

# Fragrance Mysticism

And Other Out-of-Body Travel Roles and Methods

A New Mystical Theology as Old as Time

By Marilyn Hughes

An Out-of-Body Travel Book

*The Out-of-Body Travel Foundation!*

<http://outofbodytravel.org>



John William Waterhouse, 1890



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If this book is unavailable from your local bookseller, it may be obtained directly from the Out-of-Body Travel Foundation by going to [www.outofbodytravel.org](http://www.outofbodytravel.org).

Having worked primarily in radio broadcasting, Marilyn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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## INTRODUCTION



The Soul of the Rose, John William Waterhouse, Circa 1890's

Fragrance Mysticism portends to the aromas of particular events or places in the realms and spheres of out-of-body travel. Every out-of-body experience or event contains an energy, a fragrance, an aroma; which permeates the atmosphere and contains within it the knowledge of that realm.

The out-of-body traveler must absolutely inhale the fragrance of the arising spheres in order to take within the soul the molecular and cellular structure of such mystical atmospheres, allowing the knowledge contained to self-embody without effort on the traveler's part. In such a manner, the cells of the sphere combine with his own particulate matter and eventide to judgment.

By so doing, the out-of-body traveler may take in a *fragrance* of that which is seen, heard and elementally acquired. As this occurs, that fragrance converges within his own cells, merging and radiating as the soul gradually conquers again the physical body, bringing cells of higher mind within the confines of the terrestrial sphere and the physical mind. Such energies are transformative and cause alteration within the body, as well as, the soul of the out-of-body traveler upon re-entry.

In an invisible and fragrant way, the out-of-body traveler *contains* the meaning of the experience through its fragrance; the manner in which it sensates, by the emanations of the worlds to which he pays heed. And knowledge continues to vibrate into a

ceaseless seeking (or having sought) which bears no sounds, words, or fantastic imagery; but rather a sapience which confounds itself to energy alone and can only be expressed as such.

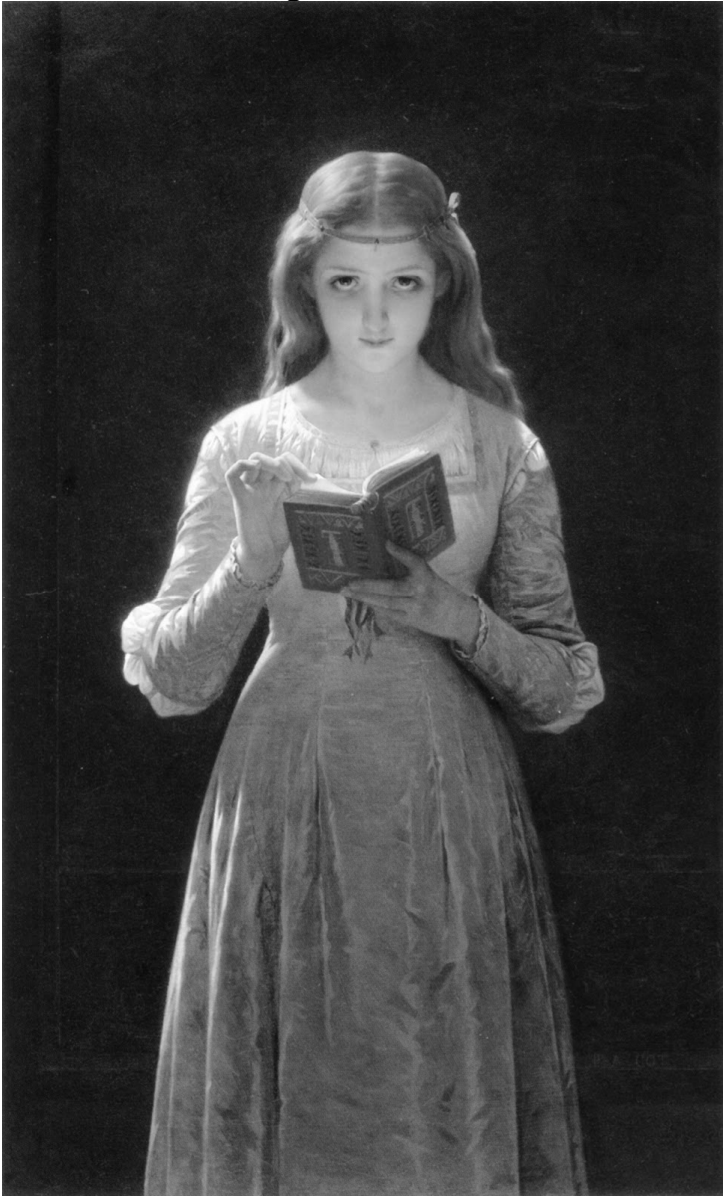
Seek the fragrance, and allow it to penetrate your deepest benevolence of vivacity. Don't try to understand, classify or name it; simply inhale . . . and let the aroma do what it does through seminal stillness. This is Fragrance Mysticism.

*"Life is the way. Life has no goal . . . And the way is beautiful, the way is full of flowers. And the way goes on becoming more and more beautiful as your consciousness goes on becoming higher. The moment you have reached the peak, everything becomes so sweet, so ecstatic, that you suddenly realize that this is the place, this is home. You were unnecessarily running here and there. Never think of going somewhere. Think in terms of transforming yourself here."*

OSHO, *Sermons in Stones*

# CHAPTER ONE

## The Fragrance of Stillness



Pierre August Cot, Circa 1865

## THE MYSTICAL EXPERIENCE

As the natural perfection emanated from the earth's twinkling core, my spirit luminesced into the deep incandescence of the natural world.

My eyes pierced deeply into that which lay in front of me, a forested floor in a humid environment wherein the moss clung to the brown dirt, and to the branches and leaves of every plant which grew from its mirth.

Suddenly, an interior light began appearing within these natural elements in pinks, purples and blues. Within these lights, I noticed there were hundreds of tiny little faeries within the ethereal mists to maintain the complex waveforms of life within the physical particulates.

Their essences were overlapping natural reality and I found them very beautiful, and literally quite mesmerizing. As you would look upon them them, you simply could not take your eyes away.

*“Volume Five of the Maha Shikan states: ‘Life at each moment is endowed with the Ten Worlds. At the same time, each of the Ten Worlds is endowed with all the others, so that as entity of life actually possesses one hundred worlds. Each of these worlds in turn possesses thirty realms, which means that in the one hundred worlds there are three thousand realms. The three thousand realms of existence are all possessed by a single entity of life. If there is no life, that is the end of the matter. But if there is the*



*slightest bit of life, it contains all the three thousand realms . . . . this is what we mean when we speak of the 'region of the unfathomable.'"*

*The Major Writings of Nichiren Daishonin, The True Object of Worship, Volume One, Nichiren Shoshu International Center, 1979*

Suddenly, my transfixed eyes were taken from the ground and my spirit was held upright as I stood before an ancient and holy building.

Behind me, I inherently knew was a library of ancient sacred texts, none of which I had yet known about . . . and this was so fascinating, I couldn't wait to cross that threshold. But before me and down a set of ornately constructed concrete steps was a shrine or an altar of some type.

Upon the center, was a wide lotus which pulsed with life, rhythm and sanctity I could not yet define. This was a Buddhist shrine, and it was apparently in honor of a saint who had walked these grounds during his life. His name was Linji, one of the founding masters of Zen Buddhism, or Chan as it was known in his day.

To walk upon this soil knowing that he had walked it during his holy life was a very profound and holy encounter. For to this moment, I had not yet been acquainted with Linji, and his holiness was to be revealed to my spirit energetically with every step that I took upon this revered ground.

Turning, my attention was drawn to the mysterious library. There were four quadrants in the building and each of the first three sections contained ancient sacred texts from many, many traditions . . . some of them may have even been galactic, but this was not for me to know as of this moment.

The fourth quadrant of the library contained endless texts on theologies; systematic, doctrinal, sacramental, liturgical, biblical, etc.

Carefully, I was led through each quadrant to get a sense of what was coming, what was ahead . . . and instantly, I knew I needed to be organized, I needed to gather my thoughts, prayers and meditations and prepare to manage the next sacred step of this journey. Before I could even realize this thought . . . the entirety of the holy spectacle vanished and I was gone.

*“If on the road you meet a man who has mastered the Way, above all do not speak of the Way. When a man tries to practice the Way, the Way does not function . . . but when the sword of wisdom flashes forth, nothing remains.”*

*The Record of Linji, Translated by Ruth Fuller Sasaki, XVII,  
University of Hawaii Press, 2009*

## THE TEACHING

The teaching in this fragrance is that of proper stillness within the mind of God, pursuing knowledge without seeking it, and standing firm in non-action in order to redelineate all of our actions into a concise adaptation to the Word of God.

*“Someone asked, ‘What about the state where ‘mind and Mind do not differ’?’ The Master said, ‘The instant you ask the question they are already separate, and essence differs from its manifestations’ . . . The Master addressed the assembly, saying, ‘Followers of the Way . . . no effort is necessary. You have only to be ordinary, nothing to do - - defecating, urinating, wearing clothes, eating food, and lying down when tired. Fools laugh at me. But the wise understand. A man of old said, ‘Just make yourself master of every situation, and wherever you stand is the true [place]. No matter what circumstances come they cannot dislodge you [from there.] Though you bear the influence of past delusions or the karma . . . , these of themselves become the ocean of emancipation.’”*

*The Record of Linji, Translated by Ruth Fuller Sasaki, XVIII,  
University of Hawaii Press, 2009*

*“Followers of the Way, the one who at this very moment shines alone before my eyes and is clearly listening to my discourse - this man carries nowhere; he traverses the ten directions and is freely himself in all three realms. Though he enters all types of situations with their various differentiations, none can confuse him. In an instant of time he penetrates*

*the dharma (teaching) realms, on meeting a Buddha he teaches the Buddha, on meeting. An arhat he teaches the arhat, on meeting a hungry ghost he teaches the hungry ghost. He travels throughout all lands bringing enlightenment to sentient beings, yet is never separate from his present mind. Everywhere is pure, light illumines the ten directions, and 'all dharmas are a single suchness.'"*

*The Record of Linji, Translated by Ruth Fuller Sasaki, XIII, University of Hawaii Press, 2009*

*"Followers of the Way, right now the resolute man knows full well that from the beginning there is nothing to do. Only because your faith is insufficient do you ceaselessly chase about; having thrown away your head you go on and on looking for it, unable to stop yourself. You're like the bodhisattva of complete and immediate [enlightenment], who manifests his body in any dharma realm but within the Pure Land detests the secular and aspires for the sacred. Such ones have not yet left off accepting and rejecting; ideas of purity and defilement still remain. 'From the Chan school, understanding is not thus - it is instantaneous, now, not a matter of time . . . The true student of the Way does not search out the faults of the world, but eagerly seeks true insight. If you can attain true insight, clear and complete, then, indeed, that is all."*

*The Record of Linji, Translated by Ruth Fuller Sasaki, XIII, University of Hawaii Press, 2009*

*"Someone asked, 'What is true insight?' The master said, 'You have only to enter the secular, enter the sacred, enter the defiled, enter the pure, enter the lands of all the buddhas, enter the Tower of Maitreya,*

*enter the dharma realm of Vairocana and all of the lands everywhere that manifest and come into being, exist, decay, and disappear. The Buddha appeared in the world, turned the Wheel of the Great Dharma, then entered nirvana, yet no trace of his coming and going can be seen. Though you seek his birth and death, you will never find it. Then, having entered the dharma realm of no-birth and traveled throughout every country, you enter the realm of the lotus-womb, and there see through and through that all dharmas are characterized by emptiness and that there are no real dharmas whatsoever.”*

*The Record of Linji, Translated by Ruth Fuller Sasaki, XIV, University of Hawaii Press, 2009*

*‘Right now recognize the one listening to my discourse, the one who has no form, no characteristics, no root, no source, no dwelling place, and yet is bright and vigorous. Of all his various responsive activities, none leaves any traces. Thus the more you chase him the farther away he goes, and the more you seek him the more he turns away; this is called ‘The Mystery’. ‘Followers of the Way, don’t acknowledge this illusory companion, your body – sooner or later it will return to impermanence . . .*

*The Record of Linji, Translated by Ruth Fuller Sasaki, XIV, University of Hawaii Press, 2009*

*‘There’s a bunch of students who seek Manjusri (Bodhisattva personifying supreme wisdom) on Mount Wutai. Wrong from the start! There’s no Manjusri on Wutai. Do you want to know Manjusri? Your activity right now, never changing, nowhere faltering- this is the living Manjusri. Your single thought’s nondifferentiating light – this indeed is the*

*true Samantabhadra (One of the three venerables of Shakyamuni Buddha, the universally worthy bodhisattva). Your single thought that frees itself from bondage and brings emancipation everywhere - this is the Avalokitesvara Samadhi (Bodhisattva of compassion in the state of final enlightenment)."*

*The Record of Linji, Translated by; Ruth Fuller Sasaki, XV, University of Hawaii Press, 2009*

*"The term communion is a theological assertion about God's loving kindness shared by those who have been called to faith in Christ. In this sense communion does not refer to God's salvific will for all humankind; nor does it refer to the different graces bestowed on persons sanctified by other living faiths or religions separated from Christianity. In the New Testament, communion stresses not so much the 'horizontal' sharing among Christians but the Christian's 'vertical' sharing with God. The term stresses the relationship between God and the believer, but especially the ongoing activity of the Holy Spirit who vivifies the person for life in the church."*

*Systematic Theology: Roman Catholic Perspectives, Francis Schussler Fiorenza, John P. Galvin Editors, Fortress Press, 1991*

*"On the most fundamental level freedom may be understood as synonymous with the human spirit; the human spirit is freedom, a freedom that always in some measure transcends the determinations of matter. The elemental freedom that constitutes the human appears everywhere in human action: in self-consciousness itself, in thinking, in synthetic understanding, in weighing options, in deciding, in acting this way as opposed to that. The human spirit is spirit by being freedom: the freedom of the spirit to*

*transcend physical necessity by bending back on itself in reflection, to stand outside itself by a consciousness of its own consciousness, and to choose against an impulse to do otherwise. Thus freedom reveals itself in the individual psychologically as the self, and corporately it manifests itself in the culture with which human beings inform nature. If the category of freedom is neither exaggerated nor minimized, but allowed to refer to the inner core of the spiritual existence that constitutes humanity, then human existence may be defined as freedom."*

*Systematic Theology: Roman Catholic Perspectives, Francis Schussler  
Fiorenza, John P. Galvin Editors, Fortress Press, 1991*

*"Human freedom is constituted at a variety of distinct but inseparable levels that one might call dimensions of human being. For example, human freedom bears an essential relationship to the external world. It is intrinsically related to matter, to the physical world of nature and the environment; human existence is in continuity with other forms of life. One cannot understand human freedom simply as standing over against the worlds studied by the sciences; freedom unfolds within them. An understanding of human existence, even theologically, should include analogous correlations with the world and other forms of life. Another dimension is temporal-historical; human freedom at any given time is intrinsically related to and constituted by a solidarity with and responsibility to the past and the future. These dimensions will not receive the explicit attention they deserve, but remain implicit in the analysis . . . "*

*Systematic Theology: Roman Catholic Perspectives*, Francis Schussler  
Fiorenza, John P. Galvin Editors, Fortress Press, 1991

***“As God is essentially the most simple, infinite, and immutable perfection, He possesses the attribute of ontological or objective truth in an infinite degree. The act by which the Divine Essence knows itself is not merely a representation of the Divine Essence to the Divine Mind: it is identically one and the same with His Essence. Hence God is the clearest and purest truth. Again, as the Divine Perfection is infinite, it is also infinitely knowable, and fills the Divine Mind with a knowledge than which no greater can be conceived; wherefore God is the highest and completest truth.”***

*A Manual of Catholic Theology: Sources of Theological Knowledge, God, and the Supernatural Order, Based on Scheeben’s ‘Dogmatik’, Joseph Wilhelm, D.D., Ph.D., Thomas B. Scannell, D.D.*

***“ . . . the notion of Indefectibility implies that the essentials of Revelation are at all times actually preached . . . that non-essentials are proposed, at least implicitly, and are held habitually; and that the inner, living Faith never fails.”***

*A Manual of Catholic Theology: Sources of Theological Knowledge, God, and the Supernatural Order, Based on Scheeben’s ‘Dogmatik’, Joseph Wilhelm, D.D., Ph.D., Thomas B. Scannell, D.D.*

***“We learn from the preceding section that Supernatural Revelation gives us knowledge of truths unrevealed by Natural Revelation. These truths constitute the specific and proper contents of Supernatural Revelation. As, however, this Revelation is by word of mouth, and not, as in the Revelation of Glory, by the vision of its object ; as it***



*does not entirely lift the veil from revealed things : it leaves them in obscurity, entirely withholding their reality from the mind's eye, and only reproducing their essence in analogical concepts taken from the sphere of our natural knowledge. This peculiar character of the contents of Supernatural Revelation is called Mystery, or mystery of God ; that is, a truth hidden in God, but made known to man by a free communication. It implies the notion that some advantage attaches to the knowledge of it which gives the initiated a position superior to outsiders. The heathens gave the name of "mysteries " to the symbolical or sacred words and acts which they kept secret from the multitude, or to the hidden meaning of their liturgy, understood only by the initiated. The Fathers applied the term to the sacred words and acts of the true religion, kept secret from the heathen and catechumens, and understood only by the perfect, especially the mysteries knowable only by Faith which are veiled under the sacramental appearances (cf. Card. Newman, Development, p. 27). The notion of theological mystery properly so called Definition, implies that the mysterious truth is incapable of being discovered by human reason, and that, even after it is revealed, reason cannot prove its existence. These conditions, however, are fulfilled by many truths which are not usually styled mysteries. Hence we must add the further condition that the truth should be naturally unknowable on account of its absolute and objective superiority to our sphere of knowledge, and that we should consequently be unable to obtain a direct and proper, but only an analogical, representation of its contents. A mystery is therefore subjectively above reason and objectively*

*above nature. That there are such mysteries has been defined . . . Besides those things which natural mysteries, reason can attain, there are proposed for our belief the mysteries hidden in God, which, unless they were divinely revealed, could not be known." Although by means of analogy we may obtain some knowledge of these mysteries, nevertheless human reason is never able to perceive them in the same way as it perceives the truths which are its proper object. The Divine mysteries, by their very nature, so far surpass the created intellect that, even when they have been imparted by Revelation and received by Faith, they nevertheless remain hidden and enveloped, as it were, in a sort of mist, as long as in this mortal life we are absent from the Lord, for we walk by faith and not by sight. "*

*A Manual of Catholic Theology: Sources of Theological Knowledge, God, and the Supernatural Order, Based on Scheeben's 'Dogmatik',  
Joseph Wilhelm, D.D., Ph.D., Thomas B. Scannell, D.D.*

*"The office-holders in the Teaching Apostolate form continuity, one unbroken chain, derived from God, and consequently the doctrine announced by them at any given time is a continuation and a development of the doctrine originally revealed, and is invested with the same Divine character Jesus Christ, the immediate Envoy of His Father, announced what He had heard from the Father ; the Apostles, the immediate envoys of Christ, preached what they had heard from Christ and the Holy Ghost ; the successors of the Apostles, the inheritors of the apostolic mission, in their turn taught and still teach the doctrine received from the Apostles, and thus Revelation has been handed down from generation to*

*generation without a single break. The transmission and the teaching of Revelation are really one and the same act under two different aspects. Whenever the Word of God is announced, it is also transmitted, and it cannot be transmitted without being announced in some form or other. Thus transmission and publication are not two acts of a distinct nature, as they would be if Revelation was handed down only by means of a written document, or on merely historical evidence. The Council of Trent tells us that Traditions, "dictated by the Holy Ghost, have reached us from the Apostles, handed down as it were by hand," and it speaks of "Traditions preserved by continual succession in the Catholic Church". The transmission is the work of living, authorized officials, who hand down Revelation to the lawful heirs of their office. We must, however, distinguish between the authenticity and the authority of the act of transmission . . . The authentic testimony belongs to the whole Church, which, either in teaching or in professing belief, witnesses to the existence of certain truths, whereas the power of imposing the obligation of belief resides only in the governing body and its Head. But the word "Tradition" does not express any notion of "Faith made obligatory," but only of "Faith handed down by authentic witnesses." We shall therefore use the term in the latter sense, although, as a matter of fact, transmission and imposition usually go together . . . The Apostles were the original depositaries of Christian Revelation, as well as its first heralds. They handed over to their successors the truths which they possessed, together with the powers corresponding to their mission. This first stage is called Apostolic Tradition, or Apostolic*

*Deposit, the latter expression being derived from i Tim. vi. 20, "Keep that which is committed to thy trust" All subsequent knowledge of Revelation is drawn from the Apostolic Deposit, which is consequently said to be the Source or Fount of Faith. The Apostolic Deposit was transmitted in a twofold form : by word of mouth and by writing. The New Testament, although composed by the Apostles or their disciples, is not a mere reproduction of the Apostolic teaching. It was written at God's command by men under His inspiration, and therefore it is, like the Old Testament, an original and authentic document of Revelation. Both Testaments were, as we shall see, transmitted to the Church by an authoritative act of the Apostolate. The Apostolic Deposit comprises, therefore, the Old Testament, the New Testament, and the oral teaching of the Apostles. By a process of desynonymization, the term "Deposit" has become restricted to the written Deposit, and the term "Tradition" to the oral teaching. It is the Church's office to hold and to transmit the entire Deposit, written and oral, in its integrity, and to deal with it as the Apostles themselves would if they were still statistically living. This action of the Church is called Active Tradition ; the doctrines themselves are called Objective Tradition. The term "Ecclesiastical Tradition" is sometimes used in a narrow sense for the unwritten truths of Revelation, and stands in the same relation to the Holy Scriptures as the oral teaching of the Apostles stood. In the course of time this Tradition has also been committed to writing, and as a written Tradition its position with regard to the living Active Tradition is now analogous to that*

*occupied by the Holy Scriptures. But the Church has a further office. The heirs of the Rule of the Apostles have the right and duty to prescribe, promulgate, and maintain at all times and in behalf of the whole Church the teaching of the Apostles and of the Church in former ages ; to impose and to enforce it as a doctrinal law binding upon all ; and to give authoritative decisions on points obscure, controverted, or denied. In this capacity the Church acts as regulator of the Faith, and these doctrinal laws, together with the act of imposing them, are called the Rule of Faith. All the members of the Church are bound to submit their judgment in matters of Faith to this rule, and thus by practising the "obedience of Faith " to prove themselves living members of the one kingdom of Divine truth."*

*A Manual of Catholic Theology: Sources of Theological Knowledge, God, and the Supernatural Order, Based on Scheeben's 'Dogmatik',  
Joseph Wilhelm, D.D., Ph.D., Thomas B. Scannell, D.D.*

*"(Anonymous) was not an individual in the sense of individuation, he was still divided: he had the conscious mind and the unconscious mind and the collective unconscious mind. He was not one, he himself was a multiplicity. He was a crowd as everybody else is. He had all the fears, all the greeds, all the ambitions that any normal human being is expected to have. He was not a Buddha, he was not enlightened. He had not known his own inner being which is timeless. In the moment of inner illumination, all differences and distinctions disappear. There is only pure consciousness - neither conscious nor unconscious nor collective unconscious . . . In the moment of illumination, mind disappears. Mind means division; whether you divide it into*

*conscious and unconscious or you divide it into conscious and superconscious does not make a difference. Mind means division. Individuality means undividedness. That is the meaning of the word 'individual': indivisible. Mind is bound to be a crowd; mind cannot be one – by its very nature it has to be many. And when the mind disappears, the one is found. Then you have come home. That is individuation . . .*

*If you think about it, the thinking is bound to take you to a certain line. If you think about it, then you will ask how to come to the One, how to make these fragments of the mind join together, how to glue them together. But that will not be real unity. Glued or unglued, they will remain separate. A crowd can be transformed into an army – that means that now it is glued together, it is no more a mob – but the many are still many, although maybe with a certain discipline. It is as if there is a pile of flowers and you make a garland out of those flowers: a thread runs through all the flowers and gives them a certain kind of unity. That's what Jung was trying to do: to bring these fragments together, to glue them together. That is his whole process of individuation. The real experience of individuation is totally different. You don't glue these fragments together, you simply let them disappear. You drop them, and then, when all the fragments of the mind have disappeared, receded farther and farther away from you, suddenly you find the One. In the absence of the mind it is found – not by joining the mind together in a certain discipline, not by putting mind together into a certain kind of union. Union is not unity, union is only an order*

*imposed on chaos. This can be done, and then you will have a false kind of individuation. You will feel better than before, because now you will not be a crowd, a mob. Many noises will not be there, they will have fallen into a certain kind of harmony; a certain adjustment will have arisen in you. Your conscious mind will be friendly with the unconscious, not antagonistic. Your unconscious will be friendly with the collective unconscious, not antagonistic. There will be a thread running through the flowers, you will be more like a garland than a pile. But still, individuation in the sense I am talking about here has not happened. Individuation is not the unity of mind but the disappearance of the mind. When you are utterly empty of the mind, you are one. To be a no-mind is the process of real individuation."*

*The Secret of Secrets: Talks on the Secret of the Golden Flower, Osho, Talks given from 11/08/78 am to 26/08/78 am English Discourse series*

The teaching in this fragrance is that of proper stillness within the mind of God, pursuing knowledge without seeking it, and standing firm in non-action in order to redelineate all of our actions into a concise adaptation to the Word of God.

## CHAPTER TWO

### The Fragrance of Evil





## THE MYSTICAL EXPERIENCE

Taken to an old Victorian Style home which appeared to be from around the time of the 1880, it was a very beautifully built home with the fragrance of flowers coming from the vintage floral designs of roses on the wallpaper, furniture, and other various décor.

There was a lot of pinks, purples, light blues . . . and it was truly a beautifully decorated home which had obviously been given a great deal of care by the lady of the house, and had been built with equal concern for its durability and intention.

Within moments, however, I could sense the fragrance of something quite different from what appearances might have indicated.

Evil was emanating from some of the corridors of this large and imposing home. But how so? Such a beautiful aroma of sweetness held to the design and care, but yet, this new scent feigned to distract me from its evil wares.

Hurriedly, I rushed down a double length staircase and was immediately confronted with an antique frame. Gilded in iron, the black and white image held the face of a large Hispanic family. On the right sat the head of the family, from whom I immediately smelled the aroma of evil.

He wore a black bow tie and a suit from his era. His black moustache was curled slightly upwards.

Instantly, his emanation came upon me like a frightful shove in the darkness. I didn't want to be near him.

His wife was pictured standing with two small children to her right, one in her arms. Inbetween wife and husband was his mother sitting in a chair. She was larger and about seventy years old.

Other family members of mature age were pictured beyond the children, but I didn't know who they might be.

But the eyes of the man held within them such a fragrance of evil, that I could not stay. I soared out into the night sky to return to my sacred space. I was sent back with a start.

On the following night, I was immediately taken back to the Victorian Mansion which was shown to me in present day. It had been remodeled and was huge.

On the second floor, I was looking around at the changes which had been made to the home but felt very strongly moved that I must walk towards the front window and look outside.

As I did, I was met with a horror unimaginable. In the front of the home, I saw the original road before it, which was a dirt road and small driveway. In present day, this home bordered a small highway . . . but back then it was very close to the road.

In the road was an accident scene (or some type of serious attack) with a horse carriage and buggy. I was

not given to see how any of this had happened and couldn't gather a guess because the destruction was so bad that it could have been a cannonfire event, it could have been an accident, it could have been an indian attack, it could have occurred in a number of ways.

The buggy was overturned in the far front. The body of the father was mangled and he was obviously dead. The wife was in another carriage that was behind the buggy, and her body had been ripped off from the waist below. It was a very shocking site, and I did not see where the bottom part of her corpse might be lying.

There were three young children, so young, they almost had to be one year apart because they were all babies. One was dismembered and obviously deceased, the other two were intact but unconscious and I could not determine if they had survived or not.

Turning to a presence in the room, I asked him to help me. He refused. So I began to run towards the front yard, going down the previous nights stairwell.

But I found that when I had gotten downstairs, I instantly ended up in a smoky light-blue green room. There was the woman from the buggy in the room, in the spirit, wearing a sea-foam gown, perfectly intact although dazed and confused. She was partly hispanic, but she looked like she had just a little bit of asian in her eyes.

Looking and staring forward, she appeared to still be in shock although this event must have happened at least one hundred years prior. I sat down to talk with her and asked her to come with me. It wasn't good for her to be so isolated, I'd told her. She should join me, I told her, and I would take her to find others so she wouldn't be alone.

She immediately said, "You wouldn't say that if you knew what was up there." She pointed to the top floor from which I had come.

An ominous feeling came over me.

Without hesitation, the accident left my mind.

Shooting back up those stairs, I found myself facing a truly evil, satanic presence that could only be described as legion. I knew that the spirit of the husband resided up here, and he had drawn many demons towards him which were reflective of his own evil status of soul.

Despite the overwhelming nature of the presence - which would truly be construed as presences having enmassed into one - I believed it were possible that perhaps this man's soul (the husband) could still be saved; albeit he would have to go to one of the lowest of purgatories in order for such a save to ensue.

A huge spiritual battle ensued. He and the demons literally wanted and tried to kill me, but I was graced with a unique strength from God, and was able to continue fighting. *This fight required continual*

*prayer.* The battle went on for hours. In the name of Our Lord Jesus Christ, I ordered his soul to render its due to the Almighty Creator – over and over again. But nothing indeed would alter the path this spirit had chosen for his truly foul stench.

In the name of Our Lord Jesus Christ, I began sending the legion – one by one – back to hell. My goal was to send the demons back to hell, and see whether or not this man had any hope whatsoever of entering a lower purgatory.

Despite my best intentions and hope, it quickly became clear that he had made his alliance with evil long before this moment, and I said to him, "Okay, I get it. I'm going to send you to hell." So I called on the name of Our Lord Jesus Christ, as I had already done a multitude of times up to this point in the battle.

No longer asking that he be sent to wherever his soul might remain compatible, I clearly and specifically asked Our Lord to confine his odiferous aroma to hell.

Again the battles raged for hours, but in the end, the legion of demonic forces and this man's soul were returned to hell where they would no longer be allowed to torment any soul upon the earth.

Interestingly, that old home which still stood and had been remodeled from many years prior had been completely possessed, not just haunted; but the building itself was completely possessed. But it was not anymore . . .

The woman remained in the lower story . . . she still stared forward with glazed eyes.

As this woman had died in a heinous manner very suddenly. So suddenly, in fact, that she had no idea of whether or not her children even survived. Her cruel husband trapped her in the house with his demonic consorts and she could not truly leave that 'time-held' continuum. She never knew - nor would he ever allow her - to know the outcome for her children. Had they even survived? If they hadn't, where were they in the afterlife? How would she know, she had not even crossed over. She was trapped in the old house with a demonic horde keeping guard over her every move. So much so, that she stopped moving, she stopped trying, she stopped doing anything and just became stuck there in that moment of shock which had become her eternity.

If her children had survived, had they been adopted by another family? What had become of them, what had they grown up to be? And when they left that lifetime, to whence had they gone?

She knew none of these answers. She never saw the children after her death. Imagine that kind of torment. He had such an evil control over her and the family, that he literally held her captive in this time-construct and that moment became her prison.

This is where it gets harder to understand, but I'll do my best.

So although the woman herself had not been evil, evil had arisen in her because of the consequence of her associations and the subsequent oppressions of the other. In attempting to deal with this oppressive force, it was actually pulling her further and further into the continuum of evil being generated by the man (her husband) and legion.

How did this happen? She never called on God to help her, and she refused that hand when it came upon her time and time again.

All the while, time had marched on and she didn't know this. Because in a time-construct, it can seem like only a moment has passed when aeons have gone by. And in her despair, she had given up . . . but when help was sent in by God this time, she offered no objection. Despite her passivity, she offered no objection. And thus, her liberation was granted.

So, these things involve a great deal of unfolding . . . but here is where this situation now stood after the battle had been taken on in the proper eternal fashion.

The man responsible for this captivity and this evil had been sent to hell. That may make you feel badly, but don't. This was someone who genuinely needed to be there.

This woman would now begin to process all that had happened to her and her children; access to which she would now be granted. It might take her a little time since she'd been in captivity for a while, but when she

realized the oppressive power was gone, she would be able to leave the past time and place.

In mystical terms, this was a huge breakthrough. That man was powerful and had drawn very powerful demons towards him; in a sense, he had fortified his own evil with things much worse which only accumulated over time and accelerated the level within him that had become manifest and continued to arise into spheres because of its constant generation.

It truly was a fragrance, an aroma . . . although foul.

Frankly, I hadn't been able to handle this level of evil much anymore because of my age and it was very dangerous and hard on the physical body - but God allowed me to go in and fortified me with a strength I did not have of my own accord which was required in order to undo such a radical subterfuge and battle with such a horde of vipers.

This evil force - this man and his demonic attachments - were the primary obstacle holding this woman back from crossing over properly.

To be totally honest, I wasn't sure I was going to survive the battle. God is so good, so powerful, so amazing . . . He refused to surrender any soul's to this evil one. He gave me the strength to survive, to win and to clear that place out.

And the woman would now be able to allow the falling away of all evil fetters within and without



which had held her to the earth upon the final moments of her life. The doors of luminosity had been opened to her and would begin to arise of itself now that the garment of its concealment had been razed.

So was this either the Buddha mind (Luminous mind)? Was it a manifestation of the three poisons (ignorance, attachment, and aversion)? Was it one extreme, or was it the other? Is this Bodhgaya (The site under the Bodhi tree wherein the Buddha obtained enlightenment)? Or is this Bodhgaya, (The site under the Bodhi tree wherein the Buddha was tempted by Mara, the demon) its opposite?

Is this of the past, the present or the future? What is concealed and what is revealed? It seems to be that all of it is of the present, for if it were not so, such could not have been in a state of revealing . . .

## THE TEACHING

The teaching in this fragrance is that of proper intent within the context of always, in harmonious vertical equilibration of creation in order to bow down in respect with all that this implies in due honor.

*“We divide time into three parts - past, present, future. That division is false, absolutely false. Time is really past and future. The present is not part of time. The present is part of eternity. That which has passed is time; that which is to come is time. That which is, is not time because it never passes - it is always here. The now is always here. It is always here! The now is eternal.*

*If you move from the past, you never move into the present. From the past you always move into the future; there comes no moment which is present. From the past you always move into the future. From the present you can never move into the future. From the present you go deep and deeper, into more present and more present. This is everlasting life.*

*We may say it in this way; from past to future is time. Time means you move on a plane, on a straight line. Or we may call it horizontal. The moment you are in the present the dimension changes; you move vertically - up or down, toward the height or toward the depth. But then you never move horizontally. A Buddha lives in eternity, not in time.*

*Jesus was asked, ‘What will happen in your Kingdom of God?’ The man who asked him was not asking*

*about time. He was asking about what is going to happen to his desires, about how they will be fulfilled . . .*

*'There shall be time no longer.' Only this one thing Jesus said . . . because time is horizontal and the kingdom of God is vertical . . . it is eternal. It is always here! You have only to move away from time to enter into it . . .*

*If this moving is not momentary and if this moving becomes meditative - that is, if you can forget yourself completely and the love and the beloved disappear, and there is only love flowing - then . . . everlasting life is yours."*

*The Book of Secrets, Osho, Techniques to Put You at Ease, 10. Become the Caress, St. Martin's Griffin, New York 1974*

*"The Buddha of long ago said in verse:*

*Refrain from all evil whatsoever,  
Uphold and practice all that is good,  
And thereby you purify your own intentions*

*This is what all Buddhas teach . . .*

*This quality of 'being evil' is something that does not arise and perish, as thoughts and things do. Although the qualities of 'being good' and 'being neutral' are also beyond arising, as well as being without stain and bearing the characteristics of the Truth, these three qualities, in each instance, are quite diverse in form and character. 'All evil' is not exactly the same as what is considered wrong among us in the*

*monastic community or among those in the mundane world, nor is it exactly the same as what was thought of as evil in the past or what is thought to be so in the present. And it is not exactly the same as what is considered evil among the lofty or among ordinary, everyday human beings. And vast indeed is the difference between the way that good, evil, and neutral are spoken of in Buddhism and the way they are spoken of in the world of ordinary, everyday people. What is seen as good and what is seen as evil depend on the times, but time itself is neither good nor evil. What is good and what is evil depend on what thoughts and things they give rise to, but whatever arises is likewise inherently neither good nor evil. To the extent that thoughts or things are alike, they partake of good alike, and to the extent that they are alike, they partake of evil alike.*

*Nevertheless, while we are pursuing our study of That which is 'absolute, supreme enlightenment', while we are listening to instruction on It, while we are training and practicing until we personally experience the fruits of realizing It, It seems something profound, something remote, something mysterious. We hear of this peerless enlightenment from our good spiritual friends and we learn of It from Scriptures. And the first thing we hear is, "Refrain from all evil whatsoever." If you do not hear it said to refrain from all evil whatsoever, it is not the genuine Dharma of Buddha: it will be the preaching of demons. You must understand that to hear "Refrain from all evil whatsoever" is to hear what the genuine Dharma of Buddha is. This "Refrain from all evil whatsoever" is not something that*

*worldly people are apt to think of before concocting what they are going to do. Only by hearing enlightenment explained to them will they be able to learn of this phrase. When they hear of it in this way, it will merely be words related to supreme enlightenment. At this time, enlightenment will be for them only a word, and so the word 'enlightenment' is used. But when these people turn themselves around upon hearing supreme enlightenment being talked about, they will wish to refrain from all evil whatsoever, and they will act to refrain from all evil whatsoever. Once they have arrived at the point where they are no longer doing all manner of evil, the strength from their training and practice will immediately manifest itself before their very eyes. This blossoming of strength will extend beyond all places, all worlds, all times, all things. And the measuring of it will take 'refraining' as its yardstick.*

*Those who have arrived at this point in time may reside in some place where all manner of evil is going on, or they may be traveling back and forth there, or they may be confronted with conditions where all manner of evil actions may be going on, yet they do not perform such evil actions themselves because they are clearly manifesting the strength from their self-restraint. They do not speak of evil actions as, in and of themselves, evil actions, for there is no such thing as a predestined 'tool for evil'. At such a point in time, the principle that evil does not break a person will be understood: the principle that a person does not defeat evil will be crystal clear." (i.e. he refrains)*

*Shobogenzo: The Treasure House of the Eye of the True Teaching: A Trainee's Translation of Zen Master Dogen's Great Masterpiece, Eihei*

*Dogen, Translated by Rev. Hubert Nearman, O.B.C., Shasta Abbey Press, 2007*

*“The Venerable One responded, ‘Why do you entertain such doubts? The karmic effects of good and bad actions will come to fruition in one of three temporal periods. In general, people see that the benevolent may suffer untimely or violent deaths whilst the cruel may live long, or that the wicked may be fortunate whilst the morally upright meet with misfortune. As a result of this, they say that there is no cause and effect and that ‘vice’ and ‘good deeds’ are meaningless words. Above all, they do not understand that consequences inevitably follow upon even the slightest actions, that even were hundreds of thousands of myriad eons to elapse these consequences would still not be wiped away, and that cause and effect are, of necessity, in accord with each other.’ Once Shayata heard these words, he was immediately freed from his doubts . . .*

*What we call the three temporal periods are the three time periods in which we receive the retribution from our good and evil acts. These are, first, the retribution experienced in one’s present life; second, the retribution experienced in one’s next life; and third, the retribution experienced in some later future life. Through your practice of the Way of the Buddhas and Ancestors you learn, first off, to clarify what the principle of karmic retribution in these three time periods is. If you do not do so, you will make many errors and fall into false views. You will not just fall into false views, you will also give rise to evil ways and undergo suffering for a long time. By failing to*

*continue developing your good roots, you will lose much spiritual merit and will have long-standing obstructions on your path to enlightenment. The karmic retribution experienced in these three temporal periods comes from both good and evil acts."*

*Shobogenzo: The Treasure House of the Eye of the True Teaching: A Trainee's Translation of Zen Master Dogen's Great Masterpiece, Eihei Dogen, Translated by Rev. Hubert Nearman, O.B.C., Shasta Abbey Press, 2007*

*"Now suppose there were Buddha-Mara, inseparably united in one body like a mixture of water and milk,. The King of Geese would drink only the milk, but an open-eyed follower of the Way would handle Mara and Buddha equally. 'If you love the sacred and hate the secular, You'll float and sink in the sea of birth and death.'"*

*The Record of Linji, Translated by Ruth Fuller Sasaki, XII, University of Hawaii Press, 2009*

*"Someone asked, 'What is Buddha-Mara?' The master said, 'One thought of doubt in your mind is Mara. But if you realize that the ten thousand dharmas never come into being, that mind is like a phantom, that not a speck of dust nor a single thing exists, there there is no place that is not clean and pure - this is Buddha. Thus Buddha and Mara are simply two states, one pure, the other impure. In my view there is no Buddha, no sentient beings, no past, no present. Anything attained was already attained - no time is needed. There is nothing to practice, nothing to realize, nothing to gain, nothing to lose. Throughout all time there is no other dharma than this. 'If one claims there's a dharma surpassing this, I*

***say that it's like a dream, like a phantasm.' This is all I have to teach.'"***

*The Record of Linji, Translated by Ruth Fuller Sasaki, XIII, University of Hawaii Press, 2009*

***"In regard to the private thoughts of this monk, whenever someone bows down in respect to all things, the wisdom that prompted this monk to say, "even though there is no being born or becoming extinct, nevertheless..." expresses a 'bowing down in respect'. When there is this moment of 'being duly respectful', the wisdom of what the Buddha was able to establish in this connection is right before your very eyes and encompasses everything the monk had in mind, from the practicing of Precepts, meditation, and wise discernment up through the ferrying of sentient beings to the Other Shore."***

*Shobogenzo: The Treasure House of the Eye of the True Teaching: A Trainee's Translation of Zen Master Dogen's Great Masterpiece, Eihei Dogen, Translated by Rev. Hubert Nearman, O.B.C., Shasta Abbey Press, 2007*

***"The bridge which moves over a motionless torrent may be understood as the traveler walking past a succession of images which are the events, but preferably, it is the mind in continual motion which images the river (the torrent of events) flowing under the bridge, and which imagines the bridges itself."***

*The Secret Oral Teachings in Tibetan Buddhist Sects, Alexandra David-Neel and Lama Yongden, Translated by Cap. H.N.M. Hardy, City Lights Books, San Francisco, 1967*

The teaching in this fragrance is that of proper intent within the context of always, in harmonious vertical



equilibration of creation in order to bow down in respect with all that this implies in due honor.

