virtue and vice. Of these three parts conjoined and compacted together, the earth has given the body, the moon the soul, and the sun the understanding to the generation of man,”

This last sentence is purely allegorical, and will be comprehended only by those who are versed in the esoteric science of correspondences and know which planet is **related to every principle**. Plutarch divides the latter into three groups, and makes of the body a compound of physical frame, astral shadow, and breath, or the triple lower part, which “from earth was taken and to earth returns;” of the middle principle and the instinctual soul, the second part, derived **from** and **through** and ever influenced by the moon; and only of the higher part or the **Spiritual Soul**, with the Atmic and Manasic elements in it does he make a direct emanation of the

Sun, who stands here for **Agathon** the Supreme Deity. This is proven by what he says further as follows:

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Now of the deaths we die, the one makes man **two of three** and the other makes him **one out of two**. The former is in the region and jurisdiction of Demeter, whence the name given to the Mysteries, resembled that given to death. The Athenians also heretofore called the deceased sacred to Demeter. As for the other death, it is in the moon or region of Persephone.

Here you have our doctrine, which shows man a **septenary** during life; a **quintile** just after death, in Kamaloka; and a threefold **Ego**, Spirit-Soul, and consciousness in **Devachan**. This separation, first in “the Meadows of Hades,” as Plutarch calls the **Kamaloka**, then in Devachan, was part and parcel of the performances during the sacred Mysteries, when the candidates for initiation enacted the whole drama of death, and the resurrection as a glorified spirit, by which name we mean **Consciousness**. This is what Plutarch means when he says:

And as with the one, the terrestrial, so with the other celestial Hermes doth dwell. This suddenly and with violence plucks the soul from the body; but Proserpina mildly and in a long time disjoins the understanding from the soul.<sup>1</sup>

For this reason she is **called Monogenes, only begotten**, or rather **begetting one alone; for the better part of man becomes alone when it is separated by her**. Now both the one and the other happens thus according to nature. It is ordained by Fate (Fatum or Karma) that every soul, whether with or without understanding (mind), when gone out of the body, should wander for a time, though not all for the same, in the region lying between the earth and moon

<sup>1</sup> Proserpina, or Persephone, stands here for post mortem Karma, which is said to regulate the separation of the lower from the higher “principles:” the **Soul, as Nephesh**, the breath of animal life, which remains for a time in Kamaloka, from the higher compound Ego, which goes into the state of Devachan, or bliss.

(Kamaloka).<sup>1</sup> For those that have been unjust and dissolute suffer then the punishment due to their offences; but the good and virtuous are there detained till they are purified, and have, by expiation, purged out of them all the infections they might have contracted from the contagion of the body, as if from foul health, living in the mildest part of the air, called the Meadows of Hades, where they must remain for a certain prefixed and appointed time. And then, as if they were returning from a wandering pilgrimage or long exile into their country, they have a taste of joy, such as they principally receive who are initiated into Sacred Mysteries, mixed with trouble, admiration, and each one's proper and peculiar hope."

This is Nirvanic bliss, and no Theosophist could describe in plainer though esoteric language the mental joys of Devachan, where every man has his paradise around him, erected by his consciousness. But you must beware of the general error into which too many even of our Theosophists fall. Do not imagine that because man is called septenary, then **quintuple** and a triad, he is a compound of seven, five, or three **entities**; or, as well expressed by a Theosophical writer, of skins to be peeled off like the skins of an onion. The "principles," as already said, save the body, the life, and the astral **eidolon**, all of which disperse at death, are simply **aspects** and **states of consciousness**. There is but one **real** man, enduring through the cycle of life and immortal in essence, if not in form, and this is **Manas**, the Mind-man or **embodied Consciousness**. The objection made by the materialists, who deny the possibility of mind and consciousness acting without matter is worthless in our case. We do not deny the soundness of their argument; but we simply ask our opponents, "Are you acquainted **with all the states of matter**, you who knew hitherto but of three? And how do you know whether that which we refer to as **ABSOLUTE**

<sup>1</sup> Until the separation of the higher, spiritual "principle" takes place from the lower ones, which remain in the Kama-loka until disintegrated.

**CONSCIOUSNESS** or Deity for ever invisible and unknowable, be not that which, though it eludes for ever our human **finite** conception, is still universal **Spirit-matter** or **matter-Spirit in its absolute infinitude?**" It is then one of the lowest, and in its manvantaric manifestations **fractioned**-aspects of this Spirit-matter, which is the conscious **Ego** that creates its own paradise, a fool's paradise, it may be, still a state of bliss.

Thus **Devachan** translated literally as the "**land of gods**" is a condition, a state of mental bliss. Philosophically it is a mental condition analogous to, but far more vivid and real than, the most vivid dream. It is the state after death of most mortals.

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## VII.

### ON THE VARIOUS POST MORTEM STATES.

#### THE PHYSICAL AND THE SPIRITUAL MAN.

Thus, while we do not teach the immortality of the Soul, but do hold to that of the divine Spirit; or more specifically, the immortality of the re-incarnating Ego. The difference between them is a very great one in our philosophy, but as this is too abstruse and difficult a question to touch upon lightly, we shall have to analyse them separately, and then in conjunction. We may begin with Spirit.

We say that the Spirit (the "Father in secret" of Jesus), or **Atman**, is no individual property of any man, but is the Divine essence which has no body, no form, which is imponderable, invisible and indivisible, that which does not **exist** and yet is, as the Buddhists say of Nirvana. It only overshadows the mortal; that which enters into him and pervades the whole body being only its omnipresent rays, or light, radiated through **Buddhi**, its vehicle and direct emanation. This is the secret meaning of the assertions of almost all the ancient philosophers, when they said

that "the **rational** part of man's soul"<sup>1</sup> never entered wholly into the man, but only over-shadowed him more or less through the **irrational** spiritual Soul or **Buddhi**.<sup>2</sup>

Thus the "Animal Soul" as well as the Divine Soul are both irrational, for the one is too homogeneous and the other too active; or, in other words, there is a great difference between that which is negatively, or passively "irrational," because undifferentiated, and that which is irrational because too *active and* positive. Man is a correlation of spiritual powers, as well as a correlation of chemical and physical forces, brought into function by what we call "principles."

The most substantial difference between the mediaeval Kabalists, and the older philosophers is this. While we believe with the Neo-Platonists and the Eastern teachings that the spirit (Atma) never descends hypostatically into the living man, but only showers more or less its radiance on the inner man (the psychic and spiritual compound of the **astral** principles), the Kabalists maintain that the human Spirit, detaching itself from the ocean of light and Universal Spirit, enters man's Soul, where it remains throughout life imprisoned in the astral capsule.

