



## Planes of Responsibility

Unselfishness is a sine qua non for success in occultism. Or a more correct form of putting it would be that the development of an unselfish feeling is in itself the primary training which brings with it "knowledge which is power" as a necessary accessory. It is not, therefore, 'knowledge', as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view.

H. P. BLAVATSKY

*Madame Blavatsky's* article "Practical Occultism" has two points to make clear to the student:

1. The essential difference between theoretical and practical occultism;
2. The nature of the difficulties involved in the study of the latter.

Then follows the famous definition of a Theosophist:

Any person of average intellectual capacities, and a leaning toward the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer — is a Theosophist.

While this picture of the developed human is rare among mankind, regardless of the label, there remains an important difference between Theosophy and practical occultism. For the latter is a matter of putting oneself "upon the path which leads to the knowledge of what is

good to do, and to the discrimination of good from evil, a path that also leads to that power through which a man can do the good he desires, often without even appearing to lift a finger."

Madame Blavatsky speaks here of something far beyond our average discrimination on the path of growth — a wisdom which sees, in addition to the probable effect of a given act, the chain of subsequent effects rippling out from it, all this outside the motive. Motive determines how we experience the karma of an act, but that which has to be experienced is the child of our penetrative insight.

From this it is easy to see that one who confers the knowledge of originating one concatenation of events rather than another takes responsibility for having conferred that knowledge. Thus the very knowledge possessed by occult teachers forces them not to rush in before their pupils have become fit vehicles for such knowledge. It is vain to pour the waters of pure knowledge into the scavenger's bucket and hope that

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those waters will remain unpolluted. Until the pupil becomes responsible in the new world of karmic knowledge, the teacher takes on all the sins of that pupil. A perfect analogy is that of physical parentage — a child has no karma of its own until about the age of seven. Before that, the karma of the child is that of the parents.

Although power is one thing and motive can be discussed as separate, the two are not always unrelated. You might say that motive is the power behind power, the *directing essence* of any given quantum of force, that essence which moves it upward or downward. A given push originating on the spiritual plane will be far more productive than that same push exerted on the physical plane.

Universal forces, however, are only for universal people. To the extent that we personalize our lives and avoid the problem of self-sacrifice, we plant disasters in the garden of responsibility. As Atlanteans, we followed this lonely road, and the kind mother of karmic law reduced us to the measure of our competence:

No man or woman knows his or her moral strength until it is *tried*. Thousands go through life very respectably, because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all, 'To be, or not to be'; to conquer, means ADEPTSHIP; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if meas-

ured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbors and be almost as they are — perhaps a little better or somewhat worse than the average — no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish — do what he may, it *shall* and *will* be brought to light. ("Practical Occultism")

Insofar as the condition of purity is met, we are led on. We do not have to hunt for a guru or make peculiar supplications. The real supplication is that condition of unselfish purity. All this unfolds within, for externals are only the leftover ashes of internal fires. Otherwise, we pilgrims are playing a hollow game that will destroy both us and our journey. In a general sense, the grandest vice that mankind indulges in is not what we normally think of as vice, but rather false piety. In *The Mahatma Letters it says,*

The word 'God' was invented to designate the unknown cause of those effects which man has either admired or

dreaded without understanding them, and since we claim and that we are able to prove what we claim — *i.e.*, the knowledge of that cause and causes — we are in a position to maintain there is no God or Gods behind them.

The idea of God is not an innate but an acquired notion.... Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. Pantheistic we may be called — agnostic NEVER.

All spiritual descents into our plane have a shadow. One becomes the “religion” of the given descent, the other becomes the small old path of occultism, the razor's edge of inner alchemy.

The path of consciousness is always secret; if it becomes visible or objective, it is no longer consciousness but matter. Madame Blavatsky hints at this when she speaks of the spiritual consciousness transforming itself into the psychic or intermediary consciousness and ending up in the physical or astral.<sup>1</sup> It is not molecularly constituted matter — least of all the human body (*sthula sharira*) — that is the grossest of all our ‘principles’, but rather the *middle* principle, the real animal centre. Our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life.

The rules given in "Practical Occultism" can be viewed as describing

<sup>1</sup> "It is the motive, and the motive alone, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it." ("Practical Occultism")

the inner method of Nature, for giving the seed-impulse to a higher astral. Their practice shifts the latent potentiality into active potency. Freemasonry in its ancient sense never meant what dictionaries or modern Masons conjure up by the term. “Thus Neptune, the god of reasoning, and Apollo, the god of the hidden things, presented themselves as masons before Laomedon, Priam's father, to help him to build the city of Troy — that is to say, to establish the Trojan religion." The group astral was made of disciples who had burned or purified their inner nature to the quality of a fine brick for the temple.

To the extent that the manas of the pupils is not moved towards its inner guru, *atma-buddhi*, you end up with all the paraphernalia of a religion. Not knowing the Buddha or the Christ within, how is it possible to know *a similar* vibration outside?

Just as the aliveness of a body is determined by the ratio of the fiery lives to the microbes, so on a higher scale the same thing can apply to a whole group of students. On the physical plane or lower astral, the fiery lives force the body to live and flourish by sacrificing themselves to restrain the destructive (or chaotic, let us call it) energy of the microbes. By supplying the microbes with what they need — vital constructive energy or intelligent guidance — the microbes use their more gross or chaotic energy to build up the physical body and its cells. Thus for the first half of an individual's life (the first five periods of seven years each), the fiery lives are indirectly engaged in building up the material body, life is on the ascending scale, and the force is used in construction and increase. After this period, the age of retrogression commences and, the work of the fiery lives exhausting their

strength, the work of destruction and decrease also commences. We have here the descent of spirit into matter and its ascent.

Here is a problem for the mind to meditate upon, a koan. The fiery lives are on a lower plane than the microbes. The fiery lives are the seventh and highest subdivision of the material plane and correspond in the individual to the One Life of the universe (though only on that plane), while the microbes are the first and lowest subdivision of the second plane — that of material *prana*. To satisfy oneself as to the restraining or organizing influence imposed on the microbes by the sacrificial fiery lives, one need only consider the cells of organs. When they do not find sufficient oxygen for themselves, they adapt themselves and begin to form ferments which, by absorbing oxygen from substances coming into contact with them, ruin the latter. Thus the process of death "is commenced by one cell robbing its neighbor of the source of its vitality when the supply is insufficient and the ruin so commenced steadily progresses".

Have you ever seen someone blow air into an incense pot in order to revive such fires as are left? So also the teacher takes the disciple and lends support to all that does not represent a disintegrating force, to all that is akin, on the material plane, to the fiery lives. If things go well, we may get a melody, a sacred song of wisdom, even among the reeds and thistles of everyday life. But as with any chorus, the greatest power arises from a one-pointed aim, a unity of purpose and a doctrine of self-sacrifice. Without the latter, our journey in matter has been in vain:

Eastern wisdom teaches that spirit has to pass through the ordeal of incarnation and life, and be baptized with matter before it can reach experience and knowledge. After which only it receives the baptism of soul, or self-consciousness, and may return to its original condition of a god, plus experience, ending with omniscience. In other words, it can return to the original state of the homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute *conscious* deity, removed but one degree from the absolute ALL. ("The Origin of Evil")

Surely by the time we get to rule 12<sup>1</sup> in "Practical Occultism" we see that *siddhis* are side effects of a human's inner life.

Mistaking competition and its concomitant ambition with progress, and mistaking social life with brotherhood, seem to be the two dominant problems that Westerners are particularly reluctant to relinquish. In occultism, if the means and the ends are not the same thing, they are at least twin sisters. "The medium is the message" contains *a* truth we often overlook.

If, for example, someone were to declare that Buddha or Shakespeare were unimpressive on television — due to the passive nature of the medium — what would we say? Before answering, remember this very important *distinction* and *limitation*: The question is not being asked about the Theosophists of Madame Blavatsky's first definition, but rather those of the second group, the occultists — those seeking the secret,

<sup>1</sup> "It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL."

ancient path of consciousness. In fact, before dismissing either side of the comparison, consider what Pete Hammill, an American journalist and novelist, said:

In the '40s and early '50s, ... drugs were a minor sideshow, a kind of dark little rumor. And there was one major difference between that time and this: television.

We had unemployment then; illiteracy, poor living conditions, racism, governmental stupidity, a gap between rich and poor. We didn't have the all-consuming presence of television in our lives. Now two generations of Americans have grown up with television from their earliest moments of consciousness. Those same American generations are afflicted by the pox of drug addiction.

Only thirty-five years ago, drug addiction was not a major problem in this country.... Until the early '60s, narcotics were still marginal to American life; they weren't the \$120-billion market they make up today. If anything, those years have an eerie innocence....

In the last Nielsen survey of American viewers, the average family was watching television seven hours a day. This has never happened before in history. No people have ever been entertained for seven hours *a day*....

Television usually absorbs its viewers the way drugs absorb their users. Viewers can't work or play while watching television; they can't read; they can't be out on the streets, falling in love with the wrong people, learning how to quarrel and compromise with other human beings. In short, they are asocial. So are drug addicts.

One Michigan State University study in the early '80s offered a group of four- and five-year-olds the choice of giving up television or giving up their fathers. Fully one third said they would give up Daddy. Given a similar choice (between cocaine

or heroin and father, mother, brother, sister, wife, husband, children, job), almost every stone junkie would do the same.

There are other disturbing similarities. Television itself is a consciousness-altering instrument. With the touch of a button, it takes you out of the 'real' world in which you reside and can place you at a basketball game, the back alleys of Miami, the streets of Bucharest, or the cartoony living rooms of Sitcom Land. Each move from channel to channel alters mood, usually with music or a laugh track....