## CHAPTER THREE

### The Fragrance of Time



Ancient Buddhist Thankga

We don't know the Apple of our community  
The fruit withers into a sagging beast  
Frost withers the hallowed beast  
Follow the fragrance field

### THE MYSTICAL EXPERIENCE

Arising and falling come from the severe interiors of  
the cosmic cycle of death, rebirth and yet to die again.

Within the confines of the spectral dream, I beheld the vision of the fragrances of previous lifetimes among the young.

They had come again to incarnate quite quickly, these few souls. But they had done so out of an urgency to clear their fields and array them again with the splendor of the fragrant mystical rose which had been besieged within their spirits on previous nights of dreams and pathways into their hearts.

The image of a mother learning for the first time that her young teenage son had previously committed suicide awakened within her heart the aspects of compassion and love which could potentially break the stranglehold of despair which had held him in a previous time. And a tiny little baby who had struggled in her recent coming into this world; to be found among the victims of a deadly shooting in a previous incarnation before she could even reach maturity, as yet, an innocent babe.

What held these souls? What did they seek? Why did they return so quickly to a barren earth filled with the monstrosities of disparate absences of love?

In that which is arisen, let there also be a settling. In that which has perished, let there be a resurrection. In that which remained in unfulfilled longing, let it be fulfilled. And in that which emerged from hate, let it now arise in love.

The mechanism of the dream is to be understood, not to be clarified. It is a mystery of the rise and fall of souls and human destiny. But it also defines the perpetual atonement and longing of the individual dreamers of earthly life to seek to attain that nebulous something which is born in the earth and belongs to it . . . this temporal nature must be fully cognized in order to be established.

The human being must be fully established as such in order to attain to the light. But yet, the light must become an eminent domain within the sparkling confines of the reminiscent and wandering soul of the dream, in order to finally cognize love. In order to cognize love, the traveler must seek to become it; for it will only be in the transformative and emotional transference of all that is not of love, that the dreamer will awaken in the dream. In awaking within the dream the dreamer becomes fully human. But it is only in becoming fully human that the seeker fulfills and becomes nobody.

And in thus, lies the secrets of the mysteries of reincarnation . . . it is a rising and a falling. It is a playing field of dreams . . . it is a mechanism in the cognition of love . . . and it is the environment in which the traveler must become awake.

Without awaking to this fullness in a physical incarnation, the soul remains quickened in the dreamworld which continues to generate and implode until the moment when awareness arises . . . and the dreams suddenly stop.

It is in this awakening, that the seeker ceases to seek, and becomes witness. In a sense, the eye of consciousness transfers from one state of seeing, to a higher state of viewing. The dreamer becomes witness. The doer enters being. And the view perdures eternal.

*“But when you put all conditionings aside you will be able to see that the world needs a totally different kind of vision. It needs a total vision - neither Christian nor Hindu nor Mohammedan. It needs a total vision. All these are aspects of that total vision: Mohammed is one door, Christ is another, Krishna is still another, and Buddha too. All are different doors to the same temple and all doors are needed, only then will the temple be rich. And even if all the doors are accepted, then truth has not been told in its fullness - because it is infinite. You can put Buddha, Christ, Zarathustra, Lao Tzu, Mahavira, Mohammed together: still truth has not been told in its totality. It can never be told. It is infinite.”*

*The Secret of Secrets: Talks on the Secret of the Golden Flower, Osho, Talks given from 11/08/78 am to 26/08/78 am English Discourse series*

## THE TEACHING

The teaching in this fragrance is that of proper purpose within the mind of God, pursuing right action within the context of non-action, and creating an emanation of fragrance which is eternal, everlasting and true to the Word of God.

### *“Biocentric universe*

*“Biocentric universe (from Greek: βίος, bios, "life")—also known as biocentrism—is a concept proposed in 2007 by American doctor of medicine Robert Lanza, a scientist in the fields of regenerative medicine and biology, which sees biology as the central driving science in the universe, and an understanding of the other sciences as reliant on a deeper understanding of biology. Biocentrism states that life and biology are central to being, reality, and the cosmos - consciousness creates the universe rather than the other way around.*

*It asserts that current theories of the physical world do not work, and can never be made to work, until they fully account for life and consciousness. While physics is considered fundamental to the study of the universe, and chemistry fundamental to the study of life, biocentrism claims that scientists will need to place biology before the other sciences to produce a theory of everything . . .*

### *Hypothesis*

*Biocentrism was first proposed in a 2007 article by Robert Lanza that appeared in The American Scholar, where the goal was to show how biology could build upon quantum physics. Two years later, Lanza published a book with astronomer and author Bob Berman entitled Biocentrism: How Life and Consciousness Are the Keys to Understanding the True Nature of the Universe, which expanded upon the ideas that Lanza wrote about in his essay for the Scholar.*

*Biocentrism argues that the primacy of consciousness features in the work of Descartes, Kant, Leibniz, Berkeley, Schopenhauer, and Bergson. He sees this as supporting the central claim that what we call space and time are forms of animal sense perception, rather than external physical objects. Lanza argues that biocentrism offers insight into several major puzzles of science, including Heisenberg's uncertainty principle, the double-slit experiment, and the fine tuning of the forces, constants, and laws that shape the universe as we perceive it. According to Lanza and Bob Berman, "biocentrism offers a more promising way to bring together all of physics, as scientists have been trying to do since Einstein's unsuccessful unified field theories of eight decades ago."*

*Seven principles form the core of biocentrism. The first principle of biocentrism is based on the premise that what we observe is dependent on the observer, and says that what we perceive as reality is "a process that involves our consciousness." The second and third principles state that "our external and internal perceptions are intertwined" and that the*

*behavior of particles "is inextricably linked to the presence of an observer," respectively. The fourth principle suggests that consciousness must exist and that without it "matter dwells in an undetermined state of probability." The fifth principle points to the structure of the universe itself, and that the laws, forces, and constants of the universe appear to be fine-tuned for life. Finally, the sixth and seventh principles state that space and time are not objects or things, but rather tools of our animal understanding. Lanza says that we carry space and time around with us "like turtles with shells"...*

### *Synopsis of Lanza's book Biocentrism*

*According to Lanza's book, Biocentrism suggests that life is not an accidental byproduct of physics, but rather is a key part of our understanding of the universe. Biocentrism states that there is no independent external universe outside of biological existence. Part of what it sees as evidence of this is that there are over 200 physical parameters within the universe so exact that it is seen as more probable that they are that way in order to allow for existence of life and consciousness, rather than coming about at random. Biocentrism claims that allowing the observer into the equation opens new approaches to understanding cognition. Through this, biocentrism purports to offer a way to unify the laws of the universe...*

### *Reception*



*New Age guru Deepak Chopra stated that "Lanza's insights into the nature of consciousness [are] original and exciting" and that "his theory of biocentrism is consistent with the most ancient wisdom traditions of the world which says that consciousness conceives, governs, and becomes a physical world. It is the ground of our Being in which both subjective and objective reality come into existence." Jacquelynn Baas, Director Emeritus of the University of California Berkeley Art Museum, wrote that a major challenge confronting modern times is whether "all questions can be answered by means of the scientific method of objective observation and measurement." She cites Lanza's book, saying that it casts this perspective into doubt.*

*Wikipedia, Compiled, Edited Arranged and Definitions Added by  
Marilynn Hughes for Use in Fragrance Mysticism*

*"It . . . coheres with some of the things biology and neuroscience are telling us about the structures of our being. Just as we now know that the sun doesn't really move but we do (we are the active agents), so it is suggesting that we are the entities that give meaning to the particular configuration of all possible outcomes we call reality."*

*Ronald Green, Eunice & Julian Cohen Professor and Director, Ethics Institute, Dartmouth College*

*"Scientists claim that Quantum Theory proves consciousness moves to another universe at death"*

*"Written by Steven Bancarz - A book titled Biocentrism: How Life and Consciousness Are the Keys to Understanding the Nature of the Universe has stirred up the Internet, because it contained a notion that life*

*does not end when the body dies, and it can last forever. The author of this publication, scientist Dr. Robert Lanza who was voted the 3rd most important scientist alive by the NY Times (2016), has no doubts that this is possible.*

### *Beyond time and space*

*Lanza is an expert in regenerative medicine and scientific director of Advanced Cell Technology Company. Before he has been known for his extensive research which dealt with stem cells, he was also famous for several successful experiments on cloning endangered animal species.*

*But not so long ago, the scientist became involved with physics, quantum mechanics and astrophysics. This explosive mixture has given birth to the new theory of biocentrism, which the professor has been preaching ever since. Biocentrism teaches that life and consciousness are fundamental to the universe. It is consciousness that creates the material universe, not the other way around.*

*Lanza points to the structure of the universe itself, and that the laws, forces, and constants of the universe appear to be fine-tuned for life, implying intelligence existed prior to matter. He also claims that space and time are not objects or things, but rather tools of our animal understanding. Lanza says that we carry space and time around with us "like turtles with shells." meaning that when the shell comes off (space and time), we still exist.*

*The theory implies that death of consciousness simply does not exist. It only exists as a thought because people identify themselves with their body. They believe that the body is going to perish, sooner or later, thinking their consciousness will disappear too. If the body generates consciousness, then consciousness dies when the body dies. But if the body receives consciousness in the same way that a cable box receives satellite signals, then of course consciousness does not end at the death of the physical vehicle. In fact, consciousness exists outside of constraints of time and space. It is able to be anywhere: in the human body and outside of it. In other words, it is non-local in the same sense that quantum objects are non-local.*

*Lanza also believes that multiple universes can exist simultaneously. In one universe, the body can be dead. And in another it continues to exist, absorbing consciousness which migrated into this universe. This means that a dead person while traveling through the same tunnel ends up not in hell or in heaven, but in a similar world he or she once inhabited, but this time alive. And so on, infinitely. It's almost like a cosmic Russian doll afterlife effect.*

### *Multiple worlds*

*This hope-instilling, but extremely controversial theory by Lanza has many unwitting supporters, not just mere mortals who want to live forever, but also some well-known scientists. These are the physicists and astrophysicists who tend to agree with existence*

*of parallel worlds and who suggest the possibility of multiple universes. Multiverse (multi-universe) is a so-called scientific concept, which they defend. They believe that no physical laws exist which would prohibit the existence of parallel worlds.*

*The first one was a science fiction writer H.G. Wells who proclaimed in 1895 in his story *The Door in the Wall*. And after 62 years, this idea was developed by Dr. Hugh Everett in his graduate thesis at the Princeton University. It basically posits that at any given moment the universe divides into countless similar instances. And the next moment, these "newborn" universes split in a similar fashion. In some of these worlds you may be present: reading this article in one universe, or watching TV in another.*

*The triggering factor for these multiplying worlds is our actions, explained Everett. If we make some choices, instantly one universe splits into two with different versions of outcomes.*

*In the 1980s, Andrei Linde, scientist from the Lebedev's Institute of physics, developed the theory of multiple universes. He is now a professor at Stanford University. Linde explained: Space consists of many inflating spheres, which give rise to similar spheres, and those, in turn, produce spheres in even greater numbers, and so on to infinity. In the universe, they are spaced apart. They are not aware of each other's existence. But they represent parts of the same physical universe.*

*The fact that our universe is not alone is supported by*

*data received from the Planck space telescope. Using the data, scientists have created the most accurate map of the microwave background, the so-called cosmic relic background radiation, which has remained since the inception of our universe. They also found that the universe has a lot of dark recesses represented by some holes and extensive gaps.*

*Theoretical physicist Laura Mersini-Houghton from the North Carolina University with her colleagues argue: the anomalies of the microwave background exist due to the fact that our universe is influenced by other universes existing nearby. And holes and gaps are a direct result of attacks on us by neighboring universes.*

### *Soul*

*So, there is abundance of places or other universes where our soul could migrate after death, according to the theory of neo-biocentrism. But does the soul exist? Is there any scientific theory of consciousness that could accommodate such a claim? According to Dr. Stuart Hameroff, a near-death experience happens when the quantum information that inhabits the nervous system leaves the body and dissipates into the universe. Contrary to materialistic accounts of consciousness, Dr. Hameroff offers an alternative explanation of consciousness that can perhaps appeal to both the rational scientific mind and personal intuitions.*

*Consciousness resides, according to Stuart and British physicist Sir Roger Penrose, in the*

*microtubules of the brain cells, which are the primary sites of quantum processing. Upon death, this information is released from your body, meaning that your consciousness goes with it. They have argued that our experience of consciousness is the result of quantum gravity effects in these microtubules, a theory which they dubbed orchestrated objective reduction (Orch-OR).*

*Consciousness, or at least proto-consciousness is theorized by them to be a fundamental property of the universe, present even at the first moment of the universe during the Big Bang. "In one such scheme proto-conscious experience is a basic property of physical reality accessible to a quantum process associated with brain activity."*

*Our souls are in fact constructed from the very fabric of the universe - and may have existed since the beginning of time. Our brains are just receivers and amplifiers for the proto-consciousness that is intrinsic to the fabric of space-time. So is there really a part of your consciousness that is non-material and will live on after the death of your physical body?*

*Dr Hameroff told the Science Channel's Through the Wormhole documentary: "Let's say the heart stops beating, the blood stops flowing, the microtubules lose their quantum state. The quantum information within the microtubules is not destroyed, it can't be destroyed, it just distributes and dissipates to the universe at large". Robert Lanza would add here that not only does it exist in the universe, it exists perhaps in another universe.*

*If the patient is resuscitated, revived, this quantum information can go back into the microtubules and the patient says "I had a near death experience"*

*He adds: "If they're not revived, and the patient dies, it's possible that this quantum information can exist outside the body, perhaps indefinitely, as a soul."*

*This account of quantum consciousness explains things like near-death experiences, astral projection, out of body experiences, and even reincarnation without needing to appeal to religious ideology. The energy of your consciousness potentially gets recycled back into a different body at some point, and in the meantime it exists outside of the physical body on some other level of reality, and possibly in another universe."*

*Source: [Spirit Science and Metaphysics](#), January 1, 2014, About the author: [Steven Bancarz](#) is the creator of 'Spirit Science and Metaphysics'. For more articles by him visit his website at [www.spiritscienceandmetaphysics.com](http://www.spiritscienceandmetaphysics.com). You can also find him on [Twitter](#) and [YouTube](#).*

*"Love is therapy, and there is no other therapy in the world except love. It is always love that heals, because love makes you whole, love makes you feel welcome in the world, love makes you a part of existence. It destroys alienation. Then you are no more an outsider here, but utterly needed. Love makes you feel needed, and to be needed is the greatest need. Nothing else can fulfill that great need. Unless you feel that you are contributing something to existence, unless you feel that without you the existence would be a little less, that you would be missed, that you are irreplaceable, you will not feel healthy and whole.*

*And prayer is the highest form of love. If love is the flower, then prayer is the fragrance. Love is visible, prayer is invisible. Love is between one person and another person, prayer is between one impersonal presence and the impersonal presence of the whole. Love is limited, prayer is unlimited. If you can pray, no other therapy is needed."*

*The Secret of Secrets: Talks on the Secret of the Golden Flower, Osho, Talks given from 11/08/78 am to 26/08/78 am English Discourse series*

*"And Buddha said, 'I am awareness and nothing else' . . . Somebody is dreaming he is a man, somebody else is dreaming she is a woman, and so on and so forth. Categories belong to the world of dreams. When one becomes awakened one is simply that principle of awakenedness, awareness. One is just a witness and nothing else: a pure witness. All clouds have disappeared. The cloud of a man or a woman, animal, god, trees - all clouds, all forms have disappeared. One is just a formless awareness, the pure sky, endless, infinite, vast. This awareness is empty of clouds but full of the sky. This is positive emptiness, this is nirvana.*

*Then there is a negative emptiness: you are full of clouds - so much so that not even a bit of sky can be seen, you are full of knowledge - so much knowledge not even a little space is left for meditation . . .*

*It is said: He who knows not and yet knows that he knows, is a fool - usually called a pundit or scholar - shun him. He who knows not, and knows not that he knows not, is innocent, a child - wake him. He who*



*knows not, and knows that he knows not, is a Buddha - follow him . . .*

*To come to this realization: 'I am nobody' is the meaning of being a Buddha. Buddha is not the name of somebody. Buddha is the name for 'nobody-ness.' And Buddha is not an entity. Buddha is just space, open space, openness, a name for openness, for open sky."*

*The Secret of Secrets: Talks on the Secret of the Golden Flower, Osho, Talks given from 11/08/78 am to 26/08/78 am English Discourse series*

*"If, when there is quiet, the spirit has continuously and uninterruptedly a sense of great joy as if intoxicated or freshly bathed, it is a sign that the light principle is harmonious in the whole body; then the Golden Flower begins to bud. When, furthermore, all openings are quiet, and the silver moon stands in the middle of heaven, and one has the feeling that this great Earth is a world of light and brightness, that is a sign that the body of the heart opens itself to clarity. It is a sign that the Golden Flower is opening. Furthermore, the whole body feels strong and firms so that it fears neither storm nor frost. Things by which other men are displeased, when I meet them, cannot becloud the brightness of the seed of the spirit. Yellow gold fills the house, the steps are of white jade. Rotten and stinking things on earth that come in contact with one breath of the true energy will immediately live again. Red blood becomes milk. The fragile body of the flesh is sheer gold and diamonds. That is a sign that the Golden Flower is crystallized. The brilliancy of the light gradually crystallizes."*

*The Secret of Secrets: Talks on the Secret of the Golden Flower, Osho, Talks given from 11/08/78 am to 26/08/78 am English Discourse series*

*“Reality cannot be washed away by death. Reality knows no death. Reality is undying. Reality is deathless. Reality is eternal. All that dies simply proves by its death that it was unreal, that it was an illusion, maya, a dream – maybe a nice dream, but a dream all the same. You be dreaming of hell or you may be dreaming of heaven, it does not make much difference. The moment you will be awakened you will find yourself utterly empty . . . The moment you will be awakened you will be surprised at how much time has been wasted, at how many lives you have been living in a dream, at how many dreams you have lived . . .”*

*To be a seeker means to come out of this dream, to come out of this dreaming state of consciousness. To be a seeker means: making an effort to wake up . . . to be alert, to be conscious, to be full of light within so that all unconsciousness disappears, so that all sleep disappears, so the darkness of sleep is no more inside you and you are fully awake.”*

*The Secret of Secrets: Talks on the Secret of the Golden Flower, Osho, Talks given from 11/08/78 am to 26/08/78 am English Discourse series*

*“To see this mysterious existence, to feel it in the deepest core of your heart, and immediately a prayer arises – a prayer that has no words to it, a prayer that is silence, a prayer that doesn’t say anything but feels tremendous, a prayer that arises out of you like a fragrance, a prayer that is like music with no words, celestial music, or what Pythagorus used to call ‘the harmony of the stars,’ the melody of the whole. When that music starts rising in you, that’s what the secret*

*of the Golden Flower is all about: suddenly a flower bursts open in you, a golden lotus. You have arrived, you have come home.*

*This is what I am provoking you towards, this is what I am trying to awaken in you - this desire, this longing, this thirst, this appetite. Once you are possessed by this hunger, for the first time you will become aware of the benediction and supreme blessedness of existence. You will not feel meaningless, you will not feel accidental . . . no, not at all. You will feel yourself tremendously significant, because you part of an infinite significance, and you are to contribute something by your being here.*

*You will become creative, because that is the only way to be really thankful to God - to be creative, to make this existence a little more beautiful than you had found it. The day you leave, this will be your only contentment; if you have made the existence a little more beautiful.*

*When a Buddha leaves he leaves in tremendous contentment because he knows he is leaving the existence behind with a little more poetry in it, with a little more awareness in it, with a little more prayer in it.*

*Remember that when you leave the world, you can die in contentment only if you have made this world a little more worth living in, a little more meaningful, with a little more dancing, celebrating. If you have added a little festivity to it, a little laughter, a little sense of humor, if you have been able*

*to light a small lamp of light and you have been able to disperse a little darkness from the world, you will die in utter joy – you are fulfilled, your life has been of fruition and flowering. Otherwise people die in misery.*

*. . . the majority of people . . . that majority is living in ignorance, unconsciousness. That majority is not really yet able to declare its humanity. Only a Buddha or a Krishna or a Zarathustra or a Jesus can claim that they are human beings. They are human beings because they have bloomed: their whole beings have come to flowering, Once they have blossomed nothing is left, all is fulfilled.*

*Create this longing, this thirst. You have the seed, all that you need is a thirst. That thirst will become the occasion for the seed to sprout. You have the potential, all you need is a tremendous longing. If you become aflame with longing you will be purified. The baser metal of your life will be transformed into a higher metal, into gold. This is what all that alchemy is about. And the Secret of the Golden Flower is an alchemical treatise. **Enough for today.***

*The Secret of Secrets: Talks on the Secret of the Golden Flower, Osho, Talks given from 11/08/78 am to 26/08/78 am English Discourse series*

*“Far from merely appearing in a human form, the Word undergoes a genuine incarnation; through the flesh he can be truly seen and touched. Tertullian emphasized that it was for the sake of our salvation that the Word becomes flesh and becomes a real human existence . . . he stressed Christ’s complete human substance, in particular, his genuine bodiliness”*

*Christology: A Biblical, Historical, and Systematic Study of Jesus,*  
 Gerald O'Collins S.J., First Council of Constantinople, Oxford  
 University Press, 1995

***“Origen favoured a certain ‘subordinationism’ which highlighted the place of the Father as the ultimate principle: ‘We say that the Saviour and the Holy Spirit are incomparably superior to all things that are made, but also that the Father is ever more above them than they are themselves above created things.’ Origen’s conception of the Father as the ungenerated source of the Son’s mission encouraged him to develop a picture of the ‘subordinate’ Mediator . . . As Logos, the Son brings about creation and reveals the divine mysteries.”***

*Christology: A Biblical, Historical, and Systematic Study of Jesus,*  
 Gerald O'Collins S.J., First Council of Constantinople, Oxford  
 University Press, 1995

***“If one can attain purposelessness through purpose – effortlessness through effort, inactivity through action – then the thing has been grasped. Now one can let oneself go, detached and without confusion in an independent way.”***

*The Secret of Secrets: Talks on the Secret of the Golden Flower, Osho,*  
 Talks given from 11/08/78 am to 26/08/78 am English Discourse series

The teaching in this fragrance is that of proper purpose within the mind of God, pursuing right action within the context of non-action, and creating an emanation of fragrance which is eternal, everlasting and true to the Word of God.

## CHAPTER FOUR

### The Fragrance of Attention



Andrea Del Santo, Circa 1518

### THE MYSTICAL EXPERIENCE

As the final throes of the mystic forewind shadowed my imminent horizon, my spirit was taken to a secret schoolhouse in the mystical realms beyond the

spheres of what I would have considered natural creation. Slowly and eminently, my soul was taken forward into several layers of protective ethers, and then, beyond into what appeared to be secure borders.

Angelic hierarchies were guarding the interiors of this mysterious little schoolhouse with great attention, for what reason I did not yet know. But this was a protection which went well beyond the four corners, but rather into a circular formation around the building of defences from outside interference or intervention which had not been authorized by the Almighty God.

It was with great regard that authorization might be given, not with any petty oversight. For to pass beyond these gates, the soul must possess the rightness of mind and the adjudication of heart which was attentive to the will of God despite whatever meanderings the nature of the human soul might dare to tempt it.

So, to pass into the humble schoolhouse, we went through several passages. Each passage required the utterance of a precept of God, and then bowing in acknowledgement of its ardour. There could be no lukewarm or disheartened spirit, and thus, in order to pass; it was of a necessity to wash myself clean of the difficulties of life as they presented within my soul. Because these were tarnishments, and they could distraction my attention away from the infinite deeds which were to be constructed within these halls.

No one dared to presume such a matter. For God wills whatsoever He wills. Our human wills are so feeble and inattentive to that which carries us away from the doldrums of everyday life and its consuming yet pointless pursuits.

After aeons of passages, we were allowed entry into the small schoolhouse to observe a fantastical wonder.

Young children were gathered all around a spacious auditorium. Unique and inspired, these children possessed great gifts of manifestation from thought into matter and were materializing new technologies before our eyes.

It was a scene of wonder and admiration, but these young ones were perfecting the art of conscious manifestation within physical spheres of existence. And the purity of intention was so important thereto, that there could be no intrusion upon this space wherein this indelible art and gift was being attentively perfected within these souls.

In time, these young ones would incarnate into the race of humankind and bring these perfected thoughts into manifestation - both spiritually, physically and fragrantly . . . in the human world.

Hundreds of fascinating new technologies appeared before them; but what held my soul in the most awe was just the nature of how these souls had been



cultivated from the very eve of their creation to inhale the fragrance of God and exhale it in a perfection.

But yet, there was more to this than I had immediately discerned. For it was made known to me by the angelic guardians who had ventured to take me on this treacherous but capitulous journey, that many of these souls would be held behind.

Purity of thought and uninterrupted attention was absolutely vital to the success of this impending mission on earth, and it would be of great necessity that there would remain souls who would continue to mature in this realm to guide those who would eventually incarnate below. They would hold together as a spirit group working from above and below, an inbreath and an outbreath, to manifest new fragrances within the world of form in technology and science.

In the end, it was hoped that such great breakthroughs would be utilized in a manner which would glorify God and assist humanity in attaining the glorious end for which it was indeed originally created.

However, because of the pernicious nature of humanity and incarnation thereof, such purity of attention had to be preserved to a very minute degree in order to give the greatest possibility of manifestation upon the earth below. Thus, the many levels of protection afforded to these souls preparing for such a venture.

As I watched in awe at the perfection with which these particular souls were being formed; wherein thought and manifestation had become a pure stream of energy . . . I noticed yet another wonder as yet unseen.

In the center of the auditorium was a flowering tree, and for a moment, my spiritual vision was planked directly upon its fragrant overlay and outgrowth. In a solitary moment, the starlit grounds became transparent and I was given to see garlands of roots which had embedded deeply underneath this garden of souls; each root held tight to a soul in its care.

As my vision became entranced by this miraculous showing of the transcendent reality and unity of all of this life and the manifestations which were coming therefrom . . . I began to notice a very pleasant scent.

Within a millisecond, my spirit became completely entranced in the fragrance . . . and I knew the fragrance to be God.

And I fell to the transparent starlit floor in surrender to this great God . . . and my attention lay silently, fragrantly, entirely upon Him. My soul remained inebriated by the fragrance of creation as it continued to open up and manifest all around me.

In that moment, I understood that I, too, was to bring these perfected thoughts and my own attention into manifestation – spiritually, physically and fragrantly

. . . into the human world. And as I slowly began to disappear, I *became* fragrance, nothing else remained.

An aroma wafted throughout the ethereal worlds as the molecular substance of myself dissolved into scent.

## THE TEACHING

The teaching in this fragrance is that of proper attention to the mind of God, pursuing creation by living within it, and standing firm in rooted knowledge in order to cognize that which above to that which is below and recreate that which surrounds us according to the Word of God.

*“And if I am for myself, what am I? – Even when I am for myself and exert myself to the utmost to perfect my soul and utter wisdom at all times, what am I? A man’s reach is short and inadequate, and even with effort and improvement life is when I am not for myself and do not put forth effort and exertion towards the improvement of my soul. The situation is analogous to that of an unproductive field, which, in spite of great effort towards its cultivation, and much labor, brings forth but little seed, and which, in the absence of effort towards its improvement, produces nothing and gives forth no grass, but sprouts thorns and thistles. The fertile field, however, though no great labor be expended upon it, will profit by its having been sown. Our Sages of blessed memory have said in regard to ‘For He knoweth our inclination’ (Psalms 103:14) . . .*

*“And if not now, then when?” – I cannot afford to delay for one or two days my exertions on behalf of the perfection of my soul and on behalf of the appointing times for Torah (Study of). I cannot tell myself to wait until I have spare time and enough money, for the cares of the world never end, as our Sages of blessed memory have said, ‘Do not say,*

***'When I have spare time, I will learn.' You may never have spare time.'*** (Avoth 2:4)

*The Gates of Repentance, Rabbeinu Yonah of Gerona, Feldheim Publishers, Jerusalem and New York, 1967*

***"We see that there is no possibility of compromise here. It is win all - lose all. If we take the gifts in the way indicated by our Rabbis - - we have everything; we live in a world of constant delight. If not - we lose everything.***

***It is clear that knowledge, power and wealth alone do not give one the treasures of the world. This path leads only to disillusionment. Whatever gratification of desire they can provide can be only temporary. The years soon pass and there is nothing to show for them. And the pursuit itself often lessens contentment, shortening life and bringing about the loss of that very world for which one labored so hard. Even temporary achievements can be very impressive, it is true. We must remember that the power of evil in the world is not to be underestimated. But, in the long term, knowledge, power and wealth delivered into the hands of evil have predictable results.***

***We need not be surprised therefore when we see that all the unprecedented advances in science, wealth and power have not succeeded on the whole in making the world a happier place. Troubles still crowd in on us, wars follow one another, mankind is threatened with extinction. And all because man insists on using his great gifts for selfish ends, to gratify his own greed, instead of seeing them for what they are - means given him to help realize the great spiritual goals set***

*by the Creator. The process may be a long one: 'The decree of evil is not acted on speedily,' But what are a few centuries on God's time scale? Eventually, the prediction of the Midrash (Commentaries of the Jewish Sages) will be realized and all mankind will see that gifts, when directed away from God, 'are nothing.' We are witnessing the beginning of this fulfillment."*

*Strive for Truth, Michtav Me-Eliyahu, Rabbi Eliyahu E. Dessler,  
Translated by Aryeh Carmell, Feldheim Publishers, Jerusalem and New  
York, 1978*

*"The soul was not so made by God that He made it out of nothing, but out of His own very self.' Here you do not reflect what the necessary conclusion is, that the soul must be of the nature of God; and you know very well, of course, how impious such an opinion is. Now, to avoid such impiety as this, you ought so to say that God is the Author of the soul as that it was made by Him, but not of Him. For whatever is of Him (as, for instance, His only-begotten Son) is of the self-same nature as Himself. But, that the soul might not be of the same nature as its Creator, it was made by Him, but not of Him . . . What do you mean by that expression of yours, 'That it is a certain particle of an exhalation from the nature of God'? Do you mean to say, then, that the exhalation itself from the nature of God, to which the particle in question belongs, is not of the same nature as God is Himself? If this be your meaning, then God made out of nothing that exhalation of which you will have the soul to be a particle. Or, if not out of nothing, pray tell me of what God made it? If He made it out of Himself, it follows that He is Himself . . . the material of which*

*His own work is formed. But you go on to say: 'When however, He made the exhalation or breath out of Himself, He remained at the same time whole and entire;' just as if the light of a candle did not also remain entire when another candle is lighted from it, and yet be of the same nature, and not another."*

*Writings of the Early Church Fathers, Nicene and Post Nicene Fathers  
V, A Treatise on the Soul, St. Augustine*

*"When a group of souls is sent forth from the Infinite Mind to perform a desired work and to gain a definite range of experience, these souls descend into matter and lose consciousness for a time of their own true estate. A chosen member remains upon the loftiest plane of consciousness in which it is possible to function while maintaining constant communication with the most highly evolved soul of the group now immersed in matter. This chosen member is the Angel of the Grand Council, whose office it is to be the channel of that Source which sent them forth in the beginning. This exalted being retains and makes known to those of his own Order, working in the lower states of consciousness, a knowledge of the divine plan and purpose for which they incarnated."*

*The Comte de Gabalis, Abbe de Villars, Forgotten Books, 1913*

*"And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne: and fragrant trees encircled the throne. And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever: and*

*its fruit is beautiful, and its fruit resembles the dates of a palm. Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.' Then answered Michael, one of the holy and honoured angels who was with me, and was their leader. And he said unto me: 'Enoch, why dost thou ask me regarding the fragrance of the tree, and why dost thou wish to learn the truth?' Then I answered him saying: 'I wish to know about everything, but especially about this tree.' And he answered saying: 'This high mountain which thou hast seen, whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King, will sit, when He shall come down to visit the earth with goodness. And as for this fragrant tree no mortal is permitted to touch it till the great judgement, when He shall take vengeance on all and bring (everything) to its consummation for ever. It shall then be given to the righteous and holy. Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King.*

*Then shall they rejoice with joy and be glad,  
And into the holy place shall they enter;  
And its fragrance shall be in their bones,  
And they shall live a long life on earth,  
Such as thy fathers lived:  
And in their days shall no sorrow or plague  
Or torment or calamity touch them.'*

*Then blessed I the God of Glory, the Eternal King,  
who hath prepared such things for the righteous, and  
hath created them and promised to give to them."*

*The Book of Enoch, R.H. Charles, Chapter XXXV - XXVI, 1917*



*“Neontu asked Zertoulem, What is Religion? The Master plucked a wayside flower, and turning to Neontu, said: Perceivest thou this flower I hold in my hand? How beautiful in form and color! And how exquisite its fragrance! Man with all his art and skill could not make one of these. It has taken Nature millions of years to prepare the conditions necessary for its development. Might we not almost call it the soul of the world?”*

*Wisdom of the Ages, George Fuller, VI, 1918*

*“When you relax your attention for a little, do not imagine that you will recover it wherever you wish, but bear this well in mind, that your error of to-day must of necessity put you in a worse position for other occasions. For in the first place—and this is the most serious thing—a habit of inattention is formed, and next a habit of deferring attention: and you get into the way of putting off from one time to another the tranquil and becoming life, the state and behaviour which nature prescribes. Now if such postponement of attention is profitable, it would be still more profitable to abandon it altogether: but if it is not profitable, why do you not keep up your attention continuously? . . .*

*What prevents you, if you attend? Is any part of life excluded, on which attention has no bearing, any that you will make worse by attention, and better by inattention? Nay, is there anything in life generally which is done better by those who do not attend? Does the carpenter by inattention do his work better? Does the helmsman by inattention steer more safely?*

*and is any of the minor duties of life fulfilled better by inattention? Do you not realize, that when once you have let your mind go wandering, you lose the power to recall it, to bring it to bear on what is seemly, self-respecting, and modest: you do anything that occurs to you and follow your inclinations?*

*To what then must I attend? First to those universal principles I have spoken of: these you must keep at command, and without them neither sleep nor rise, drink nor eat nor deal with men: the principle that no one can control another's will, and that the will alone is the sphere of good and evil. No one then has power to procure me good or to involve me in evil, but I myself alone have authority over myself in these matters. So, when I have made these secure, what need have I to be disturbed about outward things? "*

*The Discourses of Epictetus, tr. by P.E Matheson, 1916*

#### **"THE CULTIVATION OF ATTENTION.**

*"We (have) . . . called your attention to the fact that the Yogis devote considerable time and practice to the acquirement of Concentration. And we also had something to say regarding the relation of Attention to the subject of Concentration. In this lesson we shall have more to say on the subject of Attention, for it is one of the important things relating to the practice of Raja Yoga, and the Yogis insist upon their students practicing systematically to develop and cultivate the faculty. Attention lies at the base of Will-power, and the cultivation of one makes easy the exercise of the other . . .*

*The word Attention is derived from two Latin words "ad tendere," meaning "to stretch toward," which is really what Attention is. The "I" wills that the mind be focused on some particular object or thing, and the mind obeys and "stretches toward" that object or thing, focusing its entire energy upon it, observing every detail, dissecting, analyzing, consciously and sub-consciously, drawing to itself every possible bit of information regarding it, both from within and from without. We cannot lay too much stress upon the acquirement of this great faculty, or rather, the development of it . . .*

*In order to bring out the importance of the subject, suppose we start in by actually giving our Attention to the subject of Attention, and see how much more there is in it than we had thought. We shall be well repaid for the amount of time and trouble expended upon it.*

*Attention has been defined as a focusing of consciousness, or, if one prefers the form of expression, as "detention in consciousness." In the first case, we may liken it to the action of the sun-glass through which the sun's rays are concentrated upon an object, the result being that the heat is gathered together at a small given point, the intensity of the same being raised many degrees until the heat is sufficient to burn a piece of wood, or evaporate water. If the rays were not focused, the same rays and heat would have been scattered over a large surface, and the effect and power lessened. And so it is with the mind. If it is allowed to scatter itself over the entire field of a subject, it will exert but little power*

*and the results will be weak. But if it is passed through the sun-glass of attention, and focused first over one part, and then over another, and so on, the matter may be mastered in detail, and a result accomplished that will seem little less than marvelous to those who do not know the secret.*

*Thompson has said: "The experiences most permanently impressed upon consciousness, are those upon which the greatest amount of attention has been fixed."*

*Another writer upon the subject has said that "Attention is so essentially necessary to understanding, that without some degree of it the ideas and perceptions that pass through the mind seem to leave no trace behind them."*

*Hamilton has said: "An act of attention, that is, an act of concentration, seems thus necessary to every exertion of consciousness, as a certain contraction of the pupil is requisite to every exertion of vision. Attention then is to consciousness what the contraction of the pupil is to sight, or, to the eye of the mind what the microscope or telescope is to the bodily eye. It constitutes the better half of all intellectual power."*

*And Brodie adds, quite forcibly: "It is Attention, much more than any difference in the abstract power of reasoning, which constitutes the vast difference which exists between minds of different individuals." Butler gives us this important testimony: "The most important intellectual habit I know of is the habit of*

*attending exclusively to the matter in hand. It is commonly said that genius cannot be infused by education, yet this power of concentrated attention, which belongs as a part of his gift to every great discoverer, is unquestionably capable of almost indefinite augmentation by resolute practice."*

*And, concluding this review of opinions, and endorsements of that which the Yogis have so much to say, and to which they attach so much importance, let us listen to the words of Beattie, who says: "The force wherewith anything strikes the mind, is generally in proportion to the degree of attention bestowed upon it. Moreover, the great art of memory is attention, and inattentive people always have bad memories."*

*There are two general kinds of Attention. The first is the Attention directed within the mind upon mental objects and concepts. The other is the Attention directed outward upon objects external to ourselves. The same general rules and laws apply to both equally.*

*Likewise there may be drawn another distinction and division of attention into two classes, viz., Attention attracted by some impression coming into consciousness without any conscious effort of the Will—this is called Involuntary Attention, for the Attention and Interest is caught by the attractiveness or novelty of the object. Attention directed to some object by an effort of the Will, is called Voluntary Attention. Involuntary Attention is quite common, and requires no special training . . . Voluntary*

*attention requires effort, will, and determination—a certain mental training, that is beyond the majority of people, for they will not "take the trouble" to direct their attention in this way. Voluntary Attention is the mark of the student and other thoughtful men. They focus their minds on objects that do not yield immediate interest or pleasure, in order that they may learn and accomplish. The careless person will not thus fasten his Attention, at least not more than a moment or so, for his Involuntary Attention is soon attracted by some passing object of no matter how trifling a nature, and the Voluntary Attention disappears and is forgotten. Voluntary Attention is developed by practice and perseverance, and is well worth the trouble, for nothing in the mental world is accomplished without its use.*

*The Attention does not readily fasten itself to uninteresting objects, and, unless interest can be created, it requires a considerable degree of Voluntary Attention in order that the mind may be fastened upon such an object. And, more than this, even if the ordinary attention is attracted it will soon waver, unless there is some interesting change in the aspect of the object, that will give the attention a fresh hold of interest, or unless some new quality, characteristic or property manifests itself in the object. This fact occurs because the mind mechanism has not been trained to bear prolonged Voluntary Attention, and, in fact, the physical brain is not accustomed to the task, although it may be so trained by patient practice.*

*It has been noticed by investigators that the Attention may be rested and freshened, either by withdrawing the Voluntary Attention from the object, and allowing the Attention to manifest along Involuntary lines toward passing objects, etc.; or, on the other hand, by directing the Voluntary Attention into a new field of observation—toward some new object. Sometimes one plan will seem to give the best results, and again the other will seem preferable.*

*We have called your attention to the fact that Interest develops Attention, and holds it fixed, while an uninteresting object or subject requires a much greater effort and application. This fact is apparent to anyone. A common illustration may be found in the matter of reading a book. Nearly everyone will give his undivided attention to some bright, thrilling story, while but few are able to use sufficient Voluntary Attention to master the pages of some scientific work, But, right here, we wish to call your attention to the other side of the case, which is another example of the fact that Truth is composed of paradoxes.*

*Just as Interest develops Attention, so it is a truth that Attention develops Interest. If one will take the trouble to give a little Voluntary Attention to an object, he will soon find that a little perseverance will bring to light points of Interest in the object. Things before unseen and unsuspected, are quickly brought to light. And many new phases, and aspects of the subject or object are seen, each one of which, in turn, becomes an object of Interest. This is a fact not so generally known, and one that it will be well for*

*you to remember, and to use in practice. Look for the interesting features of an uninteresting thing, and they will appear to your view, and before long the uninteresting object will have changed into a thing having many-sided interests.*

*Voluntary Attention is one of the signs of a developed Will. That is, of a mind that has been well trained by the Will, for the Will is always strong, and it is the mind that has to be trained, not the Will. And on the other hand, one of the best ways to train the mind by the Will, is by practice in Voluntary Attention. So you see how the rule works both ways . . .*

*Voluntary Attention is the fixing of the mind earnestly and intently upon some particular object, at the same time shutting out from consciousness other objects pressing for entrance. Hamilton has defined it as "consciousness voluntarily applied under its law of limitations to some determinate object." The same writer goes on to state that "the greater the number of objects to which our consciousness is simultaneously extended, the smaller is the intensity with which it is able to consider each, and consequently the less vivid and distinct will be the information it contains of the several objects. When our interest in any particular object is excited, and when we wish to obtain all the knowledge concerning it in our power, it behooves us to limit our consideration to that object to the exclusion of others."*

Raja Yoga, by Yogi Ramacharaka (William Walker Atkinson), 1903

*"50. Be not concerned with other men's evil words or deeds or neglect of good: look rather to thine own sins*



*and negligence (lit. "sins of commission and omission": things done and undone).*

*51. As some bright flower—fair to look at, but lacking fragrance—so are fair words which bear no fruit in action.*

*52. As some bright flower, fragrant as it is fair, so are fair words whose fruit is seen in action.*

*53. As if from a pile of flowers one were to weave many a garland, so let mortals string together much merit.*

*54. No scent of flower is borne against the wind, though it were sandal, or incense or jasmine: but the fragrance of the holy is borne against the wind: the righteous pervade all space (with their fragrance).*

*55. More excellent than the scent of sandal and incense, of lily and jasmine, is the fragrance of good deeds.*

*56. A slight thing is this scent of incense and of sandal-wood, but the scent of the holy pervades the highest heaven.*

*57. Death finds not the path of the righteous and strenuous, who are set free by their perfect wisdom.*

*58, 59. As on some roadside dung-heap, a flower blooms fragrant and delightful, so amongst the refuse of blinded mortals shines forth in wisdom the follower of the true Buddha.*

*The Buddha's Way of Virtue, W.D.C Wagiswara and K.J. Saunders,  
1920*

**"MANTRAM (OR AFFIRMATION) ON  
ATTENTION.**

*"There is but One Life—One Life Underlying. This Life is manifesting through ME, and through every other shape, form, and thing. I am resting on the bosom of the Great Ocean of Life, and it is supporting me, and will carry me safely, though the waves rise and fall—though the storms rage and the tempests roar. I am safe on the Ocean of Life, and rejoice as I feel the sway of its motion. Nothing can harm me—though changes may come and go, I am Safe. I am One with the All Life, and its Power, Knowledge, and Peace are behind, underneath, and within Me. O! One Life! express Thyself through me—carry me now on the crest of the wave, now deep down in the trough of the ocean—supported always by Thee—all is good to me, as I feel Thy life moving in and through me. I am Alive, through thy life, and I open myself to thy full manifestation and inflow."*

Raja Yoga, by Yogi Ramacharaka (William Walker Atkinson), 1903

The teaching in this fragrance is that of proper attention to the mind of God, pursuing creation by living within it, and standing firm in rooted knowledge in order to cognize that which above to that which is below and recreate that which surrounds us according to the Word of God.

