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METEMPSYCHOSIS

Solution of
THE RIDDLE OF LIFE



By JOHN H. MANAS

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METEMPSYCHOSIS

REINCARNATION

Pilgrimage of the Soul through Matter

"SOLUTION OF THE RIDDLE OF LIFE"

By

JOHN H. MANAS



PYTHAGOREAN SOCIETY
152 West 42nd Street
New York City

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By JOHN H. MANAS

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"The souls never die but always on quitting one abode pass to another."—Pythagoras.

* * *

"Everything proceeds from the first four elements, earth, air, fire and water. There is nothing except aggregation followed by the disintegration of the aggregation. Ignorant mortals call it birth and death. The force which binds together is love, the force which divides is hate."—Empedocles.

* * *

«Ψυχὴ πᾶσα ἀθάνατος. Τὸ γὰρ ἀεικίνητον ἀθάνατον. Τὸ δ' ἄλλο κινουὶν καὶ ὑπ' ἄλλου κινούμενον, παῦλαν ἔχον κινήσεως, παῦλαν ἔχει ζωῆς. Μόνον δὴ τὸ αὐτὸ κινουὶν, ἅτε οὐκ ἀπολεῖπον ἑαυτό, οὐ ποτε λήγει κινούμενον, ἀλλὰ καὶ τοῖς ἄλλοις ὄσα κινεῖται τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως».

"The soul is immortal. For that is immortal which is ever in motion. But that which moves and is moved by another, in ceasing to move ceases to live. Therefore, only that which is self-moving, never failing of self, never ceases to move, and is the fountain and beginning of motion to all that moves besides."—Plato—Phaedrus.

This humble work is dedicated

to

ARISTOCLES the son of ARISTON

Better known to the world as

PLATO

Who, as the ninth successive disciple of *Pythagoras*, systematized and preserved the original teachings of this Master of the First University in the World and the founder of the *Pythagorean Society*, whose immortal works have enlightened and inspired succeeding generations of all nations.

J. H. M.



PLATO

Prologue

THE DOCTRINE of the reincarnation of souls is the greatest philosophical contribution which the Greeks have made towards the improvement of mankind.

This teaching was brought to ancient Hellas by the first Orpheus. It was later mystically taught by Pythagoras of Samos and, through the Pythagorean fragments, descended to the Old Academy. From Speusippus this doctrine of rebirth was passed to the immortal Plato, by whom it was disseminated throughout the classical world.

After the decline of Platonism in Greece, reincarnation was revived by the Neo-Platonists and Neo-Pythagoreans of Alexandria. Proclus, the Platonic successor, restored the Orphic Rites, and through his efforts the doctrine of metempsychosis was preserved for modern times.

Forms are but the temporary abodes of immortal spirits. These spirits, descending like effulgent blossoms from the sphere of the One, flow into bodies; and through the portals of bodies their energies radiate as through countless windows. The stream of spirits is an eternal motion. The Greeks refer to souls as flocks of lambs herded by the good Shepherd, Hermes—the Psychopomp, Lord of the souls of the unborn.

Plato calls the world an eternal creature creeping slowly through eternity, governed by a cyclic motion. Souls, likewise, are eternal beings moving in eternity of Being. They are sparks of the One, striving incessantly after the Good.

Prior to the advent of the Thracian Orpheus, the peoples of Greece had no doctrine of an immortal life. They believed that the dead descended into a shadow world, where they remained forever in a ghostly state. Even the greatest heroes had no hope of a future life. They wandered forever in the shadow land, phantoms of the living. Neither Hesiod nor Homer describe any post-mortal state other than that of shades groping through a Stygian night.

Orpheus brought the philosophic dawn. The teaching of metempsychosis released the minds of men from a theory of a single life extending over a narrow span of mortal years. There is only one life, but now it is an eternal life, and our little living is merely a fragment of it. All growing is but part of one growth; all dreaming part of one dream; all hopes part of one hope; all achieving part of one achievement. Forever

living and forever learning, forever struggling and forever becoming, the human spirit moves triumphantly through the alternate experience of birth and death towards the realization of the one indestructible reality—**IMMORTALITY.**

Their deepest and most sublime mysteries the Greeks concealed under fables and legends, which have descended to this unbelieving age as mythologies. Mythology is the history of immortal principles; whereas history, as we know it, is the mythology of mortal persons.

The doctrine of metempsychosis is arcanelly concealed under the beautiful myth of the union of Zeus and Semele. It was from this union that the horned Zagreus, Dionysos the Elder, was born. Semele, mortal woman, was beloved by Zeus, an immortal spirit, who appeared to her only as a voice. At last she desired to see the face of her beloved, and to gratify her wish Zeus revealed himself. Realizing that no mortal creature could gaze into the visage of Reality and survive, Zeus assumed only his lesser panoply of power. Clothed in his lesser splendors and as gently as his magnitude permitted, Zeus appeared to Semele in a corporeal constitution composed of light. Even this effulgency was too great. Semele was consumed, and after her death Zeus himself delivered her of her unborn son.

By this fable we are to understand that Zeus is the personification of the human spirit. The full magnificence of this spiritual entity cannot reveal itself in the mundane sphere. Semele is the human body and sym-

bolizes all that great sequence of forms that will be consumed by spirit in the process of manifesting itself. Spirit destroys every body that receives it and, having consumed one form, must prepare another. Thus form is forever dying that its Lord may have a more abundant life.

The artist, the poet, the philosopher, the mystic, the scientist, and the artisan are all sacrificing body to the purposes of the Will. Only the foolish think of the body first — and they think of little else. The will to attain, the will to achieve, the will to become march on triumphantly over forms incapable of sustaining their power

As Dionysos was born from the dead body of his mother to become the Master of the Mysteries, so out of all the consumed forms of the ages arises the subtle Principle of Wisdom —the reason for it all. Each time Spirit is united to a body some part of Wisdom is the offspring of this union. At the end, when Wisdom is complete, Spirit inhabits an immortal form—the body of Wisdom. This is called by the Greeks the greater panoply of Zeus.

In this day of strife and unsettledness when men think they are destroying each other and believe they can be destroyed themselves, what nobler message can come to them than the realization of the indestructibility of that which is REAL? Forms will come and go. Forms will sicken and die. Forms will enslave and be enslaved. But all this belongs to the world of appearances. Behind these forms are immortal principles, spirits imperishable that move triumphantly from body

to body, untouched by the corruptions which destroy forms.

It is, therefore, with the greatest satisfaction that I append this brief preface to the book on reincarnation that has been written by my very good friend, Dr. Manas. He is a modern son of ancient Hellas. Through him I salute that philosophic empire. Though the political state of Greece may not be great among the nations of the world, the philosophic estate of Greece will always be great among the wise. Unconquerable Truth shall prevail.

Sincerely,

Los Angeles, California

MANLY P. HALL

METEMPSYCHOSIS

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ZEUS AND SEMELE

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INTRODUCTION.

THE average moral and intelligent man believes in God. On this belief in the existence of One Original Intelligent Cause from which everything that is has come forth, is based the discussion of our subject. We accept this truth as an axiom, since we are not trying to prove the existence of God, but only the operation of one of His basic laws in Nature.

In writing this book, I have no ultimate motive in mind. I do not aim at the conversion of any one who thinks otherwise. If, on the other hand, I shall be able adequately to explain my premise to my readers, and they shall become familiar with this Supreme Law of the Universe, I ask no praise, and I expect no benefit of any kind other than the inner feeling of satisfaction for having done my duty to my fellowmen.

All of us who walk on the philosophical narrow path have dedicated ourselves to the Will of God, and to the work of the Masters, the teachers and guides of humanity. It becomes our duty to spread the Truth of the Laws of God in His Universe and of His plan in the Creation of the Cosmos, and of its purpose, for the illumination of our fellowmen.

In the performance of this work, we do not aim to force our ideas upon the minds of people; neither do

we ask them to believe our statements. We only ask that they search out, and try to find for themselves, these Truths and these Laws of God in Nature. This is the scientific method of procedure. If anyone will thus investigate this vital subject along the points of our discussion, he will undoubtedly convince himself of the great truths contained in the Pythagorean philosophy.

The Sacredness of the Subject.

The subject of the present treatise I consider to be a sacred one, because it deals with God and with His Laws. Our subject has to do with the human soul, with the consciousness of the Father concerning His Universe, with His Supreme Justice and with its application to Nature and to man. For this reason I approach this subject with the deepest humility and reverence for Divinity to Whom I pray to illumine my mind and to inspire my heart in order to be able to explain to my readers this great Law of God in Nature. If I fail, the fault is not with this Law which is immutable, but with me who was not able adequately to interpret this Eternal Law of the Cosmos and this great Truth of Eternity.

Knowledge versus Ignorance.

I know, as all of you know and everyone knows, that there are many truths which the general public is not yet in a position to understand. However, this does not mean that these truths are imaginary, or that these doctrines are fantastic and mythical. Quite the contrary is true. This is due merely to the fact that these truths are beyond the average mental conception and

understanding. People, generally, are not yet ready for such high thoughts and ideas.

It is a well known historical fact that 308 years ago, when the celebrated philosopher, physicist, astronomer and metaphysician Galileo taught that it was not the sun that moves around the earth, but the earth that revolves about the sun, he was persecuted by the scientists and by the Roman Church of his day. Not only was he accused of being mentally unbalanced, but also, he was branded as the enemy of the Church and of science. According to the laws of the State he was condemned to be burned at the stake. Although he was forced to recant his teachings, however, this did not mean that by doing so the eternal laws of Nature and the truth concerning the revolution of the earth about the sun were changed in the least. Fortunately enough, the laws of Nature are beyond the realm of thoughtless and fanatical man.

The same thing which happened to Galileo and to countless other pioneers of thought and to philosophers throughout the ages of the human history, often happens even today as, for instance, when this great law and this great truth of Metempsychosis is expounded. However, as in the case of Galileo and other martyrs of science and of human progress, only time and adequate education of the people will verify the Truth concerning this Cosmic Law.

This Law of Metempsychosis, or as it is commonly called, Reincarnation, formed the foundation of all mighty ancient civilizations and leading philosophical systems all over the world. The Greek conception and explanation of this law was formulated, systematized,

and shaped into a complete philosophical system by Pythagoras, the Father of Greek Philosophy, the great Initiate of antiquity who lived and taught in the 6th century B. C. He was the founder of the first Pythagorean Society and of the first University in the world. Crotona, Magna Graecia, was the seat of his activities. This town in Southern Italy still exists today as Crotona, a peaceful little village, in the very center of the present great world conflict, in silent rebuke to warring nations, since it was the former home of the Philosopher of Peace.

All true Western schools of philosophy and all metaphysical orders of today have their foundation in this scientific system of thought.



By courtesy of Manly P. Hall

PYTHAGORAS

CHAPTER II

REINCARNATION

REINCARNATION

A Greatly Misunderstood Law of Nature.

R *REINCARNATION* is a word most dreaded by the Churches, most misunderstood by the scientists and the scholars of today, and a most confusing and unknown word among the masses. However, it is a word most vital for the Eternal Divine Law of the philosopher and of the metaphysician. Upon this single word hangs the whole scheme of creation. In fact, in the entire process of creation, from the dawn of manifestation to its setting, from the beginning of the great Day of God, the Pantocrator (the controller and the shaper of All), to its ending in the Night of God, during the countless aeons of time, there is nothing else, but a chain of incarnations of the Positive Aspect of God, the Spirit, in His own Negative Principle, Matter, and of the human Monads, these sparks of His Divine Essence, reincarnating in Him, in the various planes of Cosmic Existence. Reference is made to this fact in the Bible. "For in Him we live, and move and have our being." (Acts, 17:28).

In defending this Cosmic Law of Reincarnation on behalf of the Pythagoreans, I am also defending many other philosophical schools, because these schools have their foundation in this law of reincarnation. For these schools, this law is not a mere belief, it is a uni-

versally accepted and proved fact, an actuality in Nature.

I consider that the Greek Pythagorean philosophical system is absolutely scientific, and complete in itself, because, it is based upon the science of Mathematics, upon the Harmony and relationship of Numbers. Each Pythagorean theorem is an equation of rational thoughts, which under this clever scientific system, leaves only two ways open to the seeker of truth. It is like any mathematical problem. The answer is YES or NO. That is, a particular thought problem or theorem is either right, and therefore it must be accepted, or it is wrong, and therefore, it must be rejected. There is no alternative.

The Principal Beliefs of Man Regarding Life After Death.

It is said that the Greeks have a word for everything. This is correct. In this particular case, the Greek word is METEMPSYCHOSIS. Let us now see what the Pythagorean philosophy has to say on this important subject.

In this matter, human opinion is divided into three main classes:

First: One believes that everything ceases after death, that after this material life, death puts an end to the human career on earth, that all that which was man is all over; he has come to an inglorious end. This class claims that life is but the phenomenon of the chemical reaction of a number of cells, small or large, during a certain period of time, and nothing else; that

there is no purpose of any kind in the life of man. Fortunately, this is the belief of a small minority.

Second: Another class believes that, although the soul of man exists after death, it never comes back to earth again, but that, either it goes straight to paradise, if the person happened to be good during his few years of earthly life, or it goes straight to hell, if it happened that the individual did something which the majority of society considered bad. In either case, that man or that woman will remain in paradise or in hell throughout eternity. This doctrine and this belief is absurd, utterly unjust and unreasonable, as we are going to explain in the course of our discussion.

Third: This class which includes many of our scientists, believes that by reincarnation we mean that the human soul, if it has to come back to earth, will suffer unnatural retrogression. The general conception of this class is that we teach transmigration of Souls, the doctrine that the human soul after death comes back into the body of an animal. I do not blame this class, because it has not understood our philosophy; it is not familiar with our teachings. These persons have an erroneous conception of the subject.

The Right and the Wrong Conception of Reincarnation.

Very few people can realize what the acceptance of this doctrine known as the Transmigration of Souls, would mean in logic. It means this. Suppose that in this life I have a horse, and that I ride this horse and enjoy it very much. According to the reasoning of this class, after death I may incarnate in the body of a horse, and vice-versa, my horse may incarnate into the

body of a man. In this case, the possibility is that my previous good horse, as being now in the body of a man, may have the opportunity to ride me as his horse in that future life, as I was riding him in this present life.

However, if this were true, then all of us are entitled to say to God: *O! God, the source of all knowledge, of all wisdom, of all harmony, of all beauty, and of all progress, what kind of justice, of beauty, of progress and of harmony is this?* Transmigration of souls is a Cosmic impossibility. There is no place in God's Universe for this fantastic belief. The Cosmic law is that each soul or entity animates a corresponding material form, human or animal, according to the degree of its perfection. There is always a close relationship between the degree of the evolutionary progress of the soul or entity and the degree of perfection of the physical form which it animates.

┌ If this theory of Transmigration of Souls were true, then all Natural laws of balancing of the Cosmic forces with the material forms through which they manifest, all laws of symmetry, of harmony, of beauty and of equilibrium would be utterly destroyed. With this breaking of the equilibrium and of the relationship between immaterial force and material form, creation and the very existence of any Universe, Cosmos, solar system, a single planet, a human, an animal or a plant form would be an impossibility.

The explanation of this law of reincarnation is one of the deepest and one of the most profound of all metaphysical propositions. This law can be thoroughly understood only by raising our human consciousness to the level on which this law operates.

III

THE CREATION OF THE UNIVERSE

Greek Conception of Theogony and Cosmogony.

LET us try to explain how a solar system, our own solar system, started. This will show us also the origin of the human soul. The same law operates in all cosmoi and in the entire universe. The procedure is exactly the same. The difference lies only in the degree of greatness among the different cosmoi and Cosmic systems, and not in the principles of the law which are the same everywhere.

In the Greek *Theogony*, θεός - γένος (the begetting of Gods), it is stated that in the very beginning there were *Erebus*, "the Unknown Darkness" according to Damascius, the Nameless One. *Chaos* is the condition of the unmanifested Universe, the "*Pralaya*" of the Hindus, because there is no manifested activity in this dreamless state of the Consciousness of God. *Chaos*, in Greek χάος, from the verb χᾶω, means to yawn, to be open, to be empty, to contain. In fact, in chaos, all, everything that there is, is contained. According to Hesiod, "Chaos of all things was first produced."

The first activity arising from this condition is that of the two gods, Cronos, and Rhea, who were begotten from *Erebus*. As Cronos means time, and Rhea, earth, Time begins from that moment, when the Spirit of God starts to dream, and to conceive the idea and the plan of His impending Creation. Cronos and Rhea constitute the *Father-Mother* Principle; the Cosmic Spirit-

Matter of God in His Unmanifested and Abstract Condition.

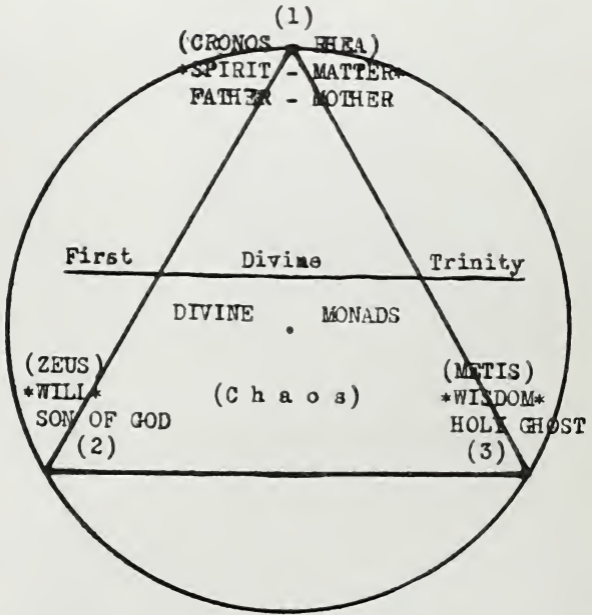
As in thought in the mental plane of man, will is essential to drive this thought out into manifestation, in the same way, in this dreaming and subconscious state of the Father-Mother God, the Will was essential. This state caused the emanation of the Second Aspect, or of the Second Person of God, that of the Son, or of the Logos, Who is the Will of the Father.

Again, as on the mental plane of man, thought and will are not enough for the accomplishment of any constructive task and work; but wisdom, which consists of system, sacrifice, and law, is essential; in the same way, in this state of the Father and of the Son God, Wisdom is demanded. This Cosmic Necessity caused the Divine Wisdom, or the *Holy Spirit, the Holy Ghost*, to emanate from the Father-God. Thus the Third Aspect or the Third Person of the Holy Trinity was formed and came into existence.

As in man, wisdom is the result of the harmonious relationship of various thoughts and is not the product of will; in the same way, the Holy Ghost emanates from the Father-God, the Supreme Thinker, and does not come from the Son, the Will, which is an expression of the Father.

From this reasoning, one can see that the Greek Orthodox Church is justified in holding to this fundamental Christian dogma (probably borrowed from the Platonic philosophy) which caused the separation of the Roman Catholic Church from the Mother Greek Catholic Orthodox Church.

EREBUS



SUBJECTIVE UNIVERSE
Theogony

Diagram No 1

J.H.M.

«Τ' ἀγαθὰ κόποις κτῶνται».

All good things are acquired through effort.

—Ancient Greek Aphorism.

* * *

«Σὺν Ἐπιφανείᾳ καὶ χεῖρα κίνει».

To the help of God add your own effort.

—Ancient Greek Aphorism.

Theogony Explained in Mythology.

In the Greek Mythology, this Cosmic process of the Father-Mother God in the creation of the Universe, is represented and is taught to the Initiate in the myth or the parable of the God Cronos devouring his children, and of Zeus or Jupiter, who was saved from being thus devoured by his father, the God Cronos, through the ruse of his mother, the goddess Rhea, who presented her spouse with a stone dressed as a baby. When the baby Zeus grew up he espoused the goddess Metis (Wisdom), and he took over the active governing of the world from his father, the God Cronos. The Son of God, or the Solar Logos cooperates with the Holy Ghost in the task of Creation. And "all things were made by Him; (the Word, the Logos) and without Him was not any thing made that was made". (St. John, 1:3).

As soon as the plan of the Solar Creation is conceived in its minutest details and is clearly formed in the consciousness of the Father, and is made ready for execution and manifestation, *Cosmogony* κόσμος-γένος (the begetting of the Cosmos; of the planets, satellites and other celestial bodies) appears.

Cosmogony is the manifestation of the organized intelligent forces of the solar system. This manifestation thus expresses the thought of the Father, which thought is being worked out by the Son, or the Logos, with the association and the guidance of the Holy Ghost (wisdom). This is the material, or the objective side of our solar system with its planets and its satellites. Thus the previous subjective state of Divinity becomes

now objective. "And the Word was made flesh and dwelt among us." (St. John, 1:14.)

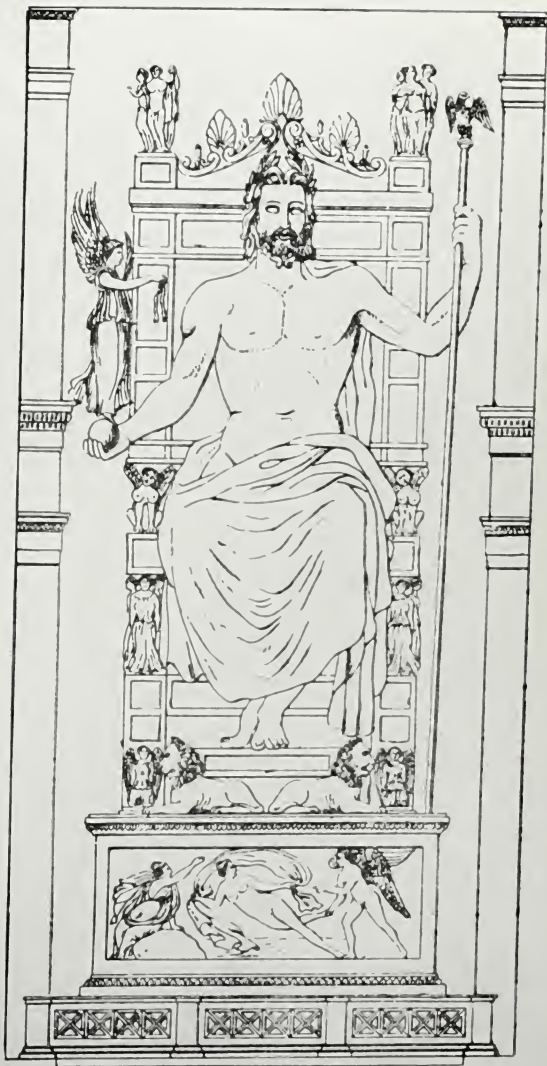
The Formation of the Four Cosmic Planes.

The Spirit of God, (Ἡ Ζωή, the energy of Life), in order to objectify itself, needs a material medium through which to manifest, in the same way that any force requires a medium or a material substance through which it can work and manifest. Thus, Matter, the Negative Side or Aspect of the Father-Mother Principle of God, slowed down its vibrations, and, in this way, the Cosmic mental substance or plane, was formed. Through this highest material manifestation, the Spirit of God manifested on this mental plane as Cosmic Thought.