But none of these abrupt shifts in mood is *earned*. They are attained as easily as popping a pill. Getting news from television, for example, is simply not the same experience as reading it *in* a newspaper. *Reading is active*.... *Drugs* provide an unearned high (in contrast to the earned rush that comes from a feat accomplished, a human breakthrough earned by sweat or thought or love).<sup>1</sup>

*Esquire*, May 1990

The "*earned* rush that comes from a feat accomplished" is an elegant phrase that speaks directly to the issue of the inner-outer problem. If the servant controls the citadel, then consciousness wanes and contracts.

Microbes, however full of energy they may be (and they are full to the brim!), have no life of their own. Instead of struggling with the personal, the transitory, the evanescent and the fleeting, they subordinate all their struggles to mere likes and dislikes.

<sup>1</sup> Curiously enough, the author's threesome corresponds to the three forms of yoga: *karnayoga*, *jnanayoga* and *bhaktiyoga*. If an adept is as logical and natural in the course of evolution as a pine tree, it stands to reason that the most humble human would reflect these modes of discipline. [13 years since this article was written obesity has become a major problem which some researchers link to television addiction.]

When a five-year-old gives up Daddy, we may smile and be horrified, but when mature human beings turn their back on the human family, the horror remains and the smile vanishes. Thus the inner life of one who blinks away the law of human solidarity is so chaotic that it resembles death more than birth.

Fiery lives are the opposite to all this, for their essence is intelligence and the essence of intelligence is sacrifice. They literally have no life of their own on the outer plane, as they sacrifice themselves in the form of oxygen. On the inner plane we find them with a coherent reality, an individuality in the world of spirit or consciousness.

After the appearance of Madame Blavatsky's article, there was a flurry of correspondence from enquirers questioning the practicality or even feasibility of actually practicing the rules outlined in that article. In the June 1889 *Lucifer*, she answered one such interrogation:

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind*, rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed from the dominion of the physical body

and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists—still less as fatalists.

(SDII, 305)



## FIRST SPEED OF GRAVITY MEASUREMENT REVEALED

January 03, 2003  
NewScientist.com news service

The speed of gravity has been measured for the first time. The landmark experiment shows that it travels at the speed of light, meaning that Einstein's general theory of relativity has passed another test with flying colours.

Ed Fomalont of the National Radio Astronomy Observatory in Charlottesville, Virginia, and Sergei Kopeikin of the University of Missouri in Columbia made the measurement, with the help of the planet Jupiter.

"We became the first two people to know the speed of gravity, one of the fundamental constants of nature," the scientists say, in an article in **New Scientist** print edition. One important consequence of the result is that it places constraints on theories of "brane worlds", which suggest the Universe has more spatial dimensions than the familiar three.

John Baez, a physicist from the University of California at Riverside, comments: "Einstein wins yet again." He adds that any other result would have come as a shock.

Isaac Newton thought the influence of gravity was instantaneous, but Einstein assumed it travelled at the speed of light and built this into his 1915 general theory of relativity.

Light-speed gravity means that if the Sun suddenly disappeared from the centre of the Solar System, the Earth would remain in orbit for about 8.3 minutes—the time it takes light to travel from the Sun to the Earth. Then, suddenly feeling no gravity, Earth would shoot off into space in a straight line.

But the assumption of light-speed gravity has come under pressure from brane world theories, which suggest there are extra spatial dimensions rolled up very small. Gravity could take a short cut through these extra dimensions and so appear to travel faster than the speed of light — without violating the equations of general relativity.

But how can you measure the speed of gravity? One way would be to detect gravitational waves, little ripples in space-time that propagate out from accelerating masses. But no one has yet managed to do this.

Kopeikin found another way. He reworked the equations of general relativity to express the gravitational field of a moving body in terms of its mass, velocity and the speed of gravity. If you could measure the gravitational field of Jupiter, while knowing its mass and velocity, you could work out the speed of gravity.

### Bending waves

The opportunity to do this arose in September 2002, when Jupiter passed in front of a quasar that emits bright radio waves. Fomalont and Kopeikin combined observations from a series of radio telescopes across the Earth to measure the apparent change in the quasar's position as the gravitational field of Jupiter bent the passing radio waves.

From that they worked out that gravity does move at the same speed as light. Their actual figure was 0.95 times

**NOTICE:** Our lead article, "From Caveman to Contemplative," by Tim Addey in Issue #4 did not receive proper attribution. It originally appeared in *The Meadow*, Issue #1, and we are indebted to Prometheus Trust and Tim for permission to reprint.

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light speed, but with a large error margin of plus or minus 0.25.

Their result, announced on Tuesday at a meeting of the American Astronomical Society meeting in Seattle, should help narrow down the possible number of extra dimensions and their sizes.

But experts say the indirect evidence that gravity propagates at the speed of light was already overwhelming. "It would be revolutionary if gravity were measured not to propagate at the speed of light — we were virtually certain that it must," says Lawrence Krauss of Case Western Reserve University in Cleveland, Ohio.

Hazel Muir  
NEW SCIENTIST

### *What in Man Reincarnates?*

[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 5<sup>th</sup> and 6<sup>th</sup> Principles) and which is *Consciousness*, that connects it with every personality it inhabits on earth. Therefore, Soul being a generic term, there are in man 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*. (*Key to Theosophy*, Section vii)

### *Keepers*

Some things you keep. Like good teeth. Warm coats.  
Bald husbands. They're good for you, reliable and practical and so sublime that to throw them away would make the garbage man a thief. So you hang on, because something old is sometimes better than something new, and what you know is often better than a stranger. These are my thoughts, they make me sound old, old and tame, and dull at a time when everybody else is risky and racy and flashing all that's new and improved in their lives. New careers, new thighs, new lips, new cars. The world is dizzy with trade-ins. I could keep track, but I don't think I want to.

I grew up in the fifties with practical parents -- a mother, God bless her, who washed aluminum foil after she cooked in it, then reused it -- and still does. A father who was happier getting old shoes fixed than buying new ones. They weren't poor, my parents, they were just satisfied. Things you keep. It was a way of life, and sometimes it made me crazy. All that re-fixing, reheating, renewing, I wanted just once to be wasteful. Waste meant affluence. Throwing things away meant there'd always be more. But then my father died, and on that clear autumn night, in the chill of the hospital room, I was struck with the pain of learning that sometimes there isn't any 'more.' Sometimes what you care about most gets all used up and goes away, never to return. So, while you have it, it's best to love it and care

for it and fix it when it's broken and heal it when it's sick. That's true for marriage and old cars and children with bad report cards and dogs with bad hips and aging parents. You keep them because they're worth it, because you're worth it. some things make life important ... people, you know, are special ... and you KEEP them close!

G. de Rivera

## Alchemy In The Nineteenth Century

[La *Revue Theosophique*, Paris, Vol. II, Nos. 8, 9, 10, October, November and December, 1889, pp. 49-57, 97-103, 145-149, respectively.]

[*Translation of the foregoing original French text*]

The language of archaic Chemistry or Alchemy has always been, like that of ancient religions, symbolical.

We have shown in *The Secret Doctrine* that everything in this world of effects has three attributes or the triple synthesis of the seven principles. In order to state this more clearly, let us say that everything which exists in this, our world, is made up of three principles and four aspects, just as is the case with man himself. As man is a composite being, consisting of a body, a rational soul and an immortal spirit, so each object in nature has an objective exterior, a vital soul, and a divine spark which is purely spiritual and subjective. As the first of these propositions cannot be denied, the second can hardly be either, for if official Science admits that metals, woods, minerals, powders and drugs can produce effects, then it tacitly recognizes the latter. As for the third, the presence of an absolute quintessence in every atom, materialism, which has no use for the *anima mundi*, utterly denies it.

Much good may it derive from that. As materialism is but a proof of moral and spiritual blindness, we may well let the blind lead the blind, and leave it at that.

Thus, as with all else, every science has its three fundamental principles, and may be practically applied by the use of all three, or of only one of them. Before Alchemy existed as a science, its quintessence alone acted in nature's

correlations (as indeed it still does) and on all its planes. When there appeared on earth men endowed with a superior intelligence, they allowed it to act, and from it they learned their first lessons. All they had to do was to imitate it. But in order to reproduce the same effects at will, they had to develop in their human constitution a power called, in occult phraseology, *Kriyasakti*. This faculty, *creative in* its effects, is so, simply because it is the active agent of that attribute on the objective plane. Like the lightning conductor that leads the electric fluid, the faculty of *Kriyasakti* conducts the creative Quintessence and gives it direction. Led haphazardly, it can kill; directed by the human intellect, it can create according to a predetermined plan.

Thus was born Alchemy, magnetic Magic, and many other branches of the tree of occult science.

When in the course of ages nations developed, which in their egotism and ferocious vanity were convinced of their complete superiority to all others, past or present, when the development of *Kriyasakti* became more and more difficult and the divine faculty had almost disappeared from the earth, they forgot little by little the science of their earlier ancestors. They even went further and rejected altogether the tradition of their antediluvian parents, denying with contempt the presence of a spirit and a soul in this, the most ancient of all sciences. Of the three great attributes of nature, they only accepted the existence of matter or rather its illusory aspect, for of real matter or SUBSTANCE even the materialists themselves confess a complete ignorance; and truly they have never caught the slightest glimpse of it, not even from afar..

Thus came to birth modern Chemistry.