## CHAPTER FIVE

### The Fragrance of Focus



Ancient Rites of Christian Initiation, 17<sup>th</sup> Century  
Painting, Unknown Artist

#### THE MYSTICAL EXPERIENCE

And it came to pass that my spirit was taken into an ancient and medieval church amongst the spheres of creation wherein a sacred and holy ceremony, the Rite of Christian Initiation, was about to take place. Immediately, my soul was forced into a state of focus.

Everyone present, including myself, was robed in off-white garments which also included a coverlet to

adorn our heads. Hundreds of spirits were here. On the front of my robe was a giant 'X' which indicated that I was the sponsor of someone who was to undergo baptism this eve in the ethereal realms, in a manner so holy and indescribable, it defies words.

However, my words will have to suffice for such an important event cannot be ignored or remain unspoken . . . even if in a silent, focused manner.

A silent harmony seemed to erupt from the galactic spheres above which had been opened to our view in this medieval church. Looking above, there was no sound, but within my soul, I could feel a harmonic reverberation of harmonious intraction which held my soul in utter stillness for a time.

Then it simply stopped and I quietly again looked down . . . we had formed a line which intrinsically contained symmetry and form.

As we walked in slowly and quietly, single file, our robes seemed to waft the wind in a ceaseless and silent sway with the fragrance of the incense which was being levied all about the ethereal cathedral by a solemn and holy priest. My eyes focused on the altar ahead and settled from the second row of ancient pews upon the view of souls who were being prepared for initiation. The fragrance of the incense lifted up and moved the winds in this sacred cathedral in the deepest recesses of God's divine kingdom.

Looking forward, I saw my ward. Although I had not realized we were undergoing this ancient rite together in a conscious manner before this eve, I remembered now the many nights and hours in the subconscious heavens wherein my instruction fell upon the ears of this eager and fragrant initiate.

Harmonic silences again began to reverberate within the focus . . .

Smiling quietly, I gently looked back down again as the holiness of the place demanded such a gesture.

This baptism was not of the body, but of the spirit . . . and there was an even deeper meaning to this moment than can be cognized by one such as myself.

It was a silent baptism, no words; only gestures, fragrance and holy order.

The cathedral opened up on the ceiling to the night sky, the ethereal and galactic heavens above, as the ceiling was simply not present.

On the side of the building were bricks as old as the ancient of days, but the roof had been opened to a different type of ethereal wonder.

Inside my tempered robes, I could only inhale the fragrance as it continued to waft over me and the others.

When the time had come for it to end, the holy and ancient priest bearing a beard the length of an ancient forefather; directed his focus towards me. His gaze caught mine, and I instinctively began to walk quietly towards him.

Handing me a book, it contained within it the ancient rite of baptism, but upon its cover were the galactic heavens. Within this mirage of the ancient, lay the sacred past and hallowed future.

But its mystery could only be understood in the present. Taking the book, I focused on its cover intently and bowed to him in respect.

Suddenly, a campfire erupted outside the cathedral and as the flame lifted up into the ethereal night sky . . . my spirit rose with the flame. My spirit was immediately pulled in and drawn within it. And then as my soul was lifted into the planetary harmonies emanating from the globes and starlit heavens above . . . I was gone.

## THE TEACHING

The teaching in this fragrance is that of holy *standing* within the presence of God, focused definition to continual initiation of the spirit, outpouring coming entirely from inpouring, while igniting interior factions of knowledge to continue to immerse thyself ever deeper into the Word of God.

*"The cross of pardon lights the tropic skies."*

*John Greenleaf Whittier*

*"In God is harmony, fragrance, sweetness, pleasantness to the touch, beauty, after his ineffable manner.*

*STILL thou art hidden, O Lord, from my soul in thy light and thy blessedness; and therefore my soul still walks in its darkness and wretchedness. For it looks, and does not see thy beauty. It hearkens, and does not hear thy harmony. It smells, and does not perceive thy fragrance. It tastes, and does not recognize thy sweetness. It touches, and does not feel thy pleasantness. For thou hast these attributes in thyself, Lord God, after thine ineffable manner, who hast given them to objects created by thee, after their sensible manner; but the sinful senses of my soul have grown rigid and dull, and have been obstructed by their long listlessness.*

*God is life, wisdom, eternity, and every true good. --Whatever is composed of parts is not wholly one; it is capable, either in fact or in concept, of dissolution. In God wisdom, eternity, etc., are not parts, but one,*

*and the very whole which God is, or unity itself, not even in concept divisible . . .*

*He does not exist in place or time, but all things exist in him.*

*BUT if through thine eternity thou hast been, and art, and wilt be; and to have been is not to be destined to be; and to be is not to have been, or to be destined to be; how does thine eternity exist as a whole forever? Or is it true that nothing of thy eternity passes away, so that it is not now; and that nothing of it is destined to be, as if it were not yet?*

*Thou wast not, then, yesterday, nor wilt thou be to-morrow; but yesterday and to-day and to-morrow thou art; or, rather, neither yesterday nor to-day nor to-morrow thou art; but simply, thou art, outside all time. For yesterday and to-day and to-morrow have no existence, except in time; but thou, although nothing exists without thee, nevertheless dost not exist in space or time, but all things exist in thee. For nothing contains thee, but thou containest all."*

*Works of St. Anselm, Chapter XVII and Chapter XIX, Sydney Norton Deane, 1903*

### *"The Establishment of the Mystery of Baptism*

*In the first place in the series of Mysteries of the Holy Church stands the Mystery of Baptism. It serves as the door leading into the Kingdom of grace, or the Church, and it grants access to participation in the other Mysteries. Even before the establishment of the*



*Mystery of Baptism, the Lord Jesus Christ in His conversation with Nicodemus indicated the absolute necessity of it for salvation: Verily, verily, I say unto thee, except a man be born from above, he cannot see the Kingdom of Heaven. When Nicodemus expressed his perplexity, How can a man be born when he is old, the Saviour replied that the new birth would be accomplished by water and the Spirit:*

*Verily, verily, I say unto thee, except a man be born of water and the Spirit he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit (John 3:3-6).*

*The establishment of this grace giving Mystery occurred after the Resurrection of Christ. Having appeared to His disciples, the Lord said to them that He had received from His Father all authority in Heaven and on earth, and He continued:*

*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the World. (Matt 28:19-20)*

*And to this He added: He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:t6). On the day of the descent of the Holy Spirit upon the Apostles, when after the speech of the Apostle Peter his listeners asked what they should do, the Apostle Peter said to them:*

*Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.*

*In the same book of the Acts are recorded several instances of Baptism performed by the Apostles. Thus, the Apostle Peter baptized Cornelius (ch. 10), the Apostle Paul baptized Lydia and those of her household (ch. 16), as well as the guard of the prison with his whole household.*

### *The Meaning of the Mystery*

*The mystical grace-given aspect of Baptism is indicated in the above-cited passages of Sacred Scripture; Baptism is a "new birth," and it is performed for the salvation of men (Mark 16: 16). Moreover, setting forth the grace-given significance of Baptism, the Apostles in their Epistles indicate that in it we are "sanctified," "cleansed," "justified"; that in Baptism we "die to sin" so as to walk in renewed life; we are "buried with Christ," and we arise with Him. Christ loved, the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word (that is, Baptism with the utterance of the words instituted to accompany it: Eph. 5:25-26). Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God (I Cor. 6:11). We are buried with Him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:4). Baptism is called the washing of regeneration (Titus 3:5). As for the subjective side--the state of*

*soul of the person being baptized--it is indicated by the Apostle Peter, who calls Baptism the promise of a good conscience toward God (1 Peter 3:21). Through Baptism at the same time one is joined to the Church.*

### *The Means of the Performance of the Mystery*

*The comparison of Baptism with a washing by water, with the grave, and other such things indicates that this Mystery is to be performed through immersion. The Greek word baptizo itself signifies "to immerse." Concerning the Baptism of the eunuch by Philip we read in the book of Acts: They went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip (Acts 8:38). As an exception, the Church acknowledges the Christian martyrdom of the unbaptized as a "Baptism of blood." Baptism by sprinkling the Church acknowledges but does not approve, as being not canonical.*

*The immersion in water is done three times with the pronouncement of the words: "The servant of God (name) is baptized in the name of the Father, and of the Son, and of the Holy Spirit," in accordance with the commandment given by Christ Himself (Matt. 28:19). Thus was it performed in the ancient Church. The Epistle of the Apostle Barnabas already mentions this, and Tertullian directly indicates that "the manner of baptism is prescribed," indicating the words of the Saviour concerning baptism; Tertullian also testifies to the triple immersion and likewise indicates one particularity: that the one being*

*baptized is asked to renounce satan and his angels, and then to confess the Faith.*

*In certain passages of Sacred Scripture there is mentioned a baptism in the name of the Lord Jesus (Acts 2:38; 8:16; 10:48). According to the interpretation of the ancient Fathers, the expression "in the Name of the Lord Jesus" means "according to the command and tradition of Christ," or as a testimony of one's faith in Christ. By this expression there is not denied the fact of baptism "in the name of the Father, of the Son, and of the Holy Spirit," as it has seemed to certain historians of Christianity who are of the rationalistic school. It is entirely natural that the writer of the book of Acts, The Apostle Luke, and the Apostle Paul also (Rom. 6:3; Gal. 3:27; 1<sup>st</sup> Cor. 1:13), when speaking of baptism, "in Christ" have in mind to distinguish this baptism from the baptism of John or anything similar to it, as the Baptism into Christianity. Thus even now there is sung at Baptism, "As many as have been baptized into Christ have put on Christ" (Gal. 3:27).*

### *The Indispensability of Baptism*

*Since in Baptism a man receives, in place of the old existence he had, a new existence and life, and becomes a child of God, a member of the Body of Christ or the Church, an inheritor of eternal life, it is therefore evident that Baptism is indispensable for all, including infants, so that growing in body and spirit they might grow in Christ. In the Apostolic Scriptures many times there is mention of the Baptism of whole families (the house of Lydia, the*

*house of the prison guard, the house of Stephan as--I Cor. 1:16), and nowhere is it mentioned that infants were excluded from this. The Fathers of the Church in their instructions to the faithful insist upon the Baptism of children. St. Gregory the Theologian, addressing Christian mothers, says, "Do you have an infant? Do not give time for harm to increase. Let him be sanctified in infancy, and from youth dedicated to the Spirit, Do you fear the seal because of the weakness of nature, as someone fainthearted and small in faith? But Anna even before giving birth promised Samuel to God, and after his birth she quickly dedicated him and raised him for the sacred garment, without fearing human weakness, but believing in God." . . .*

*The tenth paragraph of the Symbol of Faith reads: "I confess one Baptism for the remission of sins." This signifies that Baptism in the Orthodox Church, as a spiritual birth, if it has been performed as a sacred rite correctly through triple immersion in the name of the Father, and of the Son, and of the Holy Spirit, cannot be repeated.*

### *Baptism: the Door to the Reception of Other Grace-giving Gifts*

*As we see from the above-cited statements of the holy Apostles, and likewise from the whole teaching of the Church, Baptism is not only a symbol of cleansing and washing away the defilement of the soul, but in itself is the beginning and source of the Divine gifts which cleanse and annihilate all the sinful defilements and communicate a new way of life. All sins are*

*forgiven, both original sin and personal sins; the way is opened for a new life; opened is the possibility to receive the gifts of God. Further spiritual growth depends upon the free will of man. But since temptation is capable of finding sympathy in the nature of man who from the day of his first fall into sin has had an inclination to sin, therefore moral perfection cannot be accomplished without battle. A man finds help for this inward battle in the whole grace-given life of the Church . . . "*

*Dogmatic Theology, A Selection by Fr. Seraphim Rose, Fr. Michael Pomazansky, St. Herman of Alaska Press, 1983*

## **“THE CELEBRATION OF THE CHRISTIAN MYSTERY**

### **THE SACRAMENT OF BAPTISM**

*1213 Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (vitae spiritualis ianua),<sup>4</sup> and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water in the word."<sup>5</sup>*

#### **I. WHAT IS THIS SACRAMENT CALLED?**

*1214 This sacrament is called Baptism, after the central rite by which it is carried out: to baptize (Greek baptizein) means to "plunge" or "immerse"; the "plunge" into the water symbolizes the*

*catechumen's burial into Christ's death, from which he rises up by resurrection with him, as "a new creature."*<sup>6</sup>

*1215 This sacrament is also called "the washing of regeneration and renewal by the Holy Spirit," for it signifies and actually brings about the birth of water and the Spirit without which no one "can enter the kingdom of God."*<sup>7</sup>

*1216 "This bath is called enlightenment, because those who receive this [catechetical] instruction are enlightened in their understanding . . ."*<sup>8</sup> *Having received in Baptism the Word, "the true light that enlightens every man," the person baptized has been "enlightened," he becomes a "son of light," indeed, he becomes "light" himself.*<sup>9</sup>

*Baptism is God's most beautiful and magnificent gift. . . . We call it gift, grace, anointing, enlightenment, garment of immortality, bath of rebirth, seal, and most precious gift. It is called gift because it is conferred on those who bring nothing of their own; grace since it is given even to the guilty; Baptism because sin is buried in the water; anointing for it is priestly and royal as are those who are anointed; enlightenment because it radiates light; clothing since it veils our shame; bath because it washes; and seal as it is our guard and the sign of God's Lordship.*<sup>10</sup>

## **II. BAPTISM IN THE ECONOMY OF SALVATION**

### *Prefigurations of Baptism in the Old Covenant*

*1217 In the liturgy of the Easter Vigil, during the blessing of the baptismal water, the Church solemnly commemorates the great events in salvation history that already prefigured the mystery of Baptism:*

*Father, you give us grace through sacramental signs,  
which tell us of the wonders of your unseen power.  
In Baptism we use your gift of water,  
which you have made a rich symbol  
of the grace you give us in this sacrament. 11*

*1218 Since the beginning of the world, water, so humble and wonderful a creature, has been the source of life and fruitfulness. Sacred Scripture sees it as "overshadowed" by the Spirit of God: 12*

*At the very dawn of creation  
your Spirit breathed on the waters,  
making them the wellspring of all holiness. 13*

*1219 The Church has seen in Noah's ark a prefiguring of salvation by Baptism, for by it "a few, that is, eight persons, were saved through water": 14*

*The waters of the great flood  
you made a sign of the waters of Baptism,  
that make an end of sin and a new beginning of  
goodness. 15*

*1220 If water springing up from the earth symbolizes life, the water of the sea is a symbol of death and so can represent the mystery of the cross. By this symbolism Baptism signifies communion with Christ's death.*



*1221 But above all, the crossing of the Red Sea, literally the liberation of Israel from the slavery of Egypt, announces the liberation wrought by Baptism: You freed the children of Abraham from the slavery of Pharaoh, bringing them dry-shod through the waters of the Red Sea, to be an image of the people set free in Baptism. 16*

*1222 Finally, Baptism is prefigured in the crossing of the Jordan River by which the People of God received the gift of the land promised to Abraham's descendants, an image of eternal life. The promise of this blessed inheritance is fulfilled in the New Covenant.*

### *Christ's Baptism*

*1223 All the Old Covenant prefigurations find their fulfillment in Christ Jesus. He begins his public life after having himself baptized by St. John the Baptist in the Jordan.<sup>17</sup> After his resurrection Christ gives this mission to his apostles: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." 18*

*1224 Our Lord voluntarily submitted himself to the baptism of St. John, intended for sinners, in order to "fulfill all righteousness." 19 Jesus' gesture is a manifestation of his self-emptying. 20 The Spirit who had hovered over the waters of the first creation descended then on the Christ as a prelude of the new*

*creation, and the Father revealed Jesus as his "beloved Son." 21*

*1225 In his Passover Christ opened to all men the fountain of Baptism. He had already spoken of his Passion, which he was about to suffer in Jerusalem, as a "Baptism" with which he had to be baptized. 22 The blood and water that flowed from the pierced side of the crucified Jesus are types of Baptism and the Eucharist, the sacraments of new life. 23 From then on, it is possible "to be born of water and the Spirit" 24 in order to enter the Kingdom of God.*

*See where you are baptized, see where Baptism comes from, if not from the cross of Christ, from his death. There is the whole mystery: he died for you. In him you are redeemed, in him you are saved. 25*

### *Baptism in the Church*

*1226 From the very day of Pentecost the Church has celebrated and administered holy Baptism. Indeed St. Peter declares to the crowd astounded by his preaching: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." 26 The apostles and their collaborators offer Baptism to anyone who believed in Jesus: Jews, the God-fearing, pagans. 27 Always, Baptism is seen as connected with faith: "Believe in the Lord Jesus, and you will be saved, you and your household," St. Paul declared to his jailer in Philippi. And the narrative continues, the jailer "was baptized at once, with all his family." 28*

*1227 According to the Apostle Paul, the believer enters through Baptism into communion with Christ's death, is buried with him, and rises with him: Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. 29*

*The baptized have "put on Christ." 30 Through the Holy Spirit, Baptism is a bath that purifies, justifies, and sanctifies. 31*

*1228 Hence Baptism is a bath of water in which the "imperishable seed" of the Word of God produces its life-giving effect. 32 St. Augustine says of Baptism: "The word is brought to the material element, and it becomes a sacrament." 33*

### **III. HOW IS THE SACRAMENT OF BAPTISM CELEBRATED?**

#### **Christian Initiation**

*1229 From the time of the apostles, becoming a Christian has been accomplished by a journey and initiation in several stages. This journey can be covered rapidly or slowly, but certain essential elements will always have to be present: proclamation of the Word, acceptance of the Gospel entailing conversion, profession of faith, Baptism itself, the outpouring of the Holy Spirit, and admission to Eucharistic communion.*

1230 *This initiation has varied greatly through the centuries according to circumstances. In the first centuries of the Church, Christian initiation saw considerable development. A long period of catechumenate included a series of preparatory rites, which were liturgical landmarks along the path of catechumenal preparation and culminated in the celebration of the sacraments of Christian initiation.*

1231 *Where infant Baptism has become the form in which this sacrament is usually celebrated, it has become a single act encapsulating the preparatory stages of Christian initiation in a very abridged way. By its very nature infant Baptism requires a post-baptismal catechumenate. Not only is there a need for instruction after Baptism, but also for the necessary flowering of baptismal grace in personal growth. The catechism has its proper place here.*

1232 *The second Vatican Council restored for the Latin Church "the catechumenate for adults, comprising several distinct steps." 34 The rites for these stages are to be found in the Rite of Christian Initiation of Adults (RCIA). 35 The Council also gives permission that: "In mission countries, in addition to what is furnished by the Christian tradition, those elements of initiation rites may be admitted which are already in use among some peoples insofar as they can be adapted to the Christian ritual." 36*

1233 *Today in all the rites, Latin and Eastern, the Christian initiation of adults begins with their entry into the catechumenate and reaches its culmination in a single celebration of the three sacraments of*

*initiation: Baptism, Confirmation, and the Eucharist. 37 In the Eastern rites the Christian initiation of infants also begins with Baptism followed immediately by Confirmation and the Eucharist, while in the Roman rite it is followed by years of catechesis before being completed later by Confirmation and the Eucharist, the summit of their Christian initiation. 38*

*The mystagogy of the celebration*

*1234 The meaning and grace of the sacrament of Baptism are clearly seen in the rites of its celebration. By following the gestures and words of this celebration with attentive participation, the faithful are initiated into the riches this sacrament signifies and actually brings about in each newly baptized person.*

*1235 The sign of the cross, on the threshold of the celebration, marks with the imprint of Christ the one who is going to belong to him and signifies the grace of the redemption Christ won for us by his cross.*

*1236 The proclamation of the Word of God enlightens the candidates and the assembly with the revealed truth and elicits the response of faith, which is inseparable from Baptism. Indeed Baptism is "the sacrament of faith" in a particular way, since it is the sacramental entry into the life of faith.*

*1237 Since Baptism signifies liberation from sin and from its instigator the devil, one or more exorcisms are pronounced over the candidate. The celebrant then*

*anoints him with the oil of catechumens, or lays his hands on him, and he explicitly renounces Satan. Thus prepared, he is able to confess the faith of the Church, to which he will be "entrusted" by Baptism.*  
39

*1238 The baptismal water is consecrated by a prayer of epiclesis (either at this moment or at the Easter Vigil). The Church asks God that through his Son the power of the Holy Spirit may be sent upon the water, so that those who will be baptized in it may be "born of water and the Spirit." 40*

*1239 The essential rite of the sacrament follows: Baptism properly speaking. It signifies and actually brings about death to sin and entry into the life of the Most Holy Trinity through configuration to the Paschal mystery of Christ. Baptism is performed in the most expressive way by triple immersion in the baptismal water. However, from ancient times it has also been able to be conferred by pouring the water three times over the candidate's head.*

*1240 In the Latin Church this triple infusion is accompanied by the minister's words: "N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." In the Eastern liturgies the catechumen turns toward the East and the priest says: "The servant of God, N., is baptized in the name of the Father, and of the Son, and of the Holy Spirit." At the invocation of each person of the Most Holy Trinity, the priest immerses the candidate in the water and raises him up again.*

1241 *The anointing with sacred chrism, perfumed oil consecrated by the bishop, signifies the gift of the Holy Spirit to the newly baptized, who has become a Christian, that is, one "anointed" by the Holy Spirit, incorporated into Christ who is anointed priest, prophet, and king.* 41

1242 *In the liturgy of the Eastern Churches, the post-baptismal anointing is the sacrament of Chrismation (Confirmation). In the Roman liturgy the post-baptismal anointing announces a second anointing with sacred chrism to be conferred later by the bishop Confirmation, which will as it were "confirm" and complete the baptismal anointing.*

1243 *The white garment symbolizes that the person baptized has "put on Christ,"<sup>42</sup> has risen with Christ. The candle, lit from the Easter candle, signifies that Christ has enlightened the neophyte. In him the baptized are "the light of the world."* 43

*The newly baptized is now, in the only Son, a child of God entitled to say the prayer of the children of God: "Our Father."*

1244 *First Holy Communion. Having become a child of God clothed with the wedding garment, the neophyte is admitted "to the marriage supper of the Lamb" 44 and receives the food of the new life, the body and blood of Christ. The Eastern Churches maintain a lively awareness of the unity of Christian initiation by giving Holy Communion to all the newly baptized and confirmed, even little children, recalling the Lord's words: "Let the children come to*

*me, do not hinder them." 45 The Latin Church, which reserves admission to Holy Communion to those who have attained the age of reason, expresses the orientation of Baptism to the Eucharist by having the newly baptized child brought to the altar for the praying of the Our Father.*

*1245 The solemn blessing concludes the celebration of Baptism. At the Baptism of newborns the blessing of the mother occupies a special place.*

#### **IV. WHO CAN RECEIVE BAPTISM?**

*1246 "Every person not yet baptized and only such a person is able to be baptized." 46*

##### *The Baptism of adults*

*1247 Since the beginning of the Church, adult Baptism is the common practice where the proclamation of the Gospel is still new. The catechumenate (preparation for Baptism) therefore occupies an important place. This initiation into Christian faith and life should dispose the catechumen to receive the gift of God in Baptism, Confirmation, and the Eucharist.*

*1248 The catechumenate, or formation of catechumens, aims at bringing their conversion and faith to maturity, in response to the divine initiative and in union with an ecclesial community. The catechumenate is to be "a formation in the whole Christian life . . . during which the disciples will be joined to Christ their teacher. The catechumens should be properly initiated into the mystery of*



*salvation and the practice of the evangelical virtues, and they should be introduced into the life of faith, liturgy, and charity of the People of God by successive sacred rites."* 47

*1249 Catechumens "are already joined to the Church, they are already of the household of Christ, and are quite frequently already living a life of faith, hope, and charity."48 "With love and solicitude mother Church already embraces them as her own."* 49

### *The Baptism of infants*

*1250 Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called.50 The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism. The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth. 51*

*1251 Christian parents will recognize that this practice also accords with their role as nurturers of the life that God has entrusted to them. 52*

*1252 The practice of infant Baptism is an immemorial tradition of the Church. There is explicit testimony to this practice from the second century on, and it is quite possible that, from the beginning of the apostolic preaching, when whole "households"*

*received baptism, infants may also have been baptized. 53*

### *Faith and Baptism*

*1253 Baptism is the sacrament of faith. 54 But faith needs the community of believers. It is only within the faith of the Church that each of the faithful can believe. The faith required for Baptism is not a perfect and mature faith, but a beginning that is called to develop. The catechumen or the godparent is asked: "What do you ask of God's Church?" The response is: "Faith!"*

*1254 For all the baptized, children or adults, faith must grow after Baptism. For this reason the Church celebrates each year at the Easter Vigil the renewal of baptismal promises. Preparation for Baptism leads only to the threshold of new life. Baptism is the source of that new life in Christ from which the entire Christian life springs forth.*

*1255 For the grace of Baptism to unfold, the parents' help is important. So too is the role of the godfather and godmother, who must be firm believers, able and ready to help the newly baptized - child or adult on the road of Christian life. 55 Their task is a truly ecclesial function (officium). 56 The whole ecclesial community bears some responsibility for the development and safeguarding of the grace given at Baptism.*

## **V. WHO CAN BAPTIZE?**

*1256 The ordinary ministers of Baptism are the bishop and priest and, in the Latin Church, also the deacon. 57 In case of necessity, anyone, even a non-baptized person, with the required intention, can baptize 58, by using the Trinitarian baptismal formula. The intention required is to will to do what the Church does when she baptizes. The Church finds the reason for this possibility in the universal saving will of God and the necessity of Baptism for salvation. 59*

## VI. THE NECESSITY OF BAPTISM

*1257 The Lord himself affirms that Baptism is necessary for salvation. 60 He also commands his disciples to proclaim the Gospel to all nations and to baptize them. 61 Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament. 62 The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are "reborn of water and the Spirit." God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.*

*1258 The Church has always held the firm conviction that those who suffer death for the sake of the faith without having received Baptism are baptized by their death for and with Christ. This Baptism of blood, like the desire for Baptism, brings about the fruits of Baptism without being a sacrament.*

1259 *For catechumens who die before their Baptism, their explicit desire to receive it, together with repentance for their sins, and charity, assures them the salvation that they were not able to receive through the sacrament.*

1260 *"Since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partakers, in a way known to God, of the Paschal mystery." 63 Every man who is ignorant of the Gospel of Christ and of his Church, but seeks the truth and does the will of God in accordance with his understanding of it, can be saved. It may be supposed that such persons would have desired Baptism explicitly if they had known its necessity.*

1261 *As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: "Let the children come to me, do not hinder them," 64 allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy Baptism.*

## VII. THE GRACE OF BAPTISM

1262 *The different effects of Baptism are signified by the perceptible elements of the sacramental rite.*

*Immersion in water symbolizes not only death and purification, but also regeneration and renewal. Thus the two principal effects are purification from sins and new birth in the Holy Spirit. 65*

*For the forgiveness of sins . . .*

*1263 By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin.<sup>66</sup> In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which is separation from God.*

*1264 Yet certain temporal consequences of sin remain in the baptized, such as suffering, illness, death, and such frailties inherent in life as weaknesses of character, and so on, as well as an inclination to sin that Tradition calls concupiscence, or metaphorically, "the tinder for sin" (fomes peccati); since concupiscence "is left for us to wrestle with, it cannot harm those who do not consent but manfully resist it by the grace of Jesus Christ."<sup>67</sup> Indeed, "an athlete is not crowned unless he competes according to the rules." 68*

*"A new creature"*

*1265 Baptism not only purifies from all sins, but also makes the neophyte "a new creature," an adopted son of God, who has become a "partaker of the divine nature," 69 member of Christ and co-heir with him, 70 and a temple of the Holy Spirit. 71*

*1266 The Most Holy Trinity gives the baptized sanctifying grace, the grace of justification: - enabling them to believe in God, to hope in him, and to love him through the theological virtues; - giving them the power to live and act under the prompting of the Holy Spirit through the gifts of the Holy Spirit; - allowing them to grow in goodness through the moral virtues.*

*Thus the whole organism of the Christian's supernatural life has its roots in Baptism.*

*Incorporated into the Church, the Body of Christ*

*1267 Baptism makes us members of the Body of Christ: "Therefore ... we are members one of another." 72 Baptism incorporates us into the Church. From the baptismal fonts is born the one People of God of the New Covenant, which transcends all the natural or human limits of nations, cultures, races, and sexes: "For by one Spirit we were all baptized into one body." 73*

*1268 The baptized have become "living stones" to be "built into a spiritual house, to be a holy priesthood." 74 By Baptism they share in the priesthood of Christ, in his prophetic and royal mission. They are "a chosen race, a royal priesthood, a holy nation, God's own people, that [they] may declare the wonderful deeds of him who called [them] out of darkness into his marvelous light." 75 Baptism gives a share in the common priesthood of all believers.*

1269 *Having become a member of the Church, the person baptized belongs no longer to himself, but to him who died and rose for us. 76 From now on, he is called to be subject to others, to serve them in the communion of the Church, and to "obey and submit" to the Church's leaders, 77 holding them in respect and affection. 78 Just as Baptism is the source of responsibilities and duties, the baptized person also enjoys rights within the Church: to receive the sacraments, to be nourished with the Word of God and to be sustained by the other spiritual helps of the Church. 79*

1270 *"Reborn as sons of God, [the baptized] must profess before men the faith they have received from God through the Church" and participate in the apostolic and missionary activity of the People of God. 80*

### *The sacramental bond of the unity of Christians*

1271 *Baptism constitutes the foundation of communion among all Christians, including those who are not yet in full communion with the Catholic Church: "For men who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church. Justified by faith in Baptism, [they] are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church." 81 "Baptism therefore constitutes the sacramental bond of unity existing among all who through it are reborn." 82*

*An indelible spiritual mark . . .*

*1272 Incorporated into Christ by Baptism, the person baptized is configured to Christ. Baptism seals the Christian with the indelible spiritual mark (character) of his belonging to Christ. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation. 83 Given once for all, Baptism cannot be repeated.*

*1273 Incorporated into the Church by Baptism, the faithful have received the sacramental character that consecrates them for Christian religious worship.<sup>84</sup> The baptismal seal enables and commits Christians to serve God by a vital participation in the holy liturgy of the Church and to exercise their baptismal priesthood by the witness of holy lives and practical charity. 85*

*1274 The Holy Spirit has marked us with the seal of the Lord ("Dominicus character") "for the day of redemption." 86 "Baptism indeed is the seal of eternal life." 87 The faithful Christian who has "kept the seal" until the end, remaining faithful to the demands of his Baptism, will be able to depart this life "marked with the sign of faith," 88 with his baptismal faith, in expectation of the blessed vision of God - the consummation of faith - and in the hope of resurrection.*

**IN BRIEF**

*1275 Christian initiation is accomplished by three sacraments together: Baptism which is the beginning*



*of new life; Confirmation which is its strengthening; and the Eucharist which nourishes the disciple with Christ's Body and Blood for his transformation in Christ.*

*1276 "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:19-20).*

*1277 Baptism is birth into the new life in Christ. In accordance with the Lord's will, it is necessary for salvation, as is the Church herself, which we enter by Baptism.*

*1278 The essential rite of Baptism consists in immersing the candidate in water or pouring water on his head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit.*

*1279 The fruit of Baptism, or baptismal grace, is a rich reality that includes forgiveness of original sin and all personal sins, birth into the new life by which man becomes an adoptive son of the Father, a member of Christ and a temple of the Holy Spirit. By this very fact the person baptized is incorporated into the Church, the Body of Christ, and made a sharer in the priesthood of Christ.*

*1280 Baptism imprints on the soul an indelible spiritual sign, the character, which consecrates the baptized person for Christian worship. Because of the*

*character Baptism cannot be repeated (cf. DS 1609 and DS 1624).*

*1281 Those who die for the faith, those who are catechumens, and all those who, without knowing of the Church but acting under the inspiration of grace, seek God sincerely and strive to fulfill his will, can be saved even if they have not been baptized (cf. LG 16).*

*1282 Since the earliest times, Baptism has been administered to children, for it is a grace and a gift of God that does not presuppose any human merit; children are baptized in the faith of the Church. Entry into Christian life gives access to true freedom.*

*1283 With respect to children who have died without Baptism, the liturgy of the Church invites us to trust in God's mercy and to pray for their salvation.*

*1284 In case of necessity, any person can baptize provided that he have the intention of doing that which the Church does and provided that he pours water on the candidate's head while saying: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."*

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4 Cf. Council Of Florence: DS 1314: *vitae spiritualis ianua.*

5 Roman Catechism II,2,5; Cf. Council Of Florence: DS 1314; CIC, *can.* 204 § 1; 849; CCEO, *can.* 675 § 1. 6 2 Cor 5:17; Gal 6:15; Cf. Rom 6:34; Col 2:12.

7 Titus 3:5; Jn 3:5.

8 St. Justin, *Apol.* 1,61,12; PG 6,421.

9 Jn 1:9; 1 Thess 5:5; Heb 10:32; Eph 5:8.

10 St. Gregory Of Nazianzus, *Oratio* 40,3-4; PG 36,361C.

11 Roman Missal, Easter Vigil 42: *Blessing of Water.*

12 Cf. Gen 1:2.

13 Roman Missal, Easter Vigil 42: *Blessing of Water.*

14 1 Pet 3:20.