The Eastern Teachings, on the contrary, only allow the presence of the radiation of Spirit (or Atma) in the astral capsule, and so far only as that spiritual radiance is concerned. We say that man and Soul have to conquer their immortality by ascending towards the unity with which, if successful, they will be finally linked and into which they are finally, so to speak, absorbed. **The individualization of man after death depends on the spirit, not on his soul**

<sup>1</sup> In its generic sense, the word "rational" meaning something emanating from the **Eternal Wisdom**.

<sup>2</sup> **Irrational** in the sense that as a **pure** emanation of the Universal mind it can have no individual reason of its own on this plane of matter, but like the Moon, who borrows her light from the Sun and her life from the Earth, so Buddhi, receiving its light of Wisdom from Atma, gets its rational qualities from Manas. Per se, as something homogeneous, it is devoid of attributes.

**and body.** Although the word "personality," in the sense in which it is usually understood, is an absurdity if applied literally to our immortal essence, still the latter is, as our individual Ego, a distinct entity, immortal and eternal, *per se*.

**It is only in the case of black magicians or of criminals beyond redemption — criminals who have been such during a long series of lives** — that the shining thread, which links the spirit to **the personal** soul from the moment of the birth of the child, is violently snapped, and the disembodied entity becomes divorced from the personal soul, the latter being annihilated without leaving the smallest impression of itself on the former. If that union between the lower, or personal Manas, and the individual reincarnating Ego, has not been effected during life, then the former is left to share the fate of the lower animals, to gradually dissolve into ether, and have its personality annihilated. But even then the Ego remains a distinct being. It (the spiritual Ego) only loses one Devachanic state--after that special, and in that case indeed useless, life--as that idealized **Personality**, and is reincarnated, after enjoying for a short time its freedom as a planetary spirit, almost immediately.

There are still higher planetary Spirits or Angels, "the gods of the Pagans or the Archangels of the Christians," which will never be men on this planet, because they are liberated Spirits from a previous, earlier world, and as such they cannot re-become men on this one. Yet all these will live again in the next and far higher Mahamanvantara, after this "great Age," and "Brahma **pralaya**," (a little period of 16 figures or so) is over. For Eastern philosophy teaches us that mankind consists of such "Spirits" imprisoned in human bodies. The difference between animals and men is this: the former are ensouled by the "principles" **potentially**, the latter actually.

While this specialization has been an age-old stumbling-block of meta-

physicians, the whole esotericism of the Buddhistic philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned modern scholars. Even metaphysicians are too inclined to confound the effect with the cause. An Ego who has won his immortal life as spirit will remain the same inner self throughout all his rebirths on earth; but this does not imply necessarily that he must either remain the Mr. Smith or Mr. Brown he was on earth, or lose his individuality. Therefore, the astral soul and the terrestrial body of man may, in the dark hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel his last **personal** Ego (if it did not deserve to soar higher), and the **divine** Ego still remain the same unchanged entity, though this terrestrial experience of his emanation may be totally obliterated at the instant of separation from the unworthy vehicle.

The **divine** Ego gains experience from the descents into incarnation. If successful it is liberated from such descents. The "returning Nirvanee" must alleviate the Karma of desertion, while the Nirmanakaya synthesizes the eternal from the evanescent, leaving the "tanha" of deeds in a sea of dispassion. There is a gap of some size between choosing to descend and being constrained by past Karma to descend.

Pythagoras, Plato, Timaeus of Locris, and the old Alexandrian School, derived the Soul of man (or his higher "principles" and attributes) from the Universal World Soul, the latter being, according to their teachings, **AEther (Pater-Zeus)**. Therefore, neither of these "principles" can be **unalloyed** essence of the Pythagorean **Monas**, or our **Atma-Buddhi**, because the **Anima Mundi** is but the effect, the subjective emanation or radiation of the former. Both the **human** Spirit (or the individuality), the re-incarnating Spiritual Ego, and Buddhi, the Spiritual Soul, are pre-existent. But, while the former exists as a distinct entity, an individualization, the soul exists as pre-existing breath, an unscient portion of an intelligent whole. Both were originally formed from the

Eternal Ocean of light; but as the Fire-Philosophers, the mediaeval Theosophists, expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the **anima bruta** and the **anima divina**. Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul, and the other, the animal soul. According to these philosophers, the reasoning soul comes from *within* the universal soul, and the other from *without*.

Thus the human thinking Soul is a **certain** state of **substance**, or even "matter," if prefixed with the adjective **primordial**. This matter, we say, is co-eternal with Spirit, and is not our visible, tangible, and divisible matter, but its extreme sublimation. Pure Spirit is but one remove from the no-Spirit, or the absolute all. Unless we admit that man was evolved out of this primordial Spirit-matter, and represents a regular progressive scale of "principles" from meta-Spirit down to the grossest matter, how can we ever come to regard the inner man as immortal, and at the same time as a spiritual Entity and a mortal man?

Yet, we cannot jump from this thought to the inference that God could be such an Entity, for the infinite and unconditioned can have no form, cannot be a being. An "entity" is immortal, but is so only in its ultimate essence, not in its individual form. When at the last point of its cycle, it is reabsorbed into its primordial nature; and it becomes spirit, when it loses its name of Entity.

Its immortality as a form is limited only to its life-cycle or the **Mahamanvantara**; after which it is one and identical with the Universal Spirit, and no longer a separate Entity. As to the **personal** Soul — by which we mean the spark of consciousness that preserves in the Spiritual Ego the idea of the personal "I" of the last incarnation — this lasts, as a separate distinct recollection, only throughout the Devachanic period; after which time it is added to the series of other

innumerable incarnations of the Ego, like the remembrance in our memory of one of a series of days, at the end of a year. That alone which is indissolubly cemented by Atma (i.e., Buddhi-Manas) is immortal. The Soul of man (i.e., of the personality) *per se* is neither immortal, eternal, nor divine. Says the Zohar, "the soul, when sent to this earth, puts on an earthly garment, to preserve herself here, so she receives above a shining garment, in order to be able to look without injury into the mirror, whose light proceeds from the Lord of Light." Moreover, the Zohar teaches that the soul cannot reach the abode of bliss, unless she has received the "holy kiss," or the reunion of the soul with the substance from which she emanated — spirit. All souls are dual, and, while the latter is a feminine principle, the spirit is masculine. While imprisoned in body, man is a trinity, unless his pollution is such as to have caused his divorce from the spirit. "Woe to the soul which prefers to her divine husband (spirit) the earthly wedlock with her terrestrial body," records a text of the *Book of the Keys*, a Hermetic work. Woe indeed, for nothing will remain of that personality to be recorded on the imperishable tablets of the Ego's memory.

Every atom and speck of matter, not of substance only, is imperishable in its essence, but not in its **individual consciousness**. Immortality is but one's unbroken consciousness; and the personal consciousness can hardly last longer than the personality itself, can it? And such consciousness survives only throughout Devachan, after which it is reabsorbed, first, in the **individual**, and then in the universal consciousness.