Everything changes as an effect of cyclic evolution. The perfect circle becomes One, a triangle, a quaternary and a quinary. The creative principle issued from the ROOTLESS ROOT of absolute Existence, which has neither beginning nor end, or *perpetuum mobile* symbolized as swallowing its tail in order to reach its head, has become the *Azoth* of the Alchemists of the Middle Ages. The circle becomes a triangle, emanating the one from the other as Minerva from the head of Jupiter. The circle hypothecates the absolute; the right line represents a metaphysical synthesis and the left a physical one. When Mother Nature shall have made of her body the horizontal line joining these two, then will be the moment of the awakening of cosmic activity. Until then, *Purusha*, the Spirit, is separated from *Prakriti* — material nature still unevolved. Its legs exist only in a state of potentiality; it cannot move nor has it arms wherewith to work on the objective form of things sublunary. Lacking limbs, *Purusha* cannot begin to build until it has mounted onto the neck of *Prakriti* the blind,<sup>1</sup> when the triangle will become the pentagon, the microcosmic star. Before reaching this stage they must both pass through the quaternary state and that of the cross which conceives. This is the cross of earthly magi, who make a great display of their faded symbol, namely, the cross divided into four parts, which may read “Taro,” “Tora,” “Ator,” and “Rota.” The Virgin-Substance, or Adamic Earth, the Holy Spirit of the old Alchemists of the Rosy Cross, has now become with the Kabbalists, those flunkeys of modern science,  $\text{Na}_2\text{CO}_3$ , *Soda*, and  $\text{C}_2\text{H}_6\text{O}$  or *Alcohol*.

Ah! Star of the morning, daughter of the dawn, how fallen from thine high estate — poor Alchemy! On this our

ancient planet, thrice deceived, everything is doomed to tire and to pass away. And yet that which once was, still is and forever shall be, even to the end of time. Words change and their meaning becomes quickly disfigured. But eternal ideas remain and shall not pass away. Under the ass' skin in which Princess-Nature wrapped herself to deceive fools, as in the fairy-tale of Perrault, the disciple of the philosophers of old will always recognize the truth, and will adore it. This ass' skin, it would seem, is more congenial to the tastes of modern philosophism and materialistic alchemists, who sacrifice the living soul for the dead form, than Princess nature in all her nakedness. And thus it is that the skin only falls before Prince Charming, who recognizes the marriage betrothal in the ring sent. To all those courtiers who hover round Dame Nature while dismembering her material covering, she has nothing to offer but her outer skin. It is for this reason that they console themselves by giving new names to things as old indeed as the world itself, declaring loudly the while that they have discovered something new. The necromancy of Moses has become modern Spiritualism; and the Science of the old Initiates of the Temple, the Magnetism of the Gymnosophists of India, the healing Mesmerism of Aesculapius, “the Saviour,” are accepted now only when called *hypnotism*, in other words black magic under its proper title.

False noses everywhere! But let us rejoice; the more false and long they are, the sooner they are sure to become detached and fall of their own accord!

Modern materialists would have us believe that Alchemy, or the transmutation of base metals into gold and silver, has from the earliest ages been but *charlatanism* pure and simple. According to them, it is not a science but a superstition, and therefore all those who

<sup>1</sup> *Sankhya* philosophy of Kapila.

believe, or pretend to believe in it, are either dupes or impostors. Our encyclopaedias are full of abusive epithets leveled at Alchemists and Occultists.

Now, Gentlemen-Academicians, this may be all very well, but let us then have some proof of the *absolute* impossibility of transmutation. Tell us how it is that a metallic base is found even in alkalis. We know certain learned physicists, to be sure, who think the idea of reducing the elements to their first state, and even to their one and primordial essence (see for instance Mr. Crookes and his *meta-elements*), not as stupid as it appears at first sight. Gentlemen, these elements, when once you have allowed yourself the hypothesis that they all existed in the beginning in the igneous mass, from which *you* say the earth's crust has been formed, may be reduced again and brought through a series of transmutations to be once more that which they originally were. The question is to find a solvent sufficiently strong to effect in a few days or even years that which nature has taken ages to perform. Chemistry and, above all, Mr. Crookes has sufficiently proved that there exists so notably a relationship between metals, as to indicate not only a common source but an identical genesis.

Then, Gentlemen, you who laugh so loudly at alchemy and the alchemists and reject that Science, how is it that one of your first chemists, Monsieur Berthelot, author of *La Synthèse chimique*, deeply read in alchemical lore, is unable to deny to alchemists a *most profound knowledge of matter*?

And again, how is it that Monsieur M.-E. Chevreul, that venerable *savant*, whose knowledge, no less than his advanced age, in the full possession of all

his faculties,<sup>1</sup> has moved to wonder our present generation, which, with its overweening self-sufficiency, is so difficult to penetrate or rouse; how is it, we say, that he who made so many useful discoveries for modern industry, should have possessed so many works on alchemy?

Is it not possible that the key to his longevity may be found in one of these very works, which, according to you, are but a heap of superstitions as foolish as they are ridiculous?

The fact that this great scholar, the dean of modern chemistry, took the trouble to bequeath after his death, to the Library of the Museum, the numerous works he possessed on this "false science," is most revealing. Nor have we yet heard that the luminaries of Science attached to this sanctuary have thrown these books on alchemy into the wastepaper basket, as useless rubbish allegedly full of fantastic reveries engendered by diseased and unbalanced brains.

Besides, our scientific men forget two things: in the first place, never having found the key to the *jargon* of these hermetic books, they have no right to decide whether this *jargon* preaches truth or falsehood; and secondly, that Wisdom was certainly not born for the first time with them, nor must it necessarily *die out* with our modern sages.

Each Science, we repeat, has its *three aspects*; everybody will grant that there must be two, the objective and the subjective. Under the **first** heading we may put the alchemical transmutations with or without the *powder of projection*; under the **second**, all

<sup>1</sup> [Michel-Eugene Chevreul, famous French chemist, born at Angers, Aug. 31, 1786. He died at Paris, April 9, 1889, being then 103 years old — .Compiler {Boris de Zirkoff}]

intellectual speculations. Under the **third** is hidden a meaning of the highest spirituality. Now since the symbols of the first two are identical in design and possess, moreover, as I have tried to prove in *The Secret Doctrine*, seven interpretations varying in meaning with their application to one or another of the domains of nature, the physical, the psychic, or the purely spiritual, it will be easily understood that only high initiates are able to interpret the *jargon* of Hermetic philosophers. And then again, since there exist more false than true alchemical writings in Europe, Hermes himself would lose his way. Who does not know, for instance, that a certain, series of formulae may find their concrete application of positive value in technical alchemy, while the same symbol, on being employed to render an idea belonging to the psychological domain, will possess an entirely different meaning? Our late brother Kenneth MacKenzie expresses this well when he says, speaking of Hermetic Sciences:

. . . To the practical Alchemist, whose object was the production of gold by the special rules of his art, the evolution of a semi-mystical philosophy was a secondary consideration, and to be pursued without any reference to an ultimate system of theosophy; while the sage, who had ascended to the higher plane of metaphysical contemplation, would reject the mere material part of these studies as unworthy of his further consideration.<sup>1</sup>

Thus it becomes evident that symbols, taken as guides to the transmutation of metals, have very little to do with the methods which we now call *chemical*. Here is a question, by the way: Who of our great scientists would dare to treat as impostors such men as Paracelsus, Van Helmont, Roger Bacon,

Boerhaave and many other illustrious Alchemists?

While Gentlemen-Academicians mock at the Kabbala as well as at Alchemy (though at the same time taking from this latter their inspirations and their best discoveries), the kabbalists and occultists of Europe in general begin *sub rosa* to persecute the secret sciences of the East. In fact, the Wisdom of the Orient does not exist for our sages of the West; it died with the three Magi. Nevertheless, alchemy, which if we search diligently, we shall find as the foundation of all occult sciences — comes to them from the Far East. Some assert that it is merely the posthumous evolution of the magic of the Chaldeans. We shall try to prove that the latter is only the heir, first to antediluvian alchemy, and later to the alchemy of the Egyptians. Olaus Borrichius<sup>2</sup>, an authority on this question, tells us to search for its origin in the remotest antiquity.

To what epoch may we ascribe the origin of Alchemy? No modern writer is able to tell us exactly. Some give us Adam as its first adept; others attribute it to the indiscretion of “the sons of God, who seeing that the daughters of men were beautiful, took them for their wives” [*Gen. vi, 2.*]. Moses and Solomon are later adepts in the science, for they were preceded by Abraham, who was in turn antedated in the

<sup>1</sup> *Royal Masonic Cyclopaedia*, p. 310.

<sup>2</sup> Olaus Borrichus, Danish chemist and philologist, b. at Borchen, Jutland, April 26, 1626, d. Oct. 3, 1690. His father was a preacher. Distinguished himself as a teacher at Copenhagen and engaged in the study of medicine. Spent a number of years in widespread journeys, while engaged in studies, visiting and staying in Hamburg, in various parts of Holland and at Paris. After graduating as a physician at Angers, France, traveled through Italy, staying for two years at Rome. Returned to his native country, 1666, and was appointed Court Physician. During his travels, he became the friend of numerous scholars who held him in high esteem. (*Blavatsky: Collected Works*, p. 568)

*Science of Sciences* by Hermes. Does not Avicenna tell us that the *Smaragdine Tablet* — the oldest existing treatise on Alchemy — was found on the body of Hermes, buried centuries ago at Hebron, by Sarah, the wife of Abraham? But “Hermes” never was the name of a man, but a generic title, just as the term *Neo-Platonist* was used in former times, and “Theosophist” is being used in the present. What in fact is known about Hermes Trismegistos, “thrice-greatest”? Less than we know of Abraham, his wife Sarah and his concubine Agar, which St. Paul declares to be an *allegory*.<sup>1</sup> Even in the time of Plato, Hermes was already identified with the Thoth of the Egyptians. *But* this word *thoth* does not only mean “Intelligence”; it also means “assembly” or *school*. In reality Thoth-Hermes is simply the personification of the voice (or sacred teaching) of the sacerdotal caste of Egypt; the voice of the Great Hierophants. And if this is the case, can we tell at what prehistoric epoch this hierarchy of initiated priests began to flourish in the land of *Chemi*? Even if this question could be answered, we should still be far from a solution of our problems. For ancient China, no less than ancient Egypt, claims to be the fatherland of the *alkahest* and of physical and transcendental alchemy; and China may very possibly be right. A missionary, an old resident of Peking, William A. P. Martin, calls it the “cradle of alchemy.” *Cradle* is hardly the right word perhaps, but it is certain that the Celestial Empire has the right to class herself amongst the very oldest schools of occult Sciences. In

<sup>1</sup> St. Paul explains it quite clearly. According to him, Sarah represents “Jerusalem which is above” and Agar “a mountain in Arabia,” Sinai, which “answereth Jerusalem which now is” (Gal, iv, 25-36).

any case, it is from China that alchemy has penetrated into Europe, as we shall prove.