15 Roman Missal, Easter Vigil 42: *Blessing of Water.*

16 Roman Missal, Easter Vigil 42: *Blessing of Water: "Abrahae filios per mare Rubrum sicco vestigio transire fecisti, ut plebs, a Pharaonis servitute liberata, populun baptizatorum praefiguraret."*

17 Cf. Mt 3:13.

18 Mt 28:19-20; cf. Mk 16:15-16.

- 19 Mt 3:15.  
 20 Cf. Phil 2:7.  
 21 Mt 3:16-17.  
 22 Mk 10:38; cf. Lk 12:50.  
 23 Cf. Jn 19:34; 1 Jn 5:6-8.  
 24 Cf. Jn 3:5.  
 25 St. Ambrose, *De sacr.* 2,2,6:PL 16,444; cf. Jn 3:5.  
 26 Acts 2:38.  
 27 Cf. Acts 2:41; 8:12-13; 10:48; 16:15.  
 28 Acts 16:31-33.  
 29 Rom 6:3-4; cf. Col 2:12.  
 30 Gal 3:27.  
 31 CE 1 Cor 6:11; 12:13.  
 32 1 Pet 1:23; cf. Eph 5:26.  
 33 St. Augustine, *In Jo. ev.* 80,3:PL 35,1840.  
 34 SC 64.  
 35 Cf. RCIA (1972).  
 36 SC 65; cf. SC 37-40.  
 37 Cf. AG 14; CIC, *can.* 851; 865; 866.  
 38 Cf. CIC, *can.* 851, 2o; 868.  
 39 Cf. Rom 6:17.  
 40 Jn 3:5.  
 41 Cf. RBC 62.  
 42 Gal 3:27.  
 43 Mt 5:14; cf. Phil 2:15.  
 44 Rev 19:9.  
 45 Mk 10:14.  
 46 CIC, *can.* 864; cf. CCEO, *can.* 679.  
 47 AG 14; cf. RCIA 19; 98.  
 48 AG 14 § 5.  
 49 LG 14 § 3; cf. CIC, *can.* 206; 788 § 3.  
 50 Cf. Council of Trent (1546): DS 1514; cf. Col 1:12-14.  
 51 Cf. CIC, *can.* 867; CCEO, *can.* 681; 686,1.  
 52 Cf. LG 11; 41; GS 48; CIC, *can.* 868.  
 53 Cf. Acts 16:15,33; 18:8; 1 Cor 1:16; CDF, *instruction, Pastoralis actio*: AAS 72 (1980) 1137-1156.  
 54 Cf. Mk 16:16.  
 55 Cf. CIC, *can.* 872-874.  
 56 Cf. SC 67.  
 57 Cf. CIC, *can.* 861 § 1; CCEO, *can.* 677 § 1.  
 58 CIC, *can.* 861.2.  
 59 Cf. 1 Tim 2:4.  
 60 Cf. Jn 3:5.  
 61 Cf. Mt 28:19-20; cf. Council of Trent (1547) DS 1618; LG 14; AG 5.  
 62 Cf. Mk 16:16.  
 63 GS 22 § 5; cf. LG 16; AG 7.  
 64 Mk 10 14; cf. 1 Tim 2:4.  
 65 Cf. Acts 2:38; Jn 3:5.  
 66 Cf. Council of Florence (1439): DS 1316.  
 67 Council of Trent (1546): DS 1515.  
 68 2 Tim 2:5.  
 69 2 Cor 5:17; 2 Pet 1:4; cf. Gal 4:5-7.  
 70 Cf. 1 Cor 6:15; 12:27; Rom 8:17.  
 71 Cf. 1 Cor 6:19.  
 72 Eph 4:25.  
 73 1 Cor 12:13.  
 74 1 Pet 2:5.  
 75 1 Pet 2:9.  
 76 Cf. 1 Cor 6:19; 2 Cor 5:15.  
 77 Heb 13:17.  
 78 Cf. Eph 5:21; 1 Cor 16:15-16; 1 Thess 5:12-13; Jn 13:12-15.  
 79 Cf. LG 37; CIC, *can.* 208-223; CCEO, *can.* 675:2.  
 80 LG 11; cf. LG 17; AG 7; 23.  
 81 UR 3.  
 82 UR 22 § 2.  
 83 Cf. Rom 8:29; Council of Trent (1547): DS 1609-1619.  
 84 Cf. LG 11.  
 85 Cf. LG 10.  
 86 St. Augustine, *Ep.* 98,5:PL 33,362; Eph 4:30; cf. 1:13-14; 2 Cor 1:21-22.

87 St. Irenaeus, *Dem ap.* 3:5Ch 62,32.  
88 Roman Missal, EP I (Roman Canon) 97.

## **"THE MYSTERY OF BAPTISM**

*Baptism on this level is a symbolic representation of being raised to the realization of being God the Father. In his letter, Paul tells the Ephesians that there is only one baptism. This occurs prior to the realization of being God the Father. And in Paul's letter to the Romans he states: "We are buried with Christ by a baptism into death, so that as Christ was raised from the dead by the glory of the Father, we also may walk in newness of life."*

*Baptism implies complete immersion. It is said that when Jesus rose out of the water the heavens opened, and the Spirit, in the form of a dove, descended upon him.*

*Has it ever occurred to you that you are immersed in a body which is 90 per cent water? This is the great water in which God is buried and will remain until - now individualized as you - He will rise out of the water to see the heavens become transparent and the Spirit - in bodily form as a dove - descend with his gift of a new form, a new manner of existence, and a new unification, so that each - while preserving his individuality - becomes God the Father.*

*In his great eulogy, Paul places baptism as sixth in order. Beginning with the one body, Paul speaks of the one Spirit, one hope, one Lord, one faith, one baptism, and finally the one God and Father of all. So this baptism takes place just before you become*

*aware of being - not just God the Father, but the Father of all!*

*Now it is said that when the heavens opened to complete translucency, Christ - now risen - not only saw the Spirit take on bodily form as a dove, but heard a voice speak directly to him. This event takes place in an individual's soul, and is not seen or heard by anyone else!*

*Jesus is the personification of redeemed humanity. He represents all those who have fulfilled scripture. His story takes place in the soul of the individual who has the experience, and it is not shared by another on this level. "I have had a baptism to be baptized with, and now I am constrained until it is accomplished." All scholars interpret this statement to mean the crucifixion, but it is not.*

*The crucifixion began with a creative act, when the Spirit of God moved upon and was baptized into these bodies of water. At that moment we were united with Christ in a death like his. After incubation, we will all hatch out and be united with Him in a resurrection like his.*

*Now inundated in a world of illusion, the Spirit is hovering, incubating, and one day will be raised out of this body of water. Then the heavens will open and the Spirit, in the form of a dove, will descend.*

*Bear in mind that Jesus represents redeemed humanity. His is the one body into which every being is incorporated. Jesus is the one Spirit, the one and*

*only hope of man, and the only Lord. He is the only faith by which one should live, and the one baptism culminating into becoming the one God and Father of all. This is baptism in the true sense of the word . . .*

*But we are told that unless you are born of water - which you are dwelling in right now, and the Spirit - which is a spiritual experience, you cannot enter the kingdom of heaven. When this vision possessed me, my head became transparent. Through its translucency I saw a dove floating above me, and I had fulfilled the story in Genesis.*

*Man is not a fantasy of the earth and water, but the true ark of God, containing everything within him. The dove is the symbol of the Holy Spirit. When Noah stretched forth his hand he received the dove and brought her in unto himself, and there she remained.*

*In my own case, I came out of the water from which I was inundated. I extended my right hand and the dove lit upon it. Then I brought the dove to my face and it smothered me with love, as the voice of God - personified as a woman - said, "They avoid man because he gives off such an offensive odor; but his love is so great that he penetrated the ring of offense to demonstrate his love for you." . . .*

*We are here for a purpose. Ours was a deliberate descent . . . And when our incubation is over, we will once more rise from this world of death to be infinitely greater than we were prior to our descent. This water-body called man is the limit of our*

*contraction and opacity, but there is no limit to our expansion and luminosity.*

*Do you know that when a body weighing 300 pounds is cremated, the amount of ash which remains could be placed in a Campbell's soup can - so where did the 300 pounds go? It evaporated, because it was all water! We are all individually wearing a garment of water. We are buried with Christ by baptism unto death. And just as Christ rose by the glory of the Father, we too will rise in newness of life.*

*When this happens to you, no one here will know it, for they cannot see the events you encounter. No one will see the dove descend upon you, the transparency, or hear God's voice tell you of his love. These events transpire in your soul, and when you share your experience with others some will believe you, while others will not. The majority will not believe, for having been conditioned to think of Jesus as a little individual who lived and died two thousand years ago, they cannot think of him as the personification of redeemed humanity. They cannot see Christ as a cosmic presence buried in all, but only as a mortal man - and that is not his story.*

*If you cannot enter into the kingdom of God unless you are born of water and the Spirit, then you must emerge (be born out of) the water in which you, as Spirit, first entered.*

*Your birth as Spirit qualifies you for the new form, the new manner of existence, the new unification of*

*Christ on an entirely different level. One person at a time is called to enter into and form that one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all who is above all, through all, and in all.*

*Whether you have been baptized here or not . . . is only a symbolic representation of this - the final mystery in the great series. And when you have experienced the true baptism, you are an entirely different being. No one in the outer world can see the being you know yourself to be. But you will become completely absorbed into that one body, one Spirit, one God, yet you will never lose your individuality. That's the great mystery and that's the purpose of it all.*

*We were individualized before we descended, and tend forever and ever towards ever greater individualization. Having descended into these bodies of water, Spirit hovers over the water, incubating something precious that is buried there until it hatches. And when the water breaks the heavens open, and the Spirit in bodily form as a dove, descends. Then the voice of God declares his love, for he has raised up his glory and you become one with God the Father.*

*When this experience is yours, you will remain here to share your experiences in the written form, that in the tomorrows your words may spark something in those who read them. In this world of Caesar money and security, love and affection, are sought; but the day will come when nothing will satisfy the*



*individual but an experience of God. Then he will know the baptism of the Holy Spirit.*

*Your baptism in the Christian faith is only a symbolic representation of this great mystery of dying, being buried, and rising again with Christ. But you do not have to be baptized here in order to fulfill scripture.*

*I hope you will soon fulfill the real baptism and know the mysteries of scripture. My mother had me baptized at the age of three or four. At the time I had no knowledge of what was taking place; but in the real baptism I was the sole actor, alone on the stage where the vision took place.*

*In his book, John implies that others saw the event, as he put words in the mouth of John the Baptist. Luke suggested others were there, but told us he was only telling a story, saying: "Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished within us, just as they were delivered to us by those who from above were eyewitnesses and ministers of the word, it seems good to me also, having followed all things accurately, from above..."*

*The phrase "from the beginning" is a translation of the Greek word "anōthen", which means "from above". This same word is translated as from above, when the Risen Christ spoke to the Sanhedrin [member] Nicodemus, saying: "Unless you are born from above you cannot enter the kingdom of heaven. Luke is telling you that he has had the heavenly*

*experience and knows what he is talking about, but he does not claim his story is chronologically exact. Luke rearranges the story, ending with the crucifixion, yet knowing that it came first.*

*Tennyson once said: "Truth embodied in a tale shall enter in at lowly doors." Luke told his story as though it took place in the outer world, and unfortunately the world has accepted it on that level. Luke cannot be condemned for telling it that way, for it has kept the story alive. But it was written for you, most excellent one who loves God, that you may know the truth concerning the things of which you have been informed . . .*

*Both Matthew and Mark claimed only the one having the experience saw the clarity of the heavens and the descent of the dove. Luke and John told of witnesses, but I know from experience: you and you alone bear witness to yourself.*

*That is why, when you tell others that the story written about Jesus Christ has unfolded in you, they cannot believe it. In their eyes you are a human being with limitations and frustrations, while they are looking for something entirely different. They do not know that the reenactment is coming to them, for he said: "I have a baptism to be baptized with, and how I am constrained until it is accomplished."*

*When you are baptized with this baptism, you become one with the one body waiting for all to come. You awaken as the one Spirit waiting for everyone to awaken. And as that one being, you will*

*wait for all to set their hope fully upon this grace which comes at the unveiling of Jesus Christ. You will be constrained until everyone is once more brought into the one body, the one Spirit, the one God and Father of all.*

*After baptism you will take off the garment of flesh for the last time, to become one with God the Father who is above all, through all, and in all; to once more hover and wait for those you have incubated to rise from the dead garments of water where they are buried.*

*Now is the time to set your hope fully upon the true baptism, when the heavens open and you come out of the water to find the Spirit of God hovering above you. And because you are fulfilling scripture, you will do exactly what Noah did. You will extend your hand. The dove will light upon it and you will bring it into yourself. In my experience, the dove smothered me with love. Then God, in the form of a woman, told me that His love was so great he penetrated the ring of offense. Prior to that experience I had never thought of myself as being offensive; but to those who contemplate this world the ring of death is very offensive.*

*Throughout the letters of Paul, much is said of this baptism. In the third chapter of Galatians, Paul tells that baptism removes all human divisions of race, class, or sex. That after the baptism we are in Christ and are neither Greek nor Jew, slave nor free, male nor female. Having resurrected from division, we are baptized into the one Risen Lord who is one with*

*every race and every creed; for the Risen Lord is above all divisions . . .*

*Your little body will remain limited and weak, however, until you are relieved of it. Having fought the good fight and finished the race, you will have kept the faith and received the crown of righteousness and the wreath of the victor. So set your hope upon this . . .*

*The great confession of Israel, "Hear O Israel, the Lord our God, the Lord is One," parallels the Christian creed as the one body, one Spirit, one Lord, one baptism, found in the 4th chapter of Ephesians."*

*Neville Goddard, 1969*

*"The word Initiation comes from two Latin words, in, into; and ire, to go; therefore, the making of a beginning, or the entrance into something. It posits, in its widest sense, in the case we are studying, an entrance into the spiritual life, or into a fresh stage in that life. It is the first step, and the succeeding steps, upon the Path of Holiness. Literally, therefore, a man who has taken the first initiation is one who has taken the first step into the spiritual kingdom, having passed out of the definitely human kingdom into the superhuman. Just as he passed out of the animal kingdom into the human at individualisation, so he has entered upon the life of the spirit, and for the first time has the right to be called a "spiritual man" in the technical significance of the word. He is entering upon the fifth or final stage in our present fivefold evolution. Having groped his way through the Hall of Ignorance during many ages, and having gone to*

*school in the Hall of Learning, he is now entering into the university, or the Hall of Wisdom. When he has passed through that school he will graduate with his degree as a Master of Compassion . . .*

*Knowledge is the product of the Hall of Learning. It might be termed the sumtotal of human discovery and experience, that which can be recognised by the five senses, and be correlated, diagnosed, and defined by the use of the human intellect. It is that about which we feel mental certitude, or that which we can ascertain by the use of experiment. It is the compendium of the arts and sciences. It concerns all that deals with the building and developing of the form side of things. Therefore it concerns the material side of evolution, matter in the solar systems, in the planet, in the three worlds of human evolution, and in the bodies of men.*

*Wisdom is the product of the Hall of Wisdom. It has to do with the development of the life within the form, with the progress of the spirit through those ever-changing vehicles, and with the expansions of consciousness that succeed each other from life to life. It deals with the life side of evolution. Since it deals with the essence of things and not with the things themselves, it is the intuitive apprehension of truth apart from the reasoning faculty, and the innate perception that can distinguish between the false and the true, between the real and the unreal. It is more than that, for it is also the growing capacity of the Thinker to enter increasingly into the mind of the Logos, to realise the true inwardness of the great pageant of the universe, to vision the objective, and*

*to harmonise more and more with the higher measure. For our present purpose (which is to study somewhat the Path of Holiness and its various stages) it may be described as the realisation of the "Kingdom of God within," and the apprehension of the "Kingdom of God without" in the solar system. Perhaps it might be expressed as the gradual blending of the paths of the mystic . . . the rearing of the temple of wisdom upon the foundation of knowledge.*

*Wisdom is the science of the spirit, just as knowledge is the science of matter. Knowledge is separative and objective, whilst wisdom is synthetic and subjective. Knowledge divides; wisdom unites. Knowledge differentiates whilst wisdom blends. What, then, is meant by the understanding?*

*The understanding may be defined as the faculty of the Thinker in Time to appropriate knowledge as the foundation for wisdom, that which enables him to adapt the things of form to the life of the spirit, and to take the flashes of inspiration that come to him from the Hall of Wisdom and link them to the facts of the Hall of Learning. Perhaps the whole idea might be expressed in this way:*

*Wisdom concerns the one Self, knowledge deals with the not-self, whilst the understanding is the point of view of the Ego, or Thinker, or his relation between them.*

*In the Hall of Ignorance the form controls, and the material side of things has the predominance. Man is there polarised in the personality or lower self. In the*

*Hall of Learning the higher self, or Ego, strives to dominate that form until gradually a point of equilibrium is reached where the man is controlled entirely by neither. Later the Ego controls more and more, until in the Hall of Wisdom it dominates in the three lower worlds, and in increasing degree the inherent divinity assumes the mastery.*

*Aspects of initiation.*

*Initiation, or the process of undergoing an expansion of consciousness, is part of the normal process of evolutionary development, viewed on a large scale, and not from the standpoint of the individual. When viewed from the individual standpoint it has come to be narrowed down to the moment wherein the evolving unit definitely apprehends that (by dint of his own effort, aided by the advice and suggestions of the watching Teachers of the race) he has reached a point wherein a certain range of knowledge of a subjective nature, from the physical plane point of view, is his. It is in the nature of that experience wherein a pupil in a school realises suddenly that he has mastered a lesson, and that the rationale of a subject, and the method of procedure, are his to use intelligently. These moments of intelligent apprehension follow the evolving Monad throughout his long pilgrimage. What has been misinterpreted somewhat at this stage of comprehension is the fact that at various periods the emphasis is laid on different grades of expansion, and always the Hierarchy endeavours to bring the race to the point where its units will have some idea of the next step to be taken.*

*Each initiation marks the passing of the pupil in the Hall of Wisdom into a higher class, marks the clearer shining forth of the inner fire and the transition from one point of polarisation to another, entails the realisation of an increasing unity with all that lives and the essential oneness of the self with all selves. It results in a horizon that continuously enlarges until it includes the sphere of creation; it is a growing capacity to see and hear on all the planes. It is an increased consciousness of God's plans for the world, and an increased ability to enter into those plans and to further them. It is the effort in the abstract mind to pass an examination. It is the honour class in the Master's school, and is within the attainment of those souls whose karma permits and whose efforts suffice to fulfil the aim.*

*Initiation leads to the mount whence vision can be had, a vision of the eternal Now, wherein past, present, and future exist as one; a vision of the pageant of the races with the golden thread of pedigree carried through the many types; a vision of the golden sphere that holds in unison all the many evolutions of our system, deva, human, animal, vegetable, mineral, and elemental, and through which the 1 pulsating life can be clearly seen beating in regular rhythm; a vision of the Logoic thoughtform on the archetypal plane, a vision that grows from initiation to initiation until it embraces all the solar system.*

*Initiation leads to the stream that, once entered, sweeps a man onward until it carries him to the feet*



*of the Lord of the World, to the feet of his Father in Heaven, to the feet of the three-fold Logos.*

*Initiation leads to the cave within whose circumscribing walls the pairs of opposites are known, and the secret of good and evil is revealed. It leads to the Cross and to that utter sacrifice which must transpire before perfect liberation is attained, and the initiate stands free of all earth's fetters, held by naught in the three worlds. It leads through the Hall of Wisdom, and puts into a man's hands the key to all information, systemic and cosmic, in graduated sequence. It reveals the hidden mystery that lies at the heart of the solar system. It leads from one state of consciousness to another. As each state is entered the horizon enlarges, the vista extends, and the comprehension includes more and more, until the expansion reaches a point where the self embraces all selves, including all that is "moving and unmoving," as phrased by an ancient Scripture.*

*Initiation involves ceremony. It is this aspect that has been emphasised in the minds of men, perhaps a little to the exclusion of the true significance. Primarily it involves the capacity to see, hear, and comprehend, and to synthesise and correlate knowledge. It does not necessarily involve the development of the psychic faculties, but it does entail the inner comprehension that sees the value underlying the form, and recognises the purpose of pervading circumstances. It is the capacity that senses the lesson to be learnt from any given occurrence and event, and that by means of these comprehensions and recognitions effects an hourly,*

*weekly, yearly growth and expansion. This process of gradual expansion—the result of the definite effort and strenuous right thinking and living of the aspirant himself and not of some . . . teacher performing a(n) . . . rite—leads to what one might term a crisis.*

*At this crisis, which necessitates the aid of a Master, a definite act of initiation is performed, which (acting on a particular centre) produces a result on some one body. It keys the atoms to a certain pitch, and enables a new rate of rhythm to be attained.*

*This ceremony of initiation marks a point of attainment. It does not bring about attainment, as is so often the misconception. It simply marks the recognition by the watching Teachers of the race of a definite point in evolution reached by the pupil, and gives two things:—*

- 1. An expansion of consciousness that admits the personality into the wisdom attained by the Ego, and in the higher initiations into the consciousness of the Monad.*
- 2. A brief period of enlightenment wherein the initiate sees that portion of the Path that lies ahead to be trodden, and wherein he shares consciously in the great plan of evolution.*

*After initiation, the work to be done consists largely in making that expansion of consciousness part of the equipment for the practical use of the personality,*

*and in mastering that portion of the path that has yet to be traversed.*

*The place and effect of initiation.*

*The ceremony of initiation takes place on the three higher sub-planes of the mental plane, and on the three higher planes, according to the initiation. The five-pointed star, at the initiations on the mental plane, flashes out above the head of the initiate. This concerns the first initiations which are undergone in the causal vehicle. It has been said that the first two initiations take place upon the astral plane. but this is incorrect, and the statement has given rise to a misunderstanding. They are felt profoundly in connection with the astral and physical bodies and the lower mental, and affect their control. The chief effect being felt in those bodies the initiate may interpret them as having taken place on the planes concerned, as the vividness of the effect and the stimulation of the first two initiations work out largely in the astral body. But it must ever be remembered that the major initiations are taken in the causal body or—dissociated from that body—on the buddhic plane or atmic plane. At the final two initiations which set a man free from the three worlds, and enable him to function in the body of vitality of the Logos and wield that force, the initiate becomes the five-pointed star and it descends upon him, merges in him, and he is seen at its very centre. This descent is brought about by the action of the Initiator, wielding the Rod of Power, and puts a man in touch with the centre in the Body of the Planetary Logos of which he is a part, and this consciously. The*

*two initiations called the sixth and seventh take place on the buddhic and atmic planes; the five-pointed star "blazes forth from within Itself," as the esoteric phrase has it, and becomes the seven-pointed star; it descends upon the man and he enters within the flame.*

*Again, the four initiations, prior to that of the adept, mark respectively the attainment of certain proportions of atomic matter in the bodies—for instance, at the first initiation one-fourth atomic matter, at the second one-half atomic matter, at the third three-quarters atomic matter, and so on to the completion. Since buddhi is the unifying principle (or the welder of all), at the fifth initiation the adept lets the lower vehicles go, and stands in his buddhic sheath. He creates thence his body of manifestation. Each initiation gives more control on the rays, if one may so express it, although this does not adequately convey the idea. Words so often mislead. At the fifth initiation, when the adept stands Master in the three worlds, He controls more or less (according to His line of development) the five rays that are specially manifesting at the time He takes the initiation. At the sixth initiation, if He takes the higher degree, He gains power on another ray, and at the seventh initiation He wields power on all the rays. The sixth initiation marks the point of attainment of the Christ, and brings the synthetic ray of the system under His control. We need to remember that initiation gives the initiate power on the rays, and not power over the rays, for this marks a very definite difference. Every initiate has, of course, for his primary or spiritual ray one of the three major rays,*

*and the ray of his Monad is the one on which he at length gains power. The love ray, or the synthetic ray of the system, is the final one achieved.*

*Those who pass away from the earth after the fifth initiation, or those who do not become Masters in physical incarnation, take their subsequent initiations elsewhere in the system. All are in the Logioic Consciousness. One great fact to be borne in mind is, that the initiations of the planet or of the solar system are but the preparatory initiations of admission into the greater Lodge on Sirius. We have the symbolism held for us fairly well in . . . what we are told of the steps on the Path of Holiness we get an approximate picture. Let us enlarge somewhat:—*

*The first four initiations of the solar system correspond to the four "initiations of the Threshold," prior to the first cosmic initiation. The fifth initiation corresponds to the first cosmic initiation, that of "entered apprentice" . . . and makes a Master an "entered apprentice" of the Lodge on Sirius. The sixth initiation is analogous to the second degree in [other schools], whilst the seventh initiation makes the Adept a Master . . . of the Brotherhood on Sirius.*

*A Master, therefore, is one who has taken the seventh planetary initiation, the fifth solar initiation, and the first Sirian or cosmic initiation.*

*At-one-ment, the result of initiation.*

*A point that we need to grasp is that each successive initiation brings about a more complete unification*

*of the personality and the Ego, and on higher levels still, with the Monad. The whole evolution of the human spirit is a progressive at-one-ment. In the at-one-ment between the Ego and the personality lies hid the mystery of the Christian doctrine of the Atonement. One unification takes place at the moment of individualisation, when man becomes a conscious rational entity, in contradistinction to the animals. As evolution proceeds successive at-one-ments occur.*

*At-one-ment on all levels—emotional, intuitional, spiritual and Divine—consists in conscious, continuous functioning. In all cases it is preceded by a burning, through the medium of the inner fire, and by the destruction, through sacrifice, of all that separates. The approach to unity is through destruction of the lower, and of all that forms a barrier. Take, in illustration, the web that separates the etheric body and the emotional. When that web has been burned away by the inner fire the communication between the bodies of the personality becomes continuous and complete, and the three lower vehicles function as one. You have a somewhat analogous situation on the higher levels, though the parallel cannot be pushed to detail. The intuition corresponds to the emotional, and the four higher levels of the mental plane to the etheric. In the destruction of the causal body at the time of the fourth initiation (called symbolically "the Crucifixion") you have a process analogous to the burning of the web that leads to the unification of the bodies of the personality. The disintegration that is a part of the arhat initiation leads to unity between the*

*Ego and the Monad, expressing itself in the Triad. It is the perfect at-one-ment.*

*The whole process is therefore for the purpose of making man consciously one:—*

*First: With himself, and those in incarnation with him.*

*Second: With his higher Self, and thus with all selves.*

*Third: With his Spirit, or "Father in Heaven," and thus with all Monads.*

*Fourth: With the Logos, the Three in One and the One in Three.*

*Man becomes a conscious human being through the instrumentality of the Lords of the Flame, through Their enduring sacrifice.*

*Man becomes a conscious Ego, with the consciousness of the higher Self, at the third initiation, through the instrumentality of the Masters and of the Christ, and through Their sacrifice in taking physical incarnation for the helping of the world.*

*Man unites with the Monad at the fifth initiation, through the instrumentality of the Lord of the World, the Solitary Watcher, the Great Sacrifice.*

*Man becomes one with the Logos through the instrumentality of One about Whom naught may be said."*

*Initiation, Human and Solar, Alice Bailey, 1922*

*“From the celestial music to the hearer . . . never would human ratiocination (process of logical reasoning) have worked its way to the true intervals of the planets and to the other things dependent from them, never would it have constituted astronomy.*

*On the other hand, in a beautiful correspondence, simplicity of intellection follows upon the stillness of the sun at the centre of the world, in that hitherto we have always worked under the assumption that those solar harmonies of movements are defined neither by the diversity of regions nor by the amplitude of the expanses of the world. As a matter of fact, if any mind observes from the sun those harmonies, that mind is without the assistance afforded by the movement and diverse stations of his abode, by means of which it may string together ratiocinations and discourse necessary for measuring out the planetary intervals. Accordingly, it compares the diurnal movements of each planet, not as they are in their own orbits but as they pass through the angles at the centre of the sun. And so if it has knowledge of the magnitude of the spheres, this knowledge must be present in it a priori, without any toil of ratiocination: but to what extent that is true of human minds and of sublunary nature has been made clear . . . .*

*Under these circumstances, it will not have been surprising if anyone who has been thoroughly warmed by taking a fairly liberal draft from that bowl of Pythagoras which Proclus gives to drink from in the very first verse of the hymn, and who has been made drowsy by the very sweet harmony of the*



*dance of the planets begins to dream . . . throughout the remaining globes, which follow after from place to place . . . while there dwells in the sun simple intellect, πῶρ νοερὸν, or νοῦς, the source, whatsoever it may be, of every harmony.*

*Purposely I break off the dream and the very vast speculation, merely crying out with the royal Psalmist: Great is our Lord and great His virtue and of His wisdom there is no number: praise Him, ye heavens, praise Him, ye sun, moon, and planets, use every sense for perceiving, every tongue for declaring your Creator. Praise Him, ye celestial harmonies, praise Him, ye judges of the harmonies uncovered . . ."*

*Harmonies of the World, by Johannes Kepler, tr. Charles Glenn Wallis, 1939*

*"But what is it that I love in loving Thee? Not corporeal beauty, nor the splendour of time, nor the radiance of the light, so pleasant to our eyes, nor the sweet melodies of songs of all kinds, nor the fragrant smell of flowers, and ointments, and spices, not manna and honey, not limbs pleasant to the embracements of flesh. I love not these things when I love my God; and yet I love a certain kind of light, and sound, and fragrance, and food, and embracement in loving my God, who is the light, sound, fragrance, food, and embracement of my inner man—where that light shineth unto my soul which no place can contain, where that soundeth which time snatcheth not away, where there is a fragrance which no breeze disperseth, where there is a food which no eating can diminish, and where that clingeth which no satiety can sunder. This is what I love, when I love my God."*

*The Confessions of St. Augustine, Writings of the Early Church  
Fathers, Nicene and Post-Nicene Fathers, Volume V*

*"The word sesshin is a compound sino-Japanese term made up of two ideographs, setsu and shin. Shin means mind. Setsu has several meanings - touch, receive, convey. Usually sesshin is literally translated to touch the mind, but it also means to receive the mind, to convey the mind. All of these meanings are included in that one expression, sesshin. It is a time to put everything aside, to forget everything and to focus all one's enquiringspirit through the medium of the practice, counting the breaths or koan work.*

*To touch the mind of course implies an individual action. To receive the mind and to convey the mind show how the action of realisation is not self-centred.*

*In fact, you are simply the agent of realisation. If you enter sesshin with the spirit, "I must become realised", then you are setting up a conflict with the basic fact. Fundamentally, heaven and earth and I are of one spirit. All things and I are one. Dogen Zenji asked, "What is the mind? The mind is mountains, rivers and the great earth, the sun and the moon and the stars." And of course it is all people, all things, all plants, all animals. And particularly in this instance it is your brothers and sisters in the dojo (meditation hall). Your own individual effort is very important but unless it is effort with the spirit that you are the agent of realisation, it is self-centred.*

*Sometimes I hear people say after sesshin, "Well, I certainly worked through alot of things during that sesshin," and I think to myself, "That wasn't such a good sesshin for you." Sesshin is not a time to work things through. Things may be worked through in your practice but if you set yourself toward working through things, that is to say, reviewing old traumas, then you are not using your time effectively.*

*Sesshin is a time to focus wholeheartedly on one thing, just that count, just that koan, nothing else. You must forget yourself in that practice and then things will be worked through.*

*Your practice is not merely to focus on something. You must become that thing itself. If you are counting your breaths, then count "one" for the inhalation, "two" for the exhalation and so on but let the count do the counting. In other words, let that point one count one, let that point two count two, let that point three count three and so on up to ten and then repeat. It's like the musician seeks to let the music play the music but he or she must practice a long time before that can happen. So you must practice letting the count do the counting . . .*

*So focus entirely on what you are doing . . . and then when you go to bed . . . hold your breath-counting lightly and put yourself to sleep in this way and your zazen (Zen Meditation - Sesshin) will continue in some fashion during your sleep."*

*Some Words About Sesshin for Newcomers to Zen Practice, Robert Aitken, Roshi, 1992 (Copyrights (c) by Robert Aitken and Sydney Zen Center 251 Young St., Annandale, Sydney, NSW 2038, Australia)*

The teaching in this fragrance is that of holy *standing* within the presence of God, focused definition to continual initiation of the spirit, outpouring coming entirely from inpouring, while igniting interior factions of knowledge to continue to immerse thyself ever deeper into the Word of God.

## CHAPTER SIX

### The Fragrance of Sensuality



Penitent Magdalene, 1598

**THE MYSTICAL EXPERIENCE**

If I were to adjure thee through the wind into the creative spheres of the etheric counterparts, wouldst thou beckon to anything but sensuality?

As I was traveling through the realms of creation, my spirit suddenly and without foreknowledge entered into, heralded sophistically and became flesh. In essence, I was experiencing my birth.

This sudden disaster embarking upon my spirit was soon to be revealed as a destined embarking, one that had been thought out, determined mentally, congregated spiritually and manifested physically – within the confines of time.

It seemed that no time had passed between thought and manifestation as the etheric counterpart to what would soon become my body was thrust into the echoing thunder of birth below.

*“Come away! for the clouds are gathered together, and the Aire heaveth like the womb of a woman in travail. Come away! lest he loose the lightnings from his hand, and unleash his hounds of thunder. Come away! For the voice of the Aethyr is accomplished. Come away! For the seal of His loving-kindness is made sure. And let there be praise and blessing unspeakable unto him that sitteth upon the Holy Throne, for he casteth down mercies as a spendthrift that scattereth gold.”*

*The Cry of the 18<sup>th</sup> Aethyr, Which is called ZEN, Bou-Sada, 1909*

As my spirit entered the body of an infant, I became manifestly aware very quickly that my embodiment contained a consciousness beyond those within my immediate perimeter. But before my physical form would gain enough merit and age to disclose such matters, other embodied mortals of a similar nature had stepped forward.

Our souls were enraptured with an acute indigo, bluish, purplish, violet . . . with a border of burgundy to the auric field of the bearers.

These others had come to protect me, their mission was to keep my indigo soul a secret; just as they had kept theirs hidden. Unfolding the will of the Father required an innate invisibility within the physical spheres; to the profane, our gifts of the indigo or 'gifted' were hidden.

*"A very low rate of vibration may be felt; an increase of rate heard. For example, first we feel the pulsing of a harp-string, and then if the rate of vibration be increased we hear its sound. But substances of other sorts, able to endure greater vibratory impulses, manifest under more intense action, following sound, first heat, then light. Now again, light varies in color. The first color produced is red, and thence, by a constantly augmenting vibratile energy, orange, yellow, green, blue, indigo, violet, each spectrum-band being due to an exact and definite increase in the number of the vibrations. Succeeding the violet, further augmentation gives pure white, more gives a gray, then more extinguishes light, replacing it with*

*electricity, and so on through an ever-increasing voltage until the realm of vital or psychic force is attained."*

*A Dweller on Two Planets, Phyllos the Thibetan, Translated by  
Frederick Oliver, 1894*

But to others of likened source, we could easily envision within the aura of others the indigo nature of their coming. We were drawn to those of similar vibration and journeying.

My spirit was given to travel to many epochs of my life journey wherein my indigo family had intervened to keep my source hidden and I theirs. And I noticed that within all of these epochs, the souls of the profane were surrounded with very minimal aura's; mostly black and some of them nothing at all. But the indigo's all had this representative aura which contained such a splendor of color, you could not help but feel so immediately drawn to them; it was almost like a sensual longing.

*"For the first Aethyr let it be gold, for the second scarlet, for the third violet, for the fourth emerald, for the fifth silver, for the sixth sapphire, for the seventh orange, for the eighth indigo, for the ninth gray, for the tenth black, for the eleventh maroon, for the twelfth russet, for the thirteenth green-gray, for the fourteenth amber, for the fifteenth olive, for the sixteenth pale blue, for the seventeenth crimson, for the eighteenth bright yellow, for the nineteenth crimson adorned with silver, for the twentieth mauve, for the twenty-first pale green, for the twenty-second rose-madder, for the twenty-third violet cobalt, for*



*the twenty-fourth beetle-brown, blue-brown colour, for the twenty-fifth a cold dark gray, for the twenty-sixth white flecked with red, blue, and yellow; the edges of the letters shall be green, for the twenty-seventh angry clouds of ruddy brown, for the twenty-eighth indigo, for the twenty-ninth bluish-green, for the thirtieth mixed colours . . ."*

*The Cry of the 18<sup>th</sup> Aethyr, Which is called ZEN, Bou-Sada, 1909*

It could be likened to a homing beacon; the auric signals sent out by the indigo to other indigo's.

As we ventured into adulthood, I was given to travel within my indigo family as we continued to shield one another from public unveiling until as such a time were considered necessary in the individual and unique purpose of each of our wanderings from the spirit into the world of form.

But an intense fragrance began to emerge which initially made me tense, uncomfortable. I had spent aeons in the mystical and out of body spheres purifying my soul of false sensualities. And because of this, this fragrance was a bit unwelcome even though it was coming from the indigo transparent soul of the one who was my husband on the earth. This was a higher manifestation than his conscious waking self, but it was indeed him.

Although it was definitively of a sensual nature, this fragrance was greatly different than that which I had traveled through in previous purificatory episodes. This was a creative thrust, which manifested in a

magnetism to those of like and similar thrust; but it entered within my spirit almost as a sexual desire . . . I felt an intense need and longing to unite in a full sensual way with the one indigo male who had accompanied me upon my entire life journey.

In the throes of this first sensual longing, I felt horrid and putrid fear. Of what could this be? Of what manner and nature had this come about that we should descend to what I had looked upon as a lower vibrational status?

But within moments, as the light from our souls blended and merged in a truly sensual and sexual union (this was not a symbolic uniting, by any means): I inhaled what could only be described as the Creative Spirit which had been consummated and was now manifest in a light stream surrounding our spirit and form.

This was interesting in that it was experienced as a very **physically sexual** experience. My husband and I had experienced many levels of sexual union in both the physical and spiritual worlds, including a pre-fall encounter within the spheres of the Garden of Eden, wherein the sexual ecstasy was culminated without a single touch between us. In such a case, the union was of such a profound spiritual nature, that it translated into what could only be compared to a sexually orgasmic ecstasy . . . but entirely without the physicality of the experience. This was different, in that there was a blatant focus on the physical nature

of the sexual encounter; although it was also very powerful, as well, spiritually . . . it remained different.

As it resonated and vibrated, and my spirit inhaled the surrender of this fragrance; I was given to inherently understand that the union of the male and female energies was absolutely vital in the act of creation below.

This was a different type of sensate experience in that it was of necessity in order to aggregate the qualities that both our feminine and masculine souls possessed – as indigo’s – and release that coadjutated formula which could only ripen upon fertilization.

But there was no denying the sensual nature of this union, although it was also clearly of a higher nature. Remaining in union, we watched as the transmutations began to descend into physical reality below us . . . and there were no feelings of shame or guilt, but rather, an intrinsic knowledge of the ecstatic solidification of our souls – but also this greater purpose which could not yet be defined except in a visual representation in energy – which merged and calibrated into a phantasmical burst of God’s creation upon the earth.

*“All manifestation is of a septenary nature, and the Central Light which we call Deity, the one Ray of Divinity, manifests first as a Triplicity, and then as a Septenary. The One God shines forth as God the Father, God the Son, and God the Holy Spirit, and these three are again reflected through the Seven*

*Spirits before the Throne, or the seven Planetary Logoi. The students of occultism of non-Christian origin may call these Beings the One Ray, demonstrating through the three major Rays and the four minor, making a divine Septenary. The Synthetic Ray which blends them all is the great Love-Wisdom Ray, for verily and indeed "God is Love." This Ray is the indigo Ray, and is the blending Ray. It is the one which will, at the end of the greater cycle, absorb the others in the achievement of synthetic perfection. It is the manifestation of the second aspect of Logoiic life. It is this aspect, that of the Form-Builder, that makes this solar system of ours the most concrete of the three major systems. The Love or Wisdom aspect demonstrates through the building of the form, for "God is Love," and in that God of Love we "live and move and have our being," and will to the end of aeonian manifestation."*

*Initiation, Human and Solar, Alice Bailey, 1922*

In my heart, I felt a profoundly deep love for this fellow indigo. And it was very sensual, it was not in any way watered down into something more mechanical. It was a literal fragrant drawing of our souls almost like water to the other to create a greater body between the two . . . it was sensate, it was profound, it was fragrant and it was a true and manifest sexual/sensual union.

And it was meant to be so . . . it was a higher manifestation of that which we know to be sensual upon the earthly spheres. It was a creative, generative act . . .

It was not a fetter, or a hindrance, an attachment or something in need of purification. It was purity itself.

Gazing upon our melding aura's in this spectacular display of God's light, my soul literally fell into the colors - the blues, purples, violets . . . and dizzily surrendered into the burgundy exterior of our fields. We fell in union, one with the other, and the two became one . . . and that was all.

## THE TEACHING

The teaching in this fragrance is that of holy purified sensuality within the mind of God, focused surrender to a Creation's fruition, while receptively igniting the masculine (stimulating, conscious, objective mind) and feminine (subjective, subliminal mind) aspects of Soul which are borne on the Wind of the Word of God.