This truth explains why back of every manifestation in Nature there is always a definite plan and sequence of origin and of purpose, of cause and effect in all things. This also explains the Pythagorean adage, "God geometrizes in His Universe". One can easily verify the truth of this statement by observing the beautiful geometrical designs of the snow flakes, in the harmonious formation of crystals and in the symmetry and the harmony of all things in Nature.

In the same way, and for the same reason, from the Cosmic mental substance, the desire or the emotional Cosmic plane was formed by the further lowering of the rate of vibrations of the former plane. Through this new Cosmic desire plane the Spirit of God manifested as Cosmic Desire, or Cosmic Emotion.

This truth explains why back of every manifestation in Nature there is always a certain definite sym-



THE OLYMPIC ZEUS

pathetic force, known as cohesion, or an inimical impersonal force known as repulsion among the cells and the molecules of the various physical substances in all things in Nature. Upon the harmonious or the inharmonious combinations of this impersonal Cosmic emotional force through its manifestation in a countless variety of substances and in degrees of intensity, or action, chemistry is based.

Then again, in the same way, and by the Law of Cosmic Differentiation, the Cosmic Etheric plane was formed, and the Spirit of God was manifested as Cosmic Vitality, or Life Force.

This truth explains the origin and the reason of existence of the various impersonal Cosmic forces in Nature known to man under various names; namely, as electricity, magnetism, X-Rays, Radio Rays, the seven rays of the solar spectrum, as heat, and all kinds of radiations. All these are but the manifestation of this One impersonal Cosmic life force which permeates everything and manifests in a countless variety of ways according to the degree of perfection of the form or of the material substance through which it manifests and the intensity or the degree of its action.

And last, the physical plane was formed, which is the crystalization and the densest form of manifestation of matter, the Negative Principle of God. Thus the philosophical saying "Matter is crystalized Spirit and Spirit is spiritualized matter" is correct.† The

† At the last analysis, force is but a vibration along a straight line. When this straight vibration of force changes into a whirling vibration then matter is produced. This is the law and the pattern which govern the Universe. Matter is whirling motion in substance and force is straight motion through matter. In other words straight motion is force and circular motion is matter.

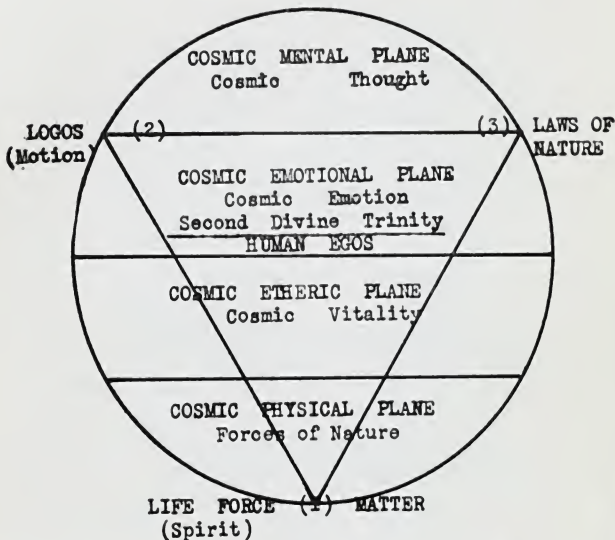
Spirit of God manifests through this last subdivision of Cosmic matter as Universal, or Cosmic Force in the visible phenomena of Nature. This force permeates all that exists, and is responsible for the material manifestation of all forms of life, through the activity of the previously mentioned three higher material planes, which form the background and the foundation of physical matter. The latter can only exist and manifest through the activation and the manifestation of the various Cosmic forces working through these three higher planes around which the crystalized dense matter provides the final tangible means and form of objective manifestation.

These four material Cosmic planes with the three Spiritual States mentioned above constitute the seven planes of God, of Nature, and of Man.

The following diagram gives an idea of Theogony and of Cosmogony, of the Unmanifested and of the manifested Universe, or of our Solar system.

The Manifestation of the Father-Mother Principle.

The Father-Mother Principle manifests in the following way. The Mother Principle manifests as Cosmic substance on the mental, the desire, the etheric, and the physical planes of Nature; whereas, the Father Principle manifests as the Spirit and the Universal Life which animates all. Since the Spirit of the Father is in all, it follows that everything is imprinted with His Divine pattern of vibration, or of His "Thought", or consciousness. This fact is responsible for the working out of the scheme of evolution during the manifestation period, or the Day of God.



O B J E C T I V E U N I V E R S E

C o s m o g o n y

PLAN OF COSMIC CREATION

D i a g r a m N o 2

J.H.M.

The above is a graphic presentation of the four material Cosmic planes, the mental, the emotional, the etheric and the physical. All these planes interpenetrate each other.

“As our body is a part of the Universe, our soul is a part of the Soul of the Universe.”

—Plato-Philebus.

“There is no eye like the ^{standing}undertaking, no blindness like ignorance, no enemy like sickness, nothing so dreaded as death (spiritual).”

—Pythagorean Aphorism.

This God consciousness in all things and in all beings is driven into manifestation by the will, or the Son of God, under the guidance of the Holy Spirit (the wisdom of God). Thus, the Primordial One Cause of Existence in its unmanifested state is now manifested in its objective state under Three Aspects or Persons. This forms the mystery of the HOLY TRINITY. This Divine Trinity is manifested in Nature as Motion, as Life Force, and as Laws of Nature which, for this reason, are immutable and they last and rule over Nature as long as that particular solar system, or Cosmos of God lasts objectively.

The Origin and the Meaning of the Cross.

This manifestation of the Spirit of God in Matter, or Its limitation in form, in metaphysical parlance, is called the Cosmic Crucifixion. Among all ancient philosophical schools of wisdom, this truth was represented by an equilateral Cross, which is the most ancient of all philosophical symbols. One such cross of marble has been excavated in the temple of Delphinios Apollo in the palace of Minos, in the ancient city of Cnossos, in the island of Crete, Greece. According to the famous English archaeologist, Sir Arthur Evans, who conducted these excavations over a period of forty years, it is dated about 2,000 B. C. I personally believe that this cross may be still more ancient, dating perhaps at the time when the now lost continent of Atlantis ruled the world. The pure monotheistic religion of the Atlanteans had as its symbols the Cross, the Triangle, the Circle, the Swastika, and many other symbols. These became universal emblems of philosophy,

of religion, and of civilization throughout the earth even to the present day.

This world renowned archaeologist, Sir Arthur Evans, in his book "The Palace of Minos", writes the following on this religious symbol of the ancient Cretans: "But the discovery in the Western Repository of a marble Cross of the equal-limbed Orthodox Greek shape, and belonging to a class that can only be described as monumental, is certainly a unique phenomenon. The Cross is of fine grained marble of white and dark grey tones. Its width is about 22.2 centimetres ($8\frac{3}{4}$ inches), and its thickness is very slight, only 1.2 centimetres, or somewhat less than half an inch. Its special religious significance can hardly be a subject of doubt, though whether it may have been fixed to the wall or embedded in the floor of the shrine must remain uncertain."

The following diagram represents the scheme of formation, or emanation of the Universe according to the esoteric Pythagorean conception. Upon this 'Truth and upon this Cosmic plan the Divine Tetractys of the Pythagoreans, their most sacred symbol, is based, and the decimal system have their origin.

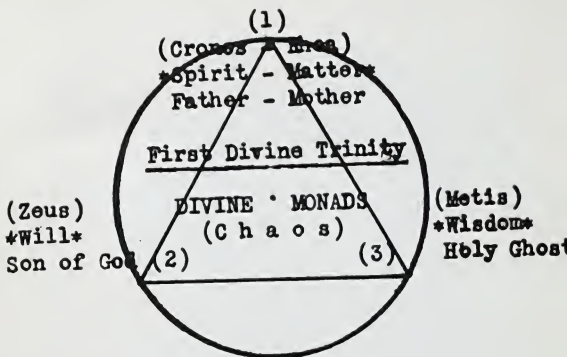
Explanation of Greek Cosmogony.

The forces of God from the unmanifested Universe permeate the manifested Universe whose existence is thus maintained. We see no forces of any kind, but we only observe their manifestations in the phenomena of Nature. This is self-evident. It cannot be otherwise. The four material Cosmic planes are the fields upon which these forces of Nature operate.

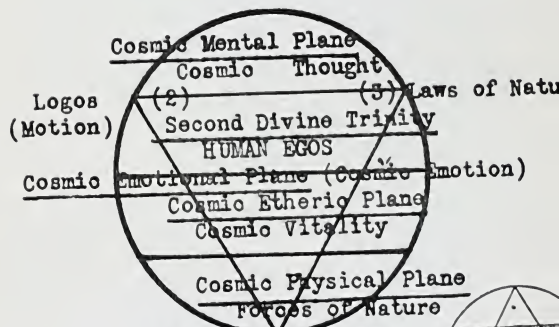


Marble cross excavated in the temple of Delphinios Apollo, in the ancient palace of Minos in the city of Cnossos, in the Island of Crete, Greece.

EREBUS



SUBJECTIVE UNIVERSE
Theogony



(Spirit)-Life Force (1) Matter

OBJECTIVE UNIVERSE
Cosmogony

PLAN OF COSMIC CREATION

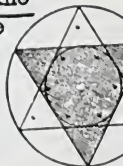
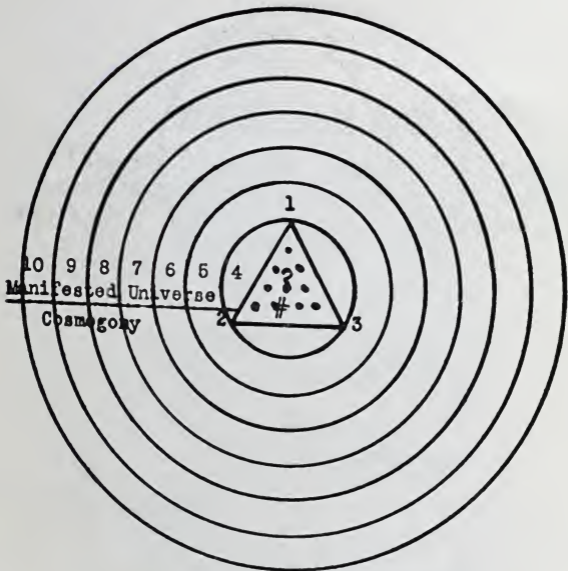


Diagram No 3



PLAN OF COSMIC CREATION ACCORDING TO THE PYTHAGORE-
ANS

Diagram No 4.

J.H.M.

See explanation on opposite page

Thus, the One Spiritual Force emanating from the Father-Mother Principle of the Supreme Being, changes its attributes according to the plane upon which it operates and manifests. Thus, on the Cosmic mental plane, it manifests as Cosmic Thought; on the Cosmic desire plane, it manifests as Cosmic emotion; on the Cosmic etheric plane, as Cosmic vitality and on the Cosmic physical plane, it manifests as gravity, as centrifugal and centripetal force, as electricity, as magnetism, as cohesion, as heat, etc. It works out in the same way that electricity works, that is, according to the medium through which it functions. Thus, electricity is known as light, heat, X-Rays, radio waves, etc. This mysterious Cosmic force can cure or destroy, it can maintain or disintegrate physical forms according to its use.



A Section of the Entrance to the Palace of Cnossos

GOD, NATURE AND MAN

The Pilgrimage of the Ego and of the Human Soul.

THE EGO, a spark of Divinity, of the supreme *Father-Mother Principle, the One Cause or God*, comes out having in itself all the qualities and the potentialities of its *Father-Mother God*, but in a latent state, since its separation from the *One*. Reference to this Law and to this state of relationship of the Ego towards its Father-God is made by Jesus the Christ, when He said to His disciples in the Gospel of St. John XV; 4-6: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abides in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

As long as the branch is attached to the vine, it draws from it and partakes of the activities, of the strength and of the consciousness, so to speak, of the vine. However, as soon as the branch is separated from the vine, it ceases to draw from the mother vine, it becomes a separate entity. Thus, the vine branch planted in good soil, grows according to the qualities inherited from the mother vine and after a long time of self effort to grow, it becomes a new vine of the same

kind, having the same qualities and being of the same pattern as the mother vine.

In the same way, the Ego descends into the Cosmic planes of Creation in order to acquire experience by and through its individual efforts, which experience results in *consciousness of self*. Thus, the Ego in its descent, in order to function on the Cosmic mental plane, must clothe itself with the same substance as that of the plane on which it is destined to function. This is the law. Thus the Ego acquires, and vests itself with its individual mental body. In its descent further down into the Cosmic planes of matter, it acquires, and takes on its individual emotional body. On the next downward pilgrimage, it acquires, and takes on its individual etheric body; and last, the Ego builds its individual physical body around its previously mentioned higher bodies. This is the way and the manner in which the four material bodies of man are built by the Ego and its Soul.

Proof of the Existence of the Four Physical Bodies of Man.

Though most people today are not yet sufficiently evolved to be able to see their higher bodies, *this is not a proof that no such bodies exist*. The fact that we exist physically is proof of the existence of the physical body. In the same way, and in the same logical sequence, the fact that we can move, digest, assimilate, see, hear, touch, propagate, is proof of the existence of our etheric body, through which vitality functions and flows. And the fact that all of us have emotions and desires, likes and dislikes, is proof of the existence of

our desire body. In the same way, the fact that man thinks by himself is proof of the existence of his individual mental body. Without the existence of all these four individual bodies, it would be utterly impossible for man to think, to have desires and emotions, to assimilate and to digest his food, to grow, to propagate, and to move from place to place.

The minerals not having yet acquired these four material bodies individualized, form an inorganic mass of matter.

In order to make clear this important subject, of the existence of these four distinct individualized physical bodies, I will present the following example: I am sitting comfortably in a chair; then I rise and walk toward the door. What has taken place in this simple operation? Before I moved from my place, I had first formed the thought in my mind of the whole process, to transport my physical body from the sitting position in the chair to the standing position by the door of the room. My soul, as an independent thinking agent, had formed this mental image and saw it as a complete mental picture, as in a mirror, in the mental substance of my brain cells. This is the first operation.

However, this is not enough. I can think this thought as long as I live but my physical body will never move away from its position unless the soul in me, which is the thinking and the operating agent of my being transmits, through the will, this thought to my lower body, which is the desire body. This operation will be felt as a desire in me to move. Without this desire aroused in me, the thought alone will never be able to move my body. This is the second stage in

this special operation of my soul to transport its physical body in space on the physical plane of existence.

However, this is not yet enough. Suppose that I am anemic, that my vitality is depleted, the thought and the desire in me to move will never alone be able to transport my physical body. Thus, this brings into action the third operation of my soul. The emotional vibrations of my desire body are transmitted in turn in a lower rate of vibration, to my etheric body, which is the medium and the agent of vitality, which gives me all the stimulation and the zest to move my physical body from the chair.

However, this is not yet enough. Suppose that one or both of my legs are broken, or I have no legs at all. What will happen then? Simply I will never be able to move from my place no matter how long or how intensely I think or how strongly I desire to move, or how vital my physical organism is. I need the physical means which alone will carry me away from my position. This includes my feet, and the rest of my physical body. This forms the fourth step in this operation of my soul, through its will to move its physical body. This process more or less modified, takes place in all of the conscious physical movements in our daily lives. Through millions of years of repeated action these movements have become automatic and are performed subconsciously.

From the above explanation we have seen how each individual soul builds up its four bodies which enable it to incarnate and to manifest on the physical plane of existence on earth as a man or as a woman, as the case may be.

HUMAN SOUL

Definition of the Human Soul.

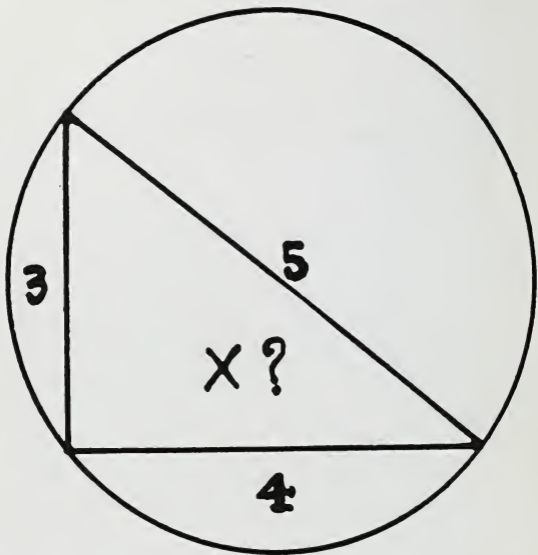
WHAT is the human soul?

According to material science, since one has no physical means by which to investigate, to touch, to see, to smell, or to hear the soul, one has no right to believe in its existence. This may be in accordance with the average method of reasoning. But let me ask you a question. What is a number? Have you ever seen a number? You may retort, "We all know the ten numerals which we call numbers". I say to you that what we call numbers really *does not represent* any definite thing, but the relationship between many units of things or of beings. For instance, let us take the numeral 3. This may represent one of the relationships between the following numbers: $10-7=3$, or $5-2=3$, or $2+1=3$, or $6\div 2=3$. Since the relationship between all of these equations is not of the same nature this means that this numeral 3 *is different* in each and every one of these problems.

May I ask you another question? What is a note in music? My answer to this is that a note is nothing else but a graphic representation of a certain sound vibration, of a certain pitch, color and duration. Therefore, no one can see a number nor a musical note in the glyphs which man devised to stand for numerals, or for musical relationships, of units of things, or of sound

vibrations. However, all of us accept the existence of numbers and of musical notes. In the same way, although we cannot see a soul, we see its manifestations through the physical body and its relationships to it in the various expressions and functions of its physical body. The numbers were devised to represent certain quantities of things. Without the existence of those quantities numbers could not exist. Though the accountant and all of us most of the times do not see the quantities represented of things themselves, however, we are sure of their existence in dealing with numbers, their numerical glyphs. As the abstract numbers stand for invisible concrete quantities of things exactly in the same way the visible physical body stands for the existing but invisible human soul. Therefore, the existence of the human soul is as true as the existence of numbers and of musical notes.

In reality a human soul is nothing else than the conscious evolution of certain qualities, capabilities, and forces of the Ego, according to its inherent and latent potentialities, which are the same as those of its Father-Mother God. *The sum total of these conscious qualities, forces and potentialities acquired through the Ego's individual effort along its evolution on the four Cosmic material planes, constitute the human soul.* As in the example of the numbers which represent the invisible relationships between things and beings in comparison with the original number one—the Pythagorean Monad, which is the only One reality without any relationship with any other thing since it is the One, the Origin and the Cause of all numbers,—by the same token, the human soul as representing the relationship of the degree of consciousness between man



GLYPHIC SYMBOL OF HUMAN SOUL



47th proposition
of Euclid

Diagram No 5.

J.H.M.

“The soul, as being immortal, and having been born again many times, and having seen all things that there are, whether in this world or in the world below, has knowledge of them all; and it is no wonder that she should be able to call to remembrance all that she ever knew about virtue, and about everything; for as all nature is akin, and the soul has learned all things, there is no difficulty in her eliciting, or as men say learning, all out of a single recollection, if a man is strenuous and does not faint; for all inquiry and all learning is but recollection.”—**Plato-Meno.**

and God cannot be seen. It can be only represented as a relationship between other souls in comparison to the One Cause, the One Oversoul, from Which all souls came forth, which is the One God. I therefore represent the human soul by the accompanying symbolic diagram No. 5.

The circle represents that the human soul is within the sphere of God, a spark of His Divine Essence. In the circle, the right angled triangle—on which the 47th proposition of Euclid, which was originated by Pythagoras is built—represents the relationship of the individual soul consciousness of the Ego, as far as the three (Side 3) highest aspects of the Divine Trinity are concerned, along its evolution on the four (Side 4) material Cosmic planes. The number 3 represents, therefore, the three higher aspects of the human soul, thought, will and reason. 4 represents the four physical planes on which the soul functions, the physical, the etheric, the emotional and the mental. 5 represents the relationship of the former 3 and 4 and of the triangle itself with the circle, which represents the Universe. In the center of this right angled triangle I put the mark X, because none except the Father-God Himself really knows the strength and the nature of the human soul.

Your Parents and You.

It is widely believed, that the father gives the soul to the child. If this were the case, then all the children from the same parents would be the same as nearly as

possible in physical appearance, in likes, in dislikes, in mental capacities, aptitudes, virtues or weaknesses. However, we know that almost entirely the opposite takes place. All philosophers and metaphysicians know that each and every human soul is an entirely separate and different entity from every other. Each soul stands by itself. No father can ever give a soul or transmit part of his soul to his child.

Some religions and scientific institutions believe that the human soul is created by God everytime that a human being is conceived. If such a theory or dogma is accepted then we bring Divinity to a very low level. We place God in the position of watching over the billions of human beings and the very moment that a man embraces a woman He creates a new soul. Besides this, we come into conflict with the countless variations and inequalities among souls. God as the Source of all Justice, Harmony, Beauty and Love, should have created all souls equal and alike. Such equality and likeness, we know, do not exist.

All Egos, as it has been already explained in a previous chapter, are co-existent with God the Father "from the beginning", in the precreation period of the Universe, and they go through the processes of involution and evolution according to fixed Cosmic Laws.

Conception and Incarnation of the Human Soul.

The Human soul, having clothed itself with its mental, desire, and the etheric bodies, as we have seen previously, hovers above the last and lowest plane, the physical, looking for a favorable opportunity to incar-

SUN RAYS
Impersonal
Cosmic Forces

SUN RAYS
Impersonal
Cosmic Forces

A I R

A I R

T
R
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CONCEPTION AND
GROWTH OF PLANT

S O I L

Diagram No 7

HUMAN SOUL
Individualised
Cosmic Force

HUMAN SOUL
Individualized
Cosmic Force



First creative cell in womb of human mother

CONCEPTION OF MAN

Diagram No 8
J.H.M.

«Φυγαδευτέον πάση μηχανῇ καὶ περικο-
πτέον πυρὶ καὶ σιδήρῳ καὶ μηχαναῖς παν-
τοίαις ἀπὸ μὲν σώματος νόσον, ἀπὸ δέ ψυ-
χῆς ἀμάθειαν».

“Man must by all devices and by all means at
his disposal avoid and eliminate sickness from
his body and ignorance from his soul.”

—Pythagoras.

nate according to the Law of the relationship of its vibrations, and those vibrations created, and sent forth, from the parents, from their surroundings, and also according to Karmic conditions, in the following way.