In the meantime, our reader may choose; for another pious missionary, Hood, assures us solemnly that Alchemy was born in the garden “planted in Eden on the side towards the East.” If we may believe him, it is the offspring of Satan who tempted Eve in the shape of a Serpent; but he forgot to patent his discovery, as our brave writer shows us by the very name of that science. For the Hebrew word for Serpent is *Nahash*, plural *Nahashim*. *As is obvious*, it is from this last syllable *shim* that the words chemistry and alchemy are derived. Is this not clear as day and established in agreement with the severest rules of modern philology?

Let us now turn to our proofs.

The first authorities on archaic sciences — William Godwin amongst others — have shown us on incontestable evidence that, though Alchemy was widely cultivated by nearly all the nations of antiquity long before our era, the Greeks began to study it only after the beginning of the Christian era and that it did not become popularized until very much later. Of course by this are meant only the lay Greeks, those not initiated. For the adepts of the Hellenic temples of *Magna Graecia* knew it from the days of the Argonauts. The origin of Alchemy in Greece dates therefore from this time, as is well illustrated by the allegorical story of the “Golden Fleece.”

Thus we need only to read what Suidas says in his *Lexicon* with reference to the expedition of Jason, too well known to require telling here:

Δέραις, Deras, the Golden Fleece which Jason and the Argonauts, after a voyage on the Black Sea in Colchis, took with the aid of Medea, daughter of Aiêtes,

King of Aia. *Only instead of taking that which the poets pretended they took, it was a treatise written on a skin (δέρμασι) which explained how gold could be made by chemical means.* Contemporaries called this skin of a ram the Golden Fleece, most probably because of the great value attaching to the instructions on it.

This explanation is a little clearer and much more probable than the erudite vagaries of our modern mythologists,<sup>1</sup> for we must remember that the Colchis of the Greeks is the modern Imeritia on the Black Sea; that the *Rion*, the big river which crosses the country, is the Phasis of the ancients, which even to this day carries traces of gold; and that the traditions of the indigenous races that live on the shores of the Black Sea, such as the Mingrelians, the Abhazians and the Imeritians are all full of this old legend of the golden fleece. Their ancestors, they say, have all been “makers of gold,” that is to say they possessed the secret of transmutation which today is called Alchemy.

In any case it is a fact that the Greeks, with the exception of the initiated, were ignorant of the hermetic sciences up to the time of the Neo-Platonists (towards the end of the fourth and fifth centuries), and knew nothing of the *real* alchemy of the ancient Egyptians, whose secrets were certainly not revealed to the public at large. In

<sup>1</sup> A. De Gubernatis (*Zoological Mythology*, Vol. 1, pp. 402-03, 428-32), who finds that because “in Sanskrit the ram is called *mesha* or *meha*, he who spills or who pours out,” the golden fleece of the Greeks should therefore be “the cloud ... *raining down water*”; and F. L. W. Schwartz who compares the fleece of a ram to a stormy night and tells us that “the speaking ram; is the voice which seems to issue from an electric cloud (*Ursprung der Mythologie*, p. 219, note 1), makes us laugh. These brave learned men are rather too full of clouds themselves ever to find their fantastic interpretation accepted by serious students. And yet, P. Decharme, the author of *Mythologie de la Grece antique*, seems to share their opinions.

the third century of the Christian era we find the Emperor Diocletian publishing his famous edict, ordering a most careful search in Egypt for books treating of the fabrication of gold, which were to be burned at a public *auto-da-fé*. W. Godwin tells us that after this there did not remain one single work on Alchemy above ground, in the kingdom of the Pharaohs, and for the period of two centuries it was never spoken of.<sup>2</sup> He might have added that there still remained *underground*. A large number of such works, written on papyrus and buried with the mummies ten millenniums old. **The whole secret lies in the ability to recognize such a treatise on Alchemy in what appears to be only a fairy tale, such as we have in that of the golden fleece or in the “romances” of the earlier Pharaohs.** But it was not the secret wisdom hidden in the allegories of the papyri which introduced Alchemy or the hermetic sciences to Europe. History tells us that Alchemy was cultivated in China more than sixteen centuries before our era, and that it had never been flourishing more than during the first centuries of Christianity. And it is towards the end of the fourth *century*, when the East opened its gates to the commerce of the Latin races that Alchemy once again penetrated into Europe. Byzantium and Alexandria, the two principal centers of this commerce, were suddenly inundated with works on transmutation, while it was known that Egypt no longer had any. Whence came then these treatises full of instructions on how to make gold and to prolong human life? It is certainly not from the sanctuaries of Egypt, as these Egyptian treatises did not exist any longer. We affirm that most of them were merely more or less correct interpretations of the allegorical stories of

<sup>2</sup> *Lives of the Necromancers*, London, 1834 and 1876 — C.W. vol xi p. 537.

the green, blue and yellow Dragons, and the rose tigers, alchemical symbols of the Chinese.

All the treatises that are to be found now in the public libraries and the Museums of Europe are nothing but questionable hypotheses of certain mystics of various times, left halfway on the road of the great Initiation. All that is needed is to compare some of the so-called "hermetic" treatises with those which have been recently brought over from China, to recognize that Thoth-Hermes, or rather the science of that name, is quite innocent of all that. It follows from this that all that was known concerning Alchemy, from the Middle Ages to the nineteenth century, was imported into Europe from China and transformed later into Hermetic writings. Most of these writings have been fabricated by the Greeks and the Arabs, in the eighth and ninth centuries, re-fabricated in the Middle Ages, and remain incomprehensible in the nineteenth century. The Saracens, whose most famous school of Alchemy was at Bagdad, while bringing with them more ancient traditions, had lost their secret themselves. The great Geber merits rather the title of Father of modern Chemistry than of Hermetic Alchemy, although it is to him that is attributed the importation of Alchemical Science into Europe.

Ever since the act of vandalism committed by Diocletian, the key to the secrets of Thoth-Hermes lies deeply buried but in the initiatory crypts of the ancient Orient.

Let us then compare the Chinese system with that which is called Hermetic Sciences.

1. The twofold object which both schools aim at is identical; the making of gold and the rejuvenating and prolonging of human life by means of the *menstruum*

*universale or lapis philosophorum*. The third object or true meaning of the "transmutation" has been completely neglected by *Christian* adepts; for being satisfied with *their belief in the immortality of the soul*, the adherents of the older alchemists have never properly understood this object. Nowadays, partly through negligence, partly through disuse, it has been completely struck from the *summum bonum* sought for by the alchemists of Christian countries. Nevertheless it is only this last of the three objects which interests the *real* Oriental alchemists. All the Adept-Initiates, despising gold and having a profound indifference for life, care very little about the first two objects of alchemy.

2. Both these schools recognize the existence of *two elixirs* the great and the small. The use of the second on the physical plane has to do with the transmutation of metals and the restoration of youth. The great "Elixir," which was only symbolically an elixir, conferred the greatest boon of all: *conscious immortality in the Spirit*, the Nirvana throughout all cycles, which precedes PARANIRVANA, or absolute union with the ONE Essence.

3. The principles which form the basis of the two systems are also identical, namely: the compound nature of metals and their growth emanating from one common seminal germ. The letter *tsing* in the Chinese alphabet, which stands for "germ," and *t'ai*, "matrix," which are found so constantly in Chinese works on alchemy,<sup>1</sup> are the ancestors of the same words which we meet with so frequently in the alchemical treatises of the Hermetists.

<sup>1</sup> "The Study of Alchemy in China," by the Rev. W. A. P. Martin, of Peking. [Paper read in October, 1868, at the meeting of the Oriental Society, at New Haven, Conn., U.S.A., *CW*, vol xi, p. 539]

4. Mercury and lead, mercury and sulphur are equally in use in the East as in the West, and, adding to these many other ingredients in common, we find that both schools of alchemy accepted them under a triple meaning. It is the last or third of these meanings which European alchemists do not understand.

5. The alchemists of both countries also accept the doctrine of a cycle of transmutations during which the precious metals return to their basic elements.

6. Both Schools of alchemy are closely allied to astrology and magic.

7. And finally they both make use of an *extravagant* phraseology, a fact noticed by the author of "Study of Alchemy in China" who finds that the language of European alchemists, while so entirely different from that of all other Western sciences, imitates perfectly the metaphorical jargon of the Eastern nations, being an excellent proof that alchemy in Europe had its origin in the Far East.

Nor should any objections be raised because we say that Alchemy is intimately allied with *magic* and *astrology*. The word magic is an old Persian term which means *knowledge*, and embraces all the sciences, both physical and metaphysical, studied in those days. The sacerdotal learned classes of the Chaldeans taught *magic*, from which came *Magism* and *Gnosticism*. Was not Abraham called a "Chaldean"? And it is Joseph, a pious Jew, who, speaking of the patriarch, says that he taught *mathematics*, or the esoteric science, in Egypt, including *the science of the stars*, a professor of magism being of necessity an astrologer.