*"By "Aura" is meant "A subtle invisible emanation or exhalation creating an atmosphere around the person or thing emanating it"—at least this is the popular definition of the term. In occult writings and teachings, however, the term has a more special meaning, and is employed to indicate the "psychic atmosphere" surrounding each human individual, invisible to the ordinary sense of sight, but perceptible by clairvoyant vision.*

*The human aura is an emanation from the soul, or souls, or the person whom it surrounds. It is akin to the rays of the sun, or the fragrance of the flower. It is a form of energy rather than of matter, yet it possesses a certain substantiality which justifies some writers in treating it as being composed of a very subtle form of matter. The human aura is egg-shaped, and extends to an average distance of two or three feet from the body of the person emanating it.*

*The human aura is composed of numerous elements, some of a low and some of a high order, corresponding to the elements manifesting in the soul of the person. Just as the manifestations of the souls of different persons vary greatly one from the other,*

*so do their auras vary in the same degree. An advanced occultist, with trained clairvoyant vision, is able to read the mental and emotional character of a person like an open book, by means of the appearance and coloring of his or her aura.*

*The lowest element in the human aura is that which occultists call the "physical emanation," which is almost colorless, and which is marked by minute and thin "streaks" or bristle-like marks standing out from the body like bristles on a brush. When the person is in good health these "bristles" stand out stiffly, while when the person is in poor health or is suffering from impaired vitality they droop like the soft hair on the coat of an animal. This element of the aura appears to detach minute particles of itself from the aura as the person moves about, and it is believed that it is by these particles that dogs and other animals are able to track persons—it is this which is the essence of the so-called "scent" followed by the animals mentioned.*

*Another low element in the human aura is that which may be called the auric element of "vital energy." This element is perceived by clairvoyants as having a very faint pinkish glow, sometimes filled with tiny sparks of vital magnetism if the person be very magnetic. It is occasionally visible to persons lacking clairvoyant vision, and appears to them in the form of vibrating air, similar to the heated air arising from a field on a very warm day, or from a heated stove. Passing over several unimportant auric elements of a lower degree, the student is asked to consider the most interesting phenomena of the "auric colors"*

*which represent the mental and emotional elements in the soul of the man or woman. These elements are the characteristic features of the aura when perceived by clairvoyant vision. The aura, seen in this way, presents the appearance of a luminous cloud composed of varied and shifting colors, extending in egg-shape to a distance of about two or three feet from the body, and gradually growing fainter toward its outward limits until it finally disappears.*

*Each one of the colors in the aura represents some particular thought, mental state, emotion or feeling in the soul of the person. It will be seen at once that there is an almost infinite variation and shading of these auric colors, owing to the complexity in the emotional states of the average person.*

*The following table of the Auric Colors will give you the key to the blending and shading in the luminous cloud composing the human aura.*

#### *Table of the Auric Colors*

*Black indicates hatred, malice, revenge, and similar low feelings.*

*Gray (bright shade) indicates selfishness; (ghastly shade) indicates fear and terror; (dark shade) indicates melancholy.*

*Green (bright live shade) indicates diplomacy, worldly wisdom, suavity, tact, politeness, and "polite deceit" in general; (dirty, muddy shade) indicates low deceit, low cunning falsehood, trickery*



*of a low order; (dark, dull shade) indicates jealousy, envy, covetousness.*

*Red is the color of the passions in general, but there is a great variety in its manifestations, for instance: Red (dull and appearing as if mixed with smoke) indicates sensuality and the lower animal passions; Red (appearing as bright flashes, sometimes light lightning in form) indicates anger. In this case the red usually is shown on a black back ground when the anger arises from hatred or malice and on a greenish background when the anger arise, from jealousy, envy, etc., and without any back ground when the anger arises from "righteous indignation" and the defense of what is believed to be righteous cause. Red (crimson shade) represent Love, and varies in shade according to the character of the passion named. For instance, a dull and heavy crimson shade indicates a gross, sensual love, while the brighter, clearer and more pleasing shades indicate love blended with higher feelings and accompanied by higher ideals; and the highest form of human love between the sexes manifests in a beautiful rose color.*

*Brown (reddish shade) indicates avarice and greed.*

*Orange (bright shade) represents pride and ambition.*

*Yellow, in its various shades, represents intellectual power in its various forms. A beautiful, clear, golden yellow indicates high intellectual attainment logical reasoning, unprejudiced judgment and discrimination. A dark dull yellow shade indicates intellectual power contenting itself with thoughts*

*and subjects of a low, selfish order. The shade between the two just indicated denote the presence of higher or lower thought, respectively, the dark representing the lower, and the light the higher.*

*Blue (dark shade) represents religious emotion, feeling, and tendencies in general. The dull shades; however, indicate religious emotion of a low order, while the clearer brighter shades indicate religious emotions of a high order. These shades vary and range from a dull indigo to a beautiful bright violet. Light Blue (of a peculiar hue and shade) indicates spirituality. This spiritual blue is of a peculiarly clear, transparent, and luminous appearance, which is difficult to describe in words. In the auras of some persons of a very high degree of spirituality there appear tiny luminous spark-like points, often twinkling and sparkling like the stars in the heavens on a clear night.*

*In addition to the ordinary colors named above, there are several shades which cannot be named, for they correspond to colors outside of the field of human vision, such as "infra red" and "ultra violet." Without going deeply into this phase of the subject, it may be said that the "ultra violet" auric colors denote high spiritual powers manifested in the direction of the highest and most worthy aims and ends; while the "infra red" auric colors denote psychic powers employed in unworthy ways and for base ends—as for instance, that which . . . [we] know as "black magic."*

*There are two other auric colors which are impossible to describe in words, for there are no terms adequate for such expression. These colors are as follows: (1) the true primary yellow, which indicates the highest spiritual illumination of the intellect; and (2) true pure white, or a peculiar brilliancy and transparency, which indicates the presence of the awakened spirit.*

*A writer on the subject has said of the manifestations of the auric colors: "Even when the mind is calm there hover in the aura the shades indicative of the predominant tendencies in the man. so that his stage of advancement and development, as well as his tastes and other features of his personality, may be readily discerned. When the mind is swept by a strong passion, feeling or emotion, the entire aura seems to be colored by the particular shade or shades representing it. For instance, a violent fit of anger causes the whole aura to show bright red flashes upon a black background, almost eclipsing the other colors. This state lasts for a longer or shorter time, according to the strength of the passion. If people could but have a glimpse of the human aura when so colored, they would become so horrified at the dreadful sight that they would never again permit themselves to fly into a rage—it resembles the flame and smoke of the 'pit' which is referred to in the orthodox churches, and, in fact, the human mind in such a condition becomes a veritable hell for the time being. A strong wave of love sweeping over the mind will cause the aura to show crimson, the shade depending upon the character of the passion. Likewise a burst of religious feeling will bestow upon the entire aura a blue tinge. In short, a strong emotion, feeling, or passion causes the entire aura to*

*take on its color while the feeling lasts. You will see from what we have said that there are two aspects to the color feature of the aura, the first depending upon the predominant thoughts habitually manifesting in the mind of the person; the second depending upon the particular feeling, emotion or passion (if any) being manifested at that particular time. The passing color disappears when the feeling dies away, although a feeling, passion, or emotion repeatedly manifested shows itself in time upon the auric color. The habitual color shown in the aura, of course, changes gradually from time to time as the character of the person improves or changes. The habitual colors shown indicate the 'general character' of the person; the passing colors show what feeling, emotion, or passion (if any) is dominating him at that particular time."*

*Another writer, describing the appearance of the aura of a person, has said: "The shades and colors of the aura present an ever-changing kaleidoscopic spectacle. The trained . . . [mystic] is able to read the character of any person, as well as the nature of his passing thoughts and feelings, by simply studying the shifting colors of his aura. To the developed [mystic]. . . the mind and character becomes as an open book, to be studied carefully and intelligently. Even the student . . . who has not been able to develop the clairvoyant vision to such a high degree, is soon able to develop the sense of psychic perception whereby he is able to at least 'feel' the vibrations of the aura, though he may not see the colors, and thus be able to interpret the mental states which have caused them. The principle of course is the same, as the colors are*

*but the outward appearance of the vibrations themselves, just as the ordinary colors on the physical plane are merely the outward manifestations of vibrations of matter. But it must not be supposed that the human aura is always perceived in the appearance of a luminous cloud of ever-changing color. When we say that such is its characteristic appearance, we mean it in the same sense that we describe the ocean as a calm, deep body of greenish waters. We know, however, that at times the ocean presents no such appearance, but, instead, is seen as rising in great mountainous waves, white-capped, and threatening the tiny vessels of men with its power. Or again, we may define the word 'flame' in the sense of a steady, bright stream of burning gas, whereas, we know only too well that the word also indicates the great hot tongues of fiery force that stream out from the windows of a burning building and lick to destruction all with which it comes in contact. So it is with the human aura. At times it may be seen as a beautiful, calm, luminous atmosphere, presenting the appearance of a great opal under the rays of the sun. Again, it blazes like the flames of a great furnace, shooting forth great tongues of fire in this direction and that, rising and falling in great waves of emotional excitement, or passion, or perhaps whirling like a great fiery maelstrom toward its centre, or swirling in an outward movement away from its centre. Again, it may be seen as projecting from its depths smaller bodies or centres of mental vibration, which like sparks from a furnace detach themselves from the parent flame and travel far away in other directions—these are the projected thought forms of*

*which all occultists are fond of speaking and which make plain many strange psychic occurrences."*

### *The Three Primary Auric Colors*

*Like their physical counterparts, the Auric Colors are derived from three Primary Colors, from which all the various combinations and colors are formed. These three primary colors, together with White and Black, give us the key to the entire auric spectrum.*

*The Three Primary Colors are as follows: (1) Red; (2) Blue; and (3) Yellow. From these three primary colors all others are formed by combinations and blendings, or by the addition of Black or White. Thus, the Secondary Colors are formed as follows: (1) Green, derived from a combination of Yellow and Blue; (2) Orange, derived from a combination of Yellow and Red; (3) Purple, derived from a combination of Red and Blue. Further combinations produce other colors, for instance: Green and Purple form Olive; Orange and Purple form Russet; Green and Orange form Citrine.*

*Black is really an absence of color, while White is really a harmonious blending of all colors. The blending of the Primary Colors in varied proportions produce what are known as the "hues" of color; and adding White we obtain "tints," while mixing Black produces "shades."*

### *Key to the Auric Colors*

*An understanding of the basic character of the Three Primary Auric Colors, and of Auric Black and Auric White, gives the student the key to the whole range of auric coloring. For this purpose the following table is presented:*

*The Red Group. Red represents the physical nature, and its presence always indicates the existence and activity of that part of the nature of man.*

*The Blue Group. Blue represents the religious, or spiritual nature, and its presence always indicates the existence and activity of that part of the nature of man.*

*The Yellow Group. Yellow represents the intellectual nature, and its presence always indicates the existence and activity of that part of the nature of man.*

*White. White represents Pure Spirit, and its presence always indicates the presence and activity of that Reality in the nature of man.*

*Black. Black represents the negation of Pure Spirit, and opposes it in every way, and its presence always indicates the existence and activity of this negative principle in the nature of man.*

*. . . These combinations of course result from the shades of mental and emotional activity manifested by the individual. But not only is the blending caused by the mixing of the colors themselves, in connection with Black and White, but in certain cases the body*

*of one color is found to be streaked, striped, dotted, or clouded by other colors. At times there is perceived the mixture of two antagonistic color streams fighting against each other before blending. Again we see the effect of one color neutralizing another. In some cases great black clouds obscure the bright colors beneath, and then darken the fierce glow of color, just as is often witnessed in the case of a physical conflagration. Again, we find great flashes of bright yellow, or red, flaring across the field of the aura, showing agitation or the conflict of intellect and passion . . .*

### *Important Suggestions*

*The Rosicrucian teachers do not content themselves with instructing their students concerning the particular colors which, when seen in the aura, indicate the presence and activity of certain mental or emotional states in the person. They also instruct the student according to the celebrated principle of Action and Reaction, which forms an important feature of certain branches of the Rosicrucian teachings. That is to say they instruct the student that if he will hold in his mind the mental image of a certain color, there will result a reaction in the direction of the production in the student's mind or emotional nature of the feeling or emotion corresponding to that particular color. For instance, if the student will hold his thought and attention firmly concentrated on the Red group of colors, there will be awakened in him a strong passional emotion, and the manifestation of animal vitality and vigor, virility, courage, etc. Again, if he will hold in his mind*



*in the same way the Blue group of colors, he will experience an uplift of spiritual or religious emotional feelings, and his nature will be quickened along those lines. Again, if he would stimulate his intellectual faculties, or reinvigorate a tired mind, he has but to concentrate on the Yellow group of colors to obtain the desired result. So, it is seen, not only do mental and emotional states manifest appropriate colors, but the colors themselves tend to produce their corresponding mental and emotional states. The action of Red upon the bull and other animals is explained in this way; also we have here a suggestion as to why a man "sees red" under moments of great excitement leading to physical action of punishment, etc.*

*It is also a part of the teachings that the Three Primary Colors have a decided therapeutic effect, and that one may apply the principle in healing work. The colors may be applied either by means of physical colors placed in the environment of the person, or else held in the mind of the mental healer giving the treatment.*

*Here is the Therapeutic Scale of Colors:*

#### *Therapeutic Scale of Colors*

*Blues, Violet, Lavender, etc., have a cooling and soothing effect upon the nervous system, and upon the blood and bodily organs.*

*Grass Greens, have a resting and invigorating effect upon the same.*

*Yellows and Orange have an inspiring and illuminating effect upon the mental faculties.*

*Reds have an exciting and stimulating effect upon mind and body (this is particularly true of starlets and other bright reds).*

### *The Protective Aura*

*The Rosicrucian teachers also instruct their pupils in the matter of the creation and maintenance of The Protective Aura, which is a shelter of soul, mind, and body against evil influences directed against them consciously or unconsciously. This Protective Aura is an effective armor against all forms of psychic attack and invasion, no matter from whom they emanate. It affords a simple but very powerful and efficient means of protection against adverse psychic influences, "malicious mental magnetism," black magic, etc., and is also a protection against psychic vampirism or the draining of magnetic strength.*

*The method of forming the Protective Aura is very simple. It consists merely of the formation of a mental image (accompanied by a demand of the will) of yourself as being surrounded by an aura of Pure Clear White Light—the symbol and indication of Spirit. A little practice will enable you to actually feel the presence and power of this Protective Aura. The White Light is the radiation of Spirit, and Spirit is master of All Things. As a teacher has said: "The highest and deepest . . . teaching is that the White Light must never be used for purpose of attack or*

*personal gain, but that it may properly be employed by anyone, at any time, to protect himself or herself against adverse outside psychic influences no matter by whom exerted. It is the armor of the soul, and may well be employed in such way whenever or wherever the need arises."*

*In the explanation given here concerning the aura will be found a key to very interesting phenomena along the lines of Personal Magnetism, Magnetic Influence, Personal Atmosphere, etc."*

*The Secret Doctrine of the Rosicrucians, Magus Incognito, 1918*

*"SENSUALITY is a power of our soul, recking and reigning in the bodily wits, through the which we have bodily knowing and feeling of all bodily creatures, whether they be pleasing or unpleasing . . . Before ere man sinned was the Sensuality so obedient unto the Will, unto the which it is as it were servant, that it ministered . . ."*

*The Cloud of Unknowing, Edited by Evelyn Underhill, 1922*

*"The Spiritualization of Sensuality is called Love."*

*Friedrich Nietchze*

*"In His Word, God is not bashful about sexuality; after all, He created it. Shouldn't our response be the same? As Dr. Howard Hendricks said: "We should not be ashamed to discuss, that which God was not ashamed to create." Some theologians tell us that the Song of Solomon was only written to portray the relationship of Christ and His church. If so, why did God choose to use what is arguably very sensual imagery to do that if sexuality is something to be shunned or is simply inappropriate? God makes no*

*apology for His Word, and yet we seem to treat this part of Scripture (and select others) as though it were (inappropriate) material."*

Greg Donner

*"Isn't the secret intent of this great Earth, when it forces lovers together, that inside their boundless emotion all things may shudder with joy?"*

*May all beings venerate life as a state of deep spiritual intimacy.*

*Here in the fields: just those young green fronds making their way out of the earth.*

*This is so sensual and beautiful; this is the great sensual nature all around us."*

*Red Thread Zen, The Tao of Love, Passion, and Sex, Subhana Barzaghi, Gorrucks Run Zendo, Australia, 1993*

### *"VII. The Principle of Sex*

*The Principle of Sex manifests in the universal presence of sex distinction and activity which is apparent in all the manifested world, from its highest to its lowest manifestations. The spirit of this principle was expressed in the ancient . . . axiom: "Sex is omnipresent and all-pervasive in the universe. All creation is generation, and all generation proceeds from Sex." . . .*

*Sex is all-pervasive, all-present, and is the cause of all creation, for creation always results from generation, and generation proceeds from sex-activity. There is Sex manifested in everything—the masculine and feminine principles are ever at work in*

*the universe. This not only on the physical plane of being, but also on the mental and spiritual planes of being. On the physical plane Sex manifests physical generation; on the mental plane it manifests mental generation; and on the spiritual plane it manifests spiritual generation. An understanding of the Cosmic Principle of Sex will give one a clear insight into many subjects which have proved perplexing to the majority of thinkers . . .*

*We have called your attention to the fact that the activities of the electrons, the atoms, and the corpuscles of which matter is composed, are purely sexual activities—that all attraction is sex-attraction, and that as all Cosmic activity results from Attraction, therefore Sex is the Motive Power behind the activities of the Cosmos . . .*

*Passing on to the Plane of Mind, we find . . . many . . . discussions of that "other mind" which they variously call the "subjective mind," the "subconscious mind," the subliminal mind," etc., etc. In all of their theories, however, one point stands out prominently, i.e., the point that this "other mind" is subject to stimulating influences from the "conscious" or "objective" mind, and after being so subjected to the influence of stimulus of the latter the "other mind" becomes fertile and produces a wealth of ideas, thoughts, and actions. But so far none of the psychologists have even attempted to explain the nature of the influence or stimulus of the one mind upon the other. And here is where the Rosicrucian teachings are much needed, for the Rosicrucian recognizes and realizes at once the fact that the*

*"other mind" is feminine, and the stimulating mind is masculine, and that the process is clearly one of fertilization followed by mental conception and generation . . .*

*The "other mind" of the human individual may be regarded as a mental womb—in fact the ancients so styled it—in which is generated a wealth of mental offspring. It is a mine of latent possibilities of generation—the generation of mental progeny of all sorts and kinds. Its powers of mental generative energy are enormous. But it does not generate except under the stimulus of the "conscious mind" of its owner, or some other individual. The phenomena of Suggestion and Hypnotism are explainable under the Rosicrucian Theory of Mental Sex. A writer on this subject has said:*

*"Suggestion and Hypnotism operate in the same way, viz., by the Masculine Principle projecting its vibrations toward the Feminine Principle in the mind of the other person, the latter taking the seed-thought and allowing it to develop into maturity when it is born on the plane of consciousness. The Masculine Principle in the mind of the person giving the suggestion directs a vibratory current toward the Feminine Principle in the mind of the person who is the object of the suggestions, and the latter accepts it according to natural laws, unless the will interposes an objection. The seed-thought thus lodged in the mind of the other person grows and develops and in time is regarded as the rightful mental offspring of the person, whereas it is really like the cuckoo's egg placed in the nest of the sparrow; and like the*

*offspring of the cuckoo, it destroys the rightful offspring of the owner of the nest. The proper method is for the Masculine and Feminine Principles in the mind of a person to co-ordinate and to act harmoniously in conjunction with each other."*

*The Secret Doctrine of the Rosicrucians, Magus Incognito, 1918*

*"We confess that Jesus Christ is come in the flesh, and hence the spirit of truth speaks by us. But the mystery that Jesus Christ is come in the flesh is of wide extent and great depth, and in it is contained the knowledge of the divine-human, and it is this knowledge that we are choosing to-day as object for our instruction . . .*

*In all time have there been men illuminated of God who had this interior knowledge of the things of faith demonstrated objectively either in full or partly, according as the truths of faith passed into their understanding or their hearts. The first kind of vision was called divine illumination. The second was entitled divine inspiration.*

*The inner sensorium was opened in many to divine and transcendental vision, called ecstasy because this inner sensorium was so enlarged that it entirely dominated the outer physical senses.*

*But this kind of man is always inexplicable, and he must remain such always to the man of mere sense who has no organs receptive to the transcendental and supernatural, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him and he cannot know them, because they are spiritually judged," 1 Cor. xi. 14, i.e., because his*

*spiritual senses are not open to the transcendental world, so that he can have no more objective cognisance of such world than a blind man has of colour...*

*Communication with the world of light was interrupted, the interior eye which had the power of seeing truth objectively was closed, and the physical eye opened to the plane of changing phenomena.*

*Man lost all true happiness, and in this unhappy condition he would have for ever lost all means of restoration to health were it not that the love and mercy of God, who had no other object in creation but the greatest happiness for its creatures, immediately afforded to fallen man a means of recovery. In this means, he, with all posterity, had the right to trust, in order that while still in his state of banishment, he might support his misfortune with humility and resignation, and, moreover, find in his pilgrimage the great consolation, that every corruptible thing in man could be restored perfectly through the love of a Saviour.*

*Despair would have been the fate of man without such revelation.*

*Man, before the Fall, was the living Temple of Divinity, and at the time when this Temple was destroyed, the plan to rebuild the Temple was already projected by the Wisdom of God; and at this period begin the Holy Mysteries of every religion, which are all and each in themselves, after a thousand varying modes, according to time and circumstances, and method of conception of different nations, but*



*symbols repeated and modified of one solitary truth, and this unique truth is—regeneration, or the re-union of man with God . . .*

*Here natural and reasonable faith changes into divine faith, and we begin to believe that he was God made man. From this faith it results that we hold as true all that we do not yet understand, but which He tells us to believe. Through this faith in the Divinity of Jesus, and by that entire surrender to Him, and the faithful attention to His directions, is at last produced that living faith, by which we find within ourselves and TRUE through our own experience, all that hitherto we have until now believed in merely with the confidence of a child; and this living faith proved by experience is the highest grade of all . . .*

*The simplicity of our souls, is as the shepherds who brought their first offerings, until at last the three principal powers of our royal dignity, our reason, our will, and our activity prostrate themselves before Him and offer Him the gifts of truth, wisdom, and love . . .*

*Little by little, the stable of our hearts changes itself into an exterior Temple, where Jesus Christ teaches, but this Temple is still full of Scribes and Pharisees.*

*Those who sell, Dives and the money changers, are still to be found, and these should be driven out, and the Temple changed into a House of Prayer.*

*Little by little Jesus Christ chooses all the good powers in us to announce Him. He heals our*

*blindness, purifies our leprosy, raises the dead powers into living forces within us; He is crucified in us, He dies, and He is gloriously raised again Conqueror with us. Afterwards his personality lives in us, and instructs us in exalted mysteries, until He has made us complete and ready for the perfect Regeneration when He mounts to heaven and thence sends us the Spirit of Truth.*

*But before such a Spirit can act in us we experience the following changes:—*

*First, the seven powers of our understanding are lifted up within us; afterwards, the seven powers of our hearts or of our will, and this exaltation takes place after the following manner. The human understanding is divided into seven powers; the first is that of looking at abstract objects—*intuitus*. By the second we perceive the objects abstractedly regarded—*apperceptio*. By the third, that which has been perceived is reflected upon—*reflexio*. The fourth is that of considering these objects in their diversity *fantasia, imaginatio*. The fifth is that of deciding upon some thing—*judicium*. The sixth co-ordinates all these according to their relationships—*ratio*. The seventh and last is the power of realizing the whole intellectual intuition—*intellectus*.*

*This last contains, so to say, the sum of all the others.*

*The will of man divides itself similarly into seven powers, which, taken together as a unit, form the will of man, being, as it were, its substantial parts.*

*The first is the capacity of desiring things apart from himself—desiderium. The second is the power to annex mentally things desired for himself—appetitus. The third is the power of giving them form, realizing them so as to satisfy his desire—concupiscentia. The fourth is that of receiving inclinations, without deciding upon acting upon any, as in the condition of passion—passio. The fifth is the capacity for deciding for or against a thing, liberty—libertas. The sixth is that choice or a resolution actually taken—electio. The seventh is the power of giving the object chosen an existence—voluntas. This seventh power also contains all the others in one figure.*

*Now the seven powers of the understanding, like the seven powers of our heart and will, can be ennobled and exalted in a very special manner, when we embrace Jesus Christ, as being the wisdom of God, as principle of our reason, and His whole life, which was all love, for motive power of our will.*

*Our understanding is formed after that of Jesus Christ; First, when we have Him in view in everything, when He forms the only point of sight for all our actions—intuitus. Second, when we perceive His actions, His sentiments, and His spirit everywhere—apperceptio. Third, when in all our thoughts we reflect upon His sayings, when we think in everything as He would have thought—reflexio. Fourth, when we so comfort ourselves in such wise, that His thoughts and His wisdom are the only object for the strength of our imagination—fantasia. Fifth, when we reject every thought which would not be His, and when we choose every thought which could*

*be His—judicium. Sixth, when in short we co-ordinate the whole edifice of our ideas and spirit upon the model of His ideas and spirit—ratio. Seventh, It is then will be born in us a new light, a more brilliant one, surpassing far the light of reason of the senses—intellectus. Our heart is also reformed in like manner, when in everything,—First, We lean on Him only—desidare. Second, We wish for Him only—appetere. Third, We desire only Him—concupiscere. Fourth, We love Him only—amare. Fifth, We choose only that which He is, so that we avoid all that He is not—eligere. Sixth, We live only in harmony with Him after His commandments and His institutions and orders—subordinare. By which in short, Seventh, is born a complete union of our will with His, by which union man is with Jesus Christ but as one sense, one heart; by which perfect union the new man is little by little born in us, and Divine wisdom and love unite to form in us the new spiritual man, in whose heart faith passes into sight, and in comparison to this living faith the treasures of India can be considered but as ashes.*

*This actual possession of God or Jesus Christ in us is the Centre towards which all the mysteries converge like rays to the circle eye; the highest of the mysteries is this consummation [of sensuality in love].”*

*The Cloud Upon the Sanctuary, by Karl Eckartshause, 1909*

*“Whether it pertains to Christ to pray according to His sensuality?*

*Objection 1: It would seem that it pertains to Christ to pray according to His sensuality. For it is written*

*(Ps. 83:3) in the person of Christ: "My heart and My flesh have rejoiced in the Living God." Now sensuality is called the appetite of the flesh. Hence Christ's sensuality could ascend to the Living God by rejoicing; and with equal reason by praying.*

*Objection 2: Further, prayer would seem to pertain to that which desires what is besought. Now Christ besought something that His sensuality desired when He said (Mat. 26:39): "Let this chalice pass from Me." Therefore Christ's sensuality prayed.*

*Objection 3: Further, it is a greater thing to be united to God in person than to mount to Him in prayer. But the sensuality was assumed by God to the unity of Person, even as every other part of human nature. Much more, therefore, could it mount to God by prayer.*

*On the contrary, It is written (Phil. 2:7) that the Son of God in the nature that He assumed was "made in the likeness of men." But the rest of men do not pray with their sensuality. Therefore, neither did Christ pray according to His sensuality.*

*I answer that, To pray according to sensuality may be understood in two ways. First as if prayer itself were an act of the sensuality; and in this sense Christ did not pray with His sensuality, since His sensuality was of the same nature and species in Christ as in us. Now in us the sensuality cannot pray for two reasons; first because the movement of the sensuality cannot transcend sensible things, and, consequently, it cannot mount to God, which is required for prayer;*

*secondly, because prayer implies a certain ordering inasmuch as we desire something to be fulfilled by God; and this is the work of reason alone. Hence prayer is an act of the reason, as was said in the SS, Q[83], A[1].*

*Secondly, we may be said to pray according to the sensuality when our prayer lays before God what is in our appetite of sensuality; and in this sense Christ prayed with His sensuality inasmuch as His prayer expressed the desire of His sensuality, as if it were the advocate of the sensuality---and this, that He might teach us three things. First, to show that He had taken a true human nature, with all its natural affections: secondly, to show that a man may wish with his natural desire what God does not wish: thirdly, to show that man should subject his own will to the Divine will. Hence Augustine says in the Enchiridion (Serm. 1 in Ps. 32): "Christ acting as a man, shows the proper will of a man when He says 'Let this chalice pass from Me'; for this was the human will desiring something proper to itself and, so to say, private. But because He wishes man to be righteous and to be directed to God, He adds: 'Nevertheless not as I will but as Thou wilt,' as if to say, 'See thyself in Me, for thou canst desire something proper to thee, even though God wishes something else.'"*

*Reply to Objection 1: The flesh rejoices in the Living God, not by the act of the flesh mounting to God, but by the outpouring of the heart into the flesh, inasmuch as the sensitive appetite follows the movement of the rational appetite.*

*Reply to Objection 2: Although the sensuality wished what the reason besought, it did not belong to the sensuality to seek this by praying, but to the reason, as stated above.*

*Reply to Objection 3: The union in person is according to the personal being, which pertains to every part of the human nature; but the uplifting of prayer is by an act which pertains only to the reason, as stated above. Hence there is no parity."*

*Summa Theologia, St. Thomas Aquinas, 1947*

*"But can a mortal secure anything approaching eternity in this phenomenal realm? If everything here is subject to the irrefragable law of birth and death, we cannot in any way give satisfaction to our inner craving for things everlasting and immortal. Buddhism knows this our spiritual demand and teaches us that there exists a region which is supra-phenomenal and of which the spirit can drink to its satiety.*

*This supra-phenomenal world has no material limitations and therefore is not subject to the law of birth and death. As it is thus transcendent . . . He only who has freed himself from the shackle of phenomenality is no more affected by its mutability, and he is said to be living on the higher plane of existence. The mountains may be removed from their foundation, and the oceans may be exhausted, but a spiritual man will be above all such material vicissitudes, living a life of eternal peace. He calmly reviews the course of existence as it comes and*

*disappears. He serenely abides in the realm of supra-phenomenality. He sees the lamp of eternity shining through the mist of transiency. He rises from the howling tempest of birth and death. Physically, he is, and will be no more, but spiritually he is living forever, unborn and imperishable. Because he has founded his kingdom in the Pure Land; where the waves of being and non-being beat no more; where the veil of ignorance and misery no longer hangs low; where the transitoriness, of particulars is forever gone; where love, pure and infinite, embraces, absorbs, unifies every separate existence; and where joy inexpressible flows from the well of eternal peace. Therefore, the stanza above recited concludes with this line: "The termination of birth and death is bliss."*

*Now, the question again arises, Is this supraphenomenal absolutely separated from the phenomenal world? If so, how can we of the latter ever expect or aspire to raise ourselves to the higher level of existence? If not, how can the supra-phenomenal be the phenomenal, and vice versa, seeing that they each have apparently irreconcilable characteristics? Learned Buddhist scholars will tell us how the identity of the supra-phenomenal and the phenomenal can be metaphysically established, and that our mental constitution demands this oneness, or, otherwise, a dualism, which inevitably results, will destroy the fundamental harmony of our logical reasoning. But we who are aiming at the practical result of religious discipline would better eschew the theoretical part and be content with our inner individual experience. We would best avoid theorization and state the verdict of Buddhism on*



*this problem rather dogmatically, which is: All depends upon our spiritual condition. If it is irreproachable and immaculate, supra-phenomenal is phenomenal, phenomenal is supraphenomenal. Both are one and the same. Our earthly life is most exalted, most sacred, most divine, most religious. But if the spirit be defiled and corrupted, even a manifestly holy life is no more than gross blasphemy. All hinges on how we keep the spirit, pure or impure. Buddhism is thus thoroughly idealistic, as every true religion ought to be. It teaches the purification of the heart as the beginning and the end of an religious training.*

*Therefore, the heart holds the key which opens either the portal of sensuality or that of spirituality. In fact, these different portals do not exist objectively. The universe is one and the same for the just as well as for the unjust, but they approach it from various points of view and color it with their own inner pigment. Some are ignorant and selfish, and they interpret life accordingly. Others are simple-hearted and defilement-free, and thus they read the world. Conventionally, a distinction is made between the two worlds, supra-phenomenal and phenomenal, or sensual and spiritual, or worldly and saintly; in reality this is our own creation. Let us be free from delusion . . . and things will present themselves in their own true color and form.*

*The termination of birth and death, pain and pleasure, desire and satisfaction, in short, of all sorts of dualism, does not mean to escape from the world and to lead an ascetic life . . . Buddhism understands by the last line of the stanza recited at the beginning*

*of this discourse the purification of the heart from all its selfish desires and defiled sentiments arising from ignorance and prejudice. For the self is no more than an illusory existence, and the separation of "me" from "thee" is fata morgana, and those who believe in their absolute reality are said to be confused. The heart essentially free and pure becomes contaminated as soon as it is caught in the meshes of egoism . . . Of course, it would be madness to deny the relative reality of objects of the senses; no one can refute it. But if we go one step further and declare that their reality is final and ultimate, we logically put ourselves in the most awkward position and morally stand on the most unsteady ground . . . To be saved, we must lift the veil of ignorance and come out into the realm of "calm radiance," which is the abode of the enlightened."*

*Zen for Americans, by Soyen Shaku, 1906*

*"The purification of the Soul is simply to allow it to be alone; it is pure when it keeps no company . . ."*

*The Six Enneads, Plotinus, translated by Stephen MacKenna and B. S. Page, 1917-1930*

The teaching in this fragrance is that of holy purified sensuality within the mind of God, focused surrender to a Creation's fruition, while receptively igniting the masculine (stimulating, conscious, objective mind) and feminine (subjective, subliminal mind) aspects of Soul which are borne on the Wind of the Word of God.

## CHAPTER SEVEN

### The Fragrance of Life and Death



Ancient Buddhist Thangka

### THE MYSTICAL EXPERIENCE

Embarking upon mystery, my soul was taken into the deepest abodes of the afterlife. Whence having

partaken, I was again traveling to a certain lake wherein many had died, through drowning, but yet remained unstilled in their moments of death.

Though there was nothing to detain them from their departure, they had remained still. Holding onto the delusions of their previous life, carrying with them the innocence of the doubts they had carried at that time, and moving not within the context of time forward or backward; but yet they were not as yet still, either.

For such a ruse as this, you might think that perhaps there was some great threshold of knowledge or deception that had held them fast in this quicksand of forever. But yet, this was not so. Neither was it that anyone or anything had prevented them from departing. It was a simple unwillingness to embrace the death that had come upon them.

Truly, indeed, this was so. A simple unwillingness to embrace the death that had come upon them . . . and now held them fast to a watery grave, a time set in motion to be a forever wanton suicide of all that they had once dreamed to become and all that they had once pardoned to beseech.

“Why do thou tarry here?” I said quietly as soon as I’d arrived. There were at least four or five souls here, embodied within the lake. Their death had come in passing, at a moments notice, without their prior regard. But yet, once it had yet come upon them, they had not grasped the circumspect nature of that which

had come to pass. They had chosen to remain . . . ironically to embrace a status which contained no movement, but yet no stillness, either.

Because of the state of their emotional wanderings at the moment of their death, they were truly transfixed upon this station of time. And by being so duly stationed, this placed them outside of eternity's grasp.

It seemed almost verbose to simply state it, but that is indeed what I had yet to do. For there was naught else to say. What could I possibly say in this transition? I turned to them, read their spirits as being very much unkempt and held back in their wandering status of thought. I could see that indeed in these cases, their dreams and delusions had become real. As a result, there would not be so much as a single thought uttered within their consciousness to indicate that their path should tarry forth, move onward, enter into something other than oblivious state of eternal woe.

But this indeed was their case. It was truly their case.

I looked upon their watery faces with wonder; and with a great deal of sorrow, compassion and sympathy. For to spend any lifetime amongst the human born without a single thought of the eternal nature of life itself seemed to me not just an utter waste, but a sad and wanton use of such valuable time. In it, lay a fragrance, perhaps an odour; of dissatisfaction, of want, of waste.

Given in haste by a merciful God to such creatures as we, these moments were so very often tumbled about and made to be so woefully impotent in the light of eternal wisdom.

“Come,” I said, as I waved my hands through the depths of the waters, “Come now.” They started to stir, but it was not enough to gather what I had hoped.

“We can fix this.” I said, still waving my hands for them to come towards me. “For there is nothing on earth resides outside the mercy of God.” They seemed to ponder these thoughts, but it did not move them.

“For to well my dear souls, do not stay any longer. Come hither. Give to me my warm embrace which contains within it a hallowed fragrance. Gather your senses and allow me to show you the way. For life and death are as a seamless whole. But those who do not capture this in life, may be lost in death to the present moment.” I continued to mumble, ‘Come on, come on . . . ’ as I moved closer to them near the depths of the waters, and gathered them with my arms towards me.

“What was lost in life, surely, must not be lost in your death.” I said. “Tarry forward, tarry forward . . . ” And they came, and I took them into and beyond the light, and set them astride upon the pathway of the eternal. For it is not just that we leave any soul behind in the prison of delusion. For God remains a merciful Father, and He forgets no one . . . and the odour

became fragrant as they bade themselves to accept my hand of assistance and fell into my arms as if they were the compassionate arms of God Himself.

Trust has a fragrance. And this trust is something which also must be cultivated to be endeared. And so it was that their odor of waste became the fragrance of trust in a God they had not given much thought to . . . yet somehow had had them into His essence without so much as a single bidding.

Trust, indeed, trust in the Lord has a fragrance. It is a beautiful one . . .

## THE TEACHING

The teaching in this fragrance is that of life and death united within the mind of God, interred acceptance of the many modes of being, while gathering life and death into a transparent unity, knowing that such as these must travel in cohesion to the Word of God.