Spanning the cycles of eternity there is the **Law of Retribution**, or Karma, and in the absolute justice and wisdom guiding this Law, we firmly believe. The cruel and unphilosophical belief in an eternal reward or eternal punishment finds no place in a law-governed universe. We say with Horace:—

Let rules be fixed that may our rage contain,  
And punish faults **with a proportion'd pain**;  
But do not flay him who deserves alone  
A whipping for the fault that he has done.

This is a rule for all men, and a just one.

We believe that every human being is the bearer, or **Vehicle, of an Ego** coeval with every other Ego; because all **Egos are of the same essence** and belong to the primeval emanation from one universal infinite Ego (Purusha). Plato calls the latter the **logos** (or the second manifested God); and we, the manifested divine principle, which is one with the universal mind or soul.

The trinity of justice, divinity and periodicity is central to Theosophy. The third, the doctrine of Reincarnation, is fundamental to all ancient philosophies, once they are correctly understood. Philo Judaeus says that "the air is full of souls; those which are nearest the earth, descending to be tied to mortal bodies, **returning to them, being desirous to live in them.**" In the **Zohar**, the soul is made to plead her freedom before God: "Lord of the Universe! I am happy in this world, and do not wish to go into another world, where I shall be a handmaid, and be exposed to all kinds of pollutions." The doctrine of fatal necessity, the everlasting immutable law, is asserted in the answer of the Deity: "Against thy will thou becomes an embryo, and against thy will thou art born." Light would be incomprehensible without darkness to make it manifest by contrast; good would be no longer good without evil to show the priceless nature of the boon; and so personal virtue could claim no merit, unless It had passed through the furnace of temptation. Nothing is eternal and unchangeable, save the concealed Deity. Nothing that is finite — whether because it had a beginning, or must have an end — can remain stationary. It must either progress or recede; and a soul which thirsts after a reunion with its spirit, which alone confers upon it immortality, must purify itself through cyclic transmigrations onward toward the only land of bliss and eternal rest, called in the **Zohar**, "**The Palace of Love**;" in the **Hindu** religion, "**Moksha**;" among the **Gnostics**, "**The Pleroma of Eternal Light**;" and by **Buddhists**, "**Nirvana**."

And all these states are temporary, not eternal.

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A soul which pleads to be allowed to remain where she is, **must be pre-existent**, hence our doctrine of reincarnation. For an even better proof, see what the **Zohar** says of the reincarnating **Egos (the rational souls)** whose last personality has to fade out **entirely**: "All souls which have alienated themselves in heaven from the Holy One — blessed be His Name — have thrown themselves into an abyss at their very existence, *and* have anticipated the time when they are to descend once more on earth." "The Holy One" means here, esoterically, the Atman, or **Atma-Buddhi**.

Reunion with the "Holy One" or Nirvana is a synonym of annihilation only when taken **literally**, with regard to the **personality** and **differentiated matter**, not otherwise. The personal soul must, of course, be disintegrated into its particles, before it is able to link its purer essence for ever with the immortal spirit. But the translators of both the **Acts** and the **Epistles**, who laid the foundation of the **Kingdom of Heaven**, and the modern commentators on the Buddhist **Sutra of the Foundation of the Kingdom of Righteousness**, have muddled the sense of the great apostle of Christianity as of the great reformer of India. The former have lost the various meanings of soul as well as confusing **soul with Spirit**, so that **Bible** readers get only a perverted sense of anything on the subject. On the other hand, the interpreters of Buddha have failed to understand the meaning and object of the Buddhist four degrees of Dhyana. Ask the Pythagoreans, "Can that spirit, which gives life and motion and partakes of the nature of light, be reduced to nonentity?" "Can even that sensitive spirit in brutes which exercises memory, one of the rational faculties, die and become nothing?" observe the Occultists. In Buddhistic philosophy **annihilation** means only a dispersion of matter, in whatever form or *semblance* of form it may be, for everything that has form is temporary, and is, therefore, really an illusion. For in eternity the longest periods of time

are as a wink of the eye. So with form. Before we have time to realize that we have seen it, it is gone like an instantaneous flash of lightning, and passed for ever. When the Spiritual **entity** breaks loose for ever from every particle of matter, substance, or form, and re-becomes a Spiritual breath: then only does it enter upon the eternal and unchangeable **Nirvana**, lasting as long as the cycle of life has lasted — an eternity, truly. And then that Breath, existing **in Spirit, is nothing** because it is **all**; as a form, a semblance, a shape, it is completely annihilated; as absolute Spirit it still **is**, for it has become **Be-ness** itself. The very word used, "absorbed in the universal essence," when spoken of the "Soul" as Spirit, means **"union with."** It can never mean annihilation, as that would mean eternal separation.

Thus we must bear in mind the different meanings of the word "Soul," as well as the loose way in which the term "Spirit" has been hitherto translated. We speak of an *animal*, a *human*, and a *spiritual*, Soul, and distinguish between them.

Plato, for instance, calls "rational SOUL" that which we call **Buddhi**, adding to it the adjective of "spiritual," however; but that which we call the reincarnating Ego, **Manas**, he calls Spirit, **Nous**, etc., whereas we apply the term **Spirit**, when standing alone and without any qualification, to **Atma** alone. Pythagoras repeats our archaic doctrine when stating that the **Ego (Nous)** is eternal with Deity; that the soul only passed through various stages to arrive at divine excellence; while **thumos** returned to the earth, and even the **phren**, the lower **Manas**, was eliminated. Again, Plato defines **Soul (Buddhi)** as "the motion that is able to move itself." "Soul," he adds (Laws X.), "is the most ancient of all things, and the commencement of motion," thus calling Atma-Buddhi "**Soul**," and **Manas** "**Spirit**," which we do not.

Soul was generated prior to body, and body is posterior and secondary, as being according to nature, ruled over by the ruling soul." "The soul which administers all things

that are moved in every way, administers likewise the heavens.

Soul then leads everything in heaven, and on earth, and in the sea, by its movements — the names of which are, to will, to consider, to take care of, to consult, to form opinions true and false, to be in a state of joy, sorrow, confidence, fear, hate, love, together with all such primary movements as are allied to these. Being a goddess herself, she ever takes as an ally Nous, a god, and disciplines all things correctly and happily; but when with Annoia — not nous — it works out everything the contrary.

In this language, as in the Buddhist texts, the negative is treated as essential existence. **Annihilation** comes under a similar exegesis. The positive state is essential being, but no manifestation as such. When the spirit, in Buddhistic parlance, enters **Nirvana**, it loses objective existence, but retains subjective being. To objective minds this is becoming absolute "nothing;" to subjective, **NO-THING**, nothing to be displayed to sense. Thus, their Nirvana means the certitude of individual immortality **in Spirit**, not in Soul, which, though "the most ancient of all things," is still — along with all the other Gods — a finite emanation, in **forms** and individuality, if not in substance.