But it would be a great mistake to confuse the alchemy of the Middle Ages with that of antediluvian times. As it is

understood in the present day, it has three principal agents: *the philosopher's stone* used in the transmutation of metals; the *Alkahest* or the universal solvent; and the *elixir vitae*, possessing the property of indefinitely prolonging human life. **But neither the real philosophers nor the Initiates occupied themselves with the last two.** The three alchemical agents, like the Trinity, *one and indivisible*, have become three distinct agents solely through Science falling under the influence of **human egotism**. While the **sacerdotal caste, grasping and ambitious**, anthropomorphized the Spiritual and absolute Unity by **dividing it into three persons**, the class of **false mystics separated the divine Force from the universal kriyasakti and turned it into three agents**. In his *Magia Naturalis*, Giambattista Della Porta tells this clearly:

... I promise you neither mountains of gold nor the philosopher's stone . . . nor even that golden liquor which renders immortal him who drinks it . . . All that, *is merely dreams*; for the world being mutable and subject to change, all that it produces must be destroyed.

Geber, the great Arabian alchemist, is even more explicit. He appears to have written a prophetic forecast of the future in the following words which we translate:

If we have concealed anything, ye sons of learning, wonder not; for we have not concealed it from you, but have delivered it in such language as that it may be hid from evil men, and that the unjust and vile might not know it. But, ye sons of truth, search and you shall find this most excellent gift of God, which he has reserved for you. *Ye sons of folly, impiety and profanity, avoid you the seeking after this knowledge; it will be*

*destructive to you, and precipitate you into contempt and misery.*

Let us see what other writers have had to say on the question. Having begun to think that alchemy was after all solely a philosophy entirely metaphysical, instead of a physical science (in which they erred), they declared that the extraordinary transmutation of base metals into gold was merely a figurative expression for the transformation of man, freeing him of his hereditary evils of his infirmities, in order that he might attain to a degree of regeneration which would elevate him to a divine nature.

This in fact is the synthesis of transcendental alchemy and its principal object; but for all that, it does not represent *every end* that this science has in view. Aristotle who told Alexander that "the philosopher's stone was not a stone at all, that it is in each man, everywhere, at all times, and is called the *final aim* of all philosophers," was mistaken in his first proposition though right with regard to the second. In the physical sphere, the secret of the *Alkahest* produces an ingredient which is called the philosopher's stone; but for those who care not for perishable gold, the *alkahest*, as Professor Wilder tells us,<sup>2\*</sup> "is but the *algeist*, or divine spirit, which removes every grosser nature, that its unholy principles may be removed . . ." The *elixir vitae* therefore is only the water of life which, as Godwin says, "is a universal medicine possessing the power to rejuvenate man and to prolong life indefinitely."

Some forty years ago, Dr. Hermann Kopp, published in Germany a

<sup>1</sup> [Quoted by Dr. Alexander Wilder in his *New Platonism and Alchemy*, Albany, N.Y., 1869, p. 26. — *C.W.*, vol. xi, p. 540.]

<sup>2</sup> *Ibid.*

*Geschichte der Chemie*. Speaking of alchemy, looked at in its special role of forerunner of modern chemistry, the German doctor makes use of a very significant expression which the Pythagorean and the Platonist will understand at once. "If," says he, "the term *world* stands for the *microcosm* represented by man, then it becomes easy to interpret the writings of the alchemists."

Irenaeus Philalethes declares that

The philosopher's stone represents the great universe (or macrocosm) and possesses all the virtues of the great system, collected and included in the lesser system. The latter has a magnetic power which draws to it that which it has affinities with in the universe. It is the celestial virtue which spreads throughout creation, but which is epitomized in a miniature abridgment of itself (as man).

Listen to what Alipili says in one of his translated works:

He that hath the knowledge of the Microcosm cannot long be ignorant of the knowledge of the Macrocosm. This is that which the Aegyptian industrious searchers of Nature so often said, and loudly proclaimed, that every one should know himself. This speech their dull Disciples took in a moral sense, and out of ignorance affixt it in their Temples, But I admonish thee whosoever thou art that desireth to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. If thou knowest not the excellency of thine own house, for what doest thou seek and search after the excellency of other things? The universal Orb of the Earth contains not so great mysteries and excellencies as a little Man, formed by God to his image. And he that desires the primacy amongst the studiers of Nature, will nowhere find a greater and better reserve to obtain his desire, than in himself.

Therefore I will here follow the example of the *Aegyptians*, and from my whole heart and certain true experience proved by me, speak to my Neighbour in the *Aegyptians* words, and with a loud voice now proclaim. O Man know thy self; in thee is hid the treasure of treasures ...<sup>1</sup>

Irenaeus Philaletha Cosmopolita, an English alchemist and Hermetic philosopher, alluding to the persecution to which philosophy was subjected, wrote in 1669:

. . . many do believe (that are strangers to the Art) that if they should enjoy it, they would do such and such things; so also even we did formerly believe, but being grown more wary, by the hazard we have run, we have chosen a more secret method . . .<sup>2</sup>

And the alchemists were wise to do so. For living in an age when for a slight difference of opinion on religious questions, men and women were treated as heretics, placed under a ban and proscribed, and when science was stigmatized as *sorcery*, it was quite natural, as Professor A. Wilder says:

. . . that men cultivating ideas out of the common order would invent a dialect

<sup>1</sup> [*Centrum Naturae Concentratum*: or the Salt of Nature Regenerated. For the most part improperly called The Philosopher's Stone. Written in Arabic by Alipili a Mauretanian, born of Asiatic Parents; published in Low Dutch, 1694, and now done into English, 1696. By a Lover of the Hermetic Science. London, 1696. (British Museum, 1033.d.35.) The translator's name was E. Brice. The passage quoted above may be found on pages 78-80. — [C.W., vol. xi, p. 542.]

<sup>2</sup> [This is from a small book of Eyræneus Philaletha Cosmopolita entitled *Secrets Revealed: or an open entrance to the Shut Palace of the King*. Containing the greatest treasure in Chemistry, never yet so plainly discovered. Published by William Cooper, Esq., London, 1669. 8vo. The passage may be found in Chapter 13, p. 33, and has been checked with the copy now in the British Museum — [C.W. vol. xi, p. 542.]

of symbols and passwords by which to communicate with one another, and yet remain unknown by their bloodthirsty adversaries.<sup>3</sup>

The author reminds us of the Hindu allegory of Krishna ordering his adopted mother to look into his mouth. She did and saw therein the entire universe. This agrees exactly with the Kabbalistic teaching which holds that the microcosm is but the faithful reflection of the macrocosm — a photographic copy to him who understands. This is why Cornelius Agrippa, perhaps the most generally known of all the alchemists, says:

There is one thing by God created, the subject of all wonderfulness in earth and in heaven; it is actually animal, vegetable and mineral; found everywhere, known by few, by none expressed by his proper name, but hid in numbers, figures and riddles, without which neither alchemy nor natural magic can attain their perfect end.<sup>4</sup>

The allusion becomes even clearer if we read a certain passage in the *Alchemist's Encheiridion* (1672):

Now, in this discourse will I manifest to thee the natural condition of the stone of the philosophers, appareled with a triple garment, even this stone of riches and charity, the strong relief from languishment, in which is contained every secret; being a divine mystery and gift of God, than which there is nothing in this world more sublime. Therefore, diligently observe what I say, namely, that 'tis appareled with a triple garment, that is to say, with a body, soul and spirit.<sup>5</sup>

<sup>3</sup> [*New Platonism and Alchemy*, p. 26. — C.W., xi, p. 543.]

<sup>4</sup> [Quoted by Dr. A. Wilder, in op. cit., p. 28. — C.W., xi, p. 543]

<sup>5</sup> [Quoted by Dr. A. Wilder, in op. cit., p. 28. — C.W., xi, p. 543]

In other words, this stone contains : the secret of the transmutation of metals, that of the elixir of long life and of *conscious immortality*.

This last secret was the one which the old philosophers chose to unravel, leaving to the lesser lights with their modern false noses, the pleasure of wearing themselves out in the attempt to solve the first two. It is the *Word* or the "ineffable name," of which Moses said that there was no need to seek it in distant places, "but the word is very nigh unto thee, in thy mouth, and in thy heart" [*Deut. xxx, 14*].

Philalethes, the English alchemist, says the same thing but in other terms:

. . . In the world our writings shall prove a curious-edged knife; to some they shall carve out dainties, and to others it shall serve only to cut their fingers; yet we are not to be blamed; for we do seriously profess to any that shall attempt this Work, that he attempts the highest piece of philosophy that is in nature; and though we write in English, yet our matter will be as hard as Greek to some, who will think they understand us well, when they misconstrue our meaning most perversely; for is it imaginable that they who are fools in Nature, should be wise in our books, which are testimonies unto Nature?<sup>1</sup>

Espagnet warns his readers in the same way:

Let a lover of truth make use of but a few authors, but of best note and experienced truth; let him suspect things that are quickly understood, especially in mystical names and secret operations; for truth lies hid in obscurity; nor do philosophers ever write

more deceitfully than when plainly, nor ever more truly than when obscurely.<sup>2</sup>

Truth cannot be given to the public; less so today than when the Apostles were advised not to cast pearls before swine.

All these fragments which we have just cited are, we hold, so many proofs of that which we have advanced. Apart from the schools of adepts, almost unapproachable for Western students, there does not exist in the whole world — and more especially in Europe — one single work on occult science, and above all on Alchemy, which is written in clear and precise language, or which offers to the public a system or a method which could be followed as in the physical sciences. Any treatise, which comes from an initiate or an adept, ancient or modern, *unable to reveal all*, limits itself to throwing light on certain problems which are allowed to be disclosed, when needed, to those worthy of *knowing*, while remaining at the same time hidden from those who are unworthy of receiving the truth, for fear they should abuse it. Therefore, he, who complaining of the obscurity and confusion which seems to prevail in the writings of the disciples of the Oriental school, would compare them with those of either the Middle Ages or of modern times, which seem to be more clearly written, would prove only two things: either he deceives the public in deceiving himself; or he advertises modern charlatanism, *knowing all the time* that he is deceiving his readers. It is easy to find semi-modern works which are written with precision and method, but giving only the *personal* ideas of the writer, that is to say, of value only to those *who know absolutely nothing* of the true occult science. We are beginning

<sup>1</sup> [Irenaeus Philalethes or Eirenaeus Philalethes, *Ripley Revived*, etc., 1678, pp. 159-60. — *C.W.*, xi, p. 544.]