### *"MEDITATION AS A SELFLESS EXPERIENCE*

*"Meditation (zazen) can be restful and enjoyable, according to Dogen. Its state (Samadhi) can be like an ocean that is serene and yet dynamic. Its field can be as vast as spring time, which encompasses all of its flowers, birds, and mountain colors. Being in springs, we hear of the sound of a valley stream or become a plum blossom swirling in the wind.*

*Dogen's poetic descriptions may seem contrary to our usual meditation experience. Often we are trouble with physical pain and sleepiness; our mind may be scattered, and our daily concerns continue to preoccupy us. We may feel that we have had a bad meditation. Dogen, however, seems to show no interest in these specific issues. He simply speaks of the magnificence of meditation and asserts that we can experience luminosity as soon as we start to meditate.*

*What we think we experience in meditation may be different from what we actually experience. What, then, do we experience? How do we recognize our deep experience and apply it to our daily lives? These*



*are some of the questions Dogen addresses in the essays presented . . .*

*If we were to summarize Dogen's teaching in one word, it might be 'nonseparation.' In meditation, the body experiences itself as not separate from the mind. The subject becomes not apart from the object.*

*While our thinking is often limited to the notion of 'I,' which is occupied by 'my' body, 'my' mind, and 'my' situation, Dogen teaches that we can become selfless in meditation. Then, we are no longer confined by our self-centered worldview and a dominating sense of possessions. Only when we become transparent and let all things speak for themselves can their voices be heard and their true forms appear.*

## BEYOND SPACE AND TIME

*The distance from here to there is longer concrete. A meditator walks on the top of a high mountain and swims deep in the ocean, not only becoming an awakened one but also identifying with a fighting spirit. A person who bows becomes one with the person who is bowed to.*

*Sizes become free of sizes. The depth of a dewdrop is the height of the moon. The entire world is found in a minute particle. Extremely large becomes extremely small, and vice versa. Here is another view of reality distinct from our usual way of seeing.*

*It is not that duality stops existing or functioning; the small is still small and the large is still large. The body remains the body and the mind remains the mind. Without discerning the differences between things, we could not conduct even the simplest task of our daily lives. And yet, in meditation the distinctions seem to dissolve and lose their usual significance. Dogen calls this kind of nondualistic experience nirvana, which exists at each moment of meditation.*

*Dogen is perhaps the only Zen master in the ancient world who elucidated in detail the paradox of time. For him, time is not separate from existence: time is being.*

*Certainly, there is the passage of time marked by the movement of the sun or the clock that always manifests in one direction, from the past, to the present, to the future. On the other hand, in some cases we feel that time flies, and in other cases it moves slowly or almost stands still.*

*In meditation, according to Dogen, time is multidirectional: Yesterday flows into today, and today flows into yesterday; today flows into tomorrow, and tomorrow flows into today. Today also flows into today. Time flies, yet it does not fly away. This moment, which is inclusive of all times, is timeless.*

*Further, time is not apart from the one who experiences it: time is the self. Time flows in 'I,' and*

*'I' makes the time flow. It is selfless 'I' that makes time full and complete.*

## BEYOND LIFE AND DEATH

*Time is also life. In the same manner, time is death. Like other Zen teachers, Dogen repeatedly poses an urgent existential question: realizing the brevity of our life, we need to clarify the essential meaning of life and death.*

*Life and death are often called 'birth and death.' In Buddhism, based on the understanding that we are born and die innumerable times moment by moment. Meditation is a way to become familiar with life and death. If we realize that we keep on being born and dying all the time, we become intimate with death as well as life. Thus, we may be better prepared for the moment of our departure from this world than we would be otherwise; and this, in turn, reduces our fear of dying.*

*For Dogen, each moment of our life can be a complete and all-inclusive experience of life. The life of 'I' is not separable from the life of the whole - the life of all beings. In the same way, death is a complete and all-inclusive experience.*

*When we fully live life and fully die death, life is not exclusive of death; death is not exclusive of live. Then life and death are no longer plural but singular as life-and-death or birth-and-death.*

*It is a dilemma of life; We all die, and yet, avoiding death is no solution. When we thoroughly face death, death becomes 'beyond death.' Dogen tells us that this is the meaning of 'life-and-death' for an awakened person.*

## ENLIGHTENMENT AND BEYOND

*The Zey way of going beyond the barrier of dualism is to meditate in full concentration. This is called 'just sitting.'*

*Dogen's invaluable contribution to clarifying the deep meaning of meditation is his introduction of the concept called the 'circle of the way.' It means that each moment of our meditation encompasses all four elements of meditation: aspiration, practice, enlightenment, and nirvana.*

*'Aspiration' is determination in pursuit of enlightenment. 'Practice' is the effort required for actualizing enlightenment. 'Enlightenment' is the awakening of truth, the dharma. 'Nirvana,' in his case, is the state of profound serenity, in which dualistic thoughts and desires are at rest.*

*Dogen says that even a moment of meditation by a beginning meditator fully actualizes the unsurpassable realization, whether that is noticed or not. In this way, enlightenment, often regarded as the goal is itself the path. The path is no other than the goal."*

*Treasury of the Dharma Eye, Zen Master Dogen's Shobogenzo, Edited by Kazuaki Tanahashi, Shambhala, 2012*

“LIFE AND DEATH: THE GREATER GUARDIAN  
OF THE THRESHOLD

*“IT HAS been described in the foregoing chapter how significant for the human being is his meeting with the so-called lesser Guardian of the Threshold by virtue of the fact that he becomes aware of confronting a supersensible being whom he has himself brought into existence, and whose body consists of the hitherto invisible results of the student's own actions, feelings, and thoughts. These unseen forces have become the cause of his destiny and his character, and he realizes how he himself founded the present in the past. He can understand why his inner self, now standing to a certain extent revealed before him, includes particular inclinations and habits, and he can also recognize the origin of certain blows of fate that have befallen him. He perceives why he loves one thing and hates another; why one thing makes him happy and another unhappy. Visible life is explained by the invisible causes. The essential facts of life, too—health and illness, birth and death—unveil themselves before his gaze. He observes how before his birth he wove the causes which necessarily led to his return into life. Henceforth he knows that being within himself which is fashioned with all its imperfections in the visible world, and which can only be brought to its final perfection in this same visible world. For in no other world is an opportunity given to build up and complete this being. Moreover, he recognizes that death cannot sever him forever from this world; for he says to himself: “Once I came into this world because, being what I was, I needed the life it*

*provided to acquire qualities unattainable in any other world. And I must remain bound to this world until I have developed within myself everything that can here be gained. I shall some day become a useful collaborator in another world only by acquiring all the requisite faculties in this physical world."*

*Thanks to his insight into the supersensible world, the initiate gains a better knowledge and appreciation of the true value of visible nature than was possible before his higher training; and this may be counted among his most important experiences. Anyone not possessing this insight and perhaps therefore imagining the supersensible regions to be infinitely more valuable, is likely to underestimate the physical world. Yet the possessor of this insight knows that without experience in visible reality he would be totally powerless in that other invisible reality. Before he can live in the latter he must have the requisite faculties and instruments which can only be acquired in the visible world. Consciousness in the invisible world is not possible without spiritual sight, but this power of vision in the higher world is gradually developed through experience in the lower. No one can be born in the spiritual world with spiritual eyes without having first developed them in the physical world, any more than a child could be born with physical eyes, had they not already been formed within the mother's womb.*

*From this standpoint it will also be readily understood why the Threshold to the supersensible world is watched over by a Guardian. In no case may real insight into those regions be permitted to anyone*

*lacking the requisite faculties; therefore, when at the hour of death anyone enters the other world while still incompetent to work in it, the higher experiences are shrouded from him until he is fit to behold them.*

*When the student enters the supersensible world, life acquires quite a new meaning for him; he discerns in the physical world the seed-ground of a higher world, so that in a certain sense the higher will appear defective without the lower. Two outlooks are opened before him; the first into the past and the second into the future. His vision extends to a past in which this physical world was not yet existent; for he has long since discarded the prejudice that the supersensible world was developed out of the sense-world. He knows that the former existed first, and that out of it everything physical was evolved. He sees that he himself belonged to a supersensible world before coming for the first time into this sense-world. But this pristine supersensible world needed to pass through the sense-world, for without this passage its further evolution would not have been possible. It can only pursue its course when certain things will have developed requisite faculties within the realm of the senses. These beings are none other than human beings. They owe their present life to an imperfect stage of spiritual existence and are being led, even within this stage, to that perfection which will make them fit for further work in the higher world. At this point the outlook is directed into the future. A higher stage of the supersensible world is discerned which will contain the fruits matured in the sense-world. The sense-world as such will be overcome, but its results will be embodied in a higher world.*

*The existence of disease and death in the sense-world is thus explained. Death merely expresses the fact that the original supersensible world reached a point beyond which it could not progress by itself. Universal death must needs have overtaken it, had it not received a fresh life-impulse. Thus this new life has evolved into a battle with universal death. From the remnants of a dying, rigid world there sprouted the seeds of a new one. That is why we have death and life in the world. The decaying portion of the old world adheres to the new life blossoming from it, and the process of evolution moves slowly. This comes to expression most clearly in man himself. The sheath he bears is gathered from the preserved remnants of the old world, and within this sheath the germ of that being is matured which will live in the future.*

*Thus man is twofold: mortal and immortal. The mortal is in its last, the immortal in its first stage. But it is only within this twofold world, which finds its expression in the sense-world, that he can acquire the requisite faculties to lead the world to immortality. Indeed, this task is precisely to gather the fruits of the mortal for the immortal. And as he glances at himself as the result of his own work in the past he cannot but say: "I have in me the elements of a decaying world. They are at work in me, and I can only break their power little by little, thanks to the new immortal elements coming to life within me." This is the path leading man from death to life. Could he but speak to himself with full consciousness at the hour of his death, he would say: "The perishing world was my task-master. I am now dying as the result of the entire past in which I am enmeshed. Yet the soil of*



*mortal life has matured the seeds of immortal life. I carry them with me into another world. If it had merely depended on the past, I could never have been born. The life of the past came to an end with birth. Life in the sense-world is wrested from universal death by the newly formed life-germ. The time between birth and death is merely an expression for the sum of values wrested from the dying past by the new life; and illness is nothing but the continued effect of the dying portions of the past."*

*In the above the answer will be found to the question why man works his way only gradually through error and imperfection to the good and true. His actions, feelings, and thoughts are at first dominated by the perishing and the mortal. The latter gave rise to his sense-organs. For this reason, these organs and all things activating them are doomed to perish. The imperishable will not be found in the instincts, impulses, and passions, or in the organs belonging to them, but only in the work produced by these organs. Man must extract from the perishable everything that can be extracted, and this work alone will enable him to discard the background out of which he has grown, and which finds its expression in the physical sense-world.*

*Thus the first Guardian confronts man as the counterpart of his two-fold nature in which perishable and imperishable are blended; and it stands clearly proved how far removed he still is from attaining that sublime luminous figure which may again dwell in the pure, spiritual world. The extent to which he is entangled in the physical sense-*

*world is exposed to the student's view. The presence of instincts, impulses, desires, egotistical wishes and all forms of selfishness, and so forth, expresses itself in this entanglement, as it does further in his membership in a race, a nation, and so forth; for peoples and races are but steps leading to pure humanity. A race or a nation stands so much the higher, the more perfectly its members express the pure, ideal human type, the further they have worked their way from the physical and perishable to the supersensible and imperishable. The evolution of man through the incarnations in ever higher national and racial forms is thus a process of liberation. Man must finally appear in harmonious perfection. In a similar way, the pilgrimage through ever purer forms of morality and religion is a perfecting process; or every moral stage retains the passion for the perishable beside the seeds of an ideal future.*

*Now in the Guardian of the Threshold as described above, the product of the past is manifest, containing only so many seeds of the future as could be planted in the course of time. Yet everything that can be extracted from the sense-world must be carried into the supersensible world. Were man to bring with him only what had been woven into his counterpart out of the past, his earthly task would remain but partially accomplished. For this reason the lesser Guardian of the Threshold is joined, after a time, by the greater Guardian. The meeting with the second Guardian will again be described in narrative form.*

*When the student has recognized all the elements from which he must liberate himself, his way is*

*barred by a sublime luminous being whose beauty is difficult to describe in the words of human language. This encounter takes place when the sundering of the organs of thinking, feeling, and willing extends to the physical body, so that their reciprocal connection is no longer regulated by themselves but by the higher consciousness, which has now entirely liberated itself from physical conditions. The organs of thinking, feeling and willing will then be controlled from supersensible regions as instruments in the power of the human soul. The latter, thus liberated from all physical bonds, is now confronted by the second Guardian of the Threshold who speaks as follows:*

*“Thou hast released thyself from the world of the senses. Thou hast won the right to become a citizen of the supersensible world, whence thine activity can now be directed. For thine own sake, thou dost no longer require thy physical body in its present form. If thine intention were merely to acquire the faculties necessary for life in the supersensible world, thou needest no longer return to the sense-world. But now behold me. See how sublimely I tower above all that thou hast made of thyself thus far. Thou hast attained thy present degree of perfection thanks to the faculties thou wert able to develop in the sense-world as long as thou wert still confined to it. But now a new era is to begin, in which thy liberated powers must be applied to further work in the world of the senses. Hitherto thou hast sought only thine own release, but now, having thyself become free, thou canst go forth as a liberator of thy fellows. Until today thou hast striven as an individual, but now seek to coordinate thyself with the whole, so*

*that thou mayst bring into the supersensible world not thyself alone, but all things else existing in the world of the senses. Thou wilt some day be able to unite with me, but I cannot be blessed so long as others remain unredeemed. As a separate freed being, thou wouldst fain enter at once the kingdom of the supersensible; yet thou wouldst be forced to look down on the still unredeemed beings in the physical world, having sundered thy destiny from theirs, although thou and they are inseparably united. Ye all did perforce descend into the sense-world to gather powers needed for a higher world. To separate thyself from thy fellows would mean to abuse those very powers which thou couldst not have developed save in their company. Thou couldst not have descended had they not done so; and without them the powers needed for supersensible existence would fail thee. Thou must now share with thy fellows the powers which, together with them, thou didst acquire. I shall therefore bar thine entry into the higher regions of the supersensible world so long as thou hast not applied all the powers thou hast acquired to the liberation of thy companions. With the powers already at thy disposal thou mayst sojourn in the lower regions of the supersensible world; but I stand before the portal of the higher regions as the Cherub with the fiery sword before Paradise, and I bar thine entrance as long as powers unused in the sense-world still remain in thee. And if thou dost refuse to apply thy powers in this world, others will come who will not refuse; and a higher supersensible world will receive all the fruits of the sense-world, while thou wilt lose from under thy feet the very ground in which thou wert rooted. The purified world will develop above and beyond*

*thee, and thou shalt be excluded from it. Thus thou wouldst tread the black path, while the others from whom thou didst sever thyself tread the white path."*

*With these words the greater Guardian makes his presence known soon after the meeting with the first Guardian has taken place. The initiate knows full well what is in store for him if he yields to the temptation of a premature abode in the supersensible world. An indescribable splendor shines forth from the second Guardian of the Threshold; union with him looms as a far distant ideal before the soul's vision. Yet there is also the certitude that this union will not be possible until all the powers afforded by this world are applied to the task of its liberation and redemption. By fulfilling the demands of the higher light-being the initiate will contribute to the liberation of the human race. He lays his gifts on the sacrificial altar of humanity. Should he prefer his own premature elevation into the supersensible world, the stream of human evolution will flow over and past him. After his liberation he can gain no new powers from the world of the senses; and if he places his work at the world's disposal it will entail his renouncement of any further benefit for himself.*

*It does not follow that, when called upon to decide, anyone will naturally follow the white path. That depends entirely upon whether he is so far purified at the time of his decision that no trace of self-seeking makes this prospect of felicity appear desirable. For the allurements here are the strongest possible; whereas on the other side no special allurements are evident. Here nothing appeals to his egotism. The gift*

*he receives in the higher regions of the supersensible world is nothing that comes to him, but only something that flows from him, that is, love for the world and for his fellows. Nothing that egotism desires is denied upon the black path, for the latter provides, on the contrary, for the complete gratification of egotism, and will not fail to attract those desiring merely their own felicity, for it is indeed the appropriate path for them. No one therefore should expect the [mystics] of the white path to give him instruction for the development of his own egotistical self. They do not take the slightest interest in the felicity of the individual man. Each can attain that for himself, and it is not the task of the white [mystics] to shorten the way; for they are only concerned with the development and liberation of all human beings and all creatures. Their instructions therefore deal only with the development of powers for collaboration in this work. Thus they place selfless devotion and self-sacrifice before all other qualities. They never actually refuse anyone, for even the greatest egotist can purify himself; but no one merely seeking an advantage for himself will ever obtain assistance from the white [mystics]. Even when they do not refuse their help, he, the seeker, deprives himself on the advantage resulting from their assistance. Anyone, therefore, really following the instructions . . . will, upon crossing the Threshold, understand the demands of the greater Guardian; anyone, however, not following their instructions can never hope to reach the Threshold. Their instructions, if followed, produce good results or no results; for it is no part of their task to lead to egotistical felicity and a mere existence in the*

*supersensible worlds. In fact, it becomes their duty to keep the student away from the supersensible world until he can enter it with the will for selfless collaboration."*

Knowledge of the Higher Worlds and its Attainment, Rudolf Steiner, 1947

*"When we see truly, there is nothing at all.  
There is no person; there is no Buddha.  
Innumerable things of the universe  
Are just bubbles on the sea.  
Wise sages are all like flashes of lightning"*

*Diamond Sangha Sutras, Robert Aitken Roshi, 1991*

#### **"PURIFICATION**

*"All the evil karma, ever created by me since of old;  
on account of my beginningless greed, hatred and  
ignorance;  
born of my conduct, speech and thought;  
I now confess openly and fully.*

#### **GREAT VOWS FOR ALL**

*"The many beings are numberless, I vow to save  
them;  
Greed, hatred, and ignorance rise endlessly,  
I vow to abandon them;  
Dharma gates (Doors to Buddhist teaching) are  
countless, I vow to wake to them;  
The Buddha's way is unsurpassed, I vow to embody it  
fully . . ."*

*Diamond Sangha Sutras, Robert Aitken Roshi, 1991*

*“The mountains and waters of the immediate present are the manifestation of the path of the ancient Buddhas.*

*Because they are the self before the emergence of signs, they are the penetrating liberation of immediate actuality.*

*By the height and breadth of the qualities of the mountains, the virtue of riding the clouds is always mastered from the mountains and the subtle work of following the wind as a rule penetrates through to liberation from the mountains.*

*The green mountains are forever walking.*

*A stone woman bears a child by night.*

*If one doubts the walking of the mountains, one doesn't even yet know one's own walking.”*

*Excerpt from Mountain and Waters Sutra, Dogen*

*“So when we sit, we can experience the moment to moment impermanent nature of all the elements. We have the heat, the air, the water, thoughts and feelings. So what elements can you truly consider to be your own body if you truly look at it just as elements arising and passing away on a moment to moment level? Try and grasp hold of any one of those elements, try and hang onto one, just even one sensation in the body and say, “that is me”. It is impermanent. When we contemplate the body we can experience that microscopic level of that constant change and flux., bubbles, atoms. And we can*



*experience this directly. There is no permanent, separate entity called "self" there in all those elements. And that constant changing, that state of flux is what Dogen meant when he says, "The green mountains are forever walking". There is no separation between yourself and the green mountains. Green mountains come forth as self. Turning the light around and looking back is the path of the ancient ones, the mountains and waters of the immediate present.*

*However, there is more to the Buddha's teaching than the realisation of emptiness. We must not stagnate in that realisation of emptiness. That must be replaced by a more comprehensive realisation of integration, and that integration is merging with the world in compassion. Dogen had an analogy here, "It's like stepping back and stepping forward" - stepping back - introspection, and stepping forth - merging with the world. This is like the dance we do - we come to sesshin (meditation) - introspection - we merge with the world - we come out. We do this dance in many ways continually, back and forth. There's a beautiful rhythm there. Keep up that rhythm, and please do not doubt the walking of the green mountains."*

*Mountains and Waters, Sensei Subhana Bargazhi, 1993*

*"They spoke slowly and with deliberation," says Philo (regarding the Jewish Kabbalists of his time), "regarding eloquence not so much as clearness in expression of ideas. They frequently repeated themselves in order that their sayings might become engraved on the minds of their auditors. In the interpretation of Scripture they indulged greatly in*

*the use of allegories, as the law appeared to them like a living being. The physical body was the letters and words; the soul was the invisible spirit hidden within them, a spirit by which the student, guided and led by reason, begins searching after those things which are of importance to him; discovering most wondrous and beautiful thoughts under the form that envelops them; rejecting mere outward symbols in order to lead the mind to the light and for the use and advantage of those who, with a little aid, are able to perceive truths and things invisible by means of and through things visible." They fully recognized that the spiritual world was no remote region in the universe, but was surrounding them and not very far away from them. For them there existed no broad deep gulf, no solid wall or partition between the natural and spiritual worlds, no insuperable and impenetrable barrier between them and the spirits of great and good men made perfect and who had once been teachers to nations. If differences there was between them, it was one of state and condition, and this they endeavored to mitigate and obviate by purity of life and thought, esteeming no self-denial too great, no sacrifice too transcendent or comparable to the enjoyment of spirit intercourse and instruction, resulting in the subjugation of their lower nature, and so clarifying their minds that they became luminous mirrors in which were reflected the secrets of the universe. This was their philosophy as expressed by an old Arabian sage. "When my soul," said he, "shall become in harmony with the divine life, then will it be a reflection of nature's great and secret truths."*

*The Sepher Ha-Zohar or the Book of Light, As Regards Kabbalists of Philo's Time, Nurho de Manhar, 1900*

*“One stroke dissolves knowledge,  
 Struggle no longer needed.  
 I will follow the ancient path  
 not lapsing into quietude,  
 Noble conduct beyond sound and form –  
 no trace anywhere.  
 Those who have mastered the way  
 May call this an unsurpassable activity.*

*For thirty years I have looked for a sword master.  
 Many times leaves fell, new ones sprouted.  
 One glimpse of peach blossoms –  
 Now no more doubts, just this . . .*

*Hundreds of plans, thousands of means,  
 Your body is dust in the tomb.  
 Don't say white hair has no words.  
 It is a message from the yellow springs [realm of  
 death].“*

*Treasury of the Dharma Eye, Zen Master Dogen's Shobogenzo, Edited  
 by Kazuaki Tanahashi, Shambhala, 2012*

The teaching in this fragrance is that of life and death united within the mind of God, interred acceptance of the many modes of being, while gathering life and death into a transparent unity, knowing that such as these must travel in cohesion to the Word of God.

## CHAPTER EIGHT

### The Fragrance of the Holy Spirit



Veronica's Veil, Domenico Fetti, 1632 A.D.

**THE MYSTICAL EXPERIENCE**

'Well, perhaps I should be allowed to tarry here,' my soul uttered entirely to itself. My spirit had been catapulted to the third floor of this odd building.

It was almost like a treehouse, there were three floors and each floor had upon its tresses a single room. Above the three single tresses, were as yet incognizeable layers of geometric capability, which were so faint to my vision I could not yet perceive what they might be.

The room was almost like a cell; one that a monk or a nun might be given. Tiny and very bare, it held within it no decoration, but yet, as well, no distraction.

Windows, there were none. But this provided for a closed in nature which was helpful at this juncture upon the path.

It seemed that the three levels likely held a symbolic approach to the Holy Trinity. And embarking into the treehouse would hold suit in that the first floor would encompass God, the Father, the second floor, the Son, and the third, the Holy Spirit.

Of what these four geometrical grids, pulsating and rotating in constant motion, could be . . . I knew none.

In this third station, there was a radical quieting of the soul in acquaintance with the silence, but also engaged in the constant awareness of the eternal present moment which required the spirit to be of

service. In so doing, there was a quiet but also a noise. For the needs of the world were a constantly engulfing earthquake; a sensation which could never entirely be quenched.

And in this sensation was also an odd awareness that the feminine qualities contained within my own soul were somehow a catalyst for the spirit of God, the Father, in bringing to fruition in the soul of humankind a generative thrust.

This was interesting to me as I had so recently experienced the fragrance of sensuality; and become so eminently aware of the aspect of fertility which reigns throughout all of creation. This was so interesting to me, because it engendered perhaps a more feminine view of the Holy Spirit.

There was a fragrance to the need of humankind; and it reckoned within it a perpetual need of coming to be. And the soul traversing the halls of the Holy Spirit could absolutely not ignore the wailings.

In a sense, I was in childbirth, but yet, a more peaceful one than that experienced by the seed of men.

Here in this cell there was a middle ground between the perpetual call of God the Father, and the passionate love of the Son for the humankind which His death had redeemed; in the Holy Spirit, there was a quiet stillness in the manner of servitude. Almost like the Mother . . .

But yet, not in its concrete emanatory sense, but in a smaller sense; as if, I was playing this role for the epic of creation for this short eve.

Availing itself of the contents of ethereal fragrance and mist; above this abode of the Holy Spirit, my essence was able to capture the entrancements of four further abodes of the Creator. But they were only wisps of fragrance at the juncture, verily, lines of demarcation in geometrical realities merging and relating above me – not given to me at this moment as I was to manifest in the third sphere of the Holy Spirit.

And so the manner in which this would manifest entirely remained separated from the movements of a delusionary world. Intransient movements would lift my soul from this solitary cell in a manner inconceivable to a physical universe. For an instant, my spirit was lofty and fire-wielding; tending to the instantaneous needs of creation in a myriad of circumstances. But it would be lifted in perhaps what one might term 'mental' manner, for the remainder of my soul would consist in its quiet space as a portion of the spirit would be lifted up to respond to some vital need of the living organism of humanity and its earth.

But my mind remained still, my soul remained still, my body remained still . . . in the quiet caress of the Holy Spirit's cell. But my mental travelings were made with ease and great quickness across the translucent fiber of ominous and everpresent life. Life

evolving, live moving, life capturing, life surrendering, life . . . maneuvering throughout the spherical existence of the many worlds of form and time.

But here within my spirit, that movement was so minute as to barely be conceived by my soul. It was a momentary flight of fancy, a conscious deliberation into matter which was handled within an instant only to restore my mind to its rightful place within the spirit – in an eternal omnipresent moment which remained unfettered outside the confines of a time-ridden world.

But in this sphere of the Holy Spirit; as equal and equanimical consort of the divine operations; there was an inclement detachment from the worldly *and the* divine. My soul was in an everpresent moment with God; yet operating in and as yet undefined manner in processing the karmic influx from the human world and its earthly counterparts.

However, this was to be managed in such a detached manner that I would be wont to explain any of the miniscule details of the alterations to which my soul was catapulted into *Presence*. For from this transcendental sphere, such meanderings were almost instantaneous and effort free.

They would come as a natural result of my own very nature which had become a *present* nature; one present to the Godhead as a simple manner of being.



But to what do I owe such a standard of bearing? For truly the decay of the world was such that it would seemingly overwhelm a spirit trying to attain to freedom of the heart? But nevertheless, this is not to be so. For God, as the essence and forebear of all things, is also the beginning of all things.

Thus, it would do all of us well to consider such. If God remains the essence and forebear of all things, and love is the emanation of God Himself; then what in this world could possibly go so far beyond its beginning as to shatter its potentiality? Truly, none could. Perhaps for a time. But never for eternity.

If you were to remember for yourself, the beginning of all such manner of being. Would you indeed recall the errors of your youth and the mis-steps of your adulthood beyond all foraging? No . . . who does not go back to the innocence of youth, and know not that for any living being who began in love, that this love would and must therefore remain to be cultivated at any such time as God and the soul would so ordain or preclude in the case of those who have wandered?

Would you not give even to the most evil of rulers the innocence of their beginning? Hitler, who persecuted and murdered hundreds of thousands of Jews, was he not of Jewish descent? Indeed. His mother was Jewish, but his father was so harsh with him, that he wanted more than anything to not be Jewish. And isn't it ironic that he persecuted the very thing that he was?

Was not Genghis Khan refused tribal authority in that of his own homeland, and later captured by his father's own allies . . . before he himself went on to become conqueror over his own people? And thus, to have mercilessly murdered them to have achieved his aims. Indeed. He was born into a loving family and given in marriage at a young age to another family. But when he returned to reclaim the birthright of his father, he was rejected and scorned.

Wounded children who were born of love, but cultivated by qualities unbecoming of love; became the worst that history can bear us.

Was it not also told that Adolf Hitler as an altar boy accidentally spilled the sacred Eucharistic Host and wine while serving, and was severely chastised by the priest attending to his care and direction. He became a brutal tyrant.

Whereas Bishop Fulton Sheen did the same as a child, but under the kind and merciful guidance of a humble priest, is now being put forward for the cause of sainthood.

If innocence is where it had begun, it remained in potentiality to return to the innocence of love. And thus, this is what the activity of the soul of the Holy Spirit of God remains. In an everpresent moment - a now, so to speak; ruminating, cultivating, turning - a fragrance - and honoring His creation with the constant influx of the return.

Who is the prodigal son? Is it not you and I and every one of us. Are we not all lost souls who have wandered astray in the delusions of time and selfhood? And do we not all still seek to bring ourselves home to the garden of God's paradise, the lost true nature that we gave up willingly in search of ourselves; only to find that to find oneself, one must find only the One. In so doing, the deliberation ends. The karma ceases. The sin must of itself render. The circling of time no longer exists . . . because now is the moment we have grasped upon. And this moment has made us whole.

No air of the abyss can contain it, nor can it condemn it. For to do so would be to condemn its own creator. So afar we may wander, for many a year, a millennium or a thousand. But nonetheless, the spark of which we've been made remains in love and of love and of unity it is borne.

So stop . . . inhale the fragrance.

Wherever you are and wherever you may be, I ask you to cease. Inhale the fragrance.

Right now you may grasp it. But don't think about it, because that will end its awakening within you.

God, the Father, God, the Son and God, the Holy Spirit. In three and in one . . . it is yours for the asking, but only in one moment may you do so. And perhaps the mystery of the quadrangle of geometric forms above the cell could then make itself known.

Herald no further the wanderings of a Neanderthal or the insincere tripe of a fool. But gather yourselves; because until now you have been many. Gather yourselves and embrace the great unity which is only One. Enter the abode of the Holy Spirit by grasping this moment.

It is finished. It is done. There is no more . . . let the eminent domain of an inhaled fragrant spirit become your nature.

And yet, there is always more, for the monumental yet veiled meanderings of the four further ethereal spheres above this third remained to be observed or known. Yet to be, yet to be . . . it is finished, it is fragrant, yet it is always yet to be . . .

And in a moment, a moment which ceased to be, yet beckoned to gather, the four qualities above became as dust particles and ethereal fragrance and descended upon my soul.

These four above were qualities, but of more I could not explain.

So just stop . . . cease . . . and allow the fragrance to penetrate. Let this moment be the one wherein you become, where you are, where thus is stilled.

## THE TEACHING

The teaching in this fragrance is unity between the seven spheres of God's emanation, acceptance of the ever-present mode of operation within the confines of the operations of the Trinity, whilst serving humankind in accordance with the mode of being in strict obedience to the Word of God.

*"The readings define meditation as attuning our mental and physical bodies to their spiritual source . . . . The Secret of the Golden Flower, a Taoist text of meditation, says that the daily practice of . . . meditation can save us ten thousand lives. The Bible tells us that 'he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.' (Psalms 91:1) . . .*

*Begin with a few moments of prayer. The readings say the Lord's Prayer has a special symbology which reawakens patterns conducive to meditation, making it especially appropriate. A personal prayer is also effective. If you are not able to quiet your being and you continue to feel anxiety, anger, or fear, spend the remaining time in prayer and do not continue.*

*After your prayer, repeat an affirmation or phrase which reflects your highest guiding principle. Try to feel the meaning of the words. As you feel uplifted, stop repeating the words and silently concentrate on the inner spirit they have created. Continue until you notice that your attention has been distracted by other thoughts. Don't worry, this is normal. Bless whatever comes to your mind and then release it.*

*Gently come back to your affirmation and repeat the process. These moments of uplifted silence form the core of meditation: 'The Lord is in His holy temple: let all the earth keep silence before Him.' (Hebrews 2:20)*

*As you finish, disperse the energy you have raised unselfishly by closing your meditation with a prayer for others. Unless they have made a specific request of you, surround the individuals for whom you are praying with the presence of the Christ and bless them.*

*Another technique strongly suggested by the Cayce readings is the presleep suggestion . . . The readings indicate that the time immediately before and as we drift into sleep is ideal for gaining access to the internal . . . This method is recommended for a variety of physical and mental problems. As we enter sleep, many of the same psychological changes occur as when we meditate. Our brain waves and heart slow. Our respiration slows and becomes even and our blood pressure is lowered. Our sympathetic nervous system is quieted.*

*When we directly work with our patterns like this, it is important to use a constructive approach. As noted earlier, the readings recommend beginning every meditation with an uplifting phrase. Similarly, presleep suggestions should be worded in an affirming, positive manner . . .*

*We usually assume techniques like meditation and presleep suggestions are safe, but they can carry some*

*risk. Material related to the readings warns that without proper precautions, 'the opening of the door between the physical and the spiritual will result in turmoil within, striking at the weakest point.' This is a strong statement. We usually think of meditation as capable of only producing good. The case of one woman who obtained a reading emphasizes this warning. She listed numerous complaints, including buzzing in her ears, difficulty hearing, frequent headaches, a feeling of dullness, depression and occasional abnormal functioning of her kidneys, liver and lungs. Her reading indicated that these occurred because she was meditating when she was anxious and not physically ready to meditate.*

*A study comparing persons who practiced Transcendental Meditation™ daily to others who had dropped out of the initial meditation training course reached a similar conclusion . . . The study found that 46 percent of the meditators had an increase in one of these symptoms as compared to 19 percent in the group that had chosen not to meditate. This does not mean that we should not meditate, but that we should be careful about what we dwell on when we meditate . . .*

*The critical task for each of us is to know the guiding principle behind our conscious and our unconscious choices. The Cayce readings name this principle 'the ideal.' The readings further say that establishing an ideal is the most important thing we can do . . .*

*The first step is to choose a single word that closely describes your spiritual ideal at this moment. This*

*should be the word that awakens the highest in you. This may be a word like love, service, Jesus or Buddha. It is, and should be, very personal. It may change as you grow and develop . . .*

*As you work with the mental ideal, the guiding question should be: 'As I say the word I have chosen as my spiritual ideal, what comes to mind as the attitude which should govern my interactions here?' . . .*

*As an example, if a person's spiritual ideal is love, then his or her mental ideals may include being thoughtful and appreciative toward his or her spouse.*

*In the same way, work with the physical ideal for each aspect of your life. Instead of attitudes, the object now is to think about actions. The guiding question might be: 'What can I do to manifest my spiritual and mental ideals in this area of my life!' . . .*

*Writing your ideal down is the first step; next is placing it in action. 'For as ye apply them they become thy ideals. To be just as theories they do not belong to thee . . . It's the application of same that counts.' (no 5091-3)''*

*Keys to Health: The Promise and Challenge of Holism, Edgar Cayce's Wisdom for the New Age, Eric Mein, M.D. and Charles Thomas Cayce, General Editor, Harper and Row Publishers, 1989*

**“THE SEVEN PROPERTIES OR QUALITIES OF ETERNAL NATURE.**



*"When the Eternal One, in its aspect as a Trinity and with reference to divine wisdom, reveals itself on the seven planes of existence, this revelation constitutes seven different rays or states of eternal nature, comparable to the sevenfold scale of colours, tunes, chemical substances, &c., all of which are seven different forms in which the fundamental one is manifesting itself. Of these seven forms or source states of eternal nature, the first and the seventh refer to the Father, the second and sixth to the Son, the third and fifth to the Holy Spirit, while the fourth represents the balance in which exists the division between spirit and matter.*

*"The eternal Essence, being desirous of revealing itself to itself (to attain self-consciousness), had to conceive within itself a will; but as within itself there was no object for its will or desire, except the powerful Word, which in the tranquil eternity did not exist, the seven states of eternal nature had to be born from within. From these, then, proceeded, from eternity to eternity, the powerful Word, the power, the heart, and the life of the tranquil eternity and its eternal wisdom." (Threefold Life, iii. 21.)*

*"The first and the seventh quality must be regarded as one, likewise the second and sixth, and also the third and the fifth; but the fourth is the object of division. The first then refers to the Father, the second to the Son, the third to the, Holy Spirit." (Clavis, ix. 75.)*

*By means of the manifestation of these seven qualities of eternal nature the infinity of divine being does not become limited; they are merely seven*

*different forms in which the power of God is manifesting itself, and the existence of each of these seven properties depends on that of the rest.*

*"If I speak of the seven states of eternal nature, it is not to be understood as if there were a limitation of the Godhead in regard to object and measure. Its power and wisdom is without end, without measure and unspeakable." (Mysterium, vii. 17.)*

*"Do not imagine these seven spirits to be standing one by the side of the other, comparable to the stars, which are seen side by side in the sky; they are all seven like only one spirit. Likewise the body of man has many organs, but each organ partakes of the power of the rest. (Aurora, x. 40.)*

*In the same sense we speak of the bones and flesh, the arteries and veins and nerves of a body, all of which go to make up only one organism. Likewise a picture is made up of many different colours, of which each has a certain individuality of its own, while the sum total is necessary to form one individual picture.*

*"As the organs of a man's body love one another, so do the spirits in divine power. There is nothing but longing, desiring, and fulfilling, and each triumphs and rejoices in the other." (Aurora, ix. 37.)*

*They are like seven living and conscious rays contained within the original colourless ray, and broken into seven different tints by their passage through "matter."*

*"You must know that one spirit alone cannot generate another, but the birth of one spirit results from the cooperation of all the seven. Six of them always generate the seventh, and if one of them were absent the others could not be there." (Aurora, x. 21.)*

*"All the seven spirits of God are born one in another. One gives birth to the other; there is neither first nor last. The last generates the first, as well as the first the second, the third the fourth, up to the last. They are all seven equally eternal." (Aurora, x. 2.)*

*"If I am sometimes describing only two or three as being active in the generation of another spirit, I am doing so on account of my weakness, because in my degenerate mind I cannot retain the impression of the action of all the seven in their perfection. I see all the seven; but when I begin to analyse what I see, I then cannot grasp all the seven at once, but only one after another." (Aurora, x. 22.)*

*These seven properties are never transformed one into another; each retains eternally its own specific essentiality. The relations into which they enter with each other serve for the purpose of their mutual glorification; so that they, when they meet each other like strains of sweet harmonies in God's eternal nature, appear like flaming lights of life and joy. Thus matter is never transformed into spirit, but illumined and glorified by the latter, while the spirit obtains its corporification from matter, and, is thus enabled to become manifest.*

*Likewise ignorance is never transformed into knowledge, nor death into life.; but an ignorant person may become wise if illuminated by the light of wisdom, and a body in which life is inactive may be made living if the activity of life is aroused therein.*

*"Each of these principles is strongly defined in regard to its nature, nevertheless there is no antipathy between them. They are all rejoicing in God as one only spirit. Each loves the other, and there is nothing among them but joy and happiness. Their evolution is an eternal one and never any other." (Aurora, x. 51.)*

*"The higher they become exalted, and the more they become ignited, the greater will be their joy in the kingdom of light." (Mysterium, v. 6.)*

*"Each quality of the spirit desires the other, and when it acquires its object it becomes as it were changed into that other; but its own quality is thereby not lost, it merely adapts itself to the other, and manifests another kind of anguish (consciousness), but both retain their own special qualities." (Threefold Life, iv. 8.)*

*Thus the darkness is illumined by the light, but it never becomes light itself, nor can the light become darkness. The light shineth eternally into darkness, but the darkness comprehendeth it not.*

*"Each of these divine forms of life desires to govern; each has a will of its own. Without that there could be no sensibility nor perceptibility, but only eternal tranquillity. Neither, however, of them is pressing*

*forward to make itself manifest more than the rest, but all are in perfect harmony with each other." (Stiefel, ii. 348.)*

*"When the fourth principle enters into the first, all the spirits intermingle their light, triumph, and rejoice. They then arise all one within the other, and evolve each other as if moving in circular motion; and the light in the midst of them begins to shine and renders them luminous. Their harsh quality then remains hidden like a kernel in a fruit. As a sour or bitter unripe apple by ripening in the sun becomes changed, so that it acquires an agreeable taste, but nevertheless retains the qualities that constitute it an apple, likewise the Godhead retains its own essential qualities, but they become manifest in a sweet and agreeable manner." (Aurora, xiii. 80.)*

*"All the seven principles are spiritual within eternal nature, and appear there in a clear, crystalline, translucent substantiality." (Grace, iii. 40.)*

*"The seven candlesticks in Saint John's Revelation refer to the seven spirits in the Godhead, also the seven stars. The seven spirits are in the centre of the Father—that is to say, in the power of the Word. The Word changes the wrathfulness into sweet joy and shapes it into a crystalline ocean; therein the seven spirits appear in a burning form, like seven luminous torches." (Threefold Life, iii. 46.)*

*A variety of colours is necessary to make up a picture, to represent an idea, and although the idea represented by the various colours is only one, nevertheless each colour retains its essential*

*qualities. The various organs of the human body manifest various powers, nevertheless they all go to make up one manifestation of life. The various planets have each one its own special qualities, nevertheless they go to make up one world. Likewise each of the seven forms remains what it is, but their manifestations differ widely according to the planes and conditions under which they are manifesting themselves.*

*The First Quality begins when God, for the purpose of revealing His majesty, allows His eternal nature to contract within herself, whereby a state of darkness and corporeity is created.*

*"The first quality is the desire. It is comparable to magnetic attraction, and therefore the comprehensibility of the will. The will conceives of itself as something. By this act of impressing or contracting it overshadows itself and causes itself to become darkness." (Clavis, viii. 38.)*

*"In this state there is no active life or intelligence; it is merely the first principle of substantiality, or the first beginning of the becoming." (Three Principles, vii. 11.)*

*"In eternity beyond nature there can be no darkness, because there is nothing that could produce it. The will by desiring contracts and becomes substantial. Thus darkness is created within the will, while without that desire there would be nothing but eternal stillness without substantiality." (Forty Questions.)*

*"Desire is an acrid, astringent, attracting (contracting) quality. It is an active power, and without it there would be nothing but tranquillity. It contracts and fills itself with itself; but that which it attracts constitutes nothing but darkness, a state which is more compact than the original will, the latter being thin as nothing, but it then becomes full and substantial." (Threefold Life, ii. 12.)*

*The fact of this contractive power of desire, by which the will is rendered substantial, corporeal, and heavy, is experienced by every one who feels the weight of sorrow caused by some unfulfilled desire weighing upon his soul, while freedom from desire, and consequently from care, renders the heart (the will) light and ethereal.*

*Simultaneously with the appearance of the first enters the Second Form, namely, motion. Matter and motion are co-eternal, and neither of them can exist without the other. There could be no contraction without motion, neither would there be any expansion if there were no desire to contract. With the beginning of action reaction begins. There is then a duality of manifestation of the eternal One. From this duality of action, having its source in the One, results the manifestation of relative life.*

*"Motion divides the attracted desire and causes differentiation, thereby awakening the true life." (Clavis, viii. 30.)*

*"From this results sensitiveness in nature, and herein is the cause of differentiation. Hardness (solidity) and the motion of life are opposed to each other. Motion breaks up the solidity (expands), and by means of attraction it also causes hardness (contracts)." (Tabulæ Princip., i. 34.)*