The spermatozoon from the father meets the ovum of the mother in the womb. Two opposite forces through these two different substances, positive and negative, meet for a definite purpose, to make possible the implantation, or the catching of the human soul on the physical plane. It is exactly the same as the grain of wheat planted in the ground. (See Diagram No. 7.) So far, in human evolution, this is the only possible way in nature that manifestation of the human soul on the physical plane, can at present, take place. When this combination of the two substances and the two forces *is right* and proper, and *conditions are favorable*, *then and then only the hovering soul will be received, or planted*, in the first cell which is formed from the union of the spermatozoon of the father and of the ovum of the mother. In this way, conception will take place in the womb of the mother. The inherent force of the soul makes possible this union, the conception and this fusion of the two opposite parental substances. (See Diagram No. 8.)

Impersonal versus Individualized Force.

Let us bring an example known to all which will make clear this process of the human soul in its incarnation in the embryo, in the womb of the mother. In chemistry when two parts of hydrogen are mixed with one part of oxygen, water is produced. This happens **ONLY** when the proportions of the hydrogen and

oxygen are correct and all conditions in this process are favorable. Now what makes possible this union of the two physical elements of hydrogen and of oxygen? *Of course it is not the chemist. The agent responsible for this fusion is electricity, an aspect of impersonal life force, which permeates nature.* This Cosmic force always pushes outwardly for material manifestation. In both cases, in the conception of the child and in the making of water, the same force is responsible, only with one difference. In the case of the child, this life force is individualized as being directed by the consciousness and the will of the human soul; whereas, in the example of the water, this life force is impersonal, a mere blind force of nature which impels the H^2 and O into a new form of manifestation H^2O , or water.

The same thing takes place in everything in Nature. As soon as the proper proportions of the right elements come together, under the proper conditions, and according to the Cosmic Laws of Nature, new material forms always appear.

Of course this doctrine is contrary to the newly advanced scientific belief that life comes from the stars in the form of spores. This is not true. From the above explanation one can see that life is everywhere and it always crops up for material manifestation producing new physical forms when the right elements are combined in the right proportion and are under the proper and right conditions. The philosophical axiom is, *"Life comes always from within and never from without"*.

From the above example one can see that the parents are nothing else than the hosts of the new in-

coming souls, and that both, the father and the mother, prepare the planting ground in the mother's physical body and provide the shelter later on in a home during the child's early growth. Sometimes by the Law of Karma, we gestate in our bodies and we are the hosts in our homes of some souls who in our previous lives were our worst enemies; souls who have nothing in common with us, souls who are entirely the opposite personalities to those of the parents. Thus the great difference in character, qualities, in talents, virtues, capacities, and weaknesses of children begotten from the same parents is explained, which fact baffles many scientists of today, who are unable to give a logical and definite answer to such an important question and thus solve a problem of such vital importance.

The Soul Is the Builder of the Body.

As soon as conception takes place the Soul begins its work subconsciously building up its physical body, upon the latest pattern contained in the etheric body, which was formed before physical conception took place. At birth, with the first breath of air inhaled, the Soul takes possession, and claims from Nature its physical body as a separate being. It gradually builds up this physical body after birth, and acquires control of it through the four first periods of human life: (1) Childhood, up to seven years of age, (Earth element, physical body). (2) Boyhood, or girlhood, from 7 to 14 years of age, (Water element, vital body). (3) Puberty, from 14 to 21 years of age, (Fire element, emotional body). (4) Manhood or womanhood, from 21 to 28 years of age, (Air element, mental body).

Metempsychosis or Reincarnation? Which and Why?

After the aforesaid explanation of Cosmogony and of the Origin of the human Ego and of the human soul of man, and how it incarnates in the foetus in the womb of the mother, let us now come to various points of reincarnation proper.

The word *Reincarnation* is derived from the Latin name *caro-carnis*, which means flesh, and *re* which means again. Thus reincarnation is the process of coming back into the flesh again, without discrimination, whether in the body of a man or of an animal. This word reincarnation is not the proper one to be used to express the real meaning of *the pilgrimage of the human soul through matter*. Therefore, a misunderstanding has been brought about. From this wrong conception some deluded scientists and men of learning accuse advocates of reincarnation, of believing that human souls may reincarnate also in animal forms.

At this point, I want to state most emphatically *that the human soul by its very constitution, and because of its mental vibratory forces cannot incarnate in the body of an animal. The animal form cannot stand the high vibrations of the human soul with its mind essence.* The mental mechanism in the brain is missing in the animal body. This would kill the animal form outright, and thus it would set the human soul free again from such an unbalanced association. This is the reason for which if human blood be transfused into the veins of an animal, the animal dies. Why does this happen? The explanation pertains to another deep

subject, the mystery of the human blood in relation to the human soul, its center and how it controls and directs the human bodies, physical, etheric, emotional and mental, through the blood.

The real word to be used with the right meaning in this subject is the one that is used in all ancient Greek texts and which is accepted by all ancient Greek philosophers. This Greek word is METEMPSYCHOSIS (Μετεμψύχωσις) . This word is a composite one, from META, which means again; EN, meaning into, and PSYCHE, (ψυχή) which means the human soul. The verb METEMPSYCHONO and the noun METEMPSYCHOSIS, therefore, carry with them the meaning of AN INDEPENDENT INDIVIDUALITY, OF AN INDEPENDENT INTELLIGENT BEING, above all matter, THE HUMAN SOUL, which again takes its abode in a new physical human body. This body the soul builds and evolves during the time of its physical existence on earth. Is not now this interpretation clearer, more logical, and more comprehensive than the explanations one has heard in the past from many teachers and other philosophers, or that one has read in numerous philosophical books?

Metempsychosis the Law of Cosmic Justice and Necessity.

Since the purpose of our coming into this world is experience and soul growth, and since the object of creation is perfection, let us examine ourselves to find how nearly perfect we are, and how much progress we have

made toward perfection since we came into our present incarnation. *Our actual progress is very slow indeed.* Basing our reasoning upon this fact so well known to all, how do you, then, explain the difference and the inequality among people? How do you explain the fact that one child is endowed from birth with so many qualities and mental capabilities in contrast to another stupid or criminal child even in the same family? How do you account for one man being honest all his life while things are against him, whereas, another man is born into a rich family and has all the good things of incarnation. *Our actual progress is very slow indeed.* Can you conceive of a just God who sends one man into this world to be a pauper all his life, whereas another man enjoys all the luxuries and pleasures of the same life? Why does one man have to die very young, and another live to a ripe old age? None of these questions can be logically answered without the operation of a law of Eternal Justice and of Necessity, the Universal Law of Metempsychosis or Reincarnation.

THE IMMORTALITY OF THE SOUL

There Is No Death.

LET us now try to explain: first, *whence the human soul comes*; second, *why it comes*; and third, *where it goes after leaving its physical body*.

FIRST: The human soul comes from heaven (astral, desire and mental planes) where it dwells after the so-called death of the form, of the physical body. When the human soul leaves the celestial plane to enter the physical form in the embryo in the womb of the mother, *this transition is its death* as far as the heavenly plane is concerned. *When the same human soul in the child's body leaves its mother's body and is brought into this physical world as a separate being, this is its birth as far as the physical plane is concerned*. Therefore, as one can now see, for the human soul, DEATH and BIRTH ARE TWO DIFFERENT ASPECTS OF ONE AND THE SAME THING. The difference depends solely upon the plane of manifestation of the soul in the completing of the cycle of its so-called death and birth of each of its lives on earth. Therefore, according to this syllogism, THERE IS NO DEATH. It is simply an ILLUSION of our blinded and undeveloped intellect thereby proving the limitations of our minds. We cannot yet see behind the veil of matter. Death is nothing other than the falling asleep for many years

and the awakening into a new physical body; whereas, sleep is a dying for a few hours and an awakening in the same body. (See Diagram No. 6.)

I am certain that every reader will now begin to see things in a new light. I earnestly hope that from this time forward the individual will cease to believe in things which he cannot understand; and when he will have acquired the consciousness of the teachings of the Pythagorean philosophy, he will then know things from his own experience. *That individual will be the knower of things* and not a mere blind believer in the dogmas of others. To accept the opinions of others without investigation is a wholly unscientific method of procedure.

—————:—————

Explanation of Diagram No. 6

SOUL IS BORN AT PLANE *B*

SOUL DIES AT PLANE *A*

SOUL DIES AT PLANE *B*

SOUL IS BORN AT PLANE *A*

Therefore

$B = A$ and $A = B$

or

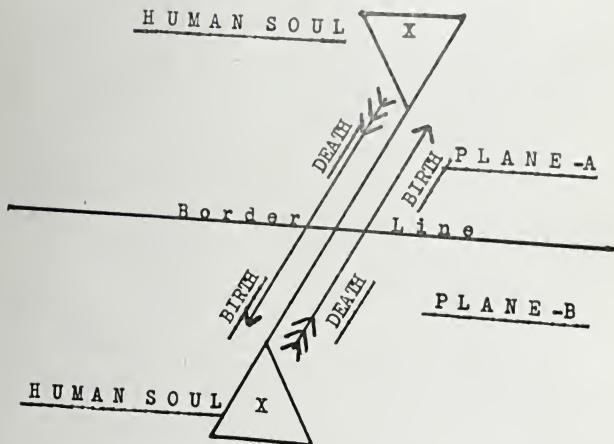
BIRTH = DEATH

According to this syllogism BIRTH and DEATH *is the same thing* for the human Soul. This is but a mere phenomenon in Nature of the pilgrimage and the manifestation of the Soul on two different Cosmic planes. THEREFORE THERE IS NO DEATH.

The so-called birth and death is but an illusion of the limited human mind associated with the taking on and the throwing off of the material form through which the soul, as an intelligent individualized force, can only manifest on the material physical plane on earth.

SPIRITUAL PLANE
(Heaven)

HUMAN SOUL



PHYSICAL PLANE
(Earth)

THE PILGRIMAGE OF THE HUMAN SOUL
BETWEEN TWO COSMIC PLANES OF EXISTENCE

Diagram No 6.

See explanation on preceding page

J.H.M.

«Ὁρκος βέβαιός ἐστίν, ἂν νεύσω μόνον·
οὐ τοῖς γὰρ ὁμνύουσι τὸν φρονοῦντα δεῖ, τοῖς
πράγμασι δ' αὐτοῖσι πιστεύειν αἰέ».

“But I say unto you: Swear not at all. But
let your communication be, Yea, yea; Nay,
nay; for whatsoever is more than these, cometh
of evil.”

—Gospel of St. Matthew, 6:34.

VII

THE PURPOSE OF LIFE

The Right and the Wrong Idea of Life.

SECOND: *Why does the human soul come to earth?*
The soul takes up its abode in the physical body in order that it may gain experience and develop the latent powers of its Ego into conscious qualities, virtues, and capabilities, *the requirements for Cosmic Creation*. The human soul incarnates in the physical body in order to qualify itself and to work out its course toward Godhood, to extend its individualized consciousness from a spark of Divinity in man, into unlimited impersonal consciousness of the Divine Whole of God. If we refer to the example of the vine and of its branches mentioned before, we will form a clear conception of this abstract idea concerning this Cosmic cycle of the human soul. "The soul being a lower divinity, it descends here below by a voluntary inclination, for the purpose of developing its power, and to adorn what is below her."—(PLOTINUS.)

I am aware that by making the statement which follows I come into conflict with the accepted ideas and with the beliefs of the majority of the people. They believe that the reason and the purpose of our coming into this world is to make money by every means possible, to spend it, to be happy, and to have a good time. They believe that the purpose of life is to seek pleasure and to avoid everything unpleasant; to shrink from

effort, and above all, to despise the man who, in his sincerity and as the result of his knowledge, tells us the truth which only makes us ultimately really happy. I am sure that not all my readers will agree with this popular view, which is entertained by the masses.

We Pythagoreans have a different idea of life, and we know the real cause of happiness and of unhappiness, of pleasure and of pain. We maintain that these opposite poles of experience, of pleasure and of pain, are the only avenues and the only factors for conscious learning and for the growth of our soul. But please remember this. As long as we are immersed in these two physical means of experience, we are affected by the sentiments and feelings of pleasure and of pain with all their happiness and unhappiness. We really are their slaves.

Who Is a Free Man?

The ordinary man is entangled in the meshes of pleasure and of pain, for his soul experience, in such a way and to such an extent, that he cannot see anything else in life but a series of pleasant or unpleasant events. Since his love and his pursuit of happiness, his hatred and his shrinking from unhappiness are his main objects in life, he is, therefore, *the conscious slave of all feelings and sentiments* resulting from pleasure and pain. Mentally, emotionally and physically *he is not a free being*. That man only who can understand the purpose of pleasure and of pain, of happiness and of unhappiness, and who can feel their basic emotions and feelings so deeply in his heart, *but who, however, controls* them, and, by his conscious control, liberates him-

self from their clutches, *that man only is really free*. Such individuals can see, and can fully realize the reason and the purpose of pleasure and of pain when they come. They learn the lessons that they bring to us, thanking God for this favor, and though many times our heart bleeds white, in our pain and in our disappointment, we entertain hatred for no one. We thank God for the lessons thus earned, and, with a smile in our face, we keep going on for more experience along the Cosmic path of evolution. Such a man, though in pain or in pleasure, is free, because he is above such sentiments and feelings from these cosmic experiences, through their conscious control.

In order to make this point more clear I shall quote from Bhagavad Gita the following words of Krishna addressed to the Hindu Prince Arjuna: "For verily I say unto you, that the man whom these things have ceased to further torment, he who stands steadfast, undisturbed by pleasure and pain, he to whom all things seem alike, such an one say I, hath acquired the road to immortality."

LIFE AFTER DEATH

Hell, Heaven, and the Higher Cosmic Planes.

THIRD: *Where does the human soul go after leaving the physical body?* It goes back again to the plane whence it came, that is, to heaven (astral plane).

At this point many important and serious questions arise. Is it true that after death the soul of the man who was wicked on earth goes to hell to be tortured there through eternity? If this is true, who does the torturing? Is it true that after the soul leaves the body of the man who, on this earth, according to the moral standards of society, lived a good life, it goes to paradise to enjoy everlasting happiness as its reward for a good though short life on earth? What does this hell and this paradise of the Biblical story look like, and feel like? What does hell mean, and what really takes place in the after-death existence of the human soul?

All these very important and serious questions have kept the human mind perplexed and guessing, and in bondage of fear since the beginning of civilized society of man. These questions will continue to challenge his real knowledge and his wisdom until man is able to understand the Cosmic plan of Divinity which is carried out through the Cosmic laws of Evolution and Metempsychosis.

What Is Hell?

According to the Webster's dictionary, Hell is "the place of punishment for the wicked after death". This is a very dogmatic definition giving us no details of this place so called hell.

The Dictionary of Philosophy and Psychology by James Mark Baldwin (1940) defines hell as "the place where lost sinners abide, suffering endless punishment, and keeping company with the devil and with devils".

The word *hell* comes from the Anglo-Saxon word *helan*, to conceal. Therefore the derivative noun hell meant simply a place of concealment, or the grave. The word is still used today in this sense in the Apostles' creed of the Roman Catholic and of the Anglican Churches compiled after the 3rd century A. D. when the real teaching was still preserved, "He descended into *Hell*" meaning simply the tomb. In the creed of faith of the Greek Catholic Orthodox Church instead of the word "*Hell*" is used the expression "He (the Christ) was crucified and buried in the tomb". Therefore the popular meaning of hell as a place of punishment, as it is taught today and accepted by the people, is not in accordance with the original teachings of the Christian Church. The question what becomes of man at death was never asked of Jesus, or taken up publicly and independently by Him, according to the accounts given in the Bible.

It is therefore quite probable that the Church in later years, seeing that the masses were not in position to understand the moral teachings of the Christian religion and to apply its tenets, was forced to use the

great mover of the hearts of the people, fear, and reward. The leaders of the Church knew that if a certain moral command made no impression on the minds of the people, they would obey this command only if told that disobedience to the edicts of the Church, would bring eternal punishment after death. On the contrary the Church decreed that the soul of the man who had complied with and lived according to the moral commands of Christ and obeyed the Church, would be placed after death, in paradise, and remain there enjoying heavenly bliss through eternity.

This policy adopted by the Church brought the desired results. Thus the Church was able to maintain obedience to the high Christian ideals and to the teachings of the Christian religion for the benefit of the individual as well as of the Christian Society in general. This dramatization of the Christian moral code by the Church accomplished its purpose. It brought the people into obedience to its authority through fear of an eternal punishment or hope of an everlasting reward after death.

The Greek word for the place to which the soul of man is supposed to go after death is called $\Lambda\Delta\text{H}\Sigma$ (Hades) and $\text{A}\text{I}\Delta\text{H}\Sigma$. These Greek nouns come from A (without) and $\text{I}\Delta\text{E}\text{I}\text{N}$ (seeing). Therefore $\text{A}\text{I}\Delta\text{H}\Sigma$ means the place which cannot be seen; the place which is invisible to the sight of the living. This place, in which man continues to live after death, being invisible to the physical plane, implies also a reciprocal condition for the soul of the dead, *i e.*, the physical plane is also invisible to the soul. Both of these conditions of invisibility are natural, since the soul can be conscious of the objectivity of only one Cosmic plane at a time. The

soul in order to be conscious of that plane, it must be equipped with faculties and with sense organs built up and functioning on that very same plane which the soul wants to observe. According to the law, *there must exist a relationship on the same plane between man, the observer, and the object observed.* For this reason and according to this Cosmic law of Nature, a living man cannot see the soul of the dead, or its abode in Hades and, vice versa, the soul of the dead cannot see the living man on the physical plane in which he lives on earth.

State of the Soul After Death.

What is the condition in which the soul finds itself after death? In a previous chapter we have proved that at the death of the physical body of man, the soul is born into the astral plane and from that moment it has to function on that particular plane, using its individual astral body with its respective organs of perception in order to be objectively conscious of this new plane.

At the birth of man on the physical plane, it takes the soul many years to understand objectively this new plane, due to the time necessary for the human physical body with its sense organs and brain mechanism, to grow and come to maturity. However, in this astral plane where the soul finds itself immediately after death, it already has a complete individual astral body in its possession which on earth it used as an intermediary, and as back ground of the physical body, which body was left on earth at death. In other words, man deprived of his physical body is emotionally and mentally the same as he was "before discarding his mortal coil".

Reference to this astral Cosmic plane and the astral individual body in which the soul of man finds itself after death, is made by Paul in his First Epistle to the Corinthians XV: 35-50: "But some man will say, How are the dead raised up; and with what body do they come? Thou fool, that which thou sowest is not quickened (in Greek text "ζωοποιεῖται" (zoopoieitai), takes life, makes itself manifest), except it die. . . . but God giveth it a body as it hath pleased him (according to the law), and to every seed his own body. . . . There are also celestial bodies, and bodies terrestrial; but the glory (the function, the manifestation) of the celestial is one, and the glory of the terrestrial is another (there is a difference between the constitution and the function of physical and of the astral body). . . . There is one glory of the sun, and another glory of the moon, and another glory of the stars: (the meaning in the Greek text is, there is a difference in the formation, in the function and in the attributes between the sun, the moon and the stars). For one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power: *it is sown a natural body; it is raised a spiritual body.*† *There is a natural body (no physical but astral body), and there is a spiritual (mental) body. . . .* Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.‡ . . . And as

† In the Greek text "σπείρεται σῶμα ψυχικόν (astral body), ἐγείρεται σῶμα πνευματικόν (mental body)."

‡ In the correct Greek text, the Apostle Paul makes the distinction between the physical, the astral and the mental bodies of man.

we have borne the image (the body) of the earthy, we shall also bear the image (the body) of the heavenly (of the astral and mental).”

Unconscious State of the Soul.

It is a well-known fact that in any sudden experience of the average man on the physical plane, he receives a shock and temporarily loses consciousness, or he sees things in a strange light and really does not know what has happened to him. He is in a state of daze until he becomes familiar with the new conditions around him. Exactly the same thing happens to the soul when it is born into this higher, astral or etheric, plane on leaving its physical body on earth at death. Sometimes, the soul is unconscious or it is in a dreamless or in a dreaming state for months. It gradually pulls out of this condition and it starts to see and to be conscious of things on this new astral plane according to its strength and to the degree of the control that the soul has over it. This depends on the degree of the evolution of the soul, as well as of the mental and emotional development, and the understanding of this plane and of the knowledge about the conditions prevailing after death, that it had, during its existence in the physical body.

As the substance of the Cosmic astral plane is very subtle and subject to constant changes in shape, in form, in color, and in density, according to the soul's mental conceptions, desires, feelings, fears, and expectations, if, during life, man thought and believed that after death there is nothing, but the end, then the soul is liable to find itself in a condition of complete darkness, and in an astral coma lasting for a short time or for many years, until this mental veil of illusion wears

itself out and the soul starts to see things and gradually educates itself to the new surroundings and to the conditions of its new plane of existence.

This condition of complete unconsciousness of the soul after death is referred to in the Bible. John, V:28. "For the hour is coming in which all that are in the graves shall hear His voice and shall come forth: (the voice of the soul, thus recovering consciousness of the new plane): they that have done good, unto the resurrection of life; and they that have done evil, unto resurrection of damnation." In the Greek text the word κρισις means judgment and not damnation. It therefore means the happy or unhappy existence on the astral plane.

We further read in John, X:11. "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (the astral sleep of the soul).

Death and Resurrection.

At this point we must distinguish between the two classes of men who pass through the Cosmic experience called death: *First*: The vast majority of people who know nothing about the meaning of death and all those who think that this is the end; and, *Second*: The small minority who are familiar with philosophy and metaphysics and with the Laws of Nature. People of the second class through intensive study and training are already acquainted with the conditions of the soul at transition and immediately after that.

All persons of the first class will find themselves in the conditions described above, terrified, in darkness,

or in an astral coma for a short, or a long period of time. However, the persons of the second class will be able to familiarize themselves with the conditions on this astral plane immediately or shortly after transition.

A period of three days is usually required for the individual astral body which envelops the soul to leave the physical body or to disassociate itself from it. This happens when the etheric "silver cord", which keeps this connection, breaks, when the actual separation of the physical body and of the human soul takes place. During these three days it can be said, that the soul is buried and lies in the tomb. It is only after the third day that the soul of man leaves the discarded physical body and "rises out of the tomb", and goes to heaven (the astral and mental Cosmic planes). In the Bible the resurrection of Christ, after the third day of His death and burial in the tomb, is an allegory, the dramatization of this Cosmic Law and condition through which the soul of the initiate and of the enlightened man passes on the third day of his transition.

These Truths were known to the esoteric schools all over the world which Truths were celebrated as religious dramas in the mysteries of those schools, Dionisia and Eleusinia mysteries in ancient Greece. Therefore as one can see, the Christian rituals in our churches are nothing new. They simply are copies of more elaborate and more ancient traditions of peoples perpetuated in the ceremonies of the religions and of the religious dramas of those mystery schools of thousands years ago.

Murdering of the Dead.

Before the elapse of the period of three days, death has not completely taken place. It is the condition called *νεκροφάνεια* (*necrophania*), apparent death.