<sup>2</sup> [Quoted by Dr. A. Wilder, in *op. cit.*, p. 29 — *C.W.*, xi, p. 544]

to make much of Eliphas Levi, who alone knew, it is true, probably more than all our great European magi of 1889 put together. But, when once the half-dozen books of the Abbe Louis Constant have been read, re-read and learnt by heart, how far are we advanced in practical occult science, or even in the understanding of the theories of the Kabbalists? His style is poetical and quite charming. His paradoxes, and nearly every phrase in his volumes is one, are thoroughly French in character. But even if we learn them so as to repeat them by heart from beginning to end, what, pray, has he really taught us? Nothing, absolutely nothing — except, perhaps, the French language. We know several of the pupils of the great magus of modern times, English, French and German, all men of serious mind, of iron wills, many of whom have sacrificed whole years to these studies. One of his disciples made him a life annuity which he got for upwards of ten years, besides paying him 100 francs for every letter when he was obliged to be away. This person at the end of ten years knew less of magic and of the Kabbala than a chela of ten years' standing of an Indian astrologer. We have in the library at Adyar his letters on magic in several volumes of manuscripts, written in French and translated into English, and we defy the admirers of Eliphas Levi to show us one single individual who would have become an Occultist, even in theory, by following the teaching of the French magus. Why is this, since he evidently got his secrets from an Initiate? Simply because he *never received the right to initiate others*<sup>1</sup>.

<sup>1</sup> Evidently Eliphas Levi had not reached the fourth degree in the mystic rites of inner growth: "Philosophy may be called the initiation into the true arcane, and the instruction in the genuine Mysteries. There are five parts of this initiation:  
I. the previous purification;  
II. the admission to participation in the arcane rites;

Those who know something of occultism will understand what we mean by this; those who are only *pretenders* will contradict us, and probably hate us all the more for having told such hard truths.

The occult sciences, or rather the *key* which alone explains the jargon and symbols in which they are expressed, cannot be divulged. Like the Sphinx who dies the moment the enigma of its being is guessed by an Oedipus, they remain occult only as long as they are unknown to the uninitiated. Then again they can neither be bought nor sold. A Rosicrucian "*becomes, he is not made,*" says an old adage of the Hermetic philosophers, to which the Occultists add, "The science of the gods is mastered by violence; it must be conquered, and does not give itself." This is exactly what the author of the *Acts of the Apostles* intended to convey when he gave the answer of Peter to Simon Magus: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" [*Acts viii, 20*]. **Occult knowledge should be used neither to make money, nor to attain any egotistical end, not even as a means to personal vanity.**

Let us go further and say at once that — apart from an exceptional case where gold might be the means of saving a whole nation<sup>2</sup> — even the act

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- III. the epoptic revelation;
  - IV. the investiture or enthroning;
  - V. the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings.

Plato considers the binding of the head and crowning as analogous to the **authority which anyone receives from his instructors, of leading others into the same contemplation.** (*Eleusinian and Bacchic Mysteries*, p. 47; translated by Thomas Taylor.) [Eds.-AT]

<sup>2</sup> HPB expands this comment in her article, "A Few Questions to 'HIRAF'": For those who are able to understand intuitively what I [HPB] am about to say, my words will be but the echo of their

of transmutation itself, when the only motive is the acquisition of riches, becomes black magic. So that neither the secrets of magic nor of occultism, nor of alchemy, can ever be revealed during the existence of our race, which worships the golden calf with an ever increasing frenzy.

Therefore, of what value would those works be which promise to give us the *key* to initiation into either one or the other of these two sciences, which are in fact only one?

We understand perfectly such Adept-Initiates as Paracelsus and Roger Bacon. The first was one of the great harbingers of modern chemistry; the second that of physics. Roger Bacon in his *Treatise on the Admirable Forces of Art and of Nature* shows this clearly. We find in it a foreshadowing of all the sciences of our

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own thoughts. I draw the attention of such only, to a long series of inexplicable events which have taken place in our present century; to the mysterious influence directing political cataclysms; the doing and undoing of crowned heads; the tumbling down of thrones; the thorough metamorphosis of nearly the whole of the European map, beginning with the French Revolution of '93, predicted in every detail by the Count de St.-Germain, in an autograph MS., now in possession of the descendants of the Russian nobleman to whom he gave it, and coming down to the Franco-Prussian War of the latter days. This mysterious influence called "chance" by the skeptic and Providence by Christians, may have a right to some other name. Of all these degenerated children of Chaldæan Occultism, including the numerous societies of Freemasons, only one of them in the present century is worth mentioning in relation to Occultism, namely, the "Carbonari." Let some one study all he can of that secret society, let him think, combine, deduce. If Raymond Lully, a Rosicrucian, a Cabalist, could so easily supply King Edward I of England with six millions sterling to carry on war with the Turks in that distant epoch, why could not some secret lodge in our day furnish, as well, nearly the same amount of millions to France, to pay their national debt — this same France, which was so wonderfully, quickly defeated, and as wonderfully set on her legs again. Idle talk! — people will say. Very well, but even an hypothesis may be worth the trouble to consider sometimes. [Eds.-A7]

day. He speaks in it of cannon powder, and predicts the use of steam as a motive power. The hydraulic press, the diving bell, and the kaleidoscope, are all described therein; he prophesies the invention of *flying machines*, constructed in such a way that he who is seated in the middle of this *mechanical contrivance*, in which we easily recognize a type of the modern balloon, has only to turn a mechanism to set in motion artificial wings which immediately start beating the air in imitation to those of a bird. He then defends his brother alchemists against the accusation of using a secret cryptography.

The Reason then, why wise men have obscured their Mysteries from the multitude, was, because of their deriding and slighting wise men's Secrets of wisdom, being also ignorant to make a right use of such excellent matters. For if an accident help them to the knowledge of a worthy mystery, they wrest and abuse it to the manifold inconvenience of persons and communities. Hee's then not discreet, who writes any Secret, unlesse he conceal it from the vulgar, and make the more intelligent pay some labour and sweat before they understand it. In this stream the whole fleet of wise men have sailed from the beginning of all, obscuring many wayes the abstruser parts of wisdom from the capacity of the generality. Some by Characters and verses have delivered many Secrets. Others by aenigmatical and figurative words ... Thirdly, they have obscured their Secrets by their manner of Writing, as by Consonants without Vowels, none knowing how to read them, unlesse he know the signification of those words [the hermetic *jargon*] ... <sup>1</sup>

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<sup>1</sup> [The Latin title of Roger Bacon's work is *De mirabili potestate artis et naturae*, and the date of its original publication is approximately 1256-57. The translation of the passage quoted by H.P.B. has been checked with the copy in the British Museum which is stated to be a faithful translation "out of Dr. Dee's own

This kind of cryptography was in use amongst the Jews, the Chaldeans, the Syrians, the Arabs, and even the Greeks, and largely adopted in former times, especially by the Jews.

This is proved by the Hebrew manuscripts of the Old Testament, the books of Moses or the *Pentateuch* rendered ten times more fantastic by the introduction of Masoretic points. But as with the Bible, which has been made to say everything required of it except that which it really did say, thanks to the Masorah and the Fathers of the Church, so it was also with kabbalistic and alchemical books. The key to both having been lost centuries ago in Europe, the Kabbala (the *good* Kabbala of the Marquis de Mirville, according to the ex-rabbi, the Chevalier Drach, the pious and most Catholic Hebrew scholar) serves now as a witness confirmatory of both the New and the Old Testaments. According to modern kabbalists, the *Zohar* is a book of modern prophecies; especially relating to the *Catholic dogmas of the Latin Church*, and is the fundamental stone of the Gospel; which indeed might be true if it were admitted that both in the Gospels and in the Bible, each name is symbolical and each story allegorical; just as was the case with all sacred writings preceding the Christian canon.

Before closing this article, which has already become too long, let us make a rapid *resumé* of what we have said.

I do not know if our argument and copious extracts will have any effect on our readers in general. But I am sure, at all events, that what we have said will have the same effect on kabbalists and modern "Masters" as the waving of a red rag in front of a bull; but we have long ceased to fear the sharpest horn. These

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copy, by I.N." which was published in London in 1659. The passage occurs in Chapter VIII, p. 37. — *C.W. xi*, p. 547]

"Masters" owe all their science to the dead letter of the Kabbala, and to the fantastic interpretation placed on it by some few mystics of the present and the last century, on which "Initiates" of libraries and museums have in their turn made variations; therefore, they are bound to defend such, tooth and nail. People will see but fire and smoke, and he who shouts the louder will remain the victor. Nevertheless *-Magna est veritas et praevalebit.*

1. It has been asserted that alchemy penetrated into Europe from China, and that, falling into profane hands, alchemy (like astrology) is no longer the pure and divine science of the schools of Thoth-Hermes of the first Egyptian Dynasties.

2. It is also certain that the *Zohar*, of which both Europe and other Christian countries possess fragments, is not the same as the *Zohar* of Shimon ben-Yohai, but a compilation of old writings and traditions collected by Moses de Leon of Guadalajara in the thirteenth century, who, according to Mosheim, has followed in many cases the interpretations which were given him by Christian Gnostics of Chaldea and Syria where he went to seek them. The real, old/ *Zohar* is found in its entirety only in the Chaldean *Book of Numbers*, of which there exist now only two or three incomplete copies, which are in the possession of initiated rabbis. One of these lived in Poland, in strict seclusion, and he destroyed his copy before dying in 1817; as for the other, the wisest rabbi of Palestine, he emigrated from Jaffa some few years ago.