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#### ON THE VARIOUS "PRINCIPLES" IN MAN.

The seeker after **self-knowledge** must persevere in his researches if he is to correctly distinguish between the various **aspects**, called by us the "principles" of the real EGO. Even in the East there exists a notable difference in the numbering of these principles, though at bottom we find the same identical substratum of teaching.

The Vedantins, as an instance, divide the seven "principles" into five only. While I would not presume to dispute the point with a learned Vedantin, I may yet state as my private opinion that they have an obvious reason for it. With them it is only that compound spiritual aggregate which consists of various mental aspects that is called **Man** at all, the physical body being in their view something beneath contempt, and merely an **illusion**. Nor

is the Vedanta the only philosophy to reckon in this manner. Lao-Tze, in his *Tao-te-King*, mentions only five principles, because he, like the Vedantins, omits to include two principles, namely, the spirit (Atma) and the physical body, the latter of which, moreover, he calls "the cadaver." Then there is the **Taraka Raja Yoga** School. Its teaching recognises only three "principles" in fact, but then, in reality, their **Sthulopadi**, or the physical body, in its waking conscious state, their **Sukshmopadi**, the same body in **Svapna**, or the dreaming state, and their **Karanopadi** or "causal body," or that which passes from one incarnation to another, are all dual in their aspects, and thus make six. Add to this Atma, the impersonal divine principle or the immortal element in Man, undistinguished from the Universal Spirit, and you have the same seven again.

If we analyze the division made by the mystic Christians: body, soul and spirit, we find the same seven. We could easily make of the body the vehicle of the "vital Double;" of the latter the vehicle of Life or **Prana; of Kamarupa**, or (animal) soul, the vehicle of the **higher** and the **lower** mind, and make of this six principles, crowning the whole with the one immortal spirit.

*In Occultism every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting Ego, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.*

The system becomes easy to understand once that you have seized the main idea, i.e., that man acts on this or another plane of consciousness, in strict accordance with his mental and spiritual condition. But such is the materialism of the age that the more we explain the less people seem capable of understanding what we say. Divide the terrestrial being called man into three chief aspects, if you like, and unless you make of him a pure animal you cannot do less. Take his objective body; the thinking principle in him — which is

only a little higher than the **instinctual** element in the animal — or the vital conscious soul; and that which places him so immeasurably beyond and higher than the animal — i.e., his **reasoning** soul or "spirit." Well, if we take these three groups or representative entities, and subdivide them, according to the occult teaching, what do we get?

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL), or Atma. As this can neither be located nor limited in philosophy, being simply that which is in Eternity, and which cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a "human" principle at all. Rather, and at best, it is in Metaphysics, that point in space which the human Monad and its vehicle man occupy for the period of every life. Now that point is as imaginary as man himself, and in reality is an illusion, a maya; but then for ourselves, as for other **personal** Egos, we are a reality during that fit of illusion called earth-life, and we have to take ourselves into account, in our own fancy at any rate, if no one else does. To make it more conceivable to the human intellect, when first attempting the study of Occultism, and to solve the A B C of the mystery of man, Occultism calls this **seventh** principle the synthesis of the sixth, and gives it for vehicle the **Spiritual Soul, Buddhi**.

Now the latter conceals a mystery, which is never given to any one, with the exception of irrevocably pledged **chelas**, or those, at any rate, who can be safely trusted. Of course, there would be less confusion, could it only be told; but, as this is directly concerned with the power of projecting one's double consciously and at will, and as this gift, like the "ring of Gyges," would prove very fatal to man at large and to the possessor of that faculty in particular, it is carefully guarded.

But let us proceed with the "principles." This divine soul, or Buddhi, then, is the vehicle of the Spirit. In conjunction, these two are one, impersonal and without any

attributes (on this plane, of course), and make two spiritual "principles." If we pass on to the **Human Soul, Manas or mens**, every one will agree that the intelligence of man is **dual** to say the least: *e.g.*, the high-minded man can hardly become low-minded; the very intellectual and spiritual-minded man is separated by an abyss from the obtuse, dull, and material, if not animal-minded man.

Every man has these two principles in him, one more active than the other, and in rare cases, one of these is entirely stunted in its growth, so to say, or paralysed by the strength and predominance of the other aspect, in whatever direction. These, then, are what we call the two principles or aspects of **Manas**, the higher and the lower; the former, the higher Manas, or the thinking, conscious EGO gravitating toward the spiritual Soul (*Buddhi*); and the latter, or its instinctual principle, attracted to **Kama**, the seat of animal desires and passions in man.

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Thus, we have **four** "principles" justified; the last three being

- (1) the "Double," *which* we have agreed to call Protean, or Plastic Soul; the vehicle of
- (2) the life **principle**; and
- (3) the physical body.

Of course no physiologist or biologist will accept these principles, nor can he make head or tail of them. And this is why, perhaps, none of them understand to this day either the functions of the **spleen**, the physical vehicle of the Protean Double, or those of a certain organ [**liver**] on the right side of man, the seat of the above-mentioned desires, nor yet does he know anything of the **pineal gland**, which he describes as a horny gland with a little sand in *it*, which gland is in truth the very seat of the highest and divinest consciousness in man, his **omniscient**, spiritual and all-embracing mind. And this shows still more plainly that we have neither invented these seven

principles, nor are they new in the world of philosophy, as we can easily prove.

That which reincarnates is the Spiritual thinking Ego, the permanent principle *in man*, or that which is the seat of **Manas**. It is not Atma, or even Atma-Buddhi, regarded as the dual **Monad**, which is the **individual, or divine** man, but Manas; for Atman is the Universal ALL, and becomes the **HIGHER-SELF** of man only in conjunction with **Buddhi**, its vehicle, which links IT to the individuality (or divine man). For it is the Buddhi-Manas which is called the **Causal body**, (the United 5th and 6th Principles) and which is **Consciousness**, that connects *it* with every personality it inhabits on earth. Therefore, Soul being a generic term, there are in men three **aspects** of Soul — the terrestrial, or animal; the Human Soul; and the Spiritual Soul; these, strictly speaking, are one Soul in its three aspects. Now of the first aspect, nothing remains after death; of the second (**nous** or Manas) only its divine essence **if left unsoiled** survives, while the third in addition to being immortal becomes **consciously** divine, by the assimilation of the higher Manas.