In years past when the dead were not embalmed but were buried simply because the heart had stopped beating, the eyes could not reflect the flame of a candle, and because the body was cold and rigid, many skeletons were found in the graves to have turned over in their caskets, or in their marble, or stone tombs. This is an incontestable proof that those seemingly dead men and women were buried alive, being under this state of necrophania, or apparent death. When they came to themselves, they found to be confined in the grave in a casket and there they died a horrible and terrible death from suffocation and exposure.

Fortunately, today such medical mistakes cannot occur, because the body of the dead man or woman is not given a chance! It is immediately mutilated by the embalmer, or by the physician who performs the autopsy as soon as the death certificate is issued.

From this fact and from this philosophical truth as to when the real death occurs, one can see that if the body of the dead is cut, or is cremated before the elapse of at least three days from the time of the establishment of all signs of death, the soul of that man or woman, as having not yet broken the connection of its etheric body through the breaking of the "silver cord" spoken above it feels all pain and it is horribly tortured in the hands of the embalmer or the physician, who performs the autopsy.

For this reason all metaphysical schools instruct their members not to let any one touch the body of the departed one, or to bury it before the passing of this three-day period which is essential for the actual and the complete death of the person to take place.

Second Death and Second Birth of the Soul.

As soon as the interest of the soul in things material ceases, its desire body is automatically cast off. Before this stage, or liberation, the soul of the sinner, according to the Bible, is resurrected into "damnation" (in the Greek text into judgment), and after that into "resurrection of life".

A similar condition of blankness and darkness and of an unconscious state of the soul is depicted in the ancient Greek books of philosophy in which the word EREBUS (darkness, obscurity) is used. The word EPEBOS comes from EPA for earth, ground, also from ΕΡΕΦΩ, ΟΡΟΦΗ and ΟΡΟΦΟΣ for placing a roof, the roof itself, a cover, a veil. *Erebus*, therefore, means the place covered with a shade or with a veil, which, in this particular case, is created by the strong belief of man in that blank condition, and by the blackness and darkness in the soul which comes from the feeling of non-existence. As long as the soul is in this condition, there is no feeling of any astral sensation since the consciousness of the soul has not yet made a conscious contact objectively with this astral plane, nor is it aware of its own personal astral body.

We said previously that the astral substance consists of an utterly subtle and ever changing in shape and in color, essence, all depending upon the mental and the emotional state of the soul after death. There-

fore, if the soul of the departed is fearful, agitated and much disturbed at transition, its astral body will be set at the same state. Consequently, this condition will shut off all light from the astral Cosmic plane, and thus the soul will experience a state of darkness and of awe, as if it were imprisoned in dark surroundings, as in the "grave".

Everybody has had a similar experience when riding in a boat on the calm waters of a lake, or at sea, lit by the rays of a full moon. The moon-light reflected on the smooth water causes its surface, the boat, its occupant, and all surrounding space to be bathed in a luminous environment. Under these conditions his surroundings are brilliantly illuminated by the glorious moonlight. However, suddenly a wind comes and the surface of the water becomes ruffled into countless ripples and undulations whereby the moonlight cannot be reflected any more on the surface of the water. The scenery changes into darkness. And as the dark clouds covering the moon cause the previous luminous and beautiful panorama for the occupant of the boat to become dark and a fearful and awe-inspiring vista, precisely in the same way the emotional agitation of the soul and its fear block the astral sight of the soul and thus they change the previous luminous astral plane into a dark abyss and they create for the soul a dreadful, awe-inspiring and gloomy surroundings resembling the condition of one who is already in the "grave",

As soon as the emotions and fear calm down and the soul consciousness awakens, the various feelings and reactions are felt, and then the struggle of the soul of the enlightened man begins. The soul struggles to

liberate itself from this astral body in its upward travel through the Cosmic planes. The soul of the ordinary man will remain on the astral plane until it realizes the futility of all passions and desires, and its interest toward them ceases. This causes the casting off of the desire body from the soul. As soon as the interest of the soul ceases in the previous material passions and desires, its desire body is automatically cast off. The soul dies as far as the astral plane is concerned, and it is born into the mental Cosmic plane.

When two opposite forces work on the same plane there is always a struggle. In this struggle there is friction, and the latter causes feelings of distress, of a more or less intensity, according to the strength of the warring forces, and according to the degree of the weakness of the soul directing this fight for its liberation from the shackles of matter and from the fetters of passions, of strong material desires, false beliefs, indifferences, or of a perverted direction of the soul's force. This condition is necessary for the purification of the soul. This condition is described by the Church as the "purgatory".

Biblical Hell.

This state of suffering of the human soul is referred to in the Bible in the following passages: Matthew, VIII:12. "But the children of the kingdom shall be cast out into the outer darkness. There shall be weeping and gnashing of teeth." Matthew, XXII: 13. "Bind him hand and foot and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth."

One must realize that Jesus the Christ, spoke to the people only in parables. Therefore, we must not accept this condition described in the Bible at its literal meaning, representing a dark and terrible place, but rather as a condition in which the soul of the wicked finds itself, extremely uncomfortable and greatly distressed, both mentally and emotionally. How many unfortunate persons many times during their earth-life have to go through agonizing and excruciating emotional and mental torment? One can imagine how far greater and more intense these torments must be after the physical body is discarded. The physical body serves as a condenser and as a resistant to those emotions, tormenting thoughts and remorse. One can imagine the real suffering and torment of the soul when it finds itself vested only with the emotional body which now without any physical check vibrates at a tremendous rate.

Further we read in Luke, XVI:23. "And in hell (in the Greek text hades), he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." Also in Mark, IX:43. "It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched" (Asbeston). In the Greek text the word "ἄσβεστον" means a temporary condition. The fire will continue to burn, and it will not be put off by itself until a force, the enlightenment and the decision of the soul will bring this fiery condition to an end.

The meaning of this seemingly confusing passage of the Bible is that it is better for the soul to enter the astral life without the development of emotional and mental faculties at all rather than to have them unnaturally developed and abused during the earthy life. In the latter case the soul of man will suffer on the astral plane in order to have discarded all these emotional and mental vices and passions thus acquired during the life on earth.

Here again the after-death condition of the soul is pictured allegorically. Since even today the metaphysical truths about the soul, about consciousness, about conditions before and after death cannot be understood by persons even with a college education, unless they have made a special study of these subjects, could anyone expect that the masses in Judea were able to understand Jesus in those dark days of ignorance, had He openly expounded this great philosophy of the Cosmos? It would be the same as if a great mathematician, or a composer went to Columbus Circle, or to the Bowery in New York City, and tried to explain to the people there about calculus, algebra, or about musical compositions and the laws of musical harmony.

Unfortunately, however, many churches, theologians, priests and educated people today still stick to the literal meaning of the parables of the Bible in spite of the warning of St. Paul that the letter kills and only the spirit of the Scriptures gives life to the searcher after Truth.

Biblical Parables and Greek Myths Compared.

The same thing happens with the Greek Mythology. The majority of people believe, that the Greeks

perhaps had the mentality of children to believe in such stories taken literally, notwithstanding their great achievements in all the branches of the Fine Arts, philosophy and other sciences. Consequently, the above mentioned institutions and persons, because they cannot accuse Jesus of ignorance and of nonsense, as they accuse the ancient Greeks for their mythology, they had no other alternative than to accept all the parables of the Bible at their literal value and meaning. Thus they have made a mess of the beautiful teachings and of the great Cosmic Truths, that Jesus wanted to drive home in the guise of parables, ("without a parable spake not He"), so that the masses could clearly understand. At the same time in this way of teaching, He kept the inner Truth unaltered for the benefit of those who were advanced in philosophy and had the key to those beautiful allegories of Christian Mythology.

Further, we read in Matthew, XXV:46. "And these shall go away into everlasting punishment «εἰς κόλασιν αἰώνιον»" (*eis kolasin aionion*), but the righteous into life eternal «εἰς ζωὴν αἰώνιον» (*eis zoen aionion*).

The English translation of the word *aionios* in the Greek text as everlasting is erroneous. We know that there is no condition in the Universe which is everlasting. Nothing in the Cosmos is stable and permanent. "Ta panta rei" (everything flows continuously) is the law laid down by Thales of Miletus, the Greek philosopher and mathematician 630-543 B. C. In the Greek text of the Bible there is the word αἰώνιος. This adjective from the noun αἰών means a definite period of time, long or short, as the case may be. Therefore, in the

above Biblical passage it means a condition in which the human soul finds itself after death to be not everlasting at all, but lasting only for a comparatively short or long period of time as the case may be, for the soul. This is logical and in accordance with all Cosmic laws, and with the real meaning of the teachings of Christ in this parable.

When the Bible is read in its real metaphysical meaning it is a book of great philosophical truths which are in perfect accord with the ancient Greek Philosophy, † and with other philosophical systems of the world with which Jesus was familiar.

Ancient Greek References to Hell.

In ancient Greek books the after-death state and condition of the human soul in which it suffers, is referred to as being in Tartarus. This again is a metaphorical and allegorical expression and a dramatized story of the emotional and the mental state of the soul rather than the name of a place on earth or in the underworld.

† As it is known Jesus as well as Mary and Joseph, His parents, belonged to the philosophical and mystical sect or Order of the Essenes. Therefore, He was brought up according to the doctrines and the teachings of this Order. It is a well-established historical fact that the Essenes had communities with many members in Palestine and in Egypt. The principal center in Palestine was at Engaddi, near the Dead Sea, and about 20 miles from Bethlehem. In Egypt the principal Essene community was on the banks of the lake Maoris, and both of these communities were of a Pythagorean origin. From this fact one can see why the real esoteric meaning of the teachings of Jesus, and those of Pythagoras and the Pythagoreans are identical. Jesus as a Pythagorean Master revived in Palestine the real Pythagorean philosophy and its teachings garbed in the Hebraic style to suit the conditions of the time and the mental development of the people of Judea to whom His message was destined.

All are familiar with the dramatic and impressive Greek myth of Sisyphus. According to the Greek Mythology, Sisyphus was one of the kings of Corinth. He had offended the gods (the laws of Nature) in many ways, and after death he was condemned to be punished in Tartarus by having to roll a huge stone up hill, which he had no sooner done, by means of his utmost exertion, than it rolled down on him again.

According to another Greek myth, Tantalus, once a king of Phrygia, had also offended the gods by committing many vile and cruel deeds. For this, after his death, he was doomed to remain in Tartarus, and there to suffer from an unceasing dread of being crushed by a huge rock hanging above his head. He had to stand in the river up to his neck and with the branches of a tree full of ripe fruit almost touching his head. Terribly tortured both by thirst and hunger, each time he attempted to quench his thirst from the water of the river, or to appease his hunger by reaching up to grasp the fruit, the water receded beneath him and the fruit-laden branches moved out of his reach.

There is another Greek myth in which the suffering of the human soul in Tartarus is again described. Ixion, while on this earth, was a sovereign of Thessaly. He had committed the crime of breaking his word and his promise to his father-in-law, Deioneus. He had also caused his death and later he even dared to gossip against Hera, the spouse of Zeus. For all these crimes Ixion after his death was condemned to be tortured in Tartarus where Hermes bound him with serpents to a winged wheel which was driven around continuously by a strong wind.

There is another very instructive and characteristic ancient Greek myth depicting the after-death state of the human soul of the wicked person while on earth. The Danaides, daughters of Danaus, king of Argos, were sentenced to Tartarus for the murder of their husbands. In Tartarus their punishment was to carry water from a river and pour it into a bottomless pit. Their labor was in vain and continued ceaselessly.

Paradise in the Bible and in the Greek Mythology.

Paradise from the Greek word «παράδεισος» *paradeisos* means an enclosed park, or a garden. When it is mentioned in the Bible it means a state, or an after-death condition of the human soul—the exact opposite of that of hell—rather than a real physical garden. Many theologians are still endeavoring, and striving to no avail, to find the exact location of this Paradise, or Garden of Eden of the Biblical story.

In the Greek Mythology, the state and the condition of the soul after-death of the good man was known as to be in the Elysian Fields «Ἠλύσιον Πεδίον». This Greek word derived from the noun ἨΛΥΣΙΣ meaning approach, a movement, and from the verb «ἐλεύθω» and «ἐλεύσομαι» meaning to come; it means, therefore, a state of arriving at or a condition of the soul to be reached, to be realized, or to be experienced. Of course this condition was depended on the laws of *cause and effect* upon which all experiences of the soul are based. This is a condition of rest and of peace in which the soul finds itself after discarding its individual desire body.



Tantalus.

Sisyphus.

Ixion.

“The souls that have a body thereby feel the corporeal punishments they are undergoing. Pure souls, however, that do not carry along with them anything corporeal, necessarily enjoy the privilege of abiding in the incorporeal. Being free from having to dwell in anything corporeal, as they have no bodies, they reside where is being and essence, and the Divine; that is, in the Divinity. There, in the Divinity, with the intelligible beings, dwells the pure soul.

—Plotinus.

Esoteric, Biblical and Philosophical, Doctrines on Hell and Paradise.

When man lives on the physical plane all pain and suffering comes to him from inharmonious sensations, feelings, desires and thoughts, created through, and by his five corporeal senses. Therefore, if I burn a part of my body I will suffer pain. If I taste something bitter, I will feel discomfort and disgust. If I do not feed my body, I will feel hunger. If I fail to drink, I will feel thirst.

As we have seen in a previous chapter, the soul, after the Cosmic phenomenon of transition, the so-called death, leaves the material plane and enters, or is born into the astral Cosmic plane.

The human soul, after recovering consciousness of its existence in this new plane, finds itself thinking the same thoughts, and holding the same feelings, desires, likes and dislikes, the same passions, vices and virtues, which it had during its physical life on earth. All these are now immensely intensified since the heavy and dull material body has been discarded.

If a person, during his life on earth, has conquered his passions and his desires, he will find himself without any such problem to solve on the astral plane and vice versa. Accordingly his mental and emotional state will be that of being in paradise, or in hell. This condition and this state of the human soul and this Cosmic law are referred to in the Bible, in Matthew, XVIII: 28-19. "I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." The after-death conditions of the soul are closely related to the conditions of the physical life on earth.

Substance of the astral plane as being very subtle, ever-flowing, and vibrating, all our desires, feelings, passions and aspirations created during the earthly life, and supported by our thoughts and will power, cause to be created in astral form, shape, likeness, and color, the objects of our desires, passions, feelings and aspirations. For instance, suppose that the soul, when on earth, had created the strong desire to smoke without any control. Now, on the astral plane, this desire to smoke will be felt by the soul to such an extent, and to such a degree, that it will drive the soul to desperation in the need to satisfy this tremendous craving for tobacco. However, no matter how many cigarettes, pipes, and cigars the soul may build in the astral plane (compare the dreaming state of man), from none of these can it derive the satisfaction, and fill the emptiness and the necessity for smoking which torments it. Any one can make the comparison between a smoker on the earth plane deprived of his cigarette and the great torture of the same smoker on the astral plane not being able to satisfy this burning desire. (Compare with the ancient Greek myth of Tantalus.) By using his imagination, one can get a vague idea of the intense suffering, disappointment, despair, madness, and the real emotional and mental torment in which that soul finds itself in the after-death state on the astral plane. This state and this condition of the soul is one of the worst kinds of "hell" that one can imagine.

Suppose that another man in his earth life was a glutton and the real purpose of his physical existence was to live in order to eat and to please his palate and his taste without any limit or control. Can anyone

imagine the emotional and the mental torture of the soul of that man in finding itself in the astral plane where there can be found no steaks, roast chickens, hams, liquors, or French pastries? The soul may create at will from astral substance all these delicacies of the corporeal taste, but to no avail to the suffering soul, because there all these tasty foods are mere shadows and not real. (Matthew, XII:20. "For in the resurrection they neither marry nor are given in marriage.")

From the above examples, one can now understand the esoteric meaning and wisdom of Greek Mythology, veiling great Cosmic Truths in the previously mentioned myths of Tantalus, Axion, Sisyphus, and Danaides. Who after death wants to find himself in any of the above conditions? Who can imagine a worse "hell" than this state of the human soul in the world beyond, if he passes on without having conquered his material desires, his passions and his selfish motives?

This torture, torment, anguish, despair and real hellish condition will last as long as these passions, desires, and feelings of the soul last. It may take many years, even hundreds of years. This condition of the soul of man after death in the Bible is referred to as "hell", (κόλασις in the Greek text, a state of torment) or as being in *gehenna*, and in the ancient Greek Mythology as being in *Tartarus*. The same thing happens with any other bad or good feeling, habit, and desire which during the earth-life was allowed to forge a strong hold on us.

Hell and Paradise Not Everlasting.

The astral plane affords the most terrible as well as the most amusing spectacles that one can ever imag-

ine. One can see for instance fanatical devotees of music, or of any other profession, occupying themselves with the favorite object of their desire such as playing the violin, the piano or any other instrument, or conducting their astral orchestra to their complete satisfaction, feeling and enjoying the astral vibrations of their own creation. (Compare day dreaming and indulging in idle thinking and desiring.)

The above example can be multiplied to include all kinds of pleasant conditions and states of consciousness of the soul of the man who is not versed in philosophy and metaphysics, and who had not trained himself, and put under the control of his will power, all feelings, sentiments, desires, likes and dislikes.

These countless conditions and states of the human soul after death are referred to in the Bible as *Paradise* and in the ancient Greek Mythology as the *Elysian Fields*.

Either of the above-mentioned conditions and states of the soul, in "hell" or in "*Paradise*", are not eternal as it is mistranslated in the English Bible, but are "*aionioi*", which means that they last only for a definite period of time, short or long, as the case may be. This period of time, short or long, depends upon the intensity of these passions and obsessions, bad or good, and of the will power, the strength and the development of each human soul.

When the soul has cleansed itself of all these passions and obsessions, its individual astral and desire bodies lose their vigor as the astral and desire vibrations that hold them together slow down. These bodies

are thus gradually discarded by the soul exactly in the same way as the physical body was discarded on earth.

As long as the physical body of man and its organs function well and the body is fed properly, accidents excluded, it lives. However, what force of the soul is responsible for this life of the physical body? *It is the will to live.* When this intensive desire of the soul diminishes, then the physical body gradually loses its vigor and its activity. When this desire ceases entirely, then the physical body is dropped off by the soul, since this connecting link of desire between the soul and the physical body has ceased to exist.

Exactly in the same way and fashion on the astral plane, when all desires and passions of the soul cease to exist, the etheric and emotional bodies are starved to death, and the soul drops them off as it shed its physical body on earth. This second liberation of the human soul from its astral and desire bodies metaphysically is called the "second death".

However, one must make the following distinction:

First: When during the earth-life man had conquered his passions and his desires, not by suppression or by fear, but by full knowledge of their illusion, and thus he was able to transmute their force into activities on a higher plane. In this case, after the astral, or second death, in a comparatively short time, the soul is liberated and goes to the higher Cosmic realms for rest and for assimilation of its earthly experiences.

In such a case, in the next incarnation the soul is freed from any of those desires and passions of the last previous life. However, by the association and

environment at childhood, man can revive and bring into life again those past desires.

The *second* distinction is that of a man who had died and brought with him to the astral plane all kinds of passions and desires. In such a case, after a long stay on this astral Cosmic plane, these passions and desires lose their vigor on account of the lack of the suitable conditions to keep themselves alive by the enjoyment of the material object desired. When finally the individual desire body is discarded by the soul, the seeds of these passions and of these gross desires will remain in the soul as latent and dormant forces ready to reappear for activity in the next incarnation of the soul, though with a lesser force and intensity than in the last previous incarnation. In this way, the soul has made a definite step forward into progress and spiritual development.

The Cosmic Law, «Ὁ ἐν σαρκὶ ἀμαρτάνων, ἐν σαρκὶ ἐξιλεοῦται», † which means that the man who sins in the physical body must also expiate this sin in a physical body, is supreme in the Cosmos. According to this law each and every sin, which is nothing else but the violation of one or several laws of Nature, has to be eradicated and dissolved on the same plane of existence on which it was created. Since these sins are created on the physical plane of existence, therefore, man has to expiate them also in the flesh, in his next incarnation on earth. From this fact one can see that *reincarnation*

† I first discovered this Cosmic Law about 25 years ago in Candia in the Island of Crete, Greece, in contemplation of preparing an article on "Το perpomenon kai e elefthera boulesis tou atomou", or "Karma and the Free Will of the Individual".

is a necessary step, "a cycle of necessity", for the evolution of the soul of man.

The Mental Plane and the Human Soul.

Thus, the soul of man experiences its second death as far as the astral plane is concerned, and it is born into a higher Cosmic plane, the mental. On this plane, which is formed of the highest Cosmic substance, the soul finds itself minus the physical and the astral bodies and their respective influences and limitations. The soul now carries only its last material body, or vehicle, the mental body.

If the soul so far has retained any selfish thoughts, then, it is bound to remain on this mental Cosmic plane in the same way in which it had to stay in the astral plane, until all selfish thoughts are discarded by the soul. This transitory condition and state to be carried out take again a short or long period of time. All depends upon the strength and the spiritual development of the soul.

When the soul emerges into this Cosmic abstract thought plane, it adds to the consciousness of the whole plane its individual consciousness gained through its personal experiences in that particular metempsychosis. For this contribution the soul receives in return illumination from the storehouse of consciousness of the human race, back of which is the consciousness of the Logos, the Creator of the Solar system.

In this blissful condition and state, the human soul remains for a period of time depending on its individual strength and development sufficient to assimilate all the experiences into a greater soul strength and into

a higher degree of soul consciousness. In this way the soul is benefitted by the race consciousness in its capacity to receive, and to the degree of its individual consciousness to hold and to be aware of the collective consciousness of the whole race.

After this period of soul rest, as in the case of rest during sleep of the body on the physical plane, the soul once again awakens and feels the Cosmic urge and necessity for a new Cosmic activity. Thus, has begun the new pilgrimage of the soul into matter for further individual experience. This cycle will be completed by the law of Metempsychosis. This process of the human soul has been already explained in a previous chapter.

BISEXUALITY OF SOUL**Man or Woman?**

THE question of sex of the physical body in which the human soul is incarnated is very important, interesting, and instructive. Has the soul of a man in one incarnation to be born again as a man in the next, or as a woman in a rotation of sexes?

If one accepts the theory that once a man always a man, this necessarily implies the existence of two kinds of souls, male and female. In such a case, since there are no two things alike in the Universe, it leads to the acceptance of the conclusion that one kind of soul must be the superior and the other the inferior. The acceptance of such a hypothesis brings us into the dogma of some religious teachings in the middle ages according to which woman was considered as a creature far inferior to man, whereas, man was the overlord of woman. From history we learn of the abuses and the slavery through which woman passed during those centuries of darkness and of shame.

Soulmates.