3. Of the real Hermetic books there only remains a fragment known as the *Smaragdine Tablet*, of which we shall presently speak. All the works compiled on the books of Thoth were destroyed and burnt in Egypt by order

of Diocletian in the third century of our era. All the others, including *Poimandres*, are in their present form merely reminiscences, more or less vague and erroneous, of different Greek or even Latin authors, who often did not hesitate to palm off their own interpretations as genuine Hermetic fragments. And even if by chance these latter did exist, they would be as incomprehensible to the “Masters” of today as the books of the alchemists of the Middle Ages. In proof of this we have quoted their own personal and thoroughly sincere confessions. We have shown the reasons they give for this: (a) their mysteries were too sacred to be profaned by the ignorant, being written down and explained only for the use of a few adept-initiates; and they were also too dangerous to be trusted in the hands of those who were capable of misusing them; (b) in the Middle Ages the precautions taken were ten times as great; for otherwise they stood a good chance of being roasted alive to the great glory of God and His Church

4. The key to the jargon of the alchemists and to the real meaning of the symbols and allegories of the Kabbala is to be found in the Orient alone. Since it has never been rediscovered in Europe, what then can possibly serve as a guiding star to our modern kabbalists, so that they may recognize the truth in the writings of the Alchemists and in the small number of treatises which, written by *real initiates*, are still to be found in our national libraries?

It follows, therefore, that in rejecting aid from the only quarter whence in this our century they may expect to get the key to the old esotericism and to the Wisdom-Religion, they, whether kabbalists, “elects of God,” or modern “Prophets,” throw to the wind their only chance of studying primitive truths and profiting by them.

At all events we may be sure that it is not the Oriental School which loses by default.

We have permitted ourselves to say that many French kabbalists have often expressed the opinion that the Oriental School will never be worth much, no matter how it may pride itself on possessing secrets unknown to European occultists *because it admits women into its ranks*.

To this we might answer by repeating the fable told by brother Joseph N. Nutt, “Grand Master” of the Masonic Lodge for Women in the United States,<sup>1</sup> to show what women can do if they are not shackled by males — whether as men or as God:

“A lion passing a monument representing an athletic and powerful figure of a man tearing the jaws of a lion said: ‘If the scene which this represents had been executed by a lion the two figures would have changed places!’”

The same remark holds good for woman. If only she were allowed to represent the scenes of human life, she would distribute the parts in reverse order. She it was who first took man to the Tree of Knowledge, and made him know Good and Evil; and, if she had been let alone and allowed to do what she wished, she would have led him to the Tree of Life and *thus rendered him immortal*.

H. P. BLAVATSKY.

<sup>1</sup> Grand Chapter, State of New York, Order of *The Eastern Star*. Lecture and Discourses in the Grand Chapter: *Women and the Eastern Star*, April 4, 1877.

EDGAR CAYCE on

# PRAYER AND MEDITATION

**READING #281-13 given on November 19, 1932**

**PRESENT:**

**Edgar Cayce; Gertrude Cayce, Conductor; Gladys Davis, Steno.; Mildred Davis, H. L. and L. B. Cayce.**

**TEXT OF READING:**

**GC: "YOU WILL HAVE BEFORE YOU THE PSYCHIC WORK OF EDGAR CAYCE, PRESENT IN THIS ROOM, THE INFORMATION THAT HAS BEEN AND IS BEING GIVEN FROM TIME TO TIME, ESPECIALLY THAT REGARDING MEDITATION AND PRAYER. YOU WILL GIVE, IN A CLEAR, CONCISE, UNDERSTANDABLE MANNER JUST HOW AN INDIVIDUAL MAY MEDITATE, OR PRAY, WITHOUT THE EFFORT DISTURBING THE MENTAL OR PHYSICAL BODY. IF THIS CAN BE GIVEN IN A GENERAL MANNER, OUTLINE IT FOR US. IF IT IS NECESSARY TO BE OUTLINED FOR SPECIFIC INDIVIDUALS, YOU WILL TELL US HOW INDIVIDUALS MAY ATTAIN TO THE UNDERSTANDING NECESSARY FOR SUCH EXPERIENCES NOT TO BE DETRIMENTAL TO THEM."**

EC: "Yes, we have the work, the information that has been and that maybe given from time to time; especially that in reference to meditation and prayer.

"First, in considering such, it would be well to analyze that difference (that is not always understood) between meditation and prayer.

"As it has been defined or given in an illustrated manner by the Great Teacher, prayer is the MAKING of one's conscious self more in attune with the spiritual forces that may manifest in a material world, and is ORDINARILY given as a COOPERATIVE experience of MANY individuals when all are asked to come in one accord and one mind; or, as was illustrated by:

"Be not as the Pharisees, who love to be seen of men, who make long dissertation or prayer to be heard of men. They IMMEDIATELY have their reward in the physical-mental mind.

"Be rather as he that entered the temple and not so much as lifting his eyes, smote his breast and said, "God be merciful to me a sinner!"

"Which man was justified, this man or he that stood to be seen of men and thanked God he was not as other men, that he paid his tithes, that he did the services required in the temple, that he stood in awe of no one, he was not even as this heathen who in an uncouth manner, not with washed hands, not with shaven face attempted to reach the throne of grace?

"Here we have drawn for us a comparison in prayer: That which may be the pouring out of the personality of the individual, or a group who enter in for the purpose of either outward show to be seen of men; or that enter in even as in the closet of one's inner self and pours out self that the inner man may be filled with the Spirit of the Father in His merciful kindness to men.

"Now draw the comparisons for meditation: Meditation, then, is prayer, but is prayer from WITHIN the INNER self, and partakes not only of the physical inner man but the soul that is aroused by the spirit of man from within.

"Well, that we consider this from INDIVIDUAL interpretation, as well as from group interpretation; or individual meditation and group meditation.

"As has been given, there are DEFINITE conditions that arise from within the inner man when an individual enters into true or deep meditation. A physical condition happens, a physical activity takes place! Acting through what? Through that man has chosen to call the imaginative or the impulsive, and the sources of impulse are aroused by the shutting out of thought pertaining to activities or attributes of the carnal forces of man. That is true whether we are considering it from the group standpoint or the individual. Then, changes naturally take place when there is the arousing of that stimuli WITHIN the individual that has within it the seat of the soul's dwelling, within the individual body of the entity or man, and then this partakes of the individuality rather than the personality.

"If there has been set the mark (mark meaning here the image that is raised by the individual in its imaginative and impulse force) such that it takes the form of the ideal the individual is holding as its standard to be raised to, within the individual as well as to all forces and powers that are magnified or to be magnified in the world from without, THEN the individual (or the image) bears the mark of the Lamb, or the Christ, or the Holy One, or the Son, or any of the names we may have given to that which ENABLES the individual to enter THROUGH IT into the very presence of that which is the creative force from within itself - see?

"Some have so overshadowed themselves by abuses of the mental attributes of the body as to make scars, rather than the mark, so that only an imperfect image may be raised within themselves that may rise no higher than the

arousing of the carnal desires within the individual body. We are speaking individually, of course; we haven't raised it to where it may be disseminated, for remember it rises from the glands known in the body as the lyden, or to the lyden [Leydig] and through the reproductive forces themselves, which are the very essence of Life itself within an individual - see? for these functionings never reach that position or place that they do not continue to secrete that which makes for virility to an individual physical body. Now we are speaking of conditions from without and from within!

"The spirit and the soul is within its encasement, or its temple within the body of the individual - see? With the arousing then of this image, it rises along that which is known as the Appian Way, or the pineal center, to the base of the BRAIN, that it may be disseminated to those centers that give activity to the whole of the mental and physical being. It rises then to the hidden eye in the center of the brain system, or is felt in the forefront of the head, or in the place just above the real face - or bridge of nose, see?

"Do not be confused by the terms that we are necessarily using to give the exact location of the activities of these conditions within the individuals, that we may make this clarified for individuals.

"When an individual then enters into deep meditation:

"It has been found throughout the ages (INDIVIDUALS have found) that self-preparation (to THEM) is necessary. To some it is necessary that the body be cleansed with pure water, that certain types of breathing are taken, that there may be an even balance in the whole of the respiratory system, that the circulation becomes normal in its flow through the body, that certain or definite odors produce those conditions (or are conducive to

producing of conditions) that allay or stimulate the activity of portions of the system, that the more carnal or more material sources are laid aside, or the whole of the body is PURIFIED so that the purity of thought as it rises has less to work against in its dissemination of that it brings to the whole of the system, in its rising through the whole of these centers, stations or places along the body. To be sure, these are conducive; as are also certain incantations, as a drone of certain sounds, as the tolling of certain tones, bells, cymbals, drums, or various kinds of skins. Though we may as higher thought individuals find some fault with those called savages, they produce or arouse or bring within themselves - just as we have known, do know, that there may be raised through the battle-cry, there may be raised through the using of certain words or things, the passion or the thirst for destructive forces. Just the same may there be raised, not sedative to these but a CLEANSING of the body.

"Consecrate yourselves this day that ye may on the morrow present yourselves before the Lord that He may speak through YOU!" is not amiss. So, to ALL there may be given:

"FIND that which is to YOURSELF the more certain way to your consciousness of PURIFYING body and mind, before ye attempt to enter into the meditation as to raise the image of that through which ye are seeking to know the will or the activity of the Creative Forces; for ye are RAISING in meditation actual CREATION taking place within the inner self!