But to make it clear, we have to say a few words first of all about Reincarnation, as it is here that our opponents become most obtuse and illogical. One of them found, for instance, a contradiction, in two statements picked out of Mr. Sinnett's lectures, which he gravely discusses. He discovers the contradiction in these two sentences: "Premature returns to earth-life in the cases when they occur may be due to Karmic complication..." and "there is no **accident** in the supreme act of divine justice guiding evolution." So profound a thinker would surely see a contradiction of the law of gravitation if a man stretched out his hand to stop a falling stone from crushing the head of a child!

[TO BE CONTINUED]

A most interesting document, reproduced in *The Theosophist* of March, 1923, is H. P. B.'s *ne varietur* in the "Ancient and Primitive Rite of Masonry." This is also known as the Rite of Memphis. Naturally enough, a sensation was created among American Masons, when the papers of 1878 announced that the famous Madame Blavatsky was a Freemason. The following is the correspondence in the *Franklin Register* (Mass.).

### *Franklin Register*

February 8, 1878

THE AUTHOR OF *ISIS UNVEILED*  
DEFENDS THE VALIDITY OF HER  
MASONIC PATENT.

We are gratified to be able to present to the readers of the *REGISTER* this week, the following highly-characteristic letter, prepared expressly for our paper by Madam HELEN P. BLAVATSKY, the authoress of *Isis Unveiled*. In this letter the lady defends the validity of her diploma as a Mason, reference to which was had in our issue of January 18th. The immediate cause of the letter from Mme. B. was the multiplication of attacks upon her claim to that distinguished honour, both before and since the publication mentioned.

The field is open for a rejoinder; and we trust that a champion will appear, to defend that which she so vigorously and bravely assails.

That the subject-matter in controversy may be seen at a glance by those who may not be regular readers of our paper, we again print the text of her diploma:

To the glory of the Sublime  
Architect of the Universe:  
ANCIENT AND PRIMITIVE  
RITE OF MASONRY.

(Derived through the Charter of the Sovereign Sanctuary of America, from the Grand Council of the Grand Lodge of France.)

SALUTATION ON ALL  
POINTS OF THE TRIANGLE  
RESPECT TO THE ORDER

Peace, Tolerance, Truth

To all Illustrious and Enlightened Masons throughout the world, Union, Prosperity, Friendship, Fraternity.

We, the Thrice Illustrious Sovereign Grand Master General, and we, the Sovereign Grand Conservators, 33d and last degree of the Sovereign Sanctuary for England, Wales, etc., decorated with the grand Star of Sirius, etc., etc., Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed, and by these presents do declare and proclaim our illustrious and enlightened Brother, H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevalière de Rose Croix, Adonaite Mistress, Perfect Venerable Mistress; and a Crowned Princess of the Rite of Adoption<sup>1</sup>.

Given under our hands and the seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light 000,000,000.

JOHN YARKER, 33d  
Degree, *Sovereign Grand Master*.

<sup>1</sup> The Rite of Adoption is a "side Rite" created before the time of the French Revolution by some Masonic bodies especially for women. The officers were women, but men Masons also attended.

M. CASPARI, 33d Degree,  
*Grand Chancellor*.

A. D. LOEWENSTARK 33d  
Degree, *Grand Secretary*.

To the Editor of *THE FRANKLIN REGISTER*

Dear Sir:

I am obliged to correct certain errors in your highly complimentary editorial in the REGISTER of the 18th January. You say that I have taken "the regular degrees in masonic lodges" and "attained high dignity in the order;" and further add: "upon Madam B. has recently been conferred the diploma of the 33d masonic degree from the oldest masonic body in the world."

If you will kindly refer to my *Isis Unveiled* (Vol. II, p. 324) you will find me saying: "We are neither under promise, obligation, nor oath, and therefore violate no confidence," reference being made to *Western* masonry, to the criticism of which the chapter is devoted; and full assurance is given that I have never taken "the regular degrees" in any *Western* masonic lodge. Of course, therefore, having taken no such degrees, I am not a 33d degree Mason. In a private note, also in your more recent editorial, you state that you find yourself taken to task by various Masons, among them one who has "taken 32 degrees, which include the Ineffable," for what you said about me. My masonic experience — if you will so term membership in several Eastern masonic fraternities and esoteric brotherhoods — is confined to the Orient. But, nevertheless, this neither prevents my knowing, in common with all Eastern "Masons," everything connected with Western masonry — including the numberless humbugs that have been imposed upon the craft during the last half century — nor,

since the receipt of the diploma from the "Sovereign Grand Master," of which you publish the text, my being entitled to call myself a Mason. Claiming nothing, therefore, in Western Masonry but what is expressed in the above diploma, you will perceive that your Masonic mentors must transfer their quarrel to JOHN YARKER, Jun., P.M., P. Mk. M., P.Z., P.G.C. and M.W.S., K.T. and R.C.; K.T.P., K.H. and K.A.R.S., P.M.W., P.S.G.C., and P.S. Dai. and P. Rite; to the man, in short, who is recognized in England and Wales and the whole world as a member of the Masonic Archaeological Institute; as Honorary Fellow of the London Literary Union; of Lodge No. 227, Dublin; of the Bristol College of Rosicrucians ; who is Past Grand Mareschal of the Temple; member of the Royal Grand Council of the Ancient Rites — time immemorial; Keeper of the Ancient Royal Secrets; Grand Commander of Mizraim, Ark Mariners, Red Cross of Constantine, Babylon and Palestine; R. Grand Superintendent for Lankashire ; Sovereign Grand Conservator of the Ancient and Primitive Rite of Masonry,

33 \* \* and last degree. etc., etc., etc. — from whom the Patent issued.

Your "Ineffable" friend must have cultivated his spiritual perceptions to small purpose in the investigation and contemplation of the "Ineffable Name," from the 4th to the 14th degrees of that gilded humbug, the A. and A. Rite, if he could say that there is "no authority for a derivation through the Charter of the Sovereign Sanctuary of America, to issue this patent." He lives in a veritable Crystal Palace of masonic glass, and must look out for falling stones. Brother Yarker says, in his *Notes on the ... Modern Rosicrucianism and the various Rites and Degrees* (p. 149), that the "Grand Orient, derived from the Craft Grand Lodge of England, in 1725, works and recognizes the following Rites, appointing representatives with chapters in America and elsewhere:

1. French Rite;
2. Rite of Heredom;
3. A. and P. Rite;
4. Rite of Kilwinning;
5. Philosophical Rite;
6. Rite du Regime rectif;
7. Rite of Memphis;
8. Rite of Mizraim.