Upon this conception of human soul, as far as sex is concerned, the theory of soulmates is based under a different guise. According to this theory, each soul is

composed of two halves, male and female, which incarnate separately on the physical plane as man and as woman. Thus, only when these two opposite parts or halves of the one soul meet and marry on the physical plane, as husband and wife, does complete happiness ensue.

This theory has an appeal for the average person and affords a romantic incentive to each in his love life, each finding excuses for his sins, or for more romantic adventures in trying to find the right person of the opposite sex, the true soulmate.

However, how can one be certain of having found his soulmate in a certain person to which he is attracted? How can they be sure, after death on the astral plane, that they will remain united, since the main conditions responsible for such a union, sex life, material support and protection, do not continue on the after-death plane of existence? Furthermore, in the next incarnation what physical bodies do they will occupy? How will they be able to find each other and meet again on earth?

There is another objection to the acceptance of this theory. If this theory of soulmates were true, then half the souls should be always of a feminine nature and incarnate in very feminine women and the other half of souls would be necessarily of a masculine nature and incarnate in the bodies of very masculine men. Then, what explanation can we give to the hermaphrodite type, as well as to the masculine women and the feminine men, of which types we have many examples? How can two distinct individuals ever blend into one

individuality, inseparable, and indivisible, as is the human soul?

Force is the Controller of Form.

This theory of the existence of such a law in Nature gives a predominance of the physical body over the soul, and implies a stability of force manifesting only in one way, male or female, positive or negative. However, we know that all forces in Nature are very pliable and manifest according to the medium and the conditions prevailing at each time of manifestation. This latter process gives freedom of action to the forces of Nature, which is one of its basic laws; whereas, the former theory places restrictions on the same forces by means of physical forms which is against Cosmic law.

One must remember always that the form, as the medium of manifestation of force, plays a passive part and never is an active agent compelling the Cosmic force to comply with its crystalized physical form. This would result in the crystalization of the Universe, which would have brought forth its destruction at its very beginning. Evolution such as exists at present would be an impossibility, and objective creation of God could never had occurred.

Sex is the Way of Expression and the Avenue for Certain Experiences of the Soul.

The human soul is bisexual. God, before His subjective and objective creations, exists as a Father-

Mother Principle. The Ego, as a spark of Divinity, partakes of the same nature and principle as God. In objective creation the One Father-Mother Principle of God manifests under two opposite principles, positive and negative, which are Cosmic Life Force and Cosmic Matter. In the same way, and under the same law, the human soul having in itself the male and female principles of the Cosmos, manifests on the physical plane on earth as a man or as a woman, according to its necessity, as the case may be.

According to the constitution, the make-up, the functions and the life work of the male physical body, corresponding feelings, ideas, emotional and mental qualities are developed by the human soul. The same holds true also for the female body, since the earthly expression of man is different from that of woman.

The purpose of the human soul is to acquire the experiences of both, of man and of woman, whence the Cosmic necessity of the soul to incarnate in the physical bodies of man as well as of woman.

This process of Nature is also the result of justice and of equality for both sexes. *Man is as good as woman and vice-versa.*

Alternating Sex?

When the human soul gets too much masculine in its life on earth and the equilibrium is thus broken by too much positiveness and too little tenderness, creative emotion and gentleness, the wheel of Cosmic balance sends the soul in a female body in its next incarnation. As like attracts like, in the same way, two extreme opposites attract each other. The latter working of this

law prevents the destruction of the Cosmic force, or of the human soul, by preserving the balance of the two opposites of this force. These opposite natures keep the force working, and thus insure the perpetuation and the immortality of the human soul.

From the above explanation one can see also that the doctrine of the successive incarnations of the human soul as man and woman, the changing of sex in each incarnation, is not true. This change of sexes depends upon the individual growth and the necessity of the soul pertaining to masculine and to feminine qualities, and the needs in its successive incarnations for the acquisition of positive or manly, and negative, or womanly characteristics and qualities.

The question of this interchange of sex in the Cosmic pilgrimage of soul is difficult for the average person to understand. However, if one considers that as the man who wishes to acquire mechanical knowledge has to work with tools, to direct and to drive a machine, whereas, the man who desires to learn to be a cook, must peel onions, potatoes, use the kitchen utensils, the pot and the pan, in the same way, the soul uses, at times, the male physical form and, at other times, the female physical body, by being born as a man, or as a woman, as the case may be, in the necessity of maintaining the equilibrium of both of its opposite forces.

Determination of Sex.

Is it possible to control sex in the birth of human beings? Many experiments were conducted recently by

scientists on animals, especially with cows, with the result that they succeeded in producing the desired sex at will in a large percentage of cases.

However, man is entirely different from the animals. Man is an individualized soul, whereas, the animal is not. Therefore, if the necessity arises for a human soul to be born for instance as a man, and, by some artificial means a female physical body is given it, that soul will express itself through the physical body of that woman, who will be of a positive and masculine type, with the characteristics and all the qualities of a man. The same will happen to a woman. Nature, wise in her ways and in the application of her Laws, cannot be cheated, nor controlled by man.

COMMUNICATION WITH THE DEAD

Spiritualism.

IS the communication with the dead possible? Since the soul of man, after transition continues to exist on the etheric, emotional and mental Cosmic planes, it seems logical that such a communication is possible. Spiritualism, then, as it is generally understood and practised today, is credible.

The soul, in order to be able to manifest on any Cosmic material plane, must possess and use organs of perception made up of the same substance with that of the plane on which the soul wishes to function. For this very reason, and on account of this Cosmic Law, the ordinary man on the physical plane of existence, in his awakened condition, cannot communicate and cannot function on the astral plane, and, in like manner, the soul of the dead cannot communicate with those on the physical plane. However we all know the many spiritual mediums who are engaged in the business of communication with the dead relatives of their clients and in receiving messages for them from the other side, and, in conveying to the souls of the dead the messages of the living. It is also a common practice in these spiritualistic meetings for the mediums to contact a Master, or a guide on the spiritual plane, and thus to answer all the questions of

the clients in the same way as was usually done by the Oracles of antiquity.†

Therefore, the question arises. Are these spiritual mediums frauds, or do they really contact the souls of the departed, the masters, or the Indian guides, as they pretend to do?

Mediums and Messages.

I have personally attended many meetings of the best mediums, both men and women. Most of them are frauds, preying upon the ignorance and the gullibility of the public. Some mediums, however, are sincere. They really make spiritual contacts with the inhabitants of the spiritual world, and they tell us true things about the past, the present and the future. How this is done, and how can one be sure of the identity of the contacted entity?

In some cases information is given of things known only to the client-inquirer. This is done by the ability and the sensitiveness of the medium in reading the mind of the client. In some other cases, when an object of the inquirer is held by the medium in his or in her hand, the answers are given through psychometry, by feeling the etheric and emotional vibrations of the inquirer through this tangible means of contact, of the object held in the hand of the medium.

In the case of self-hypnotized mediums, who allow their physical brain and vocal mechanism to be used by

† In my book "The Delphic Oracle; Oracles Through the Ages", I explain in detail how this was done in ancient times and how it is still done today.

the disincarnate entity, the subject under discussion becomes more intricate, more mysterious and more convincing to the average person that their dead, or a certain master, or a guide really spoke to them.

Since the inquirer has no means of checking up and the medium is not in a position to tell whose identity is the one who speaks through him, or through her, one must accept these messages on the good faith of the medium.

Spiritual Communication Explained.

I can say that communication with a certain disincarnate entity, or with the soul of a departed one, as is claimed by most of the mediums today, is not such an easy task, and not such a commonplace performance.

How can a medium ever communicate with the soul of the departed A, or B, which soul perhaps is in an astral coma? How can a medium ever reach the astral plane by turning his own astral body to the same vibrations of the departed, and attract his attention and his interest in the communication, or disengage the soul from its astral painful experiences or pleasant occupations in which it is so deeply absorbed? Besides this, the average soul lacks the ability to communicate with the living on the physical plane through a medium.

Such a communication with the soul of the dead cannot be done, and it is not done ordinarily by the majority of these mediums. On each Cosmic plane, there are laws which cannot be broken by the ordinary mortal at his mere wish.

That the mediums are possessed by disincarnate entities which speak through them, is true, beyond any doubt. However, the question arises. What entities are they?

The astral plane is much more vast than the area of the physical plane of earth, with countless subdivisions, each one responding to a different rate of vibration.

The inquirer on the physical plane must have the proper knowledge in spiritual communication, believe in it, and go to a medium. Exactly in the same way, the disincarnate entity must fulfill the same prerequisites, and must watch for the time when the respective astral signal is sent out colored with the vibrations of the inquirer, in order to be able to respond to it, and to tune its astral body accordingly to the same rate of vibrations as that of the medium. From all these evidences it is certain that such a task is not feasible to the average soul, due to the lack of the adequate knowledge and unbelief in the possibility of such a process on the astral plane.

However, as many mediums on the physical plane are trained to communicate with the astral plane and with its inhabitants, due to a desire for knowledge, service, business, or for malicious purposes (the latter being called black magic), exactly in the same way, many disincarnate entities are trained and are thus engaged in the same practice of communicating with the living on the physical plane through mediums and otherwise, as in the cases of obsessions.

“Try All Spirits of Prophecy.”

Therefore, it is not wise to believe the entity in its assertion that it is the soul of John D., of Peter K., etc., or that it is the soul of Socrates, of Napoleon, or the Master X, or the Indian guide O. This truth is referred to in the Bible in the First Epistle of the Apostle John, 4:1. “Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.”

In all of these cases, except in a very few, disincarnate entities on the astral plane of the type described above, seize the opportunity to contact the physical world, for which they long so much, by means of the mediums. In order to be able to do this more often, and thus to absorb vitality from the medium and from the audience, they have to satisfy both, the medium in his work as well as the inquirer in his messages, by giving as accurate answers as possible. This is easy since the disincarnate entity, functioning on a higher plane, has the advantage, and all the means at its disposal to see and to know things on a vastly larger scale than can the physical man.

Such entities masquerade as any person desired to be called by the medium and by the inquirer. In this case, future events can be foretold because every event is the result of a previous cause. All these causes are preserved in the Akashic records of Nature. These disincarnate entities who have the knowledge and the ability to read these records, will, therefore, see in them the inception and the Cosmic design of the condition, or of the event which is to come to the inquirer on the physical plane. The entity will see this as the harmon-

ious, the mathematical, and the just result of previous and present actions, feelings and thoughts.

Thus, the inquirer and the medium are satisfied of the message given by the so-called soul of John, or of Mary, of the Master K, or of the Indian guide X. In this way he will come back again to the "good" medium to receive more messages from the same "beloved one" without knowing nor even suspecting the spiritual forgery and the false identity used by the entity of which both the inquirer and the medium are the poor victims.

TIME BETWEEN REBIRTHS

Earth-life versus After-death Life.

THIS subject of how long it takes the human soul to come back again to earth, to be reborn into a physical body brings up a very important question.

On this point there are many speculations and conflicting opinions. Some metaphysical schools confine this necessary time for the soul between two successive rebirths as being 300 years. Other schools say that this average time is 1,000 years.

We know that there is no fixed rule in the Universe which presupposes stability and uniformity. Nothing is stable in the Cosmos. According to the Cosmic law laid down by Thales of Miletus, the Greek philosopher (630-543 B. C.), "ta panta rei". Everything is in a continuous flowing state and ever changing of conditions. There is only one thing unchangeable and that thing is change. This is the result of the cosmic laws of Diversification and Differentiation which make Cosmic creation and evolution possible.

Since there are no two things alike, nor two things the same in the entire Universe, how then one can expect that one rule applying to the same period of time, the same number of years, will apply to all men and to all souls as this problem of rebirth is concerned? The acceptance of a fixed time, of a definite number of years

between incarnations would be absurd, untrue and unnatural. However, we can use the law of averages, which law will help us in the solution of the problem at hand. This law of averages is logical and can be applied in this case, too, since according to the fundamental Cosmic law laid down by Hermes Trismegistus, "as it is below so it is above; and as it is above so it is below".

Observing the lives of men on the physical plane on earth, we see that no two men lived exactly the same number of years, of months, of days, of minutes and of seconds. However, science has set up statistics and says for instance that in the U. S. A. the hypothetical average span of life fifty years ago was 43.48 years. That this average is at present 62.78. That in England the hypothetical average span of life fifty years ago was 43.66, and in 1932 it was 58.74, and so on for every country and community in the world. †

The average span of life on the earth plane depends on many causes, collective as well as individual.

The same thing happens also to the soul during its stay on the heavenly plane (etheric, desire and mental), during its conscious life on that plane. Therefore, we must try to find an average here also.

The Law of Averages.

The denser the material vehicle through which the soul functions, the less freedom it has for independent action, and the more it is subject to uniform laws of

† Official records taken from the Department of Commerce, Bureau of the Census. Vital Statistics—Special Reports. Washington, D. C., May 2, 1940.

common action of the whole plane, and vice-versa. For instance, man can run. However, his speed is limited to a certain degree depending on the density of the material plane on which the soul of man has to act through its individual physical body. Therefore, we say that the speed of man is between 7 and $11\frac{3}{4}$ miles per hour. (Taken from official Olympic records.)

Suppose now that in the same man a desire is created. This desire knows almost no limits. If this desire is backed up by thought, then it develops such a speed and such an activity that the previous speed on the physical plane is almost insignificant. A man can travel with his thought from one end of the earth to the other in a fraction of a second, whereas it will take him about 415 days to make the same journey in his physical body on foot. (Figuring on a 6 miles per hour for 10 hours a day run on the equatorial circumference of the earth.)

For this reason any activity of the soul of the average man on the etheric, desire, or on the mental planes, lasts far longer than on the physical plane, because the material limitations are less. The physical strength of a person, and the life of its physical body may last only for a few years, say 50, 60, 80 or even 100, however, a strong belief, or a strong desire may last in the same person as long as it lives, and after death it follows the soul, its owner and creator, into the after-death state to continue to exist there on this subtle material astral plane for a very long period of time in comparison to the length of its life on earth.

As we have seen before, the soul retains its individual etheric, desire and mental bodies or vehicles in the

after-death existence as long as there are desires, passions, and selfish thoughts felt and influencing the soul. This may last for a few years, for many hundreds of years, or even thousands of years. Can we, therefore, fix as a tentative low average of 500 years between two successive incarnations, or rebirths of the average human soul at present?

We are familiar with the beliefs, the dogmas, the habits and the customs of people, of Nations, or of a whole race, which last for many thousands of years, though they are carried on by millions of different persons. How far more difficult is it, then, to change a strong belief, a custom, or a desire in the soul of one and the same person in its after-death state, when the vibratory activity of the desire and of the mental bodies is far greater than that during their function in the physical body in the earth life?

For this reason, if it takes the soul, say 70 years to cast off its physical body in the first death on the physical plane on earth, it may take the same soul many times that much of time to cast off its desire body in its second death on the astral plane. In the same way, and for the same reason, on the mental plane, it may take the soul from a few years to a thousand or more years to liberate itself from all selfish thoughts, and thus be able to discard its mental body at its 3rd death on the mental plane before entering the realm of the Cosmic abstract thought for rest and for assimilation of all its experiences in that particular life.

Only the soul that has passed through these three Cosmic deaths and has entered the realm of the Cosmic abstract thought has gained definite progress and ad-

vancement in its Cosmic cycle of evolution through the process of assimilation of the experiences in the last incarnation.

Accidental Deaths.

However, many souls, whose earth span of life was interrupted by suicide, or by accidental death, by epidemic, or by death on the battle-field, through a strong desire for the life of the physical plane which they were forced to give up against their will, may come back to earth, in a very short time, and incarnate into new physical bodies. In this case, the time that elapses between two successive rebirths, or metempsychoses, is really very short. As we shall see in the example of Shanti Devi, the Hindu woman, the time elapsed between her death in the previous life and her birth in the new life was only one year and eight days.

In cases like the above, because the soul has not passed through the period of necessary heavenly rest and assimilation of its earthly experiences, it comes back to earth without any further progress but to start again its experiences from the point where it left them in its last life at death.

How the incarnation of the soul in the new physical body in the womb of the mother takes place, and the selection of the proper environment, has been already explained in a previous chapter of this book.

Transmigration of Souls.

It has been already shown that transmigration of the human soul, or its rebirth into the body of an animal on the physical plane is an impossibility.

However in some ancient Greek books reference is made to the incarnation of the human soul in the bodies of animals and plants. The same statement is also repeated by the late Dr. Kenneth Sylvan Guthrie in his book "Pythagoras and Pythagoreans". †

The best explanation in this seemingly important controversy of the Pythagorean teachings seems to be that the meaning of the ancient texts refer rather to the stages of consciousness which the human soul experienced during its cycle of involution in matter; first, as plant consciousness and later as animal consciousness, and finally as human consciousness, than that the soul of man incarnate into the body of a plant, or of an animal.

It may also refer to another phenomenon and experience of the human soul on the astral plane. As explained before, the human soul, been burdened with gross and strong animalistic desires and passions during its physical life on earth, such as man practicing Sodomy; the soul feels those bestial desires and passions and is tormented by them after death far more intensely on the astral plane than on earth. Since on the astral plane the substance is so subtle and malleable that it can be shaped and animated by the will of the soul to any form desired, it is possible that the lower personality of the soul in its despair for satisfaction of those animalistic passions creates animals made of astral stuff of the kind corresponding to the ruling pas-

† Dr. Guthrie was one of the pioneers of the Pythagorean philosophy in this country during the last forty years, and a close friend of the author. He was fatally injured in an automobile accident on the night of the 17th of March, 1940, in Keansburg, N. J., after leaving the community church there where he went to attend the Palm Sunday service.

sion of the desincarnate entity which animal form is thus vitalized and occupied by the soul. However, this association and pseudo-transmigration lasts only as long as it takes for the passion to be satisfied, or for the soul to realize the futility of such an act.

It also may refer to obsessions of animals by those human disincarnate entities, which of course again cannot be considered as transmigration of the soul.

We should also take into consideration the fact that all ancient philosophers, referring to the esoteric side of their teachings, wrote and taught for the general public in allegories and in parables. Was not this the method used by the Master Jesus teaching his message to the people of Judea? The Bible informs us that Jesus spoke to the masses only in parables, whereas, to His disciples he spoke the naked Truth. Plato was not an exception to this universal rule and philosophical tradition.

Will Durant in his excellent book "The Story of Philosophy" advances the same opinion. He writes on this important subject as follows: "The difficulty in understanding Plato lies precisely in this intoxicating mixture of philosophy and poetry, of science and art; we cannot always tell in which character of the dialogue the author speaks, nor in which form; whether he is literal or speaks in *metaphor*, whether he jests or is in earnest. His love of jest and irony *and myth* leaves us at times baffled; almost we could say of him that he *did not teach except in parables*. "Shall I, as an older person, speak to you, as younger men, in apologue or myth?" asks his Protagoras. These dialogues, we are told, were written by Plato for the gen-

eral reading public of his day: by their conversational method, their lively war of pros and cons, and their gradual development and frequent repetition of every important argument, they explicitly adapted (obscure though they may seem to us now) to the understanding of the man who must taste philosophy as an occasional luxury, and who is compelled by the brevity of life to read as he who runs may read. Therefore we must be prepared to find in these dialogues much that is playful and *metaphorical*; much that is unintelligible except to scholars learned in the social and literary minutiae of Plato's time; much that today will seem irrelevant and *fanciful*, but might well have served as the very sauce and flavor by which a heavy dish of thought was made digestible for *minds unused to philosophic fare.*" We thoroughly agree with Will Durant, an outstanding authority on history and philosophy.

Besides, Will Durant gives us another valuable and very important information about the two sets of books written by Plato; the one set reserved for his disciples and the other popular set for the use of the general public. "The pundits possibly know that the Master wrote two sets of works—one in technical language for his students at the Academy; the other a group of popular dialogues designed to lure the average literate Athenian into philosophy's "dear delight". It did not seem to Plato any insult to philosophy that it should be transformed into literature, realized as drama, and beautified with style; nor any derogation to its dignity that it should apply itself, even intelligibly, to living problems of morality and the state. By the humor of history his technical works were lost, and his popular works remain. By the irony of history it is these pop-

ular dialogues that have given Plato his reputation in the schools." Preface to the Second Edition, *The Story of Philosophy*, VIII.—By kind permission of the publishers, Simons and Schuster, Inc.

Relative to the above fact why the technical set, or the esoteric set of books written by Plato were lost and why his popular or exoteric works were preserved, we wish to give the following explanation :

As it is known, in ancient times, all books were copied by professional scribes from the original manuscripts of the author for the person who gave the order for the book copy. For the exoteric or popular works of Plato many copies were made and sold to the disciples and to the friends of the Platonic School in Athens. Of those copies one or two have been preserved through the centuries down to us while the rest were destroyed or lost. However, the esoteric or technical works of Plato, according to the rules of all ancient and modern philosophical schools were kept at the Academy, in the school, and no copies were allowed to be made of them. These esoteric sets of manuscripts served as the archives of the Platonic School to which books only the disciples of the school had access. We know that the same thing also happened to the Pythagorean School in Crotona, when at its destruction by the mob, all the priceless manuscripts and the archives of the School of the Master Pythagoras and of the Pythagoreans were destroyed and thus lost to posterity.

In the case of Plato, after his death, perhaps these esoteric books came into the possession of the successor of the Academy of Plato. As is natural, books of this

kind cannot be preserved because when by chance they fall into the hands of the profane, they are unintelligible to him and without any meaning and use, and therefore, without value. Under these circumstances no one wants to keep useless and valueless things and especially bunches of papyroi or parchments in times of persecution, war and flight. For this reason all esoteric works of the Master Plato were lost, and only the exoteric or the popular set of his books were preserved to us.

METEMPSYCHOSIS AND THE BIBLE

Biblical Proofs.

THE operation of the *Law of Metempsychosis* is an incontestable fact. This law forms the foundation of all leading philosophical systems and the principal religions of antiquity, and most of the modern philosophical schools of the world. The *Law of Metempsychosis* is mentioned, in many instances, in the Bible. Thus, we read in the Gospel of St. Mark, 9:11-13. "And they asked Him saying. Why say the Scribes that Elias must first come? . . . But I say unto you that Elias is indeed come and they have done unto him whatsoever they listed, as it is written of him."

Again we read in St. John's, 8:58. "Jesus said unto them. Verily, verily I say unto you. Before Abraham was I am."

Again in St. John's, 1:19-23. "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art Thou? And he confessed and denied not, but confessed, I am not the Christ. And they asked him. What then? Art Thou Elias? And saith I am not. Art Thou that prophet? And he answered: No."

In St. Matthew's, 11:14, we read, and these are the words of Jesus the Christ. "And if ye will receive it, this is Elias, which was to come (John the Baptist)."

Also in the same Gospel, 16:14, Jesus asked His disciples. "Who do the people say I am?" And the answer which they gave was. "Some say that you are John the Baptist, and others say that you are Elias, and again others say that you are Jeremiah, or one of the prophets."