*"Desire, being a strong attraction, causes the ethereal freedom, which is comparable to a nothing, to contract and enter into a state of darkness. The primitive will desires to be free of that darkness, for it desires the light. The will cannot attain this light, and the more it desires for freedom the greater will be the attraction caused by the desire." (Six Theosophical Points, i, 38.)*

*"There must be an opposition, for the will desires not to be dark, and this very desire causes the darkness: The will loves the excitement caused by the desire, but it does not love the contraction and darkening. The will itself does not become dark, but only the desire existing in it. The desire is in darkness, and therefore a great anguish results within the will, as its desire for freedom is strong, but by this desire it causes itself to become still more harsh and dark." (Forty Questions.)*

*Eliphaz Levi expressed a corresponding truth by saying; "The will accomplishes that which it does not desire." A selfish desire for heaven defeats its own object.*

*The Third Quality, called into existence by the action and reaction of the absolute One, calls sensation into*



*existence; or, to express it in other words, absolute consciousness, by manifesting itself, becomes relative. Nothing new is thereby created, only that which already was begins to exist. This relative consciousness is called "anguish" by Boehme.*

*"The third quality, the anguish, is evolved in the following manner:—The hardness is fixed, the motion is fugitive; the one is centripetal, the other centrifugal; but as they are one, and cannot separate from each other (nor from their centre) they become like a turning wheel, in which one part strives upwards and the other one in a downward direction. The hardness furnishes substantiality and weight, while the 'sting' (desire in motion) supplies spirit (will for freedom) and fugitive life. All this causes a turning around and within and outwardly, having nevertheless no destination where to arrive. That which the attraction of the desire causes to become fixed is again rendered volatile by the aspiring for freedom. There then results the greatest disquietude, comparable to a furious madness, from which results a terrible anguish." (Mysterium, iii. 5.)*

*The truth of this every one experiences within his own self, because as long as man is nailed to the cross of terrestrial life, there is a continual battle raging in him between his higher and lower impulses, or between his ideal aspirations and his material self-interests.*

*"The more the first principle gathers its hardness for the purpose of arresting the second principle, the stronger does the action of that principle grow, and*

*the stronger is the raging and breaking. The sting refuses to be subdued, but the will (from which it originates) holds on to it with great strength, and it cannot follow its impulse. It strives upwards and the will strives downwards, for the acerbity indraws, rendering itself heavy. Thus the one strives to rise upwards, and the other to sink downwards, while neither of them can accomplish its object, and thus eternal nature becomes like a revolving wheel." (Menschwerdung, ii. 4.)*

*This macrocosmic battle lays its counterpart in the microcosm of man. There is in him also the continual fight between matter and spirit, between desire and renunciation, between the desire for existence and the will for that freedom which cannot be found before even the desire for freedom itself is at rest.*

*These three first forms or qualities, wherein the activity of the Father, the Son, and the Holy Spirit are represented, or to express it in other words, through which the quality of will and intelligence becomes revealed, are sometimes alluded to under the names of "salt," "sulphur," and "mercury."*

*"The first three principles are not God Himself, but only His revelation. The first of these three states, being a beginning of all power and strength, originates from the quality of the Father; the second, being the source of all activity and differentiation, comes from the quality of the Son; and the third, being the root of all life, originates in the quality of the Holy Spirit." (Grace, vi. 9.)*

*"The ancients said that in sulphur, mercury, and salt are contained all things. This refers not so much to the material as to the spiritual aspect of things, namely, to the spirit of the qualities wherefrom material things grow. By the term 'salt' they understood the sharp metallic desire in nature; 'mercury' symbolised to them the motion and differentiation of the former, by means of which each thing becomes objective and enters into formation. 'Sulphur,' the third quality, signified the anguish of nature." (Clavis, 46.)*

*The true divine life wherein the substantiality of divine Trinity is revealed is rendered possible only by means of the Fourth Quality, called the lightning-flash, whose ignition is caused by the desire of eternal nature and by the longing of eternal freedom.*

*"The fire is originally darkness, hardness, eternal coldness and dryness, and there is nothing in it except an eternal hunger. How then does it become actual fire? The Spirit of God, in its aspect as the eternal light, comes to the aid of the fire-hunger. The hunger itself originates from the light, because when the divine power mirrors itself in the darkness, the latter becomes full of desire after the light, and this desire is the will (of eternal nature). But the will or the desire in the dryness cannot reach the light, and therein consists the anguish and the craving for light. This anguish and craving continues until the Spirit of God enters like a flash of lightning." (Three Principles, xi. 45.)*

*This ever-turning "wheel of Ixion" is represented by the Cross, the "Tree of Life." Free is the spirit of man before he enters this valley of suffering, but after he enters he is nailed to the cross of his own personal desires. Man himself is the "Cross," and he creates a cross for himself, from which there is no liberation until he discovers the true spiritual Cross by entering into the realm of light through the power of the fire, which means that his spirit breaks through the bonds of matter and becomes again free.*

*"Freedom by means of the eternal will grasps the darkness, and the latter reaches out for the light of freedom but cannot attain it. It imprisons itself by means of its own desire within itself, and causes itself to be darkness. From these two—namely, the dark impression and the desire for light or freedom which is directed towards the former, there results then in the former darkness the lightning-flash, the primitive condition of the fire. But freedom being a nothing, and therefore inapprehensible, it cannot retain the impression. Therefore the impression surrenders to freedom, and the latter devours the dark nature of the former. Thus freedom governs within the darkness, and is not comprehended by it." (Signature, xiv. 22.)*

*"Eternal unity or freedom, per se, is of infinite loveliness and mildness, but the three qualities are sharp, painful, and even terrible. The will of the three qualities longs for the mild unity, and the unity longs for the fiery foundation and sensibility. Thus one enters into the other, and when this takes place the lightning-flash appears, comparable to a spark*

*produced by the friction of flint and steel. Thereby the unity attains sensibility, and the will of nature receives the mild unity. Thus the unity becomes a fountain of fire, and the fire penetrated by desire, like a fountain of love." (Clavis, ix. 49.)*

*Thus the light conquers the darkness, but does not destroy it; it merely becomes victorious over it and consumes it in a manner comparable to that of the assimilation of food by the organism which conquers and consumes that food by means of the fire of life.*

*"When the spiritual fire and light has become ignited in the darkness (it having, however, burned from all eternity), the great mystery of divine power and knowledge becomes eternally revealed therein, because in the fire all the qualities of nature appear exalted into spirituality. Nature herself remains what she is, but her issue—namely, that which she produces, becomes spiritualised. In the fire the dark will is consumed, and thereby issues the pure fire-spirit, penetrated by the light-spirit." (Clavis, ix. 64.)*

*When this great internal revelation 'takes place, the internal senses are then opened to the direct perception of spiritual truth. There will then be no more necessity for drawing conclusions of any kind in regard to such unknown things, because the spirit perceives that which belongs to its sphere in the same sense as a seeing person sees external things.*

*"Behold how all life in the external world attracts its food to itself. Thus you may recognise how life originates from death. There can be no life unless that*

*from which life is to issue is broken up in its form. Everything has to enter into the state of anguish to attain the lightning-flash, and without this there will be no ignition." (Menschwerdung, ii. 5.)*

*This, then, is the beginning of the manifestation of God as the principle of fire and the principle of light. The Godhead, as such, the will of the Trinity willing to enter from the groundlessness into Trinity, is not yet a principle, and has no beginning, but is the beginning itself of itself.*

*"If a thing becomes that which it has not been before, this does not constitute a principle; a principle is there where a form of life and motion begins, such as has not existed before. Thus the fire is a principle, and also the light which is born from the fire, but which, nevertheless is not a quality of the fire, but has a life of its own." (Six Theosophical Points, ii. 1.)*

*In the fire there is represented the division of the two aspects in which God is manifesting Himself—namely, as God and as Nature; also the division between the sweet life in love and the life in wrath.*

*"As the sun in the terrestrial plane transforms acerbity into concord, so acts the light of God in the forms of eternal nature; This light shines into them and out of them; it ignites them so that they obtain its will and surrender themselves to it entirely. They then give up their own will and become as if they had no power at all of themselves, and are desirous only for the power of the light." (Six Theosophical Points, v. 3.)*

*By the union of fire and light the third principle attains substantiality.*

*"If the Godhead according to the first and second principle is to be regarded only as a spirit and without any conceivable essentiality, there is in it nevertheless the desire to evolve a third principle, wherein rests the spirit of the two first principles, and wherein it will become manifest as an image." (Six Theosophical Points, i. 25.)*

*"The fire receiving within itself the essence of desire as its food, so that it may burn, renders a joyful spirit and opens the power of the mild essentiality in the light." (Six Theosophical Points, i. 57.)*

*"The fire, drawing within itself the mild essentiality of the light, there issues from it, by means of the wrath of death, the mild spirit that was enclosed therein, and which has within itself the quality of nature." (Tilk., i. 171.)*

*When the power of the light becomes revealed it manifests its activity first of all in the Fifth Quality, which is evolved by means of the preceding four as sweet love, or a luminous water-spirit.*

*"The first three principles are merely qualities conducive to life, the fourth is life itself, but the fifth is the true Spirit. Whenever this power has been evolved from the fire, it lives within all the others and changes them all into its own sweet nature, so*

*that painfulness and enmity cannot be found therein in any shape whatever." (Tabulæ Principæ, i. 46.)*

*"The fifth quality is the true love-fire, which in the light separates from the painful fire, and wherein divine love appears as a substantial being. It has within itself all the powers of divine wisdom; it is the trunk or the centre of the tree of eternal life, wherein God the Father becomes revealed in His Son by means of the speaking Word." (Grace, iii. 26.)*

*In the Sixth Quality the divine powers, still united, and therefore undifferentiated and not manifest in the fifth, become differentiated and audible.*

*"The sixth form of eternal nature is intelligent life or sound. The qualities being all in a state of equilibrium in the light (the fifth), they now rejoice and acquire audibility. Thereby the desire of the unity enters into a state of (conscious) willing and acting, perceiving and feeling." (Tabulæ Principæ, i. 48.)*

*"To constitute audible life, or the sound of the powers, hardness and softness, compactness and thinness and motion are required. To constitute the sixth principle there are therefore required all the other qualities of nature. The first form furnishes hardness, the second motion; by means of the third division takes place. The fire changes the harshness of the conceived essence by consuming it into a spiritual being, representing mildness and softness, and this becomes formed into sound, according to the qualities which it contains." (Mysterium, v. 11.)*



*This sound of course is not to be compared to terrestrial audible sound.*

*"In the light of God the kingdom of heaven (the consciousness of the spirit), sound is very subtle, sweet, and lovely, so that if compared with terrestrial noise, it is like a perfect stillness. Nevertheless in the realm of glory it is indeed comprehensible sound, and there is a language which is heard by the angels—a language which is, however, only partaking of the nature of their world." (Mysterium, v. 19.)*

*The third principle reappears in the seventh, and therein consists the "resurrection of the flesh."*

*"The Seventh Principle is the corporeal comprehension of the other qualities. It is called 'Essential Wisdom' or the 'Body of God.' The third principle appears in the seven forms of nature in so far as they have been brought into comprehensibility in the seventh. This principle or state of being is holy, pure, and good. It is called the eternal untreated heaven or the kingdom of God, and it is outspoken from the first principle, of the dark fire-world and from the holy light-flaming love-world." (Grace, iv. 10.)*

*"The seventh form is the state of being wherein all the others manifest their activity, like the soul in the body. It is called Nature, and also the eternal essential wisdom of God." (Tabulæ Principæ, i. 49.)*

*"The seventh spirit of God is the body, being born from the other six spirits, and in it all the celestial*

*figures are taking form. From it arises all beauty, all joy. If this spirit did not exist God would be imperceptible." (Aurora, xi. 1.)*

*"Wisdom is the substantiality of the spirit. The spirit wears it as a garment, and becomes revealed thereby. Without it the form of the spirit would not be knowable; it is the corporeity of the spirit. To be sure, it is not a bodily, tangible substance, like the bodies of men, but has nevertheless substantial and visible qualities which the spirit per se does not possess." (Threefold Life, v. 50.)*

*There is no language to describe the beauty and splendour of divine wisdom. Whatever there is of magnificence perceptible in this terrestrial world exists in the celestial world in a far superior state, in eternal spiritual perfection.*

*"Earthly language is entirely insufficient to describe what there is of joy, happiness, and loveliness contained in the inner wonders of God. Even if the eternal Virgin pictures them to our minds, man's constitution is too cold and dark to be able to express even a spark of it in his language." (Three Principles, xiv. 90.)*

*Neither are these superterrestrial pictures mere shadows or creations of fancy.*

*"Just as the earth continually produces plants and flowers, trees and metals, and beings of various kinds, one always more glorious, stronger, and more beautiful than the rest; and as on our terrestrial plane*

*one form appears while others perish, there being a continual working and evolving of forms, likewise the eternal generation within the holy mystery continually takes place in great power; so that, in consequence of this perpetual wrestling of spiritual powers, one after another divine fruits appear by the side of each other, all and each of them in the radiance of beautiful colours. All that whereof the terrestrial world by which we are surrounded is merely an earthly symbol, exists in the celestial realm in exquisite perfection in a spiritual state. It does not exist there merely as a spirit, a will, or a thought, but in corporeal substantiality, in essence and power, and appears inconceivable merely in comparison with the external material world." (Signature, xvi. 18.)*

*This beauty the divine and essential wisdom, the eternal Virgin, does not produce by her own power; but by the power of God that acts within her. She herself is without any will of her own.*

*"Not wisdom, but the Spirit of God, is the centre, or the discloser. As the soul is manifesting herself in the body by means of the flesh, and as the latter would have no power if it were not inhabited by a living spirit, likewise the wisdom of God is the corporeity of the Holy Spirit, by means of which He assumes substantiality, so as to manifest Himself to Himself. Wisdom gives birth, but she would not do so if the Spirit were not acting within her. She brings forth without the power of the fire-life; she has no ardent desire, but her joy finds its perfection in the manifestation of the Godhead, and therefore she is*

*called a virgin in chastity and purity before God." (Tilk., ii. 64.)*

*Divine wisdom exists only by means of the Trinity, and the latter can be revealed only by forming eternal nature within its own body.*

*"The light and the power of the sun disclose the mysteries of the external world by the production and growth of various beings. Likewise God, representing the eternal Sun, or the one eternal and only Good, would not reveal Himself without the presence of His eternal spiritual nature, wherein alone He can manifest His power. Only when the power of God becomes differentiated and relatively conscious, so that there are individual powers to wrestle with each other during their love-play, will be opened in Him the great and immeasurable fire of love by means of the forthcoming of the Holy Trinity." (Grace, ii. 28.)*

*The Father, ruling the first principle, the fire, generates eternally the Son, the light, by means of the seven forms of eternal nature; and the Son, revealing Himself in the second principle as the light, for ever glorifies the Father.*

*"The eternal will, the Father, conducts His heart, His eternal Son, by means of the fire into great triumph, into His kingdom of joy." (Grace, ii. 21.)*

*"When the Father speaks His Word—that is to say, when He generates His Son—which is done continually and eternally, that Word first of all takes its origin in the first or acrid quality, where it*

*becomes conceived. In the second or the sweet quality it receives its activity; in the third it moves; in the heat it arises and ignites the sweet flow of power and the fire. Now all the qualities are made to burn by the kindled fire, and the fire is fed by them; but this fire is only one and not many. This fire is the true Son of God Himself, who is continuing to be born from eternity to eternity." (Aurora, viii. 81.)*

*"The Father is the first of all conceivable beings, but if the second principle were not becoming manifest in the birth of the Son, He would not be revealed. Thus the Son, being the heart, light, love, and the beautiful and sweet beneficence of the Father, but being distinct from Him in His individual aspect, renders the Father reconciled, loving, and merciful. His birth takes place in the fire, but He obtains His personality and name by the ignition of the soft, white, and clear light, which He is Himself." (Three Principles, iv. 58.)*

*"The Son is perpetually born from eternity to eternity, and shines perpetually into the powers of the Father while these powers are continually generating the Son." (Aurora, vii. 33.)*

*The Holy Spirit, manifesting Himself in the third principle, issues eternally from the Father and the Son, and in and with Him issues the splendour of God's majesty.*

*"The Eternal Father becomes manifest in the fire, the Son in the light of the fire, and the Holy Spirit in the power of the life and the motion that issues from the fire and the light." (Signature, xiv. 34.)*

*"The Holy Spirit reveals the Godhead in nature. He extends the splendour of the majesty, so that it may be recognised in the wonders of nature. He is not that splendour itself, but its power, and He introduces the splendour of the majesty into the substantiality wherein the Godhead is revealed." (Threefold Life, iv. 82; v. 39.)*

*Thus the holy Trinity is everywhere, manifesting itself in and through the seven qualities of eternal nature.*

*"We Christians say that God is threefold, but one in essence, and this is misunderstood by the ignorant as well as by the half learned, for God is not a person except in Christ. He is an eternally generating power and the kingdom with all beings." (Myst. magn., vii. 5.)*

*"He is generating Himself in a threefold aspect, and in this eternal generation there is nevertheless to be understood only one essence and generation; neither Father, nor Son, nor Spirit but only the one eternal Life, or Good." (Myst. magn., vii. 11.)"*

*The Life and Doctrine of Jacob Boehme, Franz Hartmann, 1891*

*"To operate . . . means the same as sending the Holy Spirit, since the . . . operations (which, in general, are reformation, regeneration, renewal, vivification, sanctification, justification, purification from evils, and forgiveness of sins and salvation), . . . are operations of the Lord."*

*True Christian Religion, Emanuel Swedenborg, 1771, Translated by  
John C. Ager, 1906*

*"187. "And there are six other spirits which are given. They are those of whom it is written: 'The Spirit of Wisdom and Intelligence, the Spirit of Counsel and Might, the Spirit of Knowledge and of the Fear of the Lord.'*

*188. "For thus is the tradition: It is written, 1 Kings ii. 12: 'And Solomon sat upon the throne of David.' Also it is written, 1 Kings x. 19: 'The throne had six steps.'*

*189. "And King Messiach will be seated on those seven (steps). These are those six, and the Spirit of the Ancient of Days, Who is above them, is the seventh.*

*190. "Like as it is said, 'There are three spirits which comprehend three others.'"*

*191. Rabbi Schimeon said unto him: "Thy spirit shall rest in the world to come."*

*192. Come--behold! It is written, Ezek. xxxvii. 9: "Thus saith the Lord, 'Come from the four winds, O Spirit!' But what have the four winds of the world to do with this?"*

*193. Nevertheless, the four winds are aroused; those three, namely, and the Spirit of the Concealed Ancient One; whence there are four.*

**194. And thus is the matter; because when that one is produced, three others are produced with it, who in themselves comprehend three others.**

**195. But it is the will of that Holy and Blessed One to produce the one Spirit, Who in Herself includeth all others.**

**196. Because it is written, Ezek. xxxvii. 9: "From the four spirits, come, O spirit! It is not written thus: "Ye four spirits, come!" but "From the four spirits, come!"**

**197. And in the days of King Messiach (The Messiah) there shall be no need that one should teach another; for that one Spirit Who in Herself includeth all spirits, knoweth all Wisdom and Understanding, Counsel and Might, (and is) the Spirit of Science and of the Fear of the Lord; because She is the Spirit comprehending all spirits.**

**198. Therefore is it written, "From the four spirits;" which are those four comprehended in the seven steps of which we have just spoken.**

**199. And this is the tradition: All things are comprehended in this Spirit of the Ancient of the Ancient Ones . . . "**

*Kabbala Denudata: The Kabbalah Unveiled, Containing the following Books of the Zohar, The Book of Concealed Mystery, The Greater Holy Assembly, The Lesser Holy Assembly, S. L. MACGREGOR MATHERS, translator, 1912*

**"One is the Spirit of the Living God, blessed and more than blessed be the name of the Living God of Ages. The Holy Spirit is his Voice, his Spirit, and his Word."**



*Sepher Yetzirah, Kabbalistic Text Attributed to Abraham, Book of Creation, W.W. Westcott, 1887*

*"The Spirit, the Voice, and the Word, that is the Holy Ghost . . . Thus, apart from the different points distinguishable in space, which in themselves hold nothing real, all the elements of which the world is composed evolved one from the other, becoming more and more material in measure as they receded from the Holy Spirit, their common origin. Is not this what is called the doctrine of emanation? Is not this the doctrine which denies the popular belief that the world was evolved from nothing? The following words may help perhaps to free us from uncertainty: "The end of the ten Sefiroth Emanations) is tied to their beginning as the flame to the fire-brand, for the Lord is One and there is no second to Him; and what will you count before the One?" (Prop. 7.)*

*To impress upon us that we are dealing here with a great mystery which enjoins discretion even with ourselves, the following words are immediately added: "Close your mouth that you speaknot, and your heart that you do not ponder; and if your heart be too hasty, bring it back to its place, for therefore it is said: hasten and return, and it is upon this that a covenant was made." (Ch. I, prop. 8.) I suppose that the last words were meant to allude to some oath used by the Kabbalists to conceal their principles from the masses. The singular comparison contained in the first of the two passages is frequently repeated in the Zohar; we shall find it there enlarged, developed and applied to the souls as well as to God.*

*Let us add here, that at all times and in all spheres of existence, in the consciousness as well as in the external nature, the formation of things by way of emanation has been represented by the radiation of flames or of light.*

*Another theory, one that made a brilliant career in the world, and which presents itself here with a remarkable character, blends with this theory, provided, we do not make the distinction more apparent than real. It is the theory of the "Word," of the Word of God identified with His spirit and considered not only as the absolute form, but as the generating element, and as the very substance of the universe. In fact it is not the question here of substituting everywhere (for the sake of avoiding anthropomorphism) the divine thought and inspiration for God Himself whenever He intervenes as a human person in the biblical stories, as is done in the Chaldaic translation of Onkelos. The book now under consideration expressly states, in a concise, yet clear language, that the Holy Spirit, or the Divine Spirit, forms with the Voice and the Word one and the same thing; that it successively puts forth from its bosom all the elements of physical nature . . .*

*The Antiquity of the Kabbalah - Enthusiastic partisans of the Kabbalah declare it to have been brought down by angels from heaven to teach the first man, after his disobedience, the way to recover his primal nobility and bliss. Others supposed that the lawgiver of the Hebrews, during his forty days' stay on Mount Sinai, received it directly from God, that He transmitted it to seventy old men who partook*

*with Him of the gifts of the Holy Spirit, and that these passed it on by word of mouth until the time when Ezra was given the order to transcribe it together with the Law. But, no matter how carefully we may read all the books of the Old Testament, we shall fail to find a single word which refers to secret teachings or to a doctrine more profound and more pure, reserved solely for a small number of the elect."*

*The Kabbalah: The Religious Philosophy of the Hebrews, Adolphe Franck, Translated by I Sossnitz, 1843*

*"The Kabbalah--the Hebrew esoteric doctrines--is a system of teachings with which only the very learned attempt to wrestle. It is claimed to have been handed down by oral tradition from angelic sources, through Adam, Noah, Abraham, Moses, the Seventy Elders, to David and to Solomon. No attempt was made to commit this sacred knowledge to writing, till, in the early centuries of the Christian era (authorities differ widely as to the date) the pupils of Rabbi Simeon ben Joachi put his teachings into writing; and this in later ages became known as the "Zohar," or "Book of Splendor." Around the name of this Rabbi Simeon ben Joachi, as one scholarly writer puts it, "cluster the mystery and the poetry of the religion of the Kabbalah as a gift of the Deity to mankind." The Zohar, which is only a part of the Kabbalah, is the great store-house of the esoteric teaching of the ancient Hebrews.*

*Returning to the quotations referred to above, MacGregor Mathers in his preface says: "I wish particularly to direct the reader's attention to the stress laid by the Kabbalah on the feminine aspects of the Deity . .*

*Referring to the Sephiroth (the ten Kabbalistical [emanations of or] attributes of God), Mr. Mathers says:*

*"Among these Sephiroth, jointly and severally, we find the development of the persons and the attributes of God. Of these, some are male and some are female. Now, for some reason or other, best known to themselves, the translators of the Bible have carefully crowded out of existence and smothered up every reference to the fact that the Deity is both masculine and feminine. They have translated a feminine plural by a masculine singular in the case of the word Elohim. They have, however, left an inadvertent admission of their knowledge that it was plural in Genesis iv., 26: 'And Elohim said: Let US make man.'*

*"Again (v., 27), how could Adam be made in the image of the Elohim, male and female, unless the Elohim were male and female also? The word Elohim is a plural formed from the feminine singular ALH, Eloh, by adding IM to the word. But inasmuch as IM is usually the termination of the masculine plural, and is here added to a feminine noun, it gives to the word Elohim the sense of a female potency united to a masculine idea, and thereby capable of producing an offspring. Now we hear much of the Father and the Son, but we hear nothing of the Mother in the ordinary religions of the day. But in the Kabbalah we find that the Ancient of Days conforms himself simultaneously into the Father and the Mother, and thus begets the Son. Now this Mother is Elohim."*

*The writer then goes on to show that the Holy Spirit, usually represented as masculine, is in fact feminine. The first Sefhira contained the other nine, and produced them in succession. The second is Chokmah (Wisdom), and is the active and evident Father to whom the Mother is united. The third is a feminine passive potency called Binah (Understanding), and is co-equal with Chokmah. Chokmah is powerless till the number three forms the triangle.*

*"Thus this Sefhira completes and makes evident the supernal Trinity. It is also called AMA, Mother, the great productive Mother, who is eternally conjoined with the Father for the maintenance of the universe in order. Therefore is she the most evident form in whom we can know the Father, and therefore is she worthy of all honor. She is the supernal Mother, co-equal with Chokmah, and the great feminine form of God, the Elohim, in whose image man and woman were created, according to the teaching of the Kabbalah, equal before God . . ."*

*"This third Sefhira is also sometimes called the Great Sea. To her are attributed the Divine names, ALAIM, Elohim, and IaHVeh ALHIM; and the angelic order, ARHLIM, the Thrones. She is the supernal Mother as distinguished from Malkuth, the inferior Mother, Bride and Queen. . . . In each of the three trinities or triads of the Sephiroth is a dual of opposite sexes, and a uniting intelligence which is the result. In this, the masculine and feminine potencies are regarded as the two scales of the balance, and the uniting Sefhira (emanation) as the beam which joins them . . ."*

*The Woman's Bible, Elizabeth Cady Stanton and the Revising Committee, 1898*

*"The language in which her (India's) sacred scriptures are written is considered the most ancient of all, and distinguished beyond all others for its extensive vocabulary, its varied and perfect grammatical forms and inflections of speech by which it is adapted and able to express the most abstract ideas and metaphysical conceptions. Her sacred books, regarded as divine in their origin and revelation, are divided into Vedas and Puranas treating of a great variety of subjects, theological, legendary, ethical and devotional. In addition to these are the magnificent epic poems, the Ramayana and the Mahabharata, in the latter of which is found that gem of human thought, that flower of spiritual philosophy, which stands unique in the world's literature: the Bhagavad-Gita, the divine song, the song par excellence. We do not presume to assert that all the details of Kabbalistic philosophy are found in these most ancient documents. What we would assert after analyzing and comparing them is, that in these Hindu writings are to be found the radical principles of Kabbalah in unmistakable form. In both the systems, Indian and Kabbalistic, there is a recognition of a self-existent and eternal nature, indefinable, inconceivable, to which is given the appellation of Brahm, corresponding to Zeruane Akerene of the Persians, mid En Soph of the Kabbalists. There is also it filial emanation of this infinite nature who is as a firstborn son of Brahm and bears the name of Brahma. "From that which is," says Manu, "without beginning or end, was produced the Divine Man famed in all worlds," a personification strangely similar and coincident with the Memra, the Adam Kadmon, the heavenly man,*

*prototype of mankind, of the Kabbalists. Again the universe is produced by Brahm. "From him proceeded the heavens and the earth beneath. In the midst he placed the subtile ether, the light regions, and the permanent receptacle of the waters." Yet the natural universe is considered to have been self-emanative, similar to the procession or development of the Sephirothic worlds from the first begotten son, who is at once the archetype and principle of all finite beings. In Hindu philosophy the soul, or rather spirit, is regarded as an efflux from the Deity, an emanation from the Light of Lights and destined ultimately to return to its great original. Subjected to the depraving effects of evil in time, the soul has to work out a purifying probation, and if it fails in this it reincarnates until the work be completed. With respect to creation we learn, "the entire world is an emanation from the Deity, and therefore of one substance. The one only has existed from eternity. Everything we behold and ourselves too are portions of him. The Soul, the mind, the intellect of man and all sentient creatures, are offshoots from the universal Soul, to which it is their fate to return. The human mind is impressed with a series of illusions which it considers as real, till reunited with the great fountain of truth." Of these illusions, the most potent is that of Ahamkara or the feeling of self. By its influence and action the soul, when detached from its source, becomes ignorant of its own nature, origin and destiny, and erroneously considers itself as a separate and independent existence, and no longer a spark of the eternal fire or part of the universal whole, a link in one unbroken and immeasurable chain. As in Kabbalah, the universe being of one*

*substance and an emanation from the Divine, it follows there can be no such thing as matter in the gross and vulgar sense of the word. What we take to be attributes of matter are in effect so many manifestations of spirit. The substance we call matter is and yet is not eternal from the point of view whence we regard it,--eternal when considered in its relation to Deity, non-eternal with regard to its figured states or phenomenal development and manifestation. Such are the fundamental views and propositions of Hindu philosophy displayed with more or less clearness in the works above mentioned, the oneness and coincidence of which with those of Kabbalah is, as we have stated, too plain to be denied, and the only question remaining for explanation is, how came they to find a home in Palestine and become incorporated as elements in the Kabbalistic system of philosophy?*

*There are three ways by which we may account for their sameness: (1) from the intercourse of the Jewish rabbis during the Babylonian captivity with Zoroaster, who, as we have stated, drew his ideas primarily from India; (2) another probable mode of transmission was through the commercial intercourse between India and Egypt. It is not incredible that the scholars of Alexandria should have visited Persia in their quest after the scientific and esoteric learning of the East, nor is it improbable that Zoroaster himself, along with his monarch, King Gushtap, at whose court he resided and taught, should have made a pilgrimage to Alexandria as is stated in the Annals of Ammonius Marcellinus, an ancient Roman historian. This visit would afford opportunity to the sages and*



*learned of that city of becoming acquainted and conversant with the peculiar tenets and principles of Eastern religious philosophy, which eventually found entrance into Palestine; (3) the most probable and likely is that it was conveyed thither by Buddhist propagandists, who inaugurated those secret lodges of esoteric schools or societies such as those of the Essenes and Therapeutae, as they were termed. Buddhism, as is well known, was an offshoot from Brahmanism and its adherents in accordance with the injunctions of their great founder, Gautama, to make known the Good Law, went forth into all the neighboring countries, Tibet, China, Japan eastward, to Syria, Egypt and Arabia westward, founding institutions and communities from which ultimately originated monkery and nunnery in all their different forms and customs. Everywhere, where they penetrated, they made proselytes and inaugurated rites and ceremonies and introduced modes of dress and ecclesiastical ornaments, which afterwards became the accessories in the rituals and worship of Christian churches."*

*The Sepher Ha-Zohar or the Book of Light, As Regards Kabbalists of Philo's Time, Nurho de Manhar, 1900*

*"The Hermetic method to the attainment of perfection, on whatever plane--physical, intellectual, moral, or spiritual--is purity. Not merely having, but being, consciousness, man is man, and is percipient, according to the measure in which he is pure; perfect purity implying full perception, even to the seeing of God, as the gospels have it. In the same proportion he has also power. The fully initiated Hermetist is a . . . or man of power, and can work what to the world*

*seem miracles, and those on all planes--physical, intellectual, moral, and spiritual--by force of his own will. But his only secret of over is purity, as his only motive is love. For the power with which he operates is spirit, and spirit is keen and mighty in proportion as it is pure. Absolutely pure spirit is God . . .*

*A word on the organon of Hermetic knowledge. This is emphatically the mode of the mind termed the intuition. Following this in its centripetal course, man comes into such relations with his own essential and permanent self--the soul--as to be able to receive from her the knowledges she has acquired of divine things in the long ages of her past. But this implies no disparagement to the mind's other and centrifugal mode, the intellect. This also must be developed and trained to the utmost, as the complement, supplement, and indispensable mate of the intuition--the man to its woman. Perfecting and combining these two, and only thus, man knows all things and perpetuates himself. For he knows God, and to know God is to have, and to be, God, and "the gift of God is eternal life."*

*The Virgin of the World, Hermes Trismegistus, Translated by Anna Kingsford and Edward Maitland, 1884*

*"According to the secret doctrine of the Chaldeans, the universe is divided into four states of being (planes or spheres): archetypal, intellectual, sidereal, and elemental. Each of these reveals the others; the superior controlling the inferior, and the inferior receiving influence from the superior. The archetypal plane was considered synonymous with the intellect of the Triune Divinity. Within this divine, incorporeal, and*

*eternal sphere are included all the lower manifestations of life-all that is, has been, or ever shall be. Within the Kosmic Intellect all things spiritual or material exist as archetypes, or divine thought-forms, which is shown in the Table by a chain of secret similes. In the middle region of the Table appears the all-form-containing personified Spiritual Essence--the source and substance of all things."*

*The Bembine Table of Isis, The Secret Teachings of All Ages, Manly P. Hall, 1928*

*"Plato was initiated into the 'Greater Mysteries' at the age of 49. The initiation took place in one of the subterranean halls of the Great Pyramid in Egypt. The ISIAC TABLE formed the altar, before which the Divine Plato stood and received that which was always his, but which the ceremony of the Mysteries enkindled and brought from its dormant state. With this ascent, after three days in the Great Hall, he was received by the Hierophant of the Pyramid (the Hierophant was seen only by those who had passed the three days, the three degrees, the three dimensions) and given verbally the Highest Esoteric Teachings, each accompanied with Its appropriate Symbol. After a further three months' sojourn in the halls of the Pyramid, the Initiate Plato was sent out into the world to do the work of the Great Order, as Pythagoras and Orpheus had been before him."*

*Manuscript of Thomas Taylor, 1835*

*"I, Isis, am all that has been, that is or shall be; no mortal Man hath ever me unveiled."*

*Inscription before the Temple of Isis of Sais*

*“This Egyptian deity under many names appears as the principle of natural fecundity among nearly all the religions of the ancient world. She was known as the goddess with ten thousand appellations and was metamorphosed by Christianity into the Virgin Mary, for Isis, although she gave birth to all living things--chief among them the Sun--still remained a virgin, according to the legendary accounts . . . The headdresses of the Egyptians have great symbolic and emblematic importance, for they represent the auric bodies of the superhuman intelligences, and are used in the same way that the nimbus, halo, and aureole are used in Christian religious art . . . She often carries in one hand the crux ansata, the symbol of eternal life, and in the other the flowered scepter, symbolic of her authority.*

*Thoth Hermes Trismegistus, the founder of Egyptian learning, the Wise Man of the ancient world, gave to the priests and philosophers of antiquity the secrets which have been preserved to this day in myth and legend. These allegories and emblematic figures conceal the secret formulæ for spiritual, mental, moral, and physical regeneration commonly known as the Mystic Chemistry of the Soul . . . These sublime truths were communicated to the initiates of the Mystery Schools, but were concealed from the profane . . . The wisdom and secrecy of Egypt are epitomized in the Sphinx, which has preserved its secret from the seekers of a hundred generations. The mysteries of Hermeticism, the great spiritual truths hidden from the world by the ignorance of the world, and the keys of the secret doctrines of the ancient philosophers, are all symbolized by the Virgin Isis. Veiled from head to*

*foot, she reveals her wisdom only to the tried and initiated few who have earned the right to enter her sacred presence, tear from the veiled figure of Nature its shroud of obscurity, and stand face to face with the Divine Reality."*

The Secret Teaching of All Ages, Manly P. Hall, 1928

*"Behold, I, moved by thy prayers, am present with thee; I, who am Nature, the parent of things, the queen of all the elements, the primordial progeny of ages, the supreme of Divinities, the sovereign of the spirits of the dead, the first of the celestials, and the uniform resemblance of Gods and Goddesses. I, who rule by my nod the luminous summits of the heavens, the salubrious breezes of the sea, and the deplorable silences of the realms beneath, and whose one divinity the whole orb of the earth venerates under a manifold form, by different rites and a variety of appellations. Hence the primogenial Phrygians call me Pessinuntica, the mother of the Gods, the Attic Aborigines, Cecropian Minerva; the floating Cyprians, Paphian Venus; the arrow-bearing Cretans, Diana Dictynna; the three-tongued Sicilians, Stygian Proserpine; and the Eleusinians, the ancient Goddess Ceres. Some also call me Juno, others Bellona, others Hecate, and others Rhamnusia. And those who are illuminated by the incipient rays of that divinity the Sun, when he rises, viz. the Ethiopians, the Aarii, and the Egyptians skilled in ancient learning, worshipping me by ceremonies perfectly appropriate, call me by my true name, Queen Isis."*

The Golden Ass, Apeulius, Eleventh Book, Statement Ascribed to Isis  
Regarding her Spiritual Powers as Goddess

*“A multiform crown, consisting of various flowers, bound the sublime summit of her head. And in the middle of the crown, just on her forehead, there was a smooth orb resembling a mirror, or rather a white refulgent light . . . Her garment was of many colours, and woven from the finest flax, and was at one time lucid with a white splendour, at another yellow from the flower of crocus, and at another flaming with a rosy redness . . . Glittering stars were dispersed through the embroidered border of the robe, and through the whole of its surface: and the full moon, shining in the middle of the stars, breathed forth flaming fires. Nevertheless, a crown, wholly consisting of flowers . . . adhered with indivisible connexion to the border of that conspicuous robe, in all its undulating motions.”*

*Apeulius Description of Isis*



Our Lady of Guadalupe, St. Juan Diego's Tilma, 1531



Isis and the Blessed Virgin Mary Side by Side

*“What of Yahweh’s motherhood? Although never in the OT (Old Testament) directly addressed or spoken of as anyone’s ‘Mother,’ in the context of salvation God is compared to a woman in childbirth (Isa. 42:14). The divine love is like that of a woman for her children (Isa. 49:15). As a mother does, God wishes to comfort the suffering people (Isa. 66:13). Less directly the OT speaks of God as conceiving and begetting the chosen people (Num 11:12, Deut. 32: 18; See Deut. 32:15)*

*The official OT prohibition of divine images witnessed to the sense that God was/is neither male nor female, and is simply beyond creaturely images. At the same time, the material we have just reviewed shows how members of prophetic circles and other Israelites acknowledged that God embodies in a perfect way the best characteristics of both men and women – the fullness of fatherhood and motherhood.*

*Like our metaphors, their metaphors for God had to include both the male and the female. In a passage in the Thanksgiving Hymns from Qumran the motherly and fatherly images for God come together beautifully: 'For Thou art a father to all [the Sons] of thy truth, and as a woman who tenderly loves her babe, so dost Thou rejoice in them; and as a foster-father bearing a child in his lap, so carest Thou for all Thy creatures.'*"

*Christology: A Biblical, Historical, and Systematic Study of Jesus,*  
 Gerald O'Collins S.J., First Council of Constantinople, Oxford  
 University Press, 199

*"We have seen that Being is the state of eternal and absolute existence and that the way to experience Being is to experience from the gross to the subtle states of creation until the mind arrives at the Transcendent . . .*

*Bubbles of thought are produced in a stream, one after another, and the mind is trained to experience the oncoming bubble at an earlier and earlier stage of its development . . .*

*This source of thought thus comes within the scope of the conscious mind. When the conscious mind transcends the subtlest level of thought, it transcends the subtlest state of relative experience and arrives at the transcendental Being, the state of pure consciousness or self-awareness.*



*This is how, in a systematic manner, the conscious mind is led, step by step, to the direct experience of transcendental, absolute Being."*

*The Science of Being and Art of Living, Maharishi Mahesh Yogi,  
International SRM Publications, 1963*

*"Eternal Wisdom: Thou shouldst receive Me worthily, thou shouldst partake of Me with humility, thou shouldst keep Me earnestly, thou shouldst embrace Me with conjugal love, and have Me in My godly dignity before thy eyes. Spiritual hunger and actual devotion must impel thee to Me more than custom. The soul that wishes to feel Me interiorly in the recesses of a secluded life, and sweetly to enjoy Me, must, first of all, be cleansed from sin, must be adorned with virtue, encircled with self-denial, decked out with the red roses of ardent love, strewn over with the fair violets of humble submission, and the white lilies of perfect purity. She should pray to Me with peace of heart, for in peace is My dwelling-place. She should clasp Me in her arms to the exclusion of all strange affections; for these I avoid, and flee as the free bird avoids and flees the cage. She should sing Me the song of Sion, which is a song of fervent, loving, and measureless praise; then will I embrace her, and she shall incline herself on My breast. There, if she finds a calm repose, a pure vision, unusual fruition, a foretaste of eternal bliss, let her preserve it, let her keep it for herself, and, with a sighing heart, let her speak as follows: Truly art thou the hidden God, the secret good which no one can know that has not felt it."*

*A Little Book of Eternal Wisdom, Blessed Henry Suso, Translated by  
C. H. McKenna, O.P., 1910 by Burns Oates & Washbourne Ltd.*

The teaching in this fragrance is unity between the seven spheres of God's emanation, acceptance of the ever-present mode of operation within the confines of the operations of the Trinity, whilst serving humankind in accordance with the mode of being in strict obedience to the Word of God.