All under a "Grand College of Rites." The A. and A. Rite was originally chartered in America, 9th of November, 1856, with David McClellan as G. M. (see Kenneth Mackenzie's *Royal Masonic Cyclopedia*, p. 43) and in 1862 submitted entirely to the Grand Orient of France. In 1862 the Grand Orient *vised* and sealed the American Patent of Seymour as G. M., and mutual representatives were appointed, down to 1866, when the relations of the G.O. with America were ruptured, and the American Sovereign Sanctuary took up its position "in the bosom" of the Ancient Cernear Council of the "Scottish Rite" of 33 degrees, as John Yarker says, in the above quoted work. In 1872 a Sovereign Sanctuary of the Rite was established in England, by the American Grand Body, with John Yarker as Grand Master.

Down to the present time the legality of Seymour's Sanctuary has never been disputed by the Grand Orient of France, and reference to it is found in Marconis de Negre's books.

It sounds very grand, no doubt, to be a 32d degreeist, and an "Ineffable" one in the bargain; but read what Robert B. Folger, M.D., Past Master 33d, says himself in his "Ancient and Accepted Scottish Rite in 33 degrees;" "With reference to the other degrees, . . . (with the exception of the 33d, which was manufactured in Charleston,) they were all in the possession of the G.O. before, but were termed ... obsolete." And further: "Who," he asks, "were the persons that formed this Supreme Council of the 33d degree? And where did they get that

degree, or the power to confer it? . . . Their patents have never been produced, nor has any evidence ever yet been given that they came in possession of the 33d degree in a regular and lawful manner." (Pp. 92, 95, 96.)

That an American Rite thus spuriously organized declines to acknowledge the patent of an English Sovereign Sanctuary, duly recognized by the Grand Orient of France, does not at all invalidate my claim to Masonic honors. As well might Protestants refuse to call the Dominicans Christians, because they — the Protestants — broke away from the Catholic Church and set up for themselves, as A. and A. masons of America, to deny the validity of a Patent from, an English A. and P. Rite body. Though I have nothing to do with American *modern* masonry, and I do not expect to have, yet, feeling highly honored by the distinction conferred upon me by Brother Yarker, I mean to stand for my chartered rights, and to recognize no other authority than that of the high masons of England, who have been pleased to send me this unsolicited and unexpected testimonial of their approval of my humble labors.

Of a piece with the above is the ignorant rudeness of certain critics who pronounce Cagliostro an "impostor," and his desire of engrafting Eastern philosophy upon Western masonry "charlatanism." Without such union, Western masonry is a corpse without a soul. As Yarker observes, in his *Notes on the Mysteries of Antiquity*, "As the masonic fraternity is now governed, "the craft is becoming a storehouse of "paltry masonic tinsel," "rascally merchants," and "masonic emperors and other charlatans," who swindle their brothers, and feather their nests" out of the aristocratic pretensions which they have tacked on to our institutions, *ad captandum vulgus*."

Respectfully Yours,

H. P. BLAVATSKY

[An edited extract from HPB to Colonel Olcott outlining the ancient wisdom then being presented or passed *via* the Egyptian Brotherhood.]

Philadelphia,  
Friday, 21 May, 1875.

Dear Henry:

The Lodge<sup>1</sup> will send an article this week, No. 1 of the series of articles to come from *Luxor*<sup>2</sup>. It is a sort of rudimental insight given by them to the world. It treats of what *is* a man on Earth and of the object of his life here or what it should be. It goes to prove that the first seven of our past, present and subsequent existences in different spheres are but embryonical essays or modellings of Nature herself, who tries her hand for the final formation of the *real, complete man*, who can become only on the seventh sphere a perfect microcosmos or a miniature store house of samples of everything from the Alpha down to the Omega of the great *Macrocosmos*, whom he must represent to perfection before he steps *beyond* the seventh sphere.

A man who has not succeeded in perfecting himself finally when arrived to the seventh sphere cannot become a microcosm and at the end of his natural existence in the last sphere allowed to him for final perfection, the punishment is awaiting him. It's the ultimate *irretrievable* and *irrepealable* sentence that is passed on him. His immortal spirit loses its individuality and sinks for *eternities* (as conceived by our limited human brain) in the ocean of Spiritual Light and Cosmical matter combined, in order that returning once more to its primal source it might remingle with it, like a drop of water

<sup>1</sup> The Egyptian Lodge, which, under the leadership of the Master Serapis was then directing the work of H.P.B.

<sup>2</sup> Probably the article in answer to "Hiraf." [On July 15, 1875, HPB published the article: "A Few Questions to Hiraf," which she described as "Shot No. 1 written by HPB by express orders from S."]

thrown back into the ocean loses its *whole* (which dissolves, for the cohesion of the particles exists no more), but still exists in those scattered particles to be used perhaps again in *ages* to come; rebecome again a new individuality (not the same) and begin again a man's life on the first sphere. But his chances for it do not depend any more on the intelligent selections of the wise Sephiroths, but on the blind<sup>1</sup> work of the Material Light (not the Celestial) which is the producer, the god of the Material worlds, though it is still proceeding from God — the Spiritual *Light*, the Enlightening Light, the Ain Soph, for He is all. The articles have to show then, that as the future gifts qualities, homeliness or beauty, vice or virtue of the man that has to be developed from the foetus depends wholly on how the mother carries it and cares for it for the nine months of its embryonic formation (nine *months* represent nine *tens* of years, the letter *W* Shin, the natural term for life), for the mental and physical formation of her child will be what *she* does [for] him — not his father who is but the generative male potency — so the progress of every one of us mortals in our future life (first sphere) in what we term *Spirit (?)* life depends on how we moulded here on earth our *embryonic mental* life and how far we progressed in this existence. For if your mother has to answer and bear the punishment (in as much [as] she has sinned through carelessness willingly and knowingly) for what she has made you while in her womb, you being in a state of embryonic physical life, *her* offspring and her creation, so you shall have to answer for the sins of your *mental* offspring — *mind*, for it remains with you to develop it, give it the proper direction and use your soul's suggestions which is *conscience*, while you are here on earth, and find yourself in an embryonic *mental* life in relation

<sup>1</sup> If we consider a general law governing the three elemental kingdoms; a general one governing the mineral, vegetable and animal kingdoms; and a general law governing that of self-conscious evolution — then the first might be considered, compared to the other two, "blind."  
— Eds.

to the Spirit Life; for the *mental* development of the man *here* in relation to the mental spiritual life of the man *there* (*beyond* the first river) is just in proportion and relation what the mental man *here is* to the *foetus* in the womb. All the seven spheres one after the other present the man in a state of more or less developed *embryo*, according to his own exertions.....

As it is difficult and next to impossible sometimes to correct subsequently a short leg or crooked hand as some *physical* defect ...that exists from birth, having been formed in the development of the *foetus*, so it is as difficult and next to impossible to correct at once in spirit life the *mental* monstrosities and defects of our morality and intellect we carry "upstairs," *just as they are* at the time when we part with our mortal envelope. Its for the *man* of the first sphere to correct all the imperfections he has endowed himself with, in his embryonic state *here*....