From the above Biblical quotations we will note, that the Master Jesus did not reprove His disciples for making such statements, nor asked them their reason for supposing this. Everybody can see that if their belief had been erroneous, the Master Jesus would have corrected them. He did not do so, and, therefore, one can reason that this doctrine of metempsychosis upon which the disciples were talking was acceptable to the Master.

The general belief among the people of Judea was that Jesus was one of these former individuals reborn or reincarnated in a new physical body. There is abundance of authority in the Bible for this doctrine of metempsychosis. It is not stressed to a great extent in the Bible due to the fact that, at that time, it was nothing new or startling, but a belief with which people were familiar.

Besides this, it is a well-established fact that when the Bible, the New Testament, was officially compiled between the third and the sixth centuries A. D. in Alexandria, and finally accepted as such in the eleventh century in Constantinople, for many reasons, this basic doctrine of metempsychosis was eliminated from the original text, as being diametrically opposed to the established doctrines of the Church, such as the vicarious atonement, the forgiveness of sins, heaven and hell, baptism, and so on. All passages in the Bible having

reference to reincarnation were eliminated. Many other changes, omissions and additions were made in the original Gospels to suit the policies of the organized Church.

Further Proofs of the Law of Metempsychosis in the Bible.

We further quote the following passages from the Bible. St. Matthew's, 7:2-12. "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you *again* . . . Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (if this is not accomplished in one life it will certainly be done in the next). Or what man is there of you, whom, if his son asks bread, will he give him a stone? Or if he asks for fish will he give him a serpent? If ye then, being evil, know to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? (Of course according to the law of Cause and Effect, or Karma, which is fulfilled through the present and in the succeeding lives). Therefore all things whatsoever ye would that men should do to you, do ye even so to them; *for this is the law and the prophets.*"

In St. Luke's, 9:7-8 we read. "Now Herod the Tetrarch heard of all that was done by him, and he was perplexed because that it was said of some, that John was risen from the dead. And of some, that Elias has appeared; and of others, that one of the old prophets was arisen again."

We read further in St. John's, 9:1-4. "And as Jesus passed by, he saw a man which was blind from his birth, and the disciples asked him, saying: Master, who did sin, this man or his parents, that he was born blind? Jesus answered: Neither has this man sinned (in his present life), nor his parents; but that the work of God should be made manifest in him." (The fulfillment of the Law of Cause and Effect, or of Karma in this life for acts or sins, committed in his previous life).

And again in Paul's Epistle to the Romans, 12:19, we read: "Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written, vengeance is mine. *I will repay, saith the Lord.* (Through the law of Karma in successive incarnations.) Therefore if thine enemy hungers, feed him; if he thirsts, give him drink; for in so doing thou shalt heap coals of fire on his head." (By not taking personal vengeance the law of Karma for him will run its full course.)

St. Paul in his Epistle to the Galatians, 6:7, says: "Be not deceived; God is not mocked; *for whatsoever a man soweth, that shall he also reap.*" (In the present or next lives).

We read further in Revelation 3:12: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." (The chain of incarnations of the human soul in physical bodies will cease.)

Further References on Metempsychosis.

IAMBlichus, the great Theurgist and Neo-Platonist philosopher of the third century A. D., in his biography

of Pythagoras, states that this greatest of all philosophers and Initiates of ancient Greece, taught to his disciples, that "*The Souls never die, but always on quitting one abode pass to another.*"

According to Iamblichus, Pythagoras could clearly see and tell about his previous lives and those of his disciples and incidents related to those lives. He thus described to them his five previous incarnations as follows: "In his present life he was Pythagoras of Samos. In the next previous to that life, he was Pyrrhus of Delos, a humble fisherman. In the next previous incarnation to that, he was Hermotinus, a prophet of Clazomenae, in Ionia, Asia Minor. In the next past incarnation to that one, he was known as Euphorbus, the son of Panthus, who conquered Patroclus, and who was, in turn, killed by Menelaos, the king of Argos, in the Trojan war. And in his fifth previous incarnation that he was again known as Asthalides, the son of Mercury."

It is also known that Empedocles, the Greek philosopher (495-435 B. C.), remembered "when his rational soul had occupied the body of a young girl". It is also well known from authentic ancient authorities, that Proclus, the celebrated Neo-Platonist philosopher, and mystic, who lived in the fifth century A. D. declared to his disciples that "his rational nature had achieved its high dignity while in the physical body known as Nicomachus, the Pythagorean."

PLOTINUS, the most brilliant philosopher of the Neo-Platonic School in Alexandria (204-270 A. D.), wrote: "It is an universally admitted belief that the soul commits sins, expiates them, and passes into new human bodies again."

Among other philosophers who remembered their previous lives were APPOLLONIUS of Tyana, in the first century A. D., the most illustrious Pythagorean philosopher, theurgist, and mystic since Pythagoras, as well as Plato, Kapila, Rishi Veda-Nyasa.

In the galaxy of thinkers and philosophers, who based their teachings on the doctrine of Metempsychosis, the brightest stars are: PHILOLAOS, ZOROASTER, HERMES TRISMEGISTUS, ORPHEUS, ARISTOTLE, SOCRATES, EURIPIDES, SOPHOCLES, ARISTOPHANES, GAUTAMA BUDDHA, CONFUCIUS, PORPHYRY, HIEROCLES, DAMASCIUS, BULWER LYTTON, EDGAR ALLEN POE, LAURENCE OLIPHANT, LORD LINDSAY, ST. BERNARD, JESUS THE CHRIST, ISAAC D'ISRAELI, afterwards LORD BEACONFIELD, SHELLY, EMERSON, CHEVALIER RAMSAY, HELENA PETROVNA BLAVATSKY, COLONEL WILLIAM OLCOTT, WILLIAM JUDGE, BISHOP C. W. LEADBEATER, ANNIE BESANT, PARACELTUS, JOHN BOEHME, EMANUEL SWEDENBORG, ARTHUR SCHOPENHAUER, WILHELM VON HEGEL, IMMANUEL KANT, JULIUS MUELER, PEZZANI, FONTENELLE, CAMILLE FLAMMARION, GIORLANO BRUNO, who was condemned for his belief in reincarnation in 1598 and was burned at the stake by the Roman Inquisition; WILLIAM TAYLOR, ELIPHAS LEVI, BENJAMIN FRANKLIN, THOMAS TAYLOR, LONGFELLOW, the late THOMAS ALVA EDISON, for some years as a member of the Theosophical Society, was familiar with this doctrine of Metempsychosis, and many others.

Additional References on the Doctrine of Metempsychosis.

ORIGEN, one of the most illustrious Fathers of the early Christian Church, taught this doctrine of metem-

psychosis and wrote many books on this and other philosophical subjects. In one of his books, "Contra Celsum", this great Christian Father of the Church writes: "It is not merely in conformity with reason that every soul, for certain mysterious reasons, (I speak now according to the opinion of Pythagoreans and Plato, and Empedocles, whom Celsus frequently names), is introduced into a body, and introduced according to its deserts and former actions?"

ST. AUGUSTINE, in his Confessions 1:6 wrote: "Did I not live in another body, or somewhere else, before entering my mother's womb?"

ST. JEROME, another of the early fathers of the Christian Church, declared that the doctrine of metempsychosis was taught as an esoteric mystery in the early Church, being communicated only to the few especially selected members of the congregation.

RUFFINUS says that St. Anastasius in one of his letters definitely states his belief in pre-existence and intimates an acceptance of reincarnation.

NEMESSIUS, bishop of Emissa, in his writings, states that the greek Christians of his time accepted metempsychosis.

ARNOBIUS, a Numidian apologist of Christianity, wrote: "We die many times, and often do we rise from dead." He also informs us that Clement of Alexandria had written a most important account of metempsychosis. According to this authority of the early Church, reincarnation was a truth transmitted by tradition and was authorized by St. Paul himself.

According to ST. GREGORY, Bishop of Nyssa: "It is absolutely necessary that the soul should be healed and purified, and if this does not take place during its life on earth it must be accomplished in future lives."

SYNESIUS in one of his prayers says: "Father, grant that my soul may merge into light, and be no more thrust back into the illusion of earth."

In the Wheel of Life, the REVEREND A. HENDERSON, Vicar of St. John of the Sepulchre, writes that the doctrine of metempsychosis was taught in the early Church: "A further objection which exists in the minds of many is based on the supposed condemnation by the Church of the doctrine in the Fifth Council of Constantinople. A careful consideration of the historical situation makes it abundantly clear that the question of Reincarnation was not even raised at the Council; and that the condemnation of certain extreme tenets of the Origenists was an act of Menas, Patriarch of Constantinople in the provincial synod. In this he was instigated by the Emperor Justinian who ordered him to procure the subscription of the bishops to the anathema. This local synod was held in 543 A. D., while the General Council did not meet until ten years later. It is easy to understand, however, how this extra-councilar sentence of Menas was, at a later period, mistaken for a decree of the General Council."

MANLY P. HALL, the eminent American philosopher, and one of the greatest Pythagoreans of our day, in his recent book, "*Reincarnation, the Cycle of Necessity*", writes on this subject: "It appears, on the basis of expert testimony, that the actual doctrine of reincarnation as the proper means of ultimately accomplishing

unity with God has never been anathematized or declared heretical by the Christian Church. It is astonishing, therefore, that the doctrine so necessary to the understanding of life should be ignored by even the liberal denominations. The doctrine of reincarnation is the most important and significant teaching which the churches of Christendom could disseminate today." The same authority further states: "After the Council of Constantinople the doctrine of reincarnation departed from Europe, and its absence contributed much to the misery and desolation of the Dark Ages. Like many other philosophical traditions, it was carried away to the deserts of Arabia where it flourished with the rising power of the Saracen to return to Europe with the home-coming Crusaders. Reincarnation always has been a philosophical doctrine and as philosophy languishes in the West, the doctrine of metempsychosis languishes with it."

"There were occasional exceptions, however. It may interest you to know that some of the advocates of reincarnation in the Roman Catholic Church during the Middle Ages were: St. Francis of Assisi (1182-1226), who founded the Franciscan Order; the learned Irish monk, Johannes Scotus Erigena; St. Benaventura (1221-1274); Thomas Campanella, the Dominican monk who was sent into exile on account of his belief in the successive returns of the soul to earth. M. d'Orient, an Orthodox Catholic, writes: (*Destinees de l'Ame*). "In this doctrine, so evidently based on reason, everything is linked and held together . . . for all that was needed in order to bring to pass those various results, was for God to call back into existence certain souls He knew to be naturally suited for His purpose. Consequently,

the most sublime mysteries of religion, the most wonderful facts regarding the destiny of the soul find their natural explanation in a clear understanding of metempsychosis."

"It may be interesting to note a curious tendency in the early Church to regard certain Greek philosophers as Christian although they died before the birth of Christ. Plato, Socrates and Pythagoras enjoyed considerable dignity in the early Church. A tradition was circulated that Pythagoras was a monk. Even skeptical old Socrates was embellished with holy orders. . . . These circumstances may have inspired Voltaire when he declared that Plato should be regarded as the first canonized saint in the Christian Church. There is a reason also to suspect that the pagan mathematician Hypatia, the greatest of women philosophers and the teacher of Synesius, was canonized under the name of St. Catherine of Alexandria."

"The early fathers knew that the Christian faith was deeply rooted in pagan doctrine and tradition. Christianity is very similar to classic paganism, with the difference that the doctrine of original sin has been substituted in the place of reincarnation and karma."

GEORGE FOOT MOORE, American clergyman, Bible scholar and Orientalist, in his book "Metempsychosis" writes: "A theory which has been embraced by so large a part of mankind of many races and religions, and has commended itself to some of the most profound thinkers of all time, cannot be lightly dismissed."

DAVID HUME, Scottish historian and philosopher, writes: "The soul, if immortal, existed before our birth. What is incorruptible must be ungenerable. Metempsy-

chosis is the only system of immortality that philosophy can hearken to."

The great poet and mystic WOLFGANG VON GOETHE undoubtedly accepted reincarnation as one can see in "The Song of the Spirits Over the Waters" in Faust:

*"The Soul of man
Is like the water;
From heaven it cometh,
To heaven it mounteth;
And thus again
It must return to earth,
Forever changing."*

Our own RALPH WALDO EMERSON, the greatest American philosopher, wrote: "We must infer our destiny from the apparent. We are driven by instinct but have innumerable experiences which are of no visible value, and we may resolve through many lives before we shall assimilate or exhaust them."

Our great American poet WALT WHITMAN writes: "And as you, Life, I reckon you are the leavings of many deaths. No doubt I have died myself ten thousand times before."

Professor THOMAS H. HUXLEY, in his book "Evolution and Ethics", writes: "Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying."

FREIDERICH NIETZCHE wrote: "My doctrine is: Live so that thou mayst desire to live again; that is thy duty. For in any case, thou wilt live again."

Statement of Henry Ford.

HENRY FORD, one of the greatest industrialists, and one of the most practical, useful and successful men in America, in an interview published in the New York Journal and American of April 27, 1938, was presented with the question, "What are we here for? What is the purpose of our being here on earth?" Mr. Ford answered this great question in these words: "I believe that we are here now and will come back again." And when he was asked if he believes in reincarnation his answer was "I do. I believe," he said, "that we are put here on this earth for a purpose, and that purpose is to acquire experience. I believe that this experience is acquired by development over a period of cycles. Of this I am sure, however, that we are here for a purpose, and that we go on. Mind and memory, they are the eternal."

METEMPSYCHOSIS AND THE MASSES**Danger of Procrastination.**

MANY intelligent people are against the popularization of this Cosmic Law and the spreading of this knowledge of Metempsychosis. They are afraid that, if the average individual, who, in general, is after an easy life, be once convinced of the existence and of the operation of such a law, he would shrink from every effort of accomplishment, and he would avoid every endeavor for the betterment of his condition. They are afraid that such an individual would continuously put off all progressive tasks for the next incarnation, in which life he may be born and live under far better conditions than the present. They say that the spreading of this knowledge is dangerous for the masses who, with this information, would become lazy procrastinators. General belief in this doctrine, they claim, would destroy society.

This may be true, and this might be one of the many reasons which compelled the early Church to eradicate from the Bible all references and all passages dealing with Metempsychosis.

However, St. Paul, taking this weakness of the masses under consideration, instead of prohibiting the teaching of this fundamental law to the people, offered a wiser remedy for it, when he said: "Whosoever

does not work let him eat not also." Paul's wise command is in conformity with all Cosmic laws and with Supreme Justice. According to the law each one gets exactly what he deserves.

Individual Effort and the Law of Evolution.

One must realize that this great Universe is buzzing with activity and with life. In Nature, the principle and the law, "*Nothing is given away for nothing*", prevail. Herodotus, the father of history, who was also a philosopher, expresses this law in a humorous way. "*Tois ponois polousin emin panta tagatha oi theoi.*" This means, the gods sell to us all good things in exchange for effort. Nobody can get away from this Cosmic Law. Nature abhors beggars and idlers. Nothing can remain still and idle in God's all-wise scheme of Creation. To live is to be incessantly active. One must either go ahead and evolve, or be swept backward by the forces of Nature. In the first case, there is progress through individual effort; in the second case, there is degradation through lack of effort, inactivity and indifference.

Everything and everybody have a purpose and a place to fill and a role to perform in the great drama of the Cosmos. If any particular part is not properly performed, according to the Cosmic laws, that form, no matter on what plane it is, or what its evolutionary development may be, is removed immediately from its place in order to make room for another form of life to appear and to complete the task that the general harmonious symphony of the Master Musician demands of each performer.

As a result of Cosmic progress, the being, or the entity, experiences satisfaction, happiness, strength and ambition for greater progress and advancement. This also results in a larger individualized Cosmic consciousness. On the other hand, the result of Cosmic degradation is disintegration of the life form into its primordial Cosmic elements and the withdrawal of its particular group or individual life to its source, the great reservoir of Cosmic Life. The experience of this process brings untold suffering to the disintegrating life form, entity, or being. Reference to this fact is made in the Bible in the passage: "Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." (Gospel of St. Matthew, XXII: 13-14.)

The Cause of Man's Physical and Mental Deformities.

Upon the above fundamental Cosmic Law of equilibrium, is based another law: *Any person not using, or abusing, a faculty in one life, in the next life is born with that faculty impaired, or in an abnormal condition.* This is a wise device of Nature thus to force the individual to appreciate the existence and make good use of that faculty. All kinds of deformities, physical and mental, are the result of the breaking of this law of Nature. When the individual is lacking, in conscious soul power, in the proper amount and degree of development, to back a particular corporeal faculty for its full and normal development, that faculty, mental, emotional or physical, as the case may be, will manifest in the physical body as a deformity, or as an abnormal condition in the individual. Man's physical body with all its functions, faculties, capabilities, limitations, perfections and imperfections, vir-

tues or vices, is but the crystalization and the objective manifestation of the man within, the soul. According to an ancient Greek saying: "Oia e morfe toiafte kai e psyche"; the physical expression of man's body is but the reflection of his soul. It cannot be otherwise.

The working of this law will force the individual to make all possible effort, in this condition of necessity in which he finds himself now, and thus make up for the negligence, or for the abuse of this faculty in his previous life. This is a measure of justice and of opportunity which Nature always provides in such backward cases.

There is an erroneous belief prevalent among the people, which belief is encouraged by some religious teachings. According to these teachings one must accept any misfortune in his life as an act of God, and he must resign himself to this inevitable condition, thus giving up all and any individual effort to overcome it. Many such individuals instead of making every possible effort to overcome their unfortunate condition, exploit it for personal profit.

For instance, many times one sees crippled persons in the streets, who, capitalizing on their misfortunes, dramatize as much as possible their infirmities, and thus are able to receive more alms from the public. The individual who is guilty of such an act violates the above Cosmic Law of Cause and Effect. This deliberate exploitation, and the avoidance of every personal effort to overcome this condition, create a consciousness of pauperism, of receiving something for nothing, which is a

condition contrary to the sacred scheme of Life. This individual may think, and the majority of people may believe also, that after death, the soul of this unfortunate man, will rest in peace, and if he has to be born again on this earth, he is going to be born in a brand new physical body, perfect in every respect.

However, this will not be the case. What determines the new conditions, the faculties and the perfection of the new physical body, is the degree of development of the individual consciousness of the soul of each man, and not the arbitrary fact that because he is now born into a new physical body, starting a new life, he necessarily must be given a brand new and perfect physical body and form, which, in his previous life he had so badly abused. The law is that each physical body is formed according to the strength and the degree of consciousness of the soul that builds it. Therefore, in the case of the crippled beggar, in his next incarnation, he is bound to be born into still worse conditions and with faculties still more impaired than those in his present life. This is again the Supreme Cosmic Law of Justice and of Equilibrium which no one can change.

When all men thoroughly understand these basic Cosmic Laws, and realize that there is no escape from them, then, and then only, people will become more industrious, just, and more wise, and they will live a more useful, progressive, and peaceful life. They will have realized the meaning of the great law according to which "*nothing comes to anyone unless he deserves it.*"

This realization will put an end to all hatreds, greed, persecutions, and wars. These will seem as futile as children's play, and, as such, will cease to bother humanity.

CONQUERING DEATH

Why Do We Not Remember Our Previous Lives?

THE following natural and logical question is asked most often by the doubters and by the opposers to this doctrine of Metempsychosis: "Why do we not remember our previous lives?"

Let me ask this question. Why do we not remember what we ate and what we did yesterday, two, three, four days ago, or one month, six months ago, backwards through all of our present life? We remember only the things and the incidents that have made the deepest impression, the impression that has left the most vivid and the clearest imprints on our brain cells. Those incidents and other happenings of our life we can remember through the mental law of association.

When one visits a place, many scenes and incidents which he had experienced in the past, in that particular place, come up into his conscious mind from the vast storehouse of the subconscious. Our present brain cells register only the mental pictures, the sentiments and the feelings which have occurred in this *present existence and not* those which had happened to us before in *another life*, in which life *we were using a different brain and a different physical mental mechanism*. The incidents of each life can be likened to a sep-

arate phonograph record. We can reproduce only what is recorded on this one particular record that we have made and are playing on our phonograph in our present life. This fact is evident, reasonable, true and natural. For this reason we can only remember incidents and happenings which took place in our present life, in this incarnation only.

How Can We Remember Our Previous Lives?

The process of this achievement is very simple in its explanation but extremely difficult in its application. In our subconscious minds are registered all our experiences, all incidents, happenings and events to the minutest details of all our past lives from the time that we left the bosom of the Godhead of our Solar creation to our present stage of evolution and to our present being. *Now if we were only able to direct our conscious mind to bring back from the subconscious into the conscious, and to the brain centers of activity, those events and those mental pictures of our past lives, then, this great problem of remembering our past lives would be solved.*

This process requires many years of intensive training: physical, emotional, mental and, above all, self control and self discipline on all of these planes. It also requires the application of the knowledge of how this can be done and of how it is done. The person who takes this step, and who is willing, and who has the strength to put forth the necessary effort, persistence, sacrifices for many years in his life, perhaps, of many of his lives, *I say to you that that person has solved this great problem of the riddle of the Sphinx of his*

being. For that person, life and death is the same thing. That person has conquered death. In fact, that person can see back as far as his psychic strength and his qualities permit him to go, and can see as clearly as the perfection and the harmonious development and the control of his emotional and mental qualities permit him to see. For that person, day and night are the same: because, in reality, as he is fully awake in his physical body during day, in the same way, at will, he is also awake in his astral and mental planes, or bodies, during the sleep of his physical body. The whole existence of that person on this earth is a continuous one under the full control and under the direction of his will and of his consciousness.

RECENT PROOFS OF METEMPSYCHOSIS

A New York Case.

THE New York Journal and American in the issue of January 25, 1938, published a real story of a boy genius who at the age of three composed a song, thus beating Mozart's record, who wrote his first musical composition at the age of four. The name of this youngster genius was Jimmy Colton, whose intelligence quota was rated only six points below that of Albert Einstein. He celebrated his third birthday by directing his fellow pupils in the kindergarten class at Playland School at 292 West 92nd Street, New York City, in the singing of his first song. It was said that the boy plays several instruments and that he composed the music of this song vocally and supplied the words, while his widowed mother, Mrs. Janet Colton, transcribed the score as he sang it. It was further claimed that his music hints of operatic strains and of old Irish ballads. This three-year-old genius was tested a month ago and it was found that his mental age was five years and eight months, and his I. Q. was 194, which is 54 points above the normal genius. This intelligence test was given the boy by Dr. Irving R. Stone, Brooklyn psychologist.

In this case the question arises how all this high musical knowledge and intelligence could manifest in this boy without any previous teaching. No logical ex-

planation can be given other than that this musical knowledge and mental development had been acquired by the soul in previous lives and were now expressed through the premature development of the mental mechanism of its present body in the boy.

A Polish Woman Remembers Her Previous Life.