"When one has found that which to self cleanses the body, whether from the keeping away from certain foods or from certain associations (either man or woman), or from those thoughts and activities that would hinder that which is to be raised from FINDING its full measure

of expression in the INNER man (INNER man, or inner individual, man or woman, meaning in this sense those radial senses from which, or centers from which all the physical organs, the mental organs, receive their stimuli for activity), we readily see how, then, IN meditation (when one has so purified self) that HEALING OF EVERY kind and nature may be disseminated on the wings of thought, that are so much a thing - and so little considered by the tongue that speaks without taking into consideration what may be the end thereof!

"Now, when one has cleansed self, in whatever manner it may be, there may be no fear that it will become so overpowering that it will cause any physical or mental disorder. It is WITHOUT the cleansing that entering any such finds ANY type or form of disaster, or of pain, or of any dis-ease of any nature. It is when the thoughts, then, or when the cleansings of GROUP meditations are conflicting that such meditations call on the higher forces raised within self for manifestations and bring those conditions that either draw one closer to another or make for that which shadows [shatters?] much in the experiences of others; hence short group meditations with a CENTRAL thought around some individual idea, or either in words, incantations, or by following the speech of one sincere in abilities, efforts or desires to raise a cooperative activity IN the minds, would be the better.

"Then, as one formula - not the only one, to be sure - for an individual that would enter into meditation for self, for others:

"Cleanse the body with pure water. Sit or lie in an easy position, without binding garments about the body. Breathe in through the right nostril three times, and exhale through the mouth. Breathe in three times through the left nostril and exhale through the right. Then, either with the aid

of a low music, or the incantation of that which carries self deeper - deeper - to the seeing, feeling, experiencing of that image in the creative forces of love, enter into the Holy of Holies. As self feels or experiences the raising of this, see it disseminated through the INNER eye (not the carnal eye) to that which will bring the greater understanding in meeting every condition in the experience of the body. Then listen to the music that is made as each center of thine own body responds to that new creative force that little by little this entering in will enable self to renew all that is necessary - in Him.

"First, CLEANSE the room; cleanse the body; cleanse the surroundings, in thought, in act! Approach not the inner man, or the inner self, with a grudge or an unkind thought held against ANY man! or do so to thine own undoing sooner or later!"

"Prayer and meditation:"

"Prayer is the concerted effort of the physical consciousness to become attuned to the consciousness of the Creator, either collectively or individually! MEDITATION is EMPTYING self of all that hinders the creative forces from rising along the natural channels of the physical man to be disseminated through those centers and sources that create the activities of the physical, the mental, the spiritual man; properly done must make one STRONGER mentally, physically, for has it not been given? He went in the strength of that meat received for many days? Was it not given by Him who has shown us the Way, "I have had meat that ye know not of"? As we give out, so does the WHOLE of man — physically and mentally become depleted, yet in entering into the silence, entering into the silence in meditation, with a clean hand, a clean body, a clean mind, we may receive that strength and power that fits each

individual, each soul, for a greater activity in this material world.

"Be not afraid, it is I." Be sure it is Him we worship that we raise in our inner selves for the dissemination; for, as He gave, "Ye must eat of my BODY; ye must drink of MY blood." Raising then in the inner self that image of the Christ, love of the God-Consciousness, is MAKING the body so cleansed as to be barred against all powers that would in any manner hinder.

"Be thou CLEAN, in Him."

"We are through for the present."

From:

<http://www.geocities.com/Athens/5692/pray-med.htm>

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## CORRESPONDENCE

U.S. Representative Dennis J. Kucinich  
Swearing-In Ceremony Speech Sunday,  
January 5, 2003, Cleveland, Ohio

My fellow Americans, in this ceremony we recognize the power of the people in a democracy to create self-government. For you have truly lifted me, as a lowly servant, up from your midst to serve our nation. You have entrusted in me the duties of national service.

You have asked me to stand as a sentinel to safeguard our rights.

You have expected me to tell the truth, even if that truth shall disturb established economic, political and social structures.

I accept your trust with humility and with resolve. I shall proceed in my duties each day with courage, with unshakable faith and with love of you, my dear constituents, love of our country, love of freedom and love of our brothers and sisters worldwide.

For the America I envision seeks world unity

instead of unilateralism. It gains its power through being the first to help, not the first to strike. It extends itself to the peoples of the world to lift their burden. It is an America, which when asked for help, dispenses bread instead of bombs, medical assistance instead of missiles, and food instead of fissile materials.

There is a role for America in the world. It is in working with the community of nations to achieve the security of all nations. It is in restoring the promise of the Non Proliferation Treaty to lead the way to get rid of all nuclear weapons. It is in helping to assure international order. It is through strengthening and abiding by international treaties. It is in assuring control and eventual elimination of biological and chemical weapons, and landmines.

It is in protecting our global climate by cooperating with the rest of the world in reducing carbon emissions.

America can help protect the world. America can help save the world.

But America cannot control the world, nor should we want to do so.

Yet our Administration would project American power for the purpose of domination. Their National Security doctrines call for America to strike anywhere it pleases and to be the first to use nuclear weapons.

Our nation is now poised to go to all-out war against Iraq. Iraq has not committed any act of aggression against the United States.

Iraq was not responsible for 911. No credible evidence exists linking Iraq to Al Queda's role in 911. Iraq was not responsible for the anthrax attack on our nation. The United Nations has yet to establish that Iraq has usable weapons of mass destruction.

There is no intelligence that Iraq has the ability to strike at the United States. According to the CIA, Iraq has no intention to attack America, but will defend itself if attacked.

Why then, is our nation prepared to send three hundred thousand of our young men and women into house to house combat in the streets of Baghdad and Basra? Why is our nation prepared to spend \$ 0 billion or more of our hard-earned tax dollars for the destruction of Iraq?

Why is our nation preparing to use the most powerful military machine in history to wage an assault against the people of Iraq, to destroy their

houses and buildings, to wipe out their water and electric systems and to block their access to food and medical supplies?

There is no answer which can separate itself from oil economics, profit requirements of arms trade, or distorted notions of empire-building.

War with Iraq is wrong. But if war is prosecuted further in Iraq, we must be prepared to advance the cause of peace in this country.

We must be prepared to stand up, to speak out, to organize, to march, to demand an end to the war, or to demand an end to an administration which insists on war.

It is urgent we oppose this war. It will dominate our nation's priorities. It will threaten Social Security. It will threaten Medicare. It will block a prescription drug benefit for the elderly.

It will stop America from providing jobs for all, health care for all, education for all.

There are some who believe that it is unpatriotic to challenge the Administration on the war. They believe it is politically wiser to debate the economy. But how can one reasonably separate war from the budget, war from the economy, war from America's ability to meet the needs of the people of this nation?

The Administration's own top economic adviser said the war could cost up to \$ 0 billion. Our federal budget is already close to a \$ 0 billion deficit due to huge tax cuts for the wealthy. Remember when we had a budget surplus?

Each time the administration talks about war, fear is created and when fear goes up, the market goes down. War will mean a sharp increase in oil prices, which will hurt jobs in manufacturing and transportation. One economic study with a worst-case scenario puts the cost of an all-out war, plus long-term occupation of Iraq at \$1.6 trillion.

You cannot separate war from the economy. You cannot separate war from America's future, from its role in the world and its ability to meet the needs of our own people here at home.

We need to ask the questions: Why does America have hundreds of billions to ruin the health and take the lives of innocent people in Iraq but no money to provide health care for all Americans?

Why would America spend hundreds of billions to retire Saddam Hussein, but no money to protect the retirement security of its own people?

Why does America have money to blow up bridges over the Euphrates River in Iraq, but no money to build up bridges over the Cuyahoga River in Cleveland?

The path America must take is one of peace which leads to prosperity.

It is one which understands that creating a structure of peace ensures that economic structures can be sound, affirmative of human needs and restorative of human values.

This is the dream of a Department of Peace which can help America take the first step towards making nonviolence an organizing principle in our society -- making the work of Dr. Martin Luther King Jr. a reality -- and working to make war itself a thing of the past. It is this ethic of peace seeking and peace building which will cause us to take down weapons from the heavens and work to create a heaven on earth full of new possibilities.

Peace and prosperity shall be as two pillars in a newly rebuilt America which provides for the economic and social security of its own people as a cause of nationhood and for the economic and social progress of peoples of other lands as a cause of brotherhood.

This confirmation of the purpose of our nation was the dream of John F. Kennedy and the New Frontier. This shall continue to be our dream in the days ahead, that no matter the darkness, we shall hold up the light of America's higher purpose, which calls to us across the ages from Washington. Jefferson and Adams through Lincoln to the present day.

Our nation has always had a higher calling, despite the darkness of 911 and the official response to it. It is a calling to maintain the quest for democracy, for freedom and liberty at times of peril as well as in times of peace. We can sense that higher calling.

That higher calling is our heritage. The words of Francis Scott Key still echo:

"Oh say does that Star Spangled Banner yet wave, o'er the land of the free and the home of the brave?"

In this he celebrated the link between freedom and bravery: That it takes courage to live in a democracy. It takes courage to stand up to

terrorists and maintain basic liberties. It takes courage to lead the way toward global disarmament while some are bent on destruction.

It takes patience to face dictators around the world and not be tempted to bomb them into submission. It takes wisdom to have great power and to make gentle its presence in the world.

And it takes compassion to understand the plight of peoples world wide who themselves are trying to survive, to live out their own humble lives despite having conditions which are challenging or governments which are oppressive.

My friends. This is still your government. You have a right to have a say in how its destiny is being charted. That right derives from our very Declaration of Independence, which claimed self-governance as a basic right. Government does not just happen in Washington, DC.

It is the result of a process which takes place in thousands of cities, villages and townships. It is also a process which also takes place in our hearts, which is brought to life by our love of country, and our love of each other. It is your love which enables me to carry those hopes and dreams forward. And I shall do so courageously in the days ahead. Thank you.