This fragment seems to emphasize the all-important factor of galvanizing our will-to-good.

## Our New Workhorse: The Lightbeam

NASA — March 27, 2002:

Light can be hard to handle, yet humans have nearly mastered it: We can create light (turn on a flashlight) and destroy it (shine it on black asphalt). We can measure it, bend it, and slow it down. We can use it to propel spacecraft, to transmit telephone conversations, to perform surgery. There seems to be no end to what light can do....

Yet until recently there was one thing we *couldn't* do with light: pause it. Stopping light in its tracks and releasing it again unchanged was beyond human ken. But now scientists have figured out how to do even that.

Last year, physicists at Harvard University shined a laser beam into a glass cell filled with atomic vapors. The light went in, but it didn't come out again. It was not destroyed or absorbed, but rather stored — ready to emerge intact at the scientists' bidding.

The laser pulse was kilometers-long before it entered the cell, yet the pulse fit intact within the centimeters-wide chamber. Sound like magic? Perhaps ... but it was only quantum mechanics.

Quantum mechanics describes the bizarre rules of light and matter on atomic scales. In that realm, matter can be in two places at once. Objects can be particles and waves at the same time. And nothing is certain — only probable or improbable.

This improbable feat — stopping light — was accomplished by two teams. One was led by Ron Walsworth, a physicist at the Harvard-Smithsonian Center for Astrophysics, and the other by Lene Hau of Harvard University's Department of Physics. Walsworth's group used warm rubidium vapors to pause their laser beam; Hau's group used a super-cold sodium gas to do the same thing.

**Below:** Before she managed to stop light altogether, [Lene Hau](#) and colleagues first slowed it to bicycle speeds in 1999.

<http://www.rowland.org/atomcool/light.html>

Photons — that is, particles of light — are massless, and that's why they can travel so fast. The Harvard researchers stopped their laser beams by "weighing the photons down."

The technique requires two lasers: a "control laser" and a "signal laser." The signal laser is the one to be stopped. Using the control laser, Walsworth's team caused rubidium gas in the glass cell to become "dispersive" — in other words, the velocity of light passing through the gas depended sensitively on the color of the light. (Prisms work much the same way, although the analogy is not exact.) In such a dispersive gas, atoms and photons interact strongly, says Walsworth. "Effectively dragged down by strong interactions with atoms, the photons slowed to a crawl." Physicists call such an atom-photon system a "polariton."

Next they reduced the intensity of the signal laser until the polariton was 100% atomic. There were no photons left inside the chamber. Yet the imprint of the photons remained — on the atoms themselves. Like a child's top, atoms spin. (Physicists say they "carry angular momentum.") Information describing the fading laser pulse was stored, like a code, in the up-and-down patterns of the atoms' spin axes.

**Above:** As the laser pulse enters the chamber containing the rubidium vapor, the information that defines the light becomes imprinted on the atoms' spin states (indicated by the small arrows). In the moment that the light is "stopped," only the spin states exist. This image by Tony Phillips is based on another from the [American Institute of Physics](#).

Freeing such a stored pulse is easy: another laser beam directed through the chamber can release it. "In the near future, this technique may enable efficient, reversible mapping of quantum information between light and atoms," says Walsworth.

<http://cfa-www.harvard.edu/Walsworth/Group/Ron/Ron.html>

The possibilities are mind-boggling: "Suppose you have some information encoded in atoms," says Walsworth. "You could map that information onto light, send it over to some other group of atoms, and imprint the information there." Walsworth calls this "quantum communication."

Quantum communication might someday be used for sending ultra-secure messages. One of the quintessential traits of the quantum world is that observing a system actually *alters* that system's properties. In other words, it would be impossible to "touch" a quantum message without leaving "fingerprints."

"So there's no way to intercept messages, break the code, send them on, and have the receiver not know about it," Walsworth says.

<http://www.qubit.org/intros/comp/comp.htm>  
In the nearer future these techniques might advance a wild new form of computing called "quantum computing." Futuristic quantum computers would store data and crunch numbers by manipulating the quantum states (like spin) of individual atoms. Because of the vast numbers of atoms in even a thimble-full of matter, quantum computers could have almost unimaginable power.

Computers do their work using binary numbers — that is, ones and zeros. Such "bits" are in constant motion inside your desktop PC. In a quantum computer the bits — called qubits — could be carried from place to place by photons. Horizontal polarization, for instance, might represent "0" and vertical polarization "1". (It doesn't end there: Qubits can be 0, 1, or a superposition of the two — it's allowed by quantum physics! Qubits are natural tools for "fuzzy logic." )

Such a computer would work only if there were some way to stop light, change

its state, and send it on its way again. Walsworth's team has demonstrated just such a sequence: While a light pulse was imprinted on the rubidium atoms, they made a simple change to the atoms' quantum states. Much to the researchers' delight, those changes were present in the regenerated light pulse.

Walsworth and Hau used vapors (rubidium and sodium) to pause light. Will the insides of quantum computers be vaporous as well?

Maybe not: A group led by Phillip Hemmer of Hanscom Air Force Base (he is now at Texas A&M University) has shown that light can be stopped as well by solids. They used a rare-earth doped insulator — a type of material generally used for ultra-high density optical memories and processors.

"It's very nice to think that it works in a solid state, which is moving more towards the electronics that we're familiar with," Walsworth says.

In a strange new world where scientists can stop light, hold it, and release it at will — familiar is good.

*Walsworth's ongoing research is supported [in part](#) by NASA.*

Dr. Ronald L. Walsworth

Lecturer, Harvard University, Department of Astronomy; Physicist, Smithsonian Astrophysical Observatory

Ph.D. in Physics, Harvard University, 1991; B.S. in Physics, Duke University, 1984

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**Comments**

**from a Master-Physicist**

To comprehend my answers you will have first of all to view the eternal *Essence*, the Swabhavat not as a compound element you call spirit-matter, but as the one element for which the English has no name. It is both passive and active, pure *Spirit Essence* in its absoluteness and repose, pure matter in its finite and conditioned state — even as an imponderable gas or that great unknown which science has pleased to call *Force*. When poets talk of the “shoreless ocean of immutability” we must regard the term but as a jocular paradox, since we maintain that there is no such thing as immutability — not in our Solar system at least. Immutability, say the theists and Christians, “is an attribute of God,” and forthwith they endow that God with every mutable and variable quality and attribute, knowable as unknowable, and believe that they have solved the unsolvable and squared the circle. To this we reply, if that which the theists call God, and science “*Force*” and “*Potential Energy*,” were to become immutable but for one instant even during the Maha-Pralaya, a period when even Brahm the creative architect of the world is said to have merged into non-being, then there could be no manvantara, and space alone would reign unconscious and supreme in the eternity of time. Nevertheless, Theism when speaking of mutable immutability is no more absurd than materialistic science talking of “*latent potential energy*,” and the indestructibility of matter and force. What are we to believe as indestructible? Is it the invisible something that moves matter or the energy of moving bodies! What does modern science know of force proper, or say the forces, the cause or causes of motion? How can there be such a thing as *potential energy*, i.e., an energy having latent *inactive* power since it is energy only *while it is moving matter*, and *that if it ever ceased to move matter it would cease to*