In the New York Post of the 11th of June, 1937, under the caption "Polish Girl Tells of Reincarnation", the following story was published of a young Polish woman who remembered her previous life 300 years ago. Her name was Maria Sznablowna, the niece of a drug store keeper. Recently she went with her relatives for a walk to Oksywia, the Polish military post. Passing the old church and cemetery, she suddenly went very white and, explaining: "Here I was buried", she dropped to the ground. When she came to herself she told a strange story of reincarnation. "I remember this place very well", she said. "I was buried here before. I was the wife of a fisherman then. My name was Golosz". She went on to relate that her husband was killed in the Swedish war with Poland in the seventeenth century, that almost the whole population perished, and that she with her two children went fishing and was drowned and afterwards buried in the Oksywia cemetery. The woman has never been a dreamer. The details she gave about the war were correct. She went about her daily work as usual, but her story brought crowds to her home. Doctors state that her health was perfect.

Scientific Testimonies of Metempsychosis.

Dr. Alexander Cannon, M. D., Ph. D., F. R. G. S., a member of the Royal Medico-Psychological association of Great Britain and Ireland, Member of the British Medical Association, etc., in his book "Powers That be" in 1935, states in detail his scientific experiments with a small group of well-known medical and other scientific men, and leaders of society, including such men as Dr. E. T. Jensen, and Dr. Radwan of international fame. They experimented with hypnotized persons in which experiments they obtained authentic information from one of their subjects pertaining to her previous life. In that life she was a male slave in Rome in the year 98 B. C., who was drown in a galley. Earlier in the same life, Dr. Cannon says that they found this galley slave enchained in a prison cell, and that the subject described to them in detail the prison walls and the chains with which she was then bound. He further states that not only were the subject's statements for the most part confirmatory of known Roman history, but that there were statements made by her which perfectly filled in some gaps in our present knowledge about the incidents of that past time of the Roman history.

SHANTI DEVI

The World's Famous Case of Metempsychosis.

IN the 12th of December, 1937, issue of the American Weekly, an authentic story of rebirth, or metempsychosis was published, under the title: "*Born Again the Year After She Died. Official Report Upon 11-Year-Old Shanti Devi, Who "Remembered" the Home in a Distant City From Which She Was Taken to Die In Childbirth, Recognized Her "Son" and convinced Her "Husband" of Her Identity by Giving Him Intimate Details None But His Wife Could Have Known.*"

This story is the official report prepared by an appointed local committee for the purpose of investigating the veracity of this case of Shanti Devi. The committee consisted of Lala Deschbandu Gupta, as chairman, who was at that time the managing Director of the Daily Tej, the leading newspaper of Delhi, capital of India, and a close associate of Mahatma Gandhi, and of Tara Chand Mathur, one of the leading attorneys of Delhi.

The high spots of the two last lives remembered by Shanti Devi are: (1) She was born in her previous

life on January 18th, 1902. (2) Her name in that previous life or incarnation was Lugdi. (3) Her son in that same life was born on September 25th, 1925. (4) She died in the Lady Lyall Hospital, Agra, India, on October 4th, 1925, at 10 A. M. from complications following childbirth. (5) The name of the Doctor who was in charge of the hospital at the time of her death was Lady Webb. (6) The date of her birth in her present life, or incarnation, was October 12th, 1926. (7) Her name in this life was Shanti Devi, and (8) The name and address of her father in this present life of hers was B. Rang Bahadur Mathur of Mohalla Cheerakhana, Delhi, India.

We are grateful to the Editor of the American Weekly, Inc., for his kind permission to quote from this official report.

Childhood and Memories of Previous Life.

“The case of Shanti is one of world-wide importance, with a direct bearing on the Philosophy of Life. In ordinary parlance it is called a case of re-birth and we may mention here that every possible care was taken by us to verify all the relevant data that came to our notice.

In early years of her life, Shanti was almost silent up to the fourth year, but after that she began to say a few things which appeared to be the result of her recollections of her past life, mostly caused by association of ideas. For instance, when she was offered food, she would say:

"I used to take such and such sweets, etc., at my house in Muttra."

When her mother dressed her, she would begin to describe how she used to dress herself previously at Muttra. She would repeatedly say that she was a "Choban" by caste, and that her husband was a cloth merchant. She also gave some details regarding her house, and pointed out that the color of the building was yellow and that there were particular shops in its vicinity.

In the beginning, her parents thought that her random talks were of "childish" nature, and they paid no particular attention to them. She, however, persisted in repeating her recollections often. Her parents did not pursue the matter any further, hoping that she might be made to forget it all, because according to the conservative Hindu belief, a child disclosing events of the previous life did not generally survive, if the facts turned out to be true. The girl, Shanti, several times expressed her desire to visit Muttra. This was known to a number of people in her neighborhood, who came in contact with her at any time.

Until the last two years before this, the girl did not disclose the name of her husband (in her previous birth) and when asked by her parents, to do so, she bashfully said that she would be able to recognize him, but never gave out his name. It is a well-known custom in India that Hindu wives do not utter the name of their husbands out of sheer modesty.

meeting, and evinced great fondness for the latter, showing motherly affection. She asked her present mother to bring some toys for the boy, and was so impatient to give a treat to her "son" that without waiting for her own mother, she herself took the bunch of keys and brought out a toy and a pack of cards to give them to the boy.

When Kedar Nath and his son wished to go out of the house, the girl expressed a keen desire to accompany them. It was, therefore, thought proper to give her a drive with them and avoid any possible collapse. After the drive, she came back hand in hand with her "son", followed by her father and Kedar Nath. She felt exceedingly happy that evening. On her request, Kedar Nath and his son stayed in Delhi for two days longer, and had further opportunities to watch her movements.

On the evening of the day after, Kedar Nath and his son were to go back to Muttra. As soon as the girl came to know of their intention, she wanted to accompany them to Muttra. But her parents did not agree to it. In order to divert her attention she was taken out for a drive, and then to a cinema. The girl's insistence on a visit to Muttra not only continued, but was increased greatly after the above-mentioned meeting with her "husband" and "son". She continued repeating with confidence that if she were taken to Muttra, she would lead them to the house of her "husband".

She described the Vishrant Ghat, the temple of Dwarkadhish, and the roads and streets leading to her alleged husband's house in Muttra.



SHANTI DEVI

She also mentioned several times that she had kept some money hidden underground in a certain room of her house at Muttra, and that she had pledged to offer Rs. 100-(a hundred rupees) out of the amount to the temple of Dwarkadhish. This fact she had also mentioned to Kedar Nath Chaubey when he was in Delhi.

The parents of the girl and their caste-relations who are mostly conservative, were still unwilling to take the risk of sending the girl to Muttra. We were, however, able to persuade them to agree to our proposal, and finally we left for Muttra with a party of fifteen persons, including the parents of the girl, ten days after this. We took with us a photographer for taking necessary photographs. Since the moment we entrained, the girl was kept under close observation and all her movements and remarks were carefully noted by us. We noticed signs of unusual happiness on her face as soon as she got into the train. She kept very happy throughout the three hours' journey.

Shanti Goes Back to Town and to Relatives of Previous Life.

As the train approached Muttra, she became flushed with joy and remarked that by the time they reached Muttra (i. e., after 11 A. M.), the doors of the temple of Dwarkadhish would be closed. Her language was typical of that used in Muttra.

As the station drew near, she grew visibly serious and looked as if the new surroundings were reacting on her. She watched everything through the train-window

very carefully, and the moment the train steamed in, she cried out "Muttra agai", "Muttra agai" (Muttra has come! Muttra has come!) * * *

The first incident which attracted our attention on reaching Muttra, happened on the platform itself. The girl was in L. Deshbandhu's arms. He had hardly gone fifteen paces when an elderly man wearing a typical Muttra dress, whom she had never met before, came in front of her, mixed in the small crowd and paused for awhile. She was asked whether she could recognize him. His presence re-acted so quickly on her that she at once came down from Mr. Gupta's arms and touched the stranger's feet with deep veneration and stood aside.

On inquiring, she whispered in Lala Deshbandhu's ears that the person was her "Jeth" (elder brother of her husband).

All this was so spontaneous and natural that it left everybody stunned with surprise!

The man was "Babu Ram Chaubey" and he was really the elder brother of Kedar Nath Chaubey.

On getting out of the railway station, we took a conveyance of our own choice, rejecting the offer of local men to use their conveyances. The girl was put in the front seat and our carriage went ahead of all others. Necessary precautions were taken that no pedestrians should be allowed to lead the way. The driver was instructed to follow the route indicated only by the girl, without caring as to where he went. She led the carriage to the Holi Gate (which she used to mention as a

landmark on the way to her house from the railway station) without any difficulty.

Several questions relating to the various buildings and roads that came in our way were put to her to which she replied correctly. For example, she told us that the station road was not tarred before, and pointing out to the several new buildings which, she said, did not exist before. She also gave us a vivid description of the Holi Gate before we reached there.

Previous and Present Lives Mingle.

The girl continued showing the way till we reached an entrance to a lane which opened into a bazar. She stopped the carriage there and pointed out the particular lane that led to her alleged old house. Leaving the carriage behind, we went into the lane, Shanti still guiding the party. Here we met with another surprise, when she recognized an old Brahmin of about 75 years of age. She called him her father-in-law, and instinctively bowed to him, touching his feet in profound veneration.

Her action was spontaneous that it greatly moved everybody present on the spot.

Further up, she was able to locate her house without much difficulty, although the color of the house as it stands today is not yellow. This building is now rented to some other person. She was taken into the house. Two responsible gentlemen of Muttra, interested in our inquiries, also joined us at this stage. She pointed out

the room in which she used to live. To test the girl further, one of those two gentlemen put to her a rather difficult question. He asked whether she could point out the Jai-Zarur of her house.

To us Delhi-walas, the word Jai-Zarur was Greek and Latin, but to the utter surprise of every one present the girl did not take a second to think, she came down the staircase of her own accord and pointed out the lavatory to the questioner, in a manner as if she was very familiar with every nook and corner of the house.

To avoid the crowd and carry on further inquiries in a calmer atmosphere, we took Shanti to Dharam-hala. There she recognized her "brother", now 25 years old, and her other "uncle-in-law". One thing which we particularly noticed was that all the time she felt perfectly at home in Muttra. As we spent some time in taking our lunch, the girl kept on saying that she should be taken to her other house where she had kept some money underground. We took her to that place through a circuitous route to avoid crowds as far as possible. She was all alone leading the party and later on recognized her second house also without any difficulty. According to her, this was the house where she had passed the major part of her previous life, and where Pt. Kedar Nath's family still lives.

Search for Treasure Hidden in Previous Life.

The scenes that were enacted here soon after our arrival dispelled all our misgivings as to the truth of

her story. She entered the house as if she were still its mistress.

Asked by Pt. Neki Ram to point out the well about which she used to speak in Delhi, she ran to the small courtyard in the house and was very much perturbed not to find any well there. But she confidently asserted, pointing to a corner of the courtyard and saying, "Kuan yihan tha", the well was here. The girl showed great satisfaction when Pt. Kedar Nath Chaubey removed the stone covering of the well which was closed down some years ago.

When questioned about her so-called treasure, she asked us to accompany her to the upper story. This was rather puzzling, as no underground treasure could be thought of in an upper story of a house. But she was quite confident and led us straight to her room which was locked up at the time.

Chaubey was asked to open the room. It took him a few minutes to bring the keys.

The girl grew impatient and kept peeping into the room through the chinks, crying that that was her room and the money lay therein.

When she entered the small room, she cast her eyes around, and put her foot in a corner, saying that the money lay hidden underneath the spot. Chaubey Kedar Nath hesitated a bit, we did not know why, but ultimately he had to yield to the girl's persistent demand.

The spot was dug up, and about a foot deep under the spot, an old-fashioned "galla"—an arrangement for

keeping valuables underground—was found, but there was no money. The girl would not believe that the money was not recovered. She searched the loosened earth herself for a few minutes, and was very much disappointed at her not finding the money. She kept on saying, "Money is there".

Later on, we learned that the money was taken out by her "husband", Pt. Kedar Nath Chaubey, after her death.

When we decided to leave the house for the Jumna River, she abruptly said that her clothes for bathing should be taken from her store on the ground floor. She left the house with a heavy heart. There was yet another surprise in store for us. It is noteworthy that while she was in Delhi, she had very little recollection of her parents (in her previous life).

Shanti Recognizes Parents of Previous Life.

But strange enough when we took her to her "parents'" house, situated in a neighboring street in Muttra, she not only recognized it, but was also able to identify her old "father" and "mother" in a crowd of more than fifty persons. The girl embraced her "parents" who wept bitterly at her sight.

Now everyone of us thought that it was really a blessing to forget all about our previous lives. We confessed we have taken a grave responsibility on our shoulders in bringing the girl to Muttra. We had to

snatch her away from her "parents", and without waiting for further inquiries had to leave the place.

The girl was then taken in a carriage to the locality where the temple of Dvarkadish stood. As soon as she saw the temple, she shouted with joy. She knelt before the temple door, as if she were in deep worship before a deity. The last thing she recognized in Muttra was the Vishrant Ghat at the sacred river Jumna, where according to her she used to bathe in her previous life. When she reached the Ghat, she insisted on drinking the river water, and almost instinctively offered flowers out of the garlands that she was wearing. She showed a great inclination to pass more time in those surroundings, but we could not allow this to her at that time.

An open-air public meeting attended by about ten thousand persons was subsequently held in the compound of a local high school where many of those who were eye-witnesses to the whole inquiry were also present. We narrated all the incidents to the audience that came into our experience regarding the girl. The people of Muttra expressed their desire that the girl should be left there for a few days more, but this could not be done for obvious reasons.

On our return journey to Delhi the same evening, the girl being tired said nothing except that she should have been allowed to stay in Muttra longer, and fell asleep."

THE LAW OF CAUSE AND EFFECT AS A COSMIC NECESSITY

Chance versus Law.

IT must be remembered that this world is not a wheel of chance, as man, unfortunately, in his ignorance and in his weakness tries to present it, and to conceive it to be as such. NOTHING TAKES PLACE OR HAPPENS IN THE UNIVERSE BY CHANCE. Throughout the vast Cosmos there is no such word as chance in existence. There is *only one just and accurate relationship among all things*. That relationship is that of *cause and effect*, the great law of *pepromenon* † of the ancient Greeks, or the *Law of Karma* to which all things and all beings are bound.

According to this Law the soul is attracted to conditions tuned to its rate of vibration. These conditions the soul has to meet in its successive incarnations on earth. They depend on the law of vibration and the

† The noun ΠΕΠΡΩΜΕΝΟΝ comes from the ancient Greek verb πέρω, and it means the assigned, the one's portion, or lot of events and incidents of life prearranged by a supreme power which rules over all, according to the law that "like attracts like".

law of attraction of likes. This law makes evolution possible and keeps Creation progressing along its course. This supreme law of Karma keeps the equilibrium and the balance of the Universe. It constitutes the *Supreme Justice*, which is *immutable, blind, merciless* to all things and to all beings. This is the *Law of Cosmic Necessity*,[‡] and the Law of Cosmic evolution, *the Cosmic Law of Supreme Justice and Harmony*.

The ancient Greeks represented this Supreme Law over the Universe with a woman standing on the top of a globe holding in her left hand the scale, and in her right hand, the sword, and being blindfolded. Her name was THEMIS (Justice), the daughter of Uranus (Heaven), and of Gaea (Earth). Why? To represent that this law of Karma keeps the balance over Spirit (Heaven) and Matter (Earth), which balance is the result of the harmonious union of these two gods in Nature.

Nemesis, Erinyes and Eumenides.

The dictates of this Cosmic Law of *Pepromenon* are carried out by the goddess *Nemesis*, the daughter of Erebus, which thus brings her existence before the manifested Universe. Her lover was Zeus, which means that the creation of the Solar system by the Logos is based upon this Supreme Law of Cause and Effect.

Nemesis comes from the Greek verb ΝΕΜΩ which means to distribute, to give to each one the exact and the just share coming to him, bad or good, as the case may be. In the first case, the dictates of the goddess

[‡] Compare with the ancient Greek adage «τῇ ἀνάγκῃ καὶ θεοὶ πεῖθονται» even the gods are ruled by necessity.



Themis.
THE GODDESS OF JUSTICE

are carried out by the goddesses Erinyes, who are three in number, *Tisiphone* (the avenger of murder), *Alecto* (the unwearied persecutor), and *Megaera* (the grim). These goddesses according to the Greek Mythology were of an odious aspect, clad in black, sometimes winged, with hair formed of vipers, and carrying a serpent, a knife, or a torch in their hands. Their duty was to punish all evil doers for their crimes, bad or unjust deeds and actions. In the English language they are known as Furies, and are represented as divine beings whose office is to punish neglect of duty, breach of faith and all crimes.

In the second case, for good deeds, a just reward was bestowed and a benevolent influence and protection was granted to all the doers of good. In this case for doing good, the goddesses are called Eumenides (eu-menos), the well-disposed goddesses.

This ancient Greek myth explains to us in an allegorical and personified way that this supreme law of the Universe, of Cause and Effect, works in a dual capacity, for punishment, in the case of evil deeds, or for reward and benevolent protection, in the case of good deeds. Upon this law emanating from the Cosmic Principle of Supreme Justice, the balance, the existence, and the evolution of the Universe are based.

Every Cause Produces an Equivalent Result.

According to the same Biblical Law, "As ye sow, so shall ye reap", as day follows night, and night follows day, as a grain of wheat will bring forth an ear of

wheat, and nothing else, in the same unerring way and sequence, a good deed will bring forth as its result a good consequence, and a bad deed will have as its result always a bad deed. Like attracts like. A greedy thought held in the mind of a person will attract to himself all similar thoughts of greed from other persons tuned into the same mental and emotional wave length.

Now let us come back again to our subject of the human soul in its incarnation in the human physical body. Exactly, in the same way, the human soul is attracted and, in turn, attracts a surrounding and a physical body to correspond as nearly as possible with its tendencies, with its thoughts, and with its germinal desires, upon which its new physical life will have to be dealt with in this incarnation, and, thus, the physical body is provided.† This new physical body must correspond to causes created in the last life, and must be subject to some conditions of heredity, and it must also reflect its early life environment. This is the way in which metempsychosis of the human soul takes place each time in its new physical body along its cycle of rebirths.

Oriental References On the Law of Metempsychosis.

This belief in the doctrine of Metempsychosis was also accepted, and it was taught by all the great Masters in the Far East, in India and China. Therefore, this doctrine is universally accepted by the majority of mankind.

† The law "like attracts like" rules supreme in the Universe. This Cosmic Law was known to the ancient Greeks and is beautifully expressed in the verse «ὡς αἶψά τὸν ὁμοίων ἄγει θεὸς ὡς τὸν ὁμοίων». Ad. 17, 218. God always brings together two like persons.

The Bhagavad Gita, the Hindu Bible, in the words of the Lord Krishna to the Prince of Pandue Arjuna states: "As the Soul, wearing this material body, experienceth the stages of infancy, youth, manhood and old age, even so shall it, in due time, pass on to another body, and in other incarnations shall it again live, and move and play its part. Those who have attained the wisdom of the Inner Doctrine, know these things and fail to be moved by aught that cometh to pass in this world of change. To such Life and Death are but words, and both are but the surface aspects of the deeper Being. . . . These bodies which act as enveloping coverings for the soul occupying them, are but finite things of the moment, and not the Real Man at all. They perish as all things perish. Let them perish. Up, O! Prince of Pandue, knowing these things, prepare to fight! He who in his ignorance thinketh: I slay, or I am slain, babbleth like an infant lacking knowledge. Of a truth, none can slay—none can be slain.

Take into thy inner mind this truth, O Prince! Verily, the Real Man—the Spirit of Man—is neither born, nor doth it die. Unborn, undying, perpetual and eternal, it hath endureth and will endure forever. The body may die; be slain; be destroyed completely; but He that hath occupied it remaineth. . . . How can a man who knoweth the truth, that the Real Man is eternal, indestructible, superior to time, change and accident, commit the folly of thinking that he can either kill; cause to be killed; or be killed himself?"

COUP DE GRACE

A Deductive Proof of the Law of Metempsychosis.

IN order to convince the most unbelieving and the most skeptical person that this doctrine of Metempsychosis is a fact, and a Cosmic Law, the following deductive method of reasoning, the Socratic and Platonic way of dialogic discussion is offered. This method was developed and perfected into a scientific system of logic by Aristotle.

The ancient Egyptians had a wonderfully graphic presentation about the merits or demerits of the human soul. They showed a scale on one balance of which a feather was placed; on the other, the human soul.

Let us use the same kind of scale as shown in the accompanying illustration and let us weigh this doctrine of Metempsychosis. On the one side, the word YES is written, on the other side the word NO; thus meaning *pro* and *con* for this doctrine. On the side of YES, are placed the most prominent of the ancient and modern philosophers, religion founders, and all other outstanding thinkers who accepted and who taught this doctrine and this Cosmic Law of Metempsychosis. Thus, we

have: Hermes Trismegistus, Hesiod, Homer, Orpheus, Anaxagoras, Thales, Pythagoras, Socrates, Plato, Aristotle, Gautama Buddha, Zoroaster, Lao Tse, Confucius, Jesus the Christ, Apollonius of Tyana, Plotinus, Porphyry, Iamblichus, Sir Francis Bacon, Immanuel Kant, Emanuel Swenberborg, Henry Ford, Camille Flammarion, Manly P. Hall, Helena Petrovna Blavatsky, Annie Besant, Bishop C. W. Leadbeater, etc.

On the other plate of the scale, we place the masses and the few intellectuals, the materialistic scientists of today, and some of the bookish professors, who have only book knowledge; or who have experimented on the material plane only, using material instruments, and applying only their five physical senses, which, being material, are unreliable; or whose financial and material interests compel them either to keep quiet, or to oppose this doctrine.

According to reason and to the laws of logic, if this doctrine of Metempsychosis were false and erroneous, and therefore as such should be rejected, then, in a logical sequence and conclusion, all the above mentioned master-minds of humanity, who have accepted it, upon whose teachings and upon whose philosophical systems all religions of the world, and all sound knowledge, are based today, should all be mistaken, ignorant, or mentally unbalanced. But we all know, that this is not so, since the entire world has accepted them and their teachings. Therefore, this doctrine is *Correct* and *Sound*; *Metempsychosis is a Universal Law of Nature*. Consequently the side of the scale that is marked with YES has won the decision and the verdict of this weighing

of thoughts in the scale of reasoning. The other side marked with NO is the losing side.

Now suppose that, in a class-room the professor explains and solves on the blackboard for the students the 47th proposition of Euclid, which was originated by Pythagoras, according to which the square of the hypotenuse is equal to the sum of the squares on the other two sides, which theorem is a proved mathematical fact. If some one of the class protests that this solution is wrong and is nonsense; then, there are two reasons for this refusal of the student to accept this proved mathematical truth. (1) he is mentally inferior to this advanced type of reasoning and high thought, or, (2) he is an ignorant stubborn and egotistical person refusing to admit his lack of knowledge in this particular case.