*be*, and with it matter itself would disappear? Is force any happier term? Some thirty-five years back a Dr. Mayer<sup>2</sup> offered the hypothesis now accepted as an axiom that force, in the sense given it by modern science, like matter, is *indestructible*; namely, when it ceases to be manifest in one form it still exists and has only *passed into some other form*. And yet your men of science have not found a single instance where one *force* is transformed into another, and Mr. Tyndall tells his opponents that “in no case is the force producing the motion annihilated or changed into anything else.” Moreover we are indebted to modern science for the novel discovery that there exists a quantitative relation between the dynamic energy producing something and the “something” produced. Undoubtedly there exists a quantitative relation between cause and effect, between the amount of energy used in breaking one’s neighbour’s nose, and the damage done to that nose, but this does not solve one bit more the mystery of what they are pleased to call correlations, since it can be easily proved (and that on the authority of that same science) that neither motion nor energy is indestructible and that the physical forces are in no way or manner convertible one into another. I will cross-examine them in their own phraseology and we will see whether their theories are calculated to serve as a barrier to our “astounding doctrines.” Preparing as I do to propound a teaching diametrically opposed to their own it is but just that I should clear the ground of scientific rubbish lest what I have to say should fall on a too encumbered soil and only bring forth weeds. “This potential and imaginary *materia prima* cannot exist without form,” says Raleigh, and he is right in so far that the *materia prima* of science exists but in their imagination. Can they say the same quantity of energy has always been moving the matter of the Universe? Certainly not so long as they teach that when the elements of the material cosmos, elements

which had first to manifest themselves in their uncombined gaseous state, were uniting, the quantity of matter-moving energy was a million times greater than it is now when *our globe is cooling off*. For where did the heat that was generated by this tremendous process of building up a universe go to? To the unoccupied chambers of space, they say. Very well, but if it is gone for ever from the *material universe* and the energy operative on earth has never and at no time been the same, then how can they try to maintain the "unchangeable quantity of energy," that potential energy which a body may sometimes exert, the FORCE which passes from one body to another producing motion and which is not yet "annihilated or changed into anything else."? "Aye," we are answered, "but we still hold to its indestructibility; while it remains *connected with matter*, it can never cease to be, or less or more." Let us see whether it is so. I throw a brick up to a mason who is busy building the roof of a temple. He catches it and cements it in the roof. Gravity overcame the propelling energy which started the upward motion of the brick, and the dynamic energy of the ascending brick until it *ceased to ascend*. At that moment it was caught and fastened to the roof. No natural force could now move it, therefore it possesses no longer potential energy. The motion and the dynamic energy of the ascending brick are absolutely *annihilated*. Another example from their own text books. You fire a gun upward from the foot of a hill and the ball lodges in a crevice of the rock on that hill. No natural force can, for an indefinite period move it, so the ball as much as the brick has lost its potential energy. "All the motion and energy which was taken from the ascending ball by gravity is absolutely annihilated, no other motion or energy succeeds and gravity has received no increase of energy." Is it not true then that energy is indestructible! How then is it that your great authority teaches the world that

"in no case is the force producing the motion annihilated or changed into anything else"?

I am perfectly aware of your answer and give you these illustrations but to show how misleading are the terms used by scientists, how vacillating and uncertain their theories and finally how *incomplete* all their teachings. One more objection and I have done. They teach that all the physical forces rejoicing in specific names such as gravity, inertia, cohesion, light, heat, electricity, magnetism, chemical affinity, are convertible one into another? If so the force producing must cease to be as the force produced becomes manifest. "A flying cannon ball moves only from its own inherent force of inertia." When it strikes it produces heat and other effects but its force of inertia is not the least diminished. It will require as much energy to start it again at the same velocity as it did at first. We may repeat the process a thousand times and as long as the quantity of matter remains the same its force of inertia will remain the same in quantity. The same in the case of gravity. A meteor falls and produces heat. Gravity is to be held to account for this, but the force of gravity upon the fallen body is not diminished. *Chemical attraction* draws and holds the particles of matter together, their collision producing heat. Has the former passed into the latter? Not in the least, since drawing the particles again together whenever these are separated it proves that it, the chemical affinity is not decreased, for it will hold them as strongly as ever together. Heat they say generates and produces electricity yet they find no decrease in the heat in the process. Electricity produces heat we are told? Electrometers show that the electrical current passes through some poor conductor, a platinum wire say, and heats the latter. Precisely the same quantity of electricity, there being no loss of electricity, no decrease. What then has

been converted into heat? Again, electricity is said to produce magnetism. I have on the table before me primitive electrometers in whose vicinity chelas come the whole day to recuperate their nascent powers. I do not find the slightest decrease in the electricity stored. The chelas are magnetized, but their magnetism or rather that of their rods is not that electricity under a new mask. No more than the flame of a thousand tapers lit at the flame of the Fo lamp is the flame of the latter. Therefore if by the uncertain twilight of modern science it is an axiomatic truth “that during vital processes the conversion only and never the creation of matter or force occurs” (Dr. J. R. Mayer’s organic motion in its connection with nutrition) — it is for us but half a truth. It is neither *conversion* nor *creation*, but something for which science has yet no name.

Perhaps now you will be prepared to better understand the difficulty with which we will have to contend. Modern science is our best ally. Yet it is generally that same science which is made the weapon to break our heads with. However, you will have to bear in mind (a) that we recognize but *one* element in Nature (whether spiritual or physical) outside which there can be no Nature since it is *Nature* itself,<sup>3</sup> and which as the *Akasa* pervades our solar system, every atom being part of itself, pervades throughout *space* and *is* space in fact, which pulsates as in profound sleep during the pralayas, and [is] the universal Proteus, the ever active Nature during the Manvantaras; (b) that consequently spirit and matter are *one*, being but a differentiation of states not *essences*, and that the Greek philosopher who maintained that the Universe was a huge animal penetrated the symbolical significance of the Pythagorean monad (which becomes two, then three  $\triangle$  and finally, having become the tetraktis or the perfect square, thus evolving out of itself four and



involving three, forms the sacred seven) — and thus was far in advance of all the scientific men of the present time; (c) that our notions of “cosmic matter” are diametrically opposed to those of western science. Perchance if you remember all this we will succeed in imparting to you at least the elementary axioms of our esoteric philosophy more correctly than heretofore.