Exactly, in the same way, and, in the same logical sequence and reasoning, if the explanation, the scientific and authentic proofs and logical conclusion given in this book, are presented to anyone of the masses and to all other persons pertaining to the side of the scale marked with NO, and they still refuse to accept the doctrine of Metempsychosis, then there are two ways open to them: (1) Either to accept this doctrine and try to educate themselves and raise their consciousness to the mental height where they can understand this law; or, (2) if they still refuse and oppose this doctrine and even insult the followers of this Cosmic Law of Metempsychosis, then they belong, they automatically place themselves—as in the example of the student of the class-room instruction—in one of the following

classes: (1) That person is mentally inferior and therefore, cannot grasp this high thought; or (2) he is stubborn, ignorant, mentally blind, and irresponsible person, or he is opposing this doctrine because it is against his selfish material interests.

—————:—————

ORPHEUS, PYTHAGORAS, PLATO, } = TRUTH
 ARISTOTLE, BUDDHA, Etc. }

T h e r e f o r e

TRUTH = A or YES

or

A or YES = METEMPSYCHOSIS

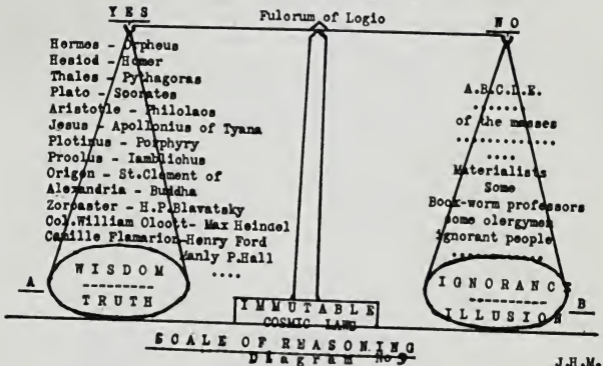
T h e r e f o r e

METEMPSYCHOSIS IS A COSMIC TRUTH

According to the above syllogism, if Metempsychosis were an illusion, or B, or on the NO side of the scale of reasoning, then Orpheus, Pythagoras, Plato, Aristotle, Buddha, etc., were false, ignorant and laboring under illusion. However, everyone knows that the opposite is the truth. All of them were the master thinkers of humanity and the founders of the leading philosophical systems and religions, and the teachers of human learning and wisdom. Therefore METEMPSYCHOSIS = TRUTH or A, or is on the YES side of the scale of reasoning. Therefore

METEMPSYCHOSIS IS A COSMIC FACT.

METEMPSYCHOSIS



See explanation on preceding page

"In the intermediate space there were judges seated, who commanded the just, after they had given judgment on them and had bound their sentences in front of them, to ascend by the heavenly way on the right hand; and in like manner the unjust were bidden by them to descend by the lower way on the left hand; these also bore the symbols of their deeds, but fastened on their backs."—**Plato-Republic.**

"And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—**Gospel of St. Matthew, 25:32-42.**

CONCLUSION

The Perfect Man Is The Son of God.

THE EGO, the soul of man, the Real Man of the Universe, the Son of the great Cosmic Man, as being in essence, in principle and in origin one with the ONE SUPREME GOD, *is immortal and eternal*. This Ego leaves the bosom of its Father as God in the making, and through countless incarnations or rebirths in the flesh, develops into individual consciousness all the qualities and the powers of His Father Who is in Heaven, and at the end of time, it comes back again to the bosom of the Father, as His GOD-SON, to share with Him His glory, and His bliss through eternity. As Christ said: "Be ye therefore perfect, even as your Father in heaven is perfect."

This process of Cosmic Metempsychosis of *the One Original Cause* constitutes also the evolution of the FATHER-MOTHER GOD. This must be so since according to the Law of Hermes Trismegistus: "*As it is above, so it is below; and as it is below so is it above.*"

This is the procedure and the operation of this great Cosmic Law of Metempsychosis on all Cosmic planes of all beings.

This Cosmic Law, as explained in this book, throws a clear light on the scheme of Creation and makes evolution understandable to everybody. Without the operation of this fundamental Law, Cosmic creation and evolution would be an utterly impossibility.

In the Divine Drama of the Universe, the inner desire of the Ego for experience provides the Cosmic Cause. Evolution is the Cosmic process. And Metempsychosis is the Supreme Cosmic Law which governs and regulates the Cosmic process of evolution.

Thus this Law of Metempsychosis makes possible the Cosmic pilgrimage of the human Ego and the soul of man from its *first cause*, as spark of Divinity unconscious of self, to its *final effect and ultimate goal* which is *Godhood*; the Ego's Divine Consciousness of ALL, and its coming back and blending itself into *the One Original Cause* whence it came, which is the One FATHER-MOTHER GOD. "The First Cause is eternal, infinite and interminable; everything which exists springs from It and at the end will return to It again."
—*Anaximander*.

The Song of the River.

The following inspired poem published in the Column "IN THE NEWS" of the distinguished Editor and Publisher William Randolph Hearst of the New York Journal and American of the 25th of February, 1941, expresses in a wonderful way this pilgrimage of the human soul, which we call metempsychosis:

*"The snow melts on the mountain
And the water runs down to the spring,
And the spring in a turbulent fountain,
With a song of youth to sing,
Runs down to the riotous river,
And the river flows to the sea,
And the water again goes back in rain
To the hills where it used to be.
And I wonder if life's deep mystery
Isn't much like the rain and the snow
Returning through all eternity
To the places it used to know.*

*For life was born on the lofty heights
And flows in a laughing stream,
To the river below whose onward flow
Ends in a peaceful dream. And so at last,
When our life has passed and the river
Has run its course,
It again goes back, O'er the selfsame track,
To the mountain which was its course.*

*So why prize life, or why fear death,
Or dread what is to be?
The river ran its allotted span
Till it reached the silent sea.
Then the water harked back to the Mountain-top
To begin its course once more.
So we shall run the course begun
Till we reach the silent shore,
Then revisit earth in a pure rebirth
From the heart of the virgin snow.
So don't ask why we live or die,
Or whither, or when we go,
Or wonder about the mysteries
That only God may know.*

CHAPTER XX

The Purpose and the Teachings of the Pythagorean Society.

THE Pythagorean Society is a philosophical and metaphysical organization for the promulgation of the true ancient Greek philosophical teachings of Beauty, Culture and Wisdom.

The great Greek admonition to the world is, "*Philosophia Viou Kyvernates*", which means: "philosophy is the guide of life." Indeed, true philosophy always stands as a beacon of eternal light to guide humanity through its adversities as well as through its happy days.

The ancient Greek Pythagorean philosophy was first formulated and systematized into a thorough and complete system by Pythagoras, the Greek sage, the great Master and Initiate of Antiquity in the 6th century B. C.

The Practical Value of Greek Philisophy.

The general belief today is that philosophy is an abstract and impractical science, to be taught only in the colleges, and that it is the possession of a very few

fortunate individuals. This is not true. The opposite is the case. Any person can learn and train himself to be a philosopher.

The foundation of Greek philosophy is *Balance, Harmony and Beauty* on all planes and on all stations of life.

If a person knows how to live; how to take the proper care of his physical body; how to control and use his emotions for his own good and for the good of others; how to think right and how to act right; how to respect himself and others, and how to live a harmonious, useful, and peaceful life, that person can be called a philosopher.

The same thing can be said and the same principles are also applied to the people of a city, or of a Nation. They can be called wise and philosophers, if they manage to live in harmony and in peace with one another and be useful to humanity at large. The present war in Europe and in Asia of course is not the result of the actions of wisdom nor of philosophy.

As everything in our life is but a habit, had or good, as the case may be, this harmonious, balanced, wise, and philosophical life can become a good habit. The result of such a life will be, health, beauty, vigor, longevity, success and happiness, which comprise the goal and the aspirations of all of us.

After this explanation, let me ask, "Can anyone show any other art, or any other science in existence

today, more practical and more useful to man than a knowledge of this Greek philosophy?"

However one must not expect to get all good things in life, free, or by chance. Let us remember the great law of Nature: "*There is nothing to be gotten for nothing, and there is no such a thing as chance in the Universe.*" As one can draw from his bank only the amount of money which he had previously deposited, in the same unerring way and law in life, he can draw out of it, ONLY according to the efforts that he has put into it, and no more. None can change this Supreme Law of Nature. All suffering, all trouble, all disease, dissatisfaction, war and death, are experienced by those who tried to change this fundamental Law.

The road of great effort will lead us to success, and to happiness; whereas, the road of least resistance will lead us to defeat and to misery. Each one is free to chose the road he will take.

God, Nature and Man.

The Pythagorean philosophy is based upon certain Cosmic Laws and Principles pertaining to the four planes of the Cosmos; the physical, the etheric, the emotional, and the mental. Man is called the microcosm, or the lesser Cosmos, or lesser Universe. God is the Macrocosm, or the Greater Cosmos, the Entire Universe. The difference between the two, man and God, is not in essence, neither in principle, but in the degree of individual consciousness of the parts of the whole as ONE,

since both come from the same ONE FIRST ORIGINAL CAUSE.

Upon this Pythagorean philosophical principle the great law of Hermes Trismegistus, is based. "*As it is above so it is below; and as it is below so it is above.*" Therefore, God may be represented by a large circle, O, and man by a small circle, o. The same laws and the same principles as far as these two circles are concerned apply to both.

Man, in his evolution, may be compared to one little sphere moving among countless other spheres of different sizes. In order for the little sphere, man, to move, he must preserve his original and natural spherical shape, which is accomplished only by abiding by the Universal laws of Nature. The very moment he starts to live outside or contrary to these Cosmic laws, he gradually changes his shape from a sphere to a square, or he becomes angular in shape, and thus he immediately places himself in opposition to the other spheres among which he moves. What is the result of such a change?

A pressure from all of the other spheres in the Universe will gradually start to press in on him; in the same way in which if one puts a square piece of lead in a big spherical revolving receptacle among many other round pieces of lead, the one out of harmony, or the square piece, will either be forced into a spherical shape, at its own expense, or it will be crushed into dust.

Man, corresponding to this piece of lead, will start to suffer in many different ways as he will not be living in accordance with the laws of Nature of which he is a part. In each and every violation of the law, man loses a proportional amount of vital strength, mentally, emotionally and physically.

The Pythagorean philosophy teaches how man, by the application of certain immutable Cosmic laws and principles of life on the four planes of existence, can live and move in harmony with Nature, with God, and with his fellowman. Such a life will result in health, vigor, longevity, success, and happiness which comprises the goal and the aspirations of all peoples.

Pythagorean Philosophy and Christian Religion.

The teachings of this philosophy are entirely the opposite to the accepted theories and beliefs of the masses. Saint Paul verified this fact when he said: "*What seemest to be wise among men is foolish before God, and what is wise before God is considered to be foolish by men.*" Hence we have the great opposition that all these real teachings of the Bible, and of the ancient Greek Pythagorean philosophy, encounter from the materialistic scientists of today, from the atheists, and from other godless people. However, all these sciences and theories of man change from time to time. They come and go. But the sacred teachings of the Bible, and of the great Pythagoras, Socrates, Plato, Aristotle, Plotinus, Porphyry, Proclus, and the galaxy of other immortal men, ancient and modern, upon whose wisdom, thoughts, teachings, and deeds, the modern civilization of humanity is based,

will always remain the same, because they represent Cosmic Laws and Cosmic Principles which are immutable and eternal.

The Pythagorean philosophy is a positive one. Its system is based upon the science of the harmony and the precision of mathematics; upon the harmonious relationship of numbers. As there exists a certain definite relationship among all numbers, and as all of them come forth from the ONE, *the Monad*, in the same way, there also exists a certain definite relationship in all life, among all things, and among all beings in the Universe, since all of them, everything that there is, have come forth from the same ONE *Original Cause, the Father of ALL, GOD*.

If this basic Christian principle embodied in the Pythagorean philosophy be thoroughly understood and put into daily practice by all men and women, among the various races, nations, and peoples of the world, it will automatically bring into the minds and into the hearts of all people the realization of the common origin of the human race, and *the Oneness of the human family*. In this way all kinds of prejudices, of hatreds, of persecutions and of wars, economic, religious, and on the battlefields would be abolished forever from the face of the earth.

Philosophy and True Religion the Salvation of the World.

The great trouble with the world today is that the head, the mind, or the intellectual part of us, has taken the upper hand over our hearts, and though the world

has made tremendous strides on the mental plane, through countless marvelous and useful inventions, luxurious living, magnificent cities, colleges, libraries, churches, radio, television, etc., however, on the side of our heart, in the aesthetic nature of our being, in the sense of the Real, the good in us, as Plato describes it, in our harmonious relationship with Nature, with our God and with ourselves, we are, I am sorry to say, bankrupt. The result is our present suffering. Because where HARMONY REIGNS THERE IS NO ROOM FOR DISCORD, PREJUDICE, BIGOTRY, POVERTY OR WAR.

Therefore, the sacred duty today falls upon philosophy and upon true religion to instill this great Truth and this fundamental Cosmic Law in the hearts of the people of the world, and to see to it that they put it into practice in their daily lives. *This is the only hope, and the only means by which the world can be saved from its present self-destruction, and civilization, from the abyss of darkness and of universal barbarism.*

We maintain that there is a cause for everything. We teach and we explain how man can develop himself harmoniously on all of his four planes of existence, and how he can establish the harmony within himself and between himself his fellowman and Nature; and how to control and conquer himself. This is the most difficult task of all.

As long as ancient Greece applied these teachings and principles, she attained the highest degree of civilization, and perfection in the Arts, Sciences and Philos-

ophy ever reached by any nation on this earth. The very moment that these principles were neglected and violated by the Greeks, they began to decline until they found themselves the subjects of other less civilized nations. Fortunately enough for the world, these teachings came up again during the great Alexandrian period and the great Byzantine Empire, and lived again in that glorious civilization, for more than twelve hundred years. Then, from Constantinople, Athens, Crete, and Alexandria, these teachings, and this light, were carried by the Greeks and were transplanted in Western Europe where they served as the foundation, and the guiding light for all Western modern civilization and progress.

The Pythagorean philosophy teaches the Law of Cause and Effect, or the Law of Retribution. This same absolute Cosmic Law was asserted once more by Jesus the Christ, when He said to Peter in the garden of Gethsemane: "*All they that take the sword, shall perish by the sword,*" and also: "*do ye unto others as you would have them do unto you.*"

Upon this great system of Greek philosophy the leading philosophical schools of today are based as well as the leading religious and metaphysical orders.

America is the Hope of the World.

Since freedom of thought and of right action are essential for the growth of philosophy, America has proved to be the best ground for the transplanting, for the growth, and for the blossoming of this delicate

flower of the Wise and of the gods; and, today, in this blessed free country of ours, this ancient Greek Pythagorean philosophy is again in full flower. Upon the democratic tenets of this philosophy, the American democratic system of Government is based, with its Constitution founded by that *first great American, George Washington, the Father of his Country, together with his collaborators, those great American patriots, to whom we Americans are all grateful.*

It is well known that George Washington, when a mere youth, had access to the classic library of Lord Thomas Fairfax who was very fond of the youthful Washington whom he often entertained in his home in Virginia for long periods. There, in the quiet wilderness of Lord Fairfax's vast estate, young George read the best literature including Greek philosophy and, doubtless, by reading Plato's Republic, he was inspired with the ideals which he afterward caused to be incorporated in the Constitution of the United States.

Let us hope that true philosophy together with true religion, will spread this ever-new message of God to the children of all men without discrimination of race, nationality, color or creed; the gospel of UNIVERSAL BROTHERHOOD OF MAN, so that the people of the nations and the races of the WORLD OF TOMORROW will live with one another in PEACE, IN SECURITY, IN HARMONY, IN CONTENTMENT, IN THE LIGHT OF TRUTH, IN LOVE AND IN BROTHERLY FELLOWSHIP FOR THE PROGRESS, FOR THE USEFULNESS, FOR THE GOOD AND FOR THE WELFARE OF ALL.

Epilogue



MAN can understand things, events, circumstances and the purpose of the various of his relationships with his fellowman in life, in proportion to the degree of his awakened consciousness. Before he reaches this stage of development, he is ruled by illusion. It cannot be otherwise. This is the Universal Law in Nature. As always the accomplishment of a task commensurates to the corresponding effort back of it, in the same way, man cannot understand that which is above his moral, mental, emotional and physical capabilities. This fact forms one of the principles of the law of evolution which is based upon the Cosmic pattern of differentiation and diversification observed throughout Nature.

Suppose that all persons in a community were endowed with the same intellectual capabilities and they had developed their mental faculties to the same degree. What would have been the status of that community? A chaos. No such community can ever exist, for the simple reason that there is no equality and similarity in Nature, among things and beings. Evolution is carried on in the harmony of opposites and differentiations.

All differences observed among men are the result of climatic conditions, of environment, of the kind of food, of the social, economic, religious conditions and influences, and the degree of the evolutionary development of man. This fundamental law of nature working through thousands of years upon men has brought about the small or large differences which are observed today in the world and which are known as races, nations, religions, religious denominations, classes of people, states, cities, communities, families and individuals. Each one of all these groups or individuals differs from the other, though fundamentally they are all the same, having the same origin.

The wise man and the philosopher can only see in these differences the inevitable workings of the law of evolution, of the law of growth, of the law of perfection, which presupposes imperfection in an unlimited degree in nature, in all things and in all beings. The philosopher knows that what is imperfect today, when the time comes, it will have reached the degree of perfection due to it at that particular time of its evolution. However, notwithstanding all these differences, each thing and every being fills an important place and performs a duty in nature at each particular instance of time that no other thing or being can fill or perform. Everything is essential, important and needed in nature in the great drama of the Cosmos which is being unfolded before our eyes every day.

If man were able to be aware of this great Cosmic Truth, many ills and many problems which rack nations, societies, races and classes of people today would cease to exist as by magic.

However, since man has not yet reached this degree of Cosmic consciousness, he lives under many illusions. The greatest of these illusions are the race, the color, the nationality, the religion, the country, the class-social, economic and educational—and sex.

All these differences among the peoples of the world were responsible for all the wars and the sufferings of man in the past. The same differences are responsible today for the horrors of civilization and for the unbelievable sufferings of man in the present war.

Man in his arrogance and in the blindness of his illusion thought that he could change the Cosmic Laws of Nature and eventually improve on the works of the Creator. Man in his colossal mental achievements and egotism thought that he could force evolution to suit his will and his selfish motives, and thus change the course of evolution which governs alike all men and all peoples of the world. This cannot be done. In the long history of the world, the same thing has been tried many times before by other men and nations, but at the end it failed. It could not be otherwise.

Evolution cannot be forced upon people from without. Evolution is a slow and gradual process of unfolding of the soul of man. It can only be worked out by the people themselves, through the proper guidance, but not through coercion.

Another great problem which holds humanity in bondage today is that of death. Since death and birth are the two greatest experiences that man passes through in his life, and no one knows whence he came or whither he goes, he is baffled during all his life before this dual mystery.

Many persons and institutions through the ages capitalized on this greatest weakness of man and bound him through their teachings and dogmas to beliefs which have no scientific and rational support. These beliefs have thus made a large class of people automatons and the followers of ideas of others in an autocratic way of rulership. This process of leadership of the people is against the law of evolution. Another class of people has become atheistic and anti-religious enemies of organized society.

The above state of affairs compelled me to write this book. In the preceding pages I tried to lift the veil that is before the eyes of the masses and to bring man out of his present mental illusion. If I can accomplish this great feat, I will be amply rewarded for all my effort. This I consider the greatest service that a man can ever render to his fellowman.

The reader who will familiarize himself with the facts as analyzed and argued in this book, and who will raise his consciousness to the height where these Cosmic Laws work in Nature, he undoubtedly will rid himself of the many illusions which were formed by habit and in the tradition of the society in which he lives. He will be convinced that the only difference between

man, in any place, in any nation, in any religion, and in any phase of life in the world, lies in the degree of consciousness that his soul has attained, and the measure of nobleness of his inner self.

As the law, "like attracts like", is a universal reality in Nature, the only way for man to avoid the conditions, the social, the economic and intellectual class, the race, the country, and the nationality which he dislikes in his present life, is to raise himself, through the proper effort and unfoldment above these limitations of self. When these conditions shall have ceased to bother him in his consciousness, then that man may be assured that he will avoid them in his next life or reincarnation on this earth, since one only attracts that which is within one's self.

Nothing can be avoided in Nature by force or by obstinacy. It can be done only by education, the ennoblement of one's character and the perfection of the qualities of his soul voluntarily, through the proper individual effort.

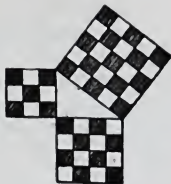
This is the Cosmic Law which no one can change. The Law can be only obeyed.

When all people reach the stage of development in which they understand these Laws of Nature, as explained in this book, and will apply them for their intrinsic value and wisdom, then, and then only war, discord, prejudice, bigotry, poverty and hatred will

cease to torment miserable man. In the place of the present international chaos, suffering, madness, war and destruction, will be established peace, security, tolerance, harmony, universal friendship and co-operation among the peoples of all nations, of all races, of all religions and of all classes on earth.

JOHN H. MANAS

*New York City,
September 1st, 1941.*



ERRATA

On Page 44:

Instead of the word undertaking, it should read **understanding**.

On Page 72:

Line 12th from top of page to be eliminated, and instead to be added: **life with no effort whatsoever? Is this Divine Justice?**

On Page 76:

After the Greek text follows its English translation which is: **"Let thy real oath be yes, or no; for the wise man believes not in the words of those who swear but in their deeds."**—Pythagorean aphorism.

* * *

On Page 98:

In the 11th line from bottom of page, instead of as to be n, it should read: **as to be in**.

On Page 103:

In the 14th line from bottom of page, instead of tortue, it should read: **torture**.

On Page 115:

The 3rd and 4th lines from the top of the page are transposed. The 4th line should be 3rd and the present 3rd line to follow.

On Page 117:

In the 18th line from the top of the page, instead of the word turning, it should read: **tuning**.

On Page 126:

In the 13th line from top of page, instead of incarnate it should read: **incarnates**.

On Page 136:

In the 2nd line from top of page, instead of ilves, it should read: **lives**.

On Page 137:

In the 6th line from top of page, instead of Pythagoreans, it should read: **Pythagoras**.

On Page 143:

In the 1st line from bottom of page, instead of rememedy, it should read: **remedy**.

On Page 145:

In the 12th line from top of page, instead of pessage, it should read: **passage**.

On page 183:

In the 7th line from top, instead of on the other, it should read: **of the other**.

On Page 191:

In the 8th line from top of page, instead of Kyvernates, it should read: **Kyvernetes**.

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I. Transmigration. I. Pythagorean society. II. Title.

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