## CHAPTER NINE

### The Fragrance of War



Angel of Death, Evelyn De Morgan, 1919

## THE MYSTICAL EXPERIENCE

Heralding the nightwind's cause, my spirit was torn asunder from the fragment below in order to rise swift against the faction of the spheres.

A fragrance arose and formed into a whirlwind, a moving sphere of flesh and bone as my spirit was taken up within the a scent of some type of intoxicating, yet foul origin. The stench rose and grew into a dark murmur of time present and time past within the confines of war.

It was an energy impenetrable and indescribable. Whirling and swirling human thoughts; of grave danger, foul intents and actions of vicious perversion and violence. The slaughter of the centuries played out before me in several contexts, from several different viewpoints of random conflagration.

It was as if each country of origin retained a primary color which retained within its movement the nature of their individual beasts: deep yellow, red, darkish blue, seaweed green . . . but the colors were presented individually in a whirling fashion. The activity and thought involved in all of these wars created a swirling of these primary colors of the entire spectrum and various interplays of shade and darkness.

My spirit was swept up into the wars that were currently in play all around the world in my current time frame: Bosnia, Egypt, Ukraine, Russia, Middle

East and Isreal . . . the sins of humanity exploding in a great fury - through, within and outside of my spirit - as it continued to ravage through the gathering storm of the people's transient rage.

To call it a fragrance was almost a misnomer, because its stench was so foul and indistinctively formed. But as my soul entered into these cyclone's of warfare; there was no denying the atrocities of what I was traveling through . . . there were no words, thoughts, feelings, emotions, or aroma's that could properly contain the nature of that which swept before the spirit. It had momentum.

No gathering of the soul could be accomplished in such a venture, there was no other option but to be swept into the unnatural movement of the force of anger, rage, hatred and vengeance.

War was an all-consuming and petty outrage; and an excuse for heinous acts of violence against those unlike . . . no determinate origin could be delineated, no judgment secure, no temptation legitimized, and no pressure - hotter, wider or more vacuously maintained - by a divergent strain of hostile energies encircling any who so much as touched the edge of these raging countries hammered by war.

Petty disputes, harmful contamination, aggregious violence; collaborating with the minds of the inebriated. Those of fettered minds; backlashing with enhanced proportion the thoughts which led to the

destruction of man, and the preservation of only a few.

No one was safe, there was no containing it; and the fragrance of such wartime drama was almost like an intoxicant to those who were embodied remotely beyond the confines of God's reach.

Was there any boundary they would not cross? Could there be any limit to the hateful rhetoric a single mind could hurl into the cosmic ethers? It did not seem so. And ironically, those who were swept up into this fragrance were as if inebriated by some type of substance. There was an activity which held their heart, their minds and their sway . . . it made them feel somehow that they were justified and their cause was righteous. Again, the momentum . . .

But in the swirling violence, wherein the lethargic murmurings of the many who chose not to utilize the patterns of higher thinking provided to the lower spheres by the remnant of God, there was real momentum. Violence absolutely begot violence . . . vile thoughts absolutely begot vile thoughts . . . murmurings and rumors absolutely begot slander.

Swirling through different countries, different cultures; my spirit was also whirling through these different hues of color - the yellows, reds, pinks, blues, grays, dark greens . . .

And in these differing countries, my spirit was given to experience some of the finite and miniscule

differences between the manifestations of these wars. In Bosnia, the deep yellow with the hoarseness of gray integrating within it indicated the false intellectual superiority which had raged in the religious wars of that land. In Egypt and other lands of the Middle East, the dark blues captured the false religious feelings of transient travelers who gave their souls as bait to the foul stench of the deepest and darkest pits of hatred, self-perpetual fetter creation, delusion and violence origination within the spheres of the lowest pits of hell. In the Ukraine and Russia, the reds were overwhelming as I felt the silent martyrs cry out from the land where the hidden war continued without remorse. Following suit, Israel and Palestine could not confine their racial hatred and the deepest grays and blacks began to merge as I felt such an intense disgust at the loss of the dignity of the individual human person. From whence came a dark, green, seaweed color which vibrated and whirled in a circular direction, and then mixed with a deeper darker (almost black) green . . . it contained within it the seeds of a deceit beyond the human imagination; a deception unto death to all who crossed its path. I did not know from whence this darkness had emerged; but I saw the innocence of many fall into the polite deceptions of this treacherous force. It was absolutely unto death, there was no other outcome. This was a vile and absolutely lethal force.

Traveling amongst the genocidal ragings of an unjust and cruel world; my spirit was at the same time taking this journey through the hearts of mankind.

For a war cannot erupt, if it does not begin in thought first. It gains momentum.

There remained a certain momentum to this violent outpouring of spirits in context within a union of purpose. There was an intoxicating nature to this type of dependent origination. It was without true motive or cause; but it was felt to be so right and true, that those perpetuating it truly and honestly held to their false views, their shattered humanity and all that was spewing forth from their stagnancies. No emanation from higher divinity could reach any of these thresholds of self-righteous thought.

As soon as a soul was captured within those swirling colors of war; there appeared to be no way out. The circumference of the forces resonated into and outside of the entire vibration of the souls held within its sway. The sphere of influence was astonishing. Once engulfed in the perpetual flame of war; I would not have been able to get out sans the divine intervention given.

But after inhaling each fragrance, when it seemed my annihilation was imminent and escape would remain obscure, an unknown heavenly force lifted up my soul – almost as if by the seat of my pants – and literally hurled me at the speed of thought to the next sphere of influence for which my soul was to retain.

And although these places were indeed not fragrant in the sense I would normally peruse, they were absolutely intoxicating in an entirely different way.



And thus, the secret fragrance of war was revealed . . . it was an exhilaration of deceit, a momentum.

For those who could not contain within them the fragrance of something of a higher vibration, the *intoxication of conflict* was a greater good. They were addicts to violence and self-righteous warfare. Soul's without purpose or direction became easily inebriated with false magnetisms.

While traveling these dissimulations, my spirit was taken into the persecution of religions, women, peoples, cultures, false intelligences, prideful egos and the shattering of any higher impetus to be attained in region's of the flesh - one after another and into something else. And within each sphere, all was gathered into that cyclone of backwards momentum.

And unfortunately, such violence in wartime is often accompanied by a lack of any conscious regard for truly heinous actions. No such actions can go without generating immeasurable demerit and karmic retribution.

Although a stench foul and reprehensible, the fragrance of war contains within it the rabid beast of intoxication . . . and it carries this wind into the hearts of men who are torn from their homelands and anguished by a million raging injustices.

If we are to slay the dragons of a million years of ill-content humanity; we must first slay those that remain within our own shore. And we must never forget that if we slay one another, either in word or deed, we put violence to the heart of God. Because in that heart . . . lies all of creation; the malcontents and the ephemeral among them. And to attack our brothers is like taking a knife to our own head; or sifting the dagger to our own heart, hands or feet.

*“How should we be able to forget those ancient myths that are at the beginning of all peoples, the myths about dragons that at the last moment turn into princesses; perhaps all the dragons of our lives are princesses who are only waiting to see us once beautiful and brave. Perhaps everything terrible is in its deepest being something helpless that wants help from us.*

*So you must not be frightened if a sadness rises up before you larger than any you have ever seen; if a restiveness, like light and cloudshadows, passes over your hands and over all you do. You must think that something is happening with you, that life has not forgotten you, that it holds you in its hand; it will not let you fall. Why do you want to shut out of your life any uneasiness, any miseries, or any depressions? For after all, you do not know what work these conditions are doing inside you.”*

*Rainer Maria Rilke, Letters to a Young Poet, 1926*

*“The great dragon, the old, crooked serpent, who was cast from heaven, whose head and power has been bruised and broken by the promised seed of the woman, is overcome by the blood of the Lamb, and,*

*on account of the word of his testimony, burns with anger. He knows well that his time is short, and therefore he carries on his works and tyranny, through his children and servants, the unbelievers, with great wrath and fierceness, against those who have been sprinkled with the blood of the Lamb. Annas and Caiaphas, with all the scribes, counsel to slay Christ. Judas and all false apostles and teachers betray and deliver him up. Herod, with all his lords and princes, scorn and, mock him. The people cry out, crucify him! crucify him!! Pilate, and all those who bear the sword, sentence him to stocks, fire, sword and water. The servants seize, spit upon, scourge, crown and crucify him. The centurion pierces his side, the others mock, blaspheme and upbraid him. Who is there that does not persecute, crucify and dishonor with heart, word or deed, the poor, innocent, peaceful, defenceless Lamb? Yea, in the ungodly Cain, has the bloody, murderous tyranny taken its origin, and has fully shown its artfulness, properties, fruit and nature . . . Inasmuch, then, as the Lamb and its chosen members, from the beginning, have been persecuted and slain by the malice of the creatures of the conquered serpent, and inasmuch (according to Scriptures) as this persecution will not cease so long as there are righteous and unrighteous people on earth; and as in our days, especially, the cross of Christ, on every hand (as it was in the days of our ancestors), is laid upon all God-fearing children, who are inwardly born again from the powerful seed of the holy word; therefore I cannot neglect to admonish my beloved brethren and sisters, fellow believers and fellow-sufferers with the word of the Lord, concerning the suffering, cross and persecution of the*

*saints, which is abundantly related in the Scriptures, and was abundantly visited upon our fathers, both of the Old and New Testaments, and also upon many pious witnesses of our own days; that they may, according to the example of our fathers, fearlessly and valiantly continue the undertaken contest, in all constancy, patience, strength, courage and valor, through the power of their faith in Christ Jesus; and that they may thus receive the promised crown. For this purpose may the Father of every good and perfect gift, through his beloved Son Jesus Christ, our Lord, grant us the riches of his grace, in the power of his Holy Spirit, Amen."*

*The Complete Works of Menno Simon, Volume 1, Anabaptist and  
Mennonite Tradition, 1561*

## THE TEACHING

The teaching in this fragrance is reparation, restoration and reestablishment of all life to God; courage, valour and right-action in the face of tyranny, corruption and violence, and the dispensation of spirit to life in accordance with the Word of God as model and manner for the Christ life.

*“The Hadith are traditional remarks of the Prophet Muhammad, founder of Islam, and most versions also have attached commentary which has been written about those sayings by scholars. There are two types of Hadith. Hadith are traced back to the Prophet himself, and Hadith Qudsi are regarded as revealed to the Mohammed by Allah (subhanu wa'talah). The literature of Hadith is vast; this work is derived from the collection known as the Jami' of Muhammed Isma'il al-Bukari, and contains selection from other Hadith, particularly the Mishkat.*

*The Hadith are one of the treasures of a tradition of deep scholarship. The legacy of Islamic scholarship extends to every aspect of science, mathematics, technology, as well as religion. Much of what we know about classical Greek and Roman literature was only preserved from the bonfires because copies were saved during the dark ages, in widely separated centers of Islamic learning such as Arabia, Iran, Spain, India, and Sub-Saharan Africa. The Hadith are similar to the Jewish, Buddhist and Hindu commentaries, (such as the Talmud, the Pali Suttas and the Dharma Sutras) with many-layered and diverse texts appended over a long period of time. It*

*is not as authoritative as the ultimate source document of Islam, the Quran, but is held in great regard nevertheless.*

*Contrary to what many people in the West have been taught, Islam is a religion of tolerance and peace, and respect for law. The vast majority of Muslims worldwide and in the US are law-abiding, non-violent people. Their religion stresses good works, charity and prayer. The very name of the religion means 'Peace', specifically the peace one obtains by living according to the rule of the laws of God, (and by implication secular law).*

*Islam also stands for tolerance of other religions, and non-interference with their adherents. Islamic countries are forbidden by both the Qur'an and the Hadith to impose Islam on, or otherwise persecute believers in other religions. The texts mention specifically 'those of the Book', Jews and Christians.*

*Of great importance for non-Muslims to understand is the concept of Jihad. Jihad, is usually translated incorrectly as 'holy war'.*

*According to the Manual of Hadith, there are two meanings of Jihad. One simply means what Christians would call 'proselytizing' or 'witnessing' (with overtones of the internal struggle to maintain ones' faith in a world which constantly tests it). The other applies to actual military defense of the community of Islam, with the stress on defense. Islamic conventions in warfare were defined at a very early time, including sparing non-combatants, specifically women, children, the elderly*

*and laborers; honoring truces; and most particularly not imposing Islam by conquest. While this certainly may not have been followed at all times historically, the Geneva convention (which mirrors this doctrine) has certainly been violated many times as well. The fact that a high standard of behavior has been violated, even persistently, is no excuse to sanction violations of those standards.*

*The acts of terror which have been committed in the name of Islam certainly fall outside the pale of these criteria, and (at least as I read this, as a non-Muslim) exclude those who carry them out from the ranks of martyrs. The Arabic term for martyr is shahid--meaning a witness of truth--one who devotes their life and death to the service of truth. The Hadith specifically mentions natural deaths, deaths by disease, as well as death in battle (according to the above-mentioned standards). This most certainly does not cover someone one who commits suicide (which itself is forbidden by Islam) while killing multitudes of random, innocent people, most specifically non-combatants and women.*

*Islam is a world religion, and like all other world religions has a vision of triumphing over all other beliefs. In the case of Islam, as with other religions, this does not imply killing off believers in all other faiths. There is also the concept of key leaders who emerge at particular intervals to refresh the faith. This does not necessarily mean that these leaders are infallible; a devout Muslim would probably say that only God is infallible. I take this to mean that Islam is open to internal changes consistent with its core values.*

*I ask that non-Muslims read this document carefully, with an open mind and heart. While doing so, I suggest that you perform the following linguistic exercise; for the word 'Allah' read 'God'; for the word 'Jihad', substitute the word 'struggle'"*

*John B. Hare, 2001, sacred-texts.com*

*"1. "And those who strive hard for Us, We will certainly guide them in Our ways" (29:69).*

*2. "Strive hard against them a mighty striving with it (the Qur'ān)" (25:52).*

*3. "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful" (3:103).*

*4. "There is no compulsion in religion" (2:256).*

*5. "And fight in the way of Allāh with those who fight with you and do not exceed this limit" (2:190).*

*6. "And they will not cease fighting with you until they turn you back from your religion if they can" (2:217).*

*7. "And fight with them until there is no persecution and all religions are only for Allāh" (8:39).*

*8. "And if they incline to peace, do thou incline to it and trust in Allāh And if they intend to deceive thee, then surely Allāh is sufficient for thee" (8:61, 62).*



9. "He it is who has sent His Messenger with the guidance and the true religion that He may make it overcome all (other) religions." (61:9).

*Jihād means the exerting of one's power in repelling the enemy or in contending with an object of disapprobation. It carries a twofold significance in Islām, being applied to both: the purely missionary activities of a Muslim and his defence of the Faith, when necessary, in a physical sense. The first duty--the duty to invite people to Islām--is a permanent duty laid upon all Muslims of all ages; while the second is a duty which arises upon certain contingencies. The Holy Qur'ān calls attention to both these duties in the clearest and most forceful words. In the first place, it speaks of a jihād [struggle] to attain to Allāh (v. 1). Then it speaks of carrying on a jihād against unbelievers by means of the Holy Qur'ān, and this it calls jihād-an kabīr-an, a very great jihād (v. 2). Islām's greatest jihād is, therefore, not by means of the sword, but by means of the Holy Qur'ān, i.e., a missionary effort to establish Islām. We are further told that there should always be among Muslims a party who invite people to Islām (v. 3). Thus the missionary jihād of Islām is to be carried on in all circumstances.*

*The sword could never be used to force Islām on others, compulsion in religion being forbidden in clear words (v. 4). Fighting was undoubtedly allowed but it was expressly allowed only as a defensive measure against those who were bent upon annihilating Islām by the sword, not to compel people to accept Islām (vv. 5, 6). When persecution ceased and everyone was at liberty*

*to profess whatever religion he liked, the sword had to be sheathed (v. 7). Even in the midst of the war, if the enemy wanted peace, war was to be discontinued (v. 8). The good news is finally given that not only will Islām not be annihilated but it would ultimately be ascendant over all other religions (v. 9).*

*Hadīth also speaks of both kinds of jihād. It is a Muslim's foremost duty, and the most excellent deed a Muslim can do (hh. 1, 2). A promise is given that if Muslims exerted themselves to their utmost to uphold the cause of Islām, they would be in the ascendant (hh. 3, 4). There is a further promise that divinely inspired persons, called rnujaddids, shall appear among Muslims to revive the faith (h. 5), and that a Messiah shall appear among them to carry the message of Islām to the Christian nations of the world in particular (h. 6).*

*Guiding a man to truth is spoken of as a Muslim's greatest treasure (h. 7), and the Holy Prophet himself wrote letters to kings in the 6th year of Hijrah, inviting them to accept Islām (h. 8). He never threatened any of them with invasion if his message was not accepted (h. 9). Muslims had to fight their battles, but this they had to do simply to defend Islām which unbelievers wanted to annihilate (vv. 5. 6) The cause of Truth was, however, to be defended unto death (h. 10), and Muslims were told to be always ready, if the need arose, to defend the Faith with the sword, that being the way to Paradise (h. 11). The Holy Prophet's own soul yearned after martyrdom in defence of the Truth and if possible. to come back to life and die again defending the Truth (h. 12), and such should,*

*therefore, be the desire of every Muslim. [Just as it was the desire of many Christians to die martyrs.] Martyrdom could, however, be attained in other ways too (h. 13). Even women took part in the battles which were being fought in defence of Islām (hh. 14, 15), Non-combatants were not to be killed in battle, there being a prohibition against the killing of women and children (h. 16). Fighting was to cease if the enemy offered peace, even though his intention might be to deceive (v. 8), or if the enemy entered the brotherhood of Islām (h. 17).*

*Abu Hurairah said,*

*A man came to the Messenger of Allāh, peace and blessings of Allāh be on him, and said, Guide me to a deed which is equal to jihād. He said, "I do not find it." (Then) he said: "Is it in thy power that when the one engaged in jihād goes forth, thou shouldst enter thy mosque and stand in prayer and have no rest, and that thou shouldst fast and break it not?" He said . . . "*

*The Manual of Hadith, Maulana Muhammad Ali, M.A., LL.B., Lahore, 1944*

*"Narrated Jabir bin 'Abdullah: The Prophet said, "War is deceit.""*

*The Hadith, Sayings of the Prophet, 4:629, Hadith of Bhukari, Translated by M. Muhsin Khan, 1993*

*"If two bodies of the faithful are at war, then make ye peace between them . . . make peace between them with fairness, and act impartially; God loveth those who act with impartiality."*

*The Quran, Words of Muhammed, Rodwell Edition, Sura XLIX, 1876*

*“A questioner asked  
 About a Penalty  
 To befall—  
 The Unbelievers,  
 The which there is none  
 To ward off,—  
 (A Penalty) from God,  
 Lord of the Ways  
 Of Ascent.  
 The angels and  
 The Spirit ascend  
 Unto Him in a Day  
 The measure whereof  
 Is (as) fifty thousand years:  
 Therefore do thou hold  
 Patience,— a Patience  
 Of beautiful (contentment).  
 They see the (Day) indeed  
 As a far-off (event):  
 But We see it  
 (Quite) near.”*

*The Holy Qur'an, Translated by Yusuf Ali, 1934*

*“It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and who observes Prayer and pays the Zakat; and those who fulfill their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved*

*truthful and it is these who are the God-fearing. (Al Quran 2:178)*

*Indeed, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed. (Al Quran 16:91)*

*And good and evil are not alike. Repel evil with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good. (Al Quran 41:35-36)*

*And create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of Allah is nigh unto those who do good. (Al Quran 7:57)*

*It was not proper for the people of Medina and those around them from among the Arabs of the desert that they should have remained behind the Messenger of Allah or that they should have preferred their own lives to his. That is because there distresses them neither thirst nor fatigue nor hunger in the way of Allah, nor do they tread a track which enrages the disbelievers, nor do they cause an enemy any injury whatsoever, but there is written down for them a good work on account of it. Surely, Allah suffers not the reward of those who do good to be lost. (Al Quran 9:120)*

*Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him. Thus has He subjected them to you, that you may glorify Allah for His guiding you. And give glad tidings to those who do good. (Al Quran 22:38)*

*"Those [angels] who carry the Throne and those around it exalt [ Allah ] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.*

*Our Lord, and admit them to gardens of perpetual residence [fragrance] which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.*

*And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment." (Al Quran 40:6-10)*

*So Allah rewarded them, for what they said, with Gardens beneath which streams flow. Therein shall they abide; and that is the reward of those who do good. (Al Quran 5:86)*

*Al Quran, Sahih International, 1989*

*“War is an evil thing to both victor and vanquished . . . Magnanimity to captives, and mercy to the fallen, are a hymn of praise to God for victory.”*

*Arabian Wisdom, John Wortabet, 1913*

### *“Avoiding War*

*“Even successful arms, among all implements, are unblessed. All men come to detest them. Therefore the one who follows Tao does not rely on them. Arms are of all tools unblessed, they are not the implements of a wise man. Only as a last resort does he use them.*

*Peace and quietude are esteemed by the wise man, and even when victorious he does not rejoice, because rejoicing over a victory is the same as rejoicing over the killing of men. If he rejoices over killing men, do you think he will ever really master the Empire?”*

*Laotzu's Tao and Wu Wei, by Dwight Goddard and Henri Borel, 1919*

*“It is not by divine providence that wars occur, for they entail murder, plunder, violence, cruelty, and other terrible evils which are diametrically opposed to Christian charity. Yet they cannot but be permitted because the life's love of mankind, since the time of the most ancient people . . . has become such that it wants to rule over others and finally over all, and also to possess the wealth of the world and finally all wealth. These two loves cannot be kept in fetters, for it is according to divine providence that everyone is allowed to act in freedom in accordance with reason . . . and apart from permissions man cannot be led from evil by the Lord and consequently cannot be reformed and saved. For unless evils were allowed to break out, man would not see them, therefore would*

*not acknowledge them, and thus could not be induced to resist them. Evils cannot be repressed, therefore, by any act of providence; if they were, they would remain shut in, and like a disease such as cancer and gangrene, would spread and consume everything vital in man.*

*For from birth man is like a little hell between which and heaven there is perpetual discord. No one can be withdrawn from his hell by the Lord unless he sees he is in it and desires to be led out of it. This cannot be done apart from tolerations the causes of which are laws of divine providence. As a result, minor and major wars occur . . .*

*Hidden in the stores of divine wisdom are several causes why the major wars of kings and rulers, involving murder, looting, violence and cruelty as they do, are not prevented by the Lord, either at their beginning or during their course, only finally when the power of one or the other has been so reduced that he is in danger of annihilation. Some of the causes have been revealed to me and among them is this: all wars, although they are civil in character, represent in heaven states of the church and are correspondences. The wars described in the Word were all of this character; so are all wars at this day. Those in the Word are the wars which the children of Israel waged with various nations, Amorites, Moabites, Philistines, Syrians, Egyptians, Chaldeans and Assyrians. Moreover, it was when the children of Israel, who represented the church, departed from their precepts and statutes and fell into evils represented by other peoples (for each nation with which the children of Israel waged war represented a particular evil), that they were*



*punished by that nation. For instance, when they profaned the sanctities of the church by foul idolatries they were punished by the Assyrians and Chaldeans because Assyria and Chaldea signify the profanation of what is holy . . . Wars at the present day, wherever they may occur, represent similar things . . .*

*The spiritual man acknowledges that wars on earth are ruled by the Lord's divine providence. The natural man does not, except that at a celebration of a victory he may thank God on his knees for having given the victory, and except for a few words on going into battle . . .*

*It is immaterial whether the commander is an upright man or not because . . . the evil as well as the good perform uses, and by their zeal more ardently than the good. This is so especially in war because the evil man is more crafty and cunning in devising schemes than a good man, and in his love of glory takes pleasure in killing and plundering those whom he knows and declares to be the enemy. The good man has prudence and zeal for defense and rarely for attacking. This is much the same as it is with spirits of hell and angels of heaven; the spirits of hell attack and the angels of heaven defend themselves. Hence comes this conclusion that it is allowable for one to defend his country and his fellow-citizens against invading enemies even by iniquitous commanders, but not allowable to make oneself an enemy without cause. To have the seeking of glory for cause is in itself diabolical, for it comes of self-love . . .*

*When the will is in evil, one's own intelligence sees only falsity, and neither desires nor is able to see anything else . . .*

*I have often seen instances of such insanity. I have also seen spirits introduced into these alternating states two or three times within an hour, and it was granted them to see and also acknowledge their insanities. Nevertheless they were unwilling to remain in a rational and moral state, but voluntarily returned to their internal sensuous and insane state. They loved this more than the other because the enjoyment of their life's love was in it . . .*

*If then one's own intelligence is confronted with truth, it either turns away from it or falsifies it. The human being has a volitional and an intellectual proprium. The volitional proprium is evil, and the intellectual proprium is falsity derived from evil; the latter is meant by "the will of man" and the former by "the will of the flesh" in John 1:13. The volitional proprium is in essence self-love, and the intellectual proprium is the pride coming of that love. The two are like married partners, and their union is called the marriage of evil and falsity. Into this union each evil spirit is admitted before he enters hell; he then does not know what good is; he calls his evil good, because that is what he feels to be enjoyable. He also turns away from truth then and has no desire to see it, because he sees the falsity which accords with his evil . . .*

*Divine providence continually causes man to see truth and also gives him affection for perceiving and*

*receiving it. For divine providence acts from within and flows thence into the exteriors, that is, flows from what is spiritual into what is in the natural man, by the light of heaven enlightening his understanding and by the heat of heaven quickening his will. The light of heaven in essence is divine wisdom, and the heat of heaven in essence is divine love. From divine wisdom nothing can flow but truth, and from divine love nothing but good. With good the Lord bestows an affection in the understanding for seeing and also perceiving and receiving truth. Man thus becomes man not only in external aspect but in internal aspect, too . . .*

*Through this means man is withdrawn from evil, not by himself, but by the Lord. When divine providence gives man to see truth and to be affected by it, he can be withdrawn from evil for the reason that truth points the way and dictates; doing what truth dictates, the will unites with truth and within itself turns it into good, for it becomes something one loves, and what is loved is good. All reformation is effected through truth, not without it, for without truth the will continues in its evil, and should it consult the understanding, is not instructed, rather the evil is confirmed by falsities . . .*

*All who are in heaven are nothing other than affections of good and thoughts thence of truth, and all who are in hell are nothing other than lusts of evil and imaginations thence of falsity. These are so arranged respectively that the lusts of evil and the imaginings of falsity in hell are precisely opposite to the affections of good and the thoughts of truth in heaven. Therefore hell is under heaven and diametrically opposite . . . When it is said*

*that in heaven there are affections of good and thoughts of truth from them, and in hell lusts of evil and imaginations of falsity from them, the meaning is that there are spirits and angels who are such. For everyone is his affection or his lust, an angel of heaven his affection and a spirit of hell his lust."*

*Divine Providence, Emanuel Swedenborg, 1764, Translated by William Frederich Wunsch, 1851*

### *"Of War*

*We must now consider war, under which head there are four points of inquiry:*

- (1) Whether some kind of war is lawful?*
- (2) Whether it is lawful for clerics to fight?*
- (3) Whether it is lawful for belligerents to lay ambushes?*
- (4) Whether it is lawful to fight on holy days?*

*Objection 1: It would seem that it is always sinful to wage war. Because punishment is not inflicted except for sin. Now those who wage war are threatened by Our Lord with punishment, according to Mat. 26:52: "All that take the sword shall perish with the sword." Therefore all wars are unlawful.*

*Objection 2: Further, whatever is contrary to a Divine precept is a sin. But war is contrary to a Divine precept, for it is written (Mat. 5:39): "But I say to you not to resist evil"; and (Rom. 12:19): "Not revenging yourselves, my dearly beloved, but give place unto wrath." Therefore war is always sinful.*

*Objection 3: Further, nothing, except sin, is contrary to an act of virtue. But war is contrary to peace. Therefore war is always a sin.*

*Objection 4: Further, the exercise of a lawful thing is itself lawful, as is evident in scientific exercises. But warlike exercises which take place in tournaments are forbidden by the Church, since those who are slain in these trials are deprived of ecclesiastical burial. Therefore it seems that war is a sin in itself.*

*On the contrary, Augustine says in a sermon on the son of the centurion [Ep. ad Marcel. cxxxviii]: "If the Christian Religion forbade war altogether, those who sought salutary advice in the Gospel would rather have been counselled to cast aside their arms, and to give up soldiering altogether. On the contrary, they were told: 'Do violence to no man . . . and be content with your pay' [Lk. 3:14]. If he commanded them to be content with their pay, he did not forbid soldiering."*

*I answer that, In order for a war to be just, three things are necessary. First, the authority of the sovereign by whose command the war is to be waged. For it is not the business of a private individual to declare war, because he can seek for redress of his rights from the tribunal of his superior. Moreover it is not the business of a private individual to summon together the people, which has to be done in wartime. And as the care of the common weal is committed to those who are in authority, it is their business to watch over the common weal of the city, kingdom or province subject to them. And just as it is lawful for them to have recourse to the sword in defending that*

*common weal against internal disturbances, when they punish evil-doers, according to the words of the Apostle (Rom. 13:4): "He beareth not the sword in vain: for he is God's minister, an avenger to execute wrath upon him that doth evil"; so too, it is their business to have recourse to the sword of war in defending the common weal against external enemies. Hence it is said to those who are in authority (Ps. 81:4): "Rescue the poor: and deliver the needy out of the hand of the sinner"; and for this reason Augustine says (Contra Faust. xxii, 75): "The natural order conducive to peace among mortals demands that the power to declare and counsel war should be in the hands of those who hold the supreme authority."*

*Secondly, a just cause is required, namely that those who are attacked, should be attacked because they deserve it on account of some fault. Wherefore Augustine says (QQ. in Hept., qu. x, super Jos.): "A just war is wont to be described as one that avenges wrongs, when a nation or state has to be punished, for refusing to make amends for the wrongs inflicted by its subjects, or to restore what it has seized unjustly."*

*Thirdly, it is necessary that the belligerents should have a rightful intention, so that they intend the advancement of good, or the avoidance of evil. Hence Augustine says (De Verb. Dom. [\*he words quoted are to be found not in St. Augustine's works, but Can. Apud. Caus. xxiii, qu. 1]): "True religion looks upon as peaceful those wars that are waged not for motives of aggrandizement, or cruelty, but with the object of securing peace, of punishing evil-doers, and*

*of uplifting the good." For it may happen that the war is declared by the legitimate authority, and for a just cause, and yet be rendered unlawful through a wicked intention. Hence Augustine says (Contra Faust. xxii, 74): "The passion for inflicting harm, the cruel thirst for vengeance, an unpacific and relentless spirit, the fever of revolt, the lust of power, and such like things, all these are rightly condemned in war."*

*Reply to Objection 1: As Augustine says (Contra Faust. xxii, 70): "To take the sword is to arm oneself in order to take the life of anyone, without the command or permission of superior or lawful authority." On the other hand, to have recourse to the sword (as a private person) by the authority of the sovereign or judge, or (as a public person) through zeal for justice, and by the authority, so to speak, of God, is not to "take the sword," but to use it as commissioned by another, wherefore it does not deserve punishment. And yet even those who make sinful use of the sword are not always slain with the sword, yet they always perish with their own sword, because, unless they repent, they are punished eternally for their sinful use of the sword.*

*Reply to Objection 2: Such like precepts, as Augustine observes (De Serm. Dom. in Monte i, 19), should always be borne in readiness of mind, so that we be ready to obey them, and, if necessary, to refrain from resistance or self-defense. Nevertheless it is necessary sometimes for a man to act otherwise for the common good, or for the good of those with whom he is fighting. Hence Augustine says (Ep. ad Marcellin. cxxxviii): "Those whom we have to punish with a*

*kindly severity, it is necessary to handle in many ways against their will. For when we are stripping a man of the lawlessness of sin, it is good for him to be vanquished, since nothing is more hopeless than the happiness of sinners, whence arises a guilty impunity, and an evil will, like an internal enemy."*

*Reply to Objection 3: Those who wage war justly aim at peace, and so they are not opposed to peace, except to the evil peace, which Our Lord "came not to send upon earth" (Mat. 10:34). Hence Augustine says (Ep. ad Bonif. clxxxix): "We do not seek peace in order to be at war, but we go to war that we may have peace. Be peaceful, therefore, in warring, so that you may vanquish those whom you war against, and bring them to the prosperity of peace."*

*Reply to Objection 4: Manly exercises in warlike feats of arms are not all forbidden, but those which are inordinate and perilous, and end in slaying or plundering. In olden times warlike exercises presented no such danger, and hence they were called "exercises of arms" or "bloodless wars," as Jerome states in an epistle [cf. Veget., De Re Milit. i].*

*Whether it is lawful for clerics and bishops to fight?*

*Objection 1: It would seem lawful for clerics and bishops to fight. For, as stated above (A[1]), wars are lawful and just in so far as they protect the poor and the entire common weal from suffering at the hands of the foe. Now this seems to be above all the duty of prelates, for Gregory says (Hom. in Ev. xiv): "The wolf comes upon the sheep, when any unjust and rapacious man oppresses those who are faithful and*



*humble. But he who was thought to be the shepherd, and was not, leaveth the sheep, and flieth, for he fears lest the wolf hurt him, and dares not stand up against his injustice." Therefore it is lawful for prelates and clerics to fight.*

*Objection 2: Further, Pope Leo IV writes (xxiii, qu. 8, can. Igitur): "As untoward tidings had frequently come from the Saracen side, some said that the Saracens would come to the port of Rome secretly and covertly; for which reason we commanded our people to gather together, and ordered them to go down to the seashore." Therefore it is lawful for bishops to fight.*

*Objection 3: Further, apparently, it comes to the same whether a man does a thing himself, or consents to its being done by another, according to Rom. 1:32: "They who do such things, are worthy of death, and not only they that do them, but they also that consent to them that do them." Now those, above all, seem to consent to a thing, who induce others to do it. But it is lawful for bishops and clerics to induce others to fight: for it is written (xxiii, qu. 8, can. Hortatu) that Charles went to war with the Lombards at the instance and entreaty of Adrian, bishop of Rome. Therefore they also are allowed to fight.*

*Objection 4: Further, whatever is right and meritorious in itself, is lawful for prelates and clerics. Now it is sometimes right and meritorious to make war, for it is written (xxiii, qu. 8, can. Omni timore) that if "a man die for the true faith, or to save his country, or in defense of Christians, God will give*

*him a heavenly reward." Therefore it is lawful for bishops and clerics to fight.*

*On the contrary, It was said to Peter as representing bishops and clerics (Mat. 16:52): "Put up again thy sword into the scabbard [Vulg.: 'its place'] ["Scabbard" is the reading in Jn. 18:11]." Therefore it is not lawful for them to fight.*

*I answer that, Several things are requisite for the good of a human society: and a number of things are done better and quicker by a number of persons than by one, as the Philosopher observes (Polit. i, 1), while certain occupations are so inconsistent with one another, that they cannot be fittingly exercised at the same time; wherefore those who are deputed to important duties are forbidden to occupy themselves with things of small importance. Thus according to human laws, soldiers who are deputed to warlike pursuits are forbidden to engage in commerce [Cod. xii, 35, De Re Milit.].*

*Now warlike pursuits are altogether incompatible with the duties of a bishop and a cleric, for two reasons. The first reason is a general one, because, to wit, warlike pursuits are full of unrest, so that they hinder the mind very much from the contemplation of Divine things, the praise of God, and prayers for the people, which belong to the duties of a cleric. Wherefore just as commercial enterprises are forbidden to clerics, because they unsettle the mind too much, so too are warlike pursuits, according to 2 Tim. 2:4: "No man being a soldier to God, entangleth himself with secular business." The second reason is a*

*special one, because, to wit, all the clerical Orders are directed to the ministry of the altar, on which the Passion of Christ is represented sacramentally, according to 1 Cor. 11:26: "As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come." Wherefore it is unbecoming for them to slay or shed blood, and it is more fitting that they should be ready to shed their own blood for Christ, so as to imitate in deed what they portray in their ministry. For this reason it has been decreed that those who shed blood, even without sin, become irregular. Now no man who has a certain duty to perform, can lawfully do that which renders him unfit for that duty. Wherefore it is altogether unlawful for clerics to fight, because war is directed to the shedding of blood.*

*Reply to Objection 1: Prelates ought to withstand not only the wolf who brings spiritual death upon the flock, but also the pillager and the oppressor who work bodily harm; not, however, by having recourse themselves to material arms, but by means of spiritual weapons, according to the saying of the Apostle (2 Cor. 10:4): "The weapons of our warfare are not carnal, but mighty through God." Such are salutary warnings, devout prayers, and, for those who are obstinate, the sentence of excommunication.*

*Reply to Objection 2: Prelates and clerics may, by the authority of their superiors, take part in wars, not indeed by taking up arms themselves, but by affording spiritual help to those who fight justly, by exhorting and absolving them, and by other like spiritual helps. Thus in the Old Testament (Joshua*

*6:4) the priests were commanded to sound the sacred trumpets in the battle. It was for this purpose that bishops or clerics were first allowed to go to the front: and it is an abuse of this permission, if any of them take up arms themselves.*

*Reply to Objection 3: As stated above (Q[23], A[4], ad 2) every power, art or virtue that regards the end, has to dispose that which is directed to the end. Now, among the faithful, carnal wars should be considered as having for their end the Divine spiritual good to which clerics are deputed. Wherefore it is the duty of clerics to dispose and counsel other men to engage in just wars. For they are forbidden to take up arms, not as though it were a sin, but because such an occupation is unbecoming their personality.*

*Reply to Objection 4: Although it is meritorious to wage a just war, nevertheless it is rendered unlawful for clerics, by reason of their being deputed to works more meritorious still. Thus the marriage act may be meritorious; and yet it becomes reprehensible in those who have vowed virginity, because they are bound to a yet greater good.*

*Whether it is lawful to lay ambushes in war?*

*Objection 1: It would seem that it is unlawful to lay ambushes in war. For it is written (Dt. 16:20): "Thou shalt follow justly after that which is just." But ambushes, since they are a kind of deception, seem to pertain to injustice. Therefore it is unlawful to lay ambushes even in a just war.*

*Objection 2: Further, ambushes and deception seem to be opposed to faithfulness even as lies are. But since we are bound to keep faith with all men, it is wrong to lie to anyone, as Augustine states (Contra Mend. xv). Therefore, as one is bound to keep faith with one's enemy, as Augustine states (Ep. ad Bonif. clxxxix), it seems that it is unlawful to lay ambushes for one's enemies.*

*Objection 3: Further, it is written (Mat. 7:12): "Whatsoever you would that men should do to you, do you also to them": and we ought to observe this in all our dealings with our neighbor. Now our enemy is our neighbor. Therefore, since no man wishes ambushes or deceptions to be prepared for himself, it seems that no one ought to carry on war by laying ambushes.*

*On the contrary, Augustine says (QQ. in Hept. qu. x super Jos): "Provided the war be just, it is no concern of justice whether it be carried on openly or by ambushes": and he proves this by the authority of the Lord, Who commanded Joshua to lay ambushes for the city of Hai (Joshua 8:2).*

*I answer that, The object of laying ambushes is in order to deceive the enemy. Now a man may be deceived by another's word or deed in two ways. First, through being told something false, or through the breaking of a promise, and this is always unlawful. No one ought to deceive the enemy in this way, for there are certain "rights of war and covenants, which ought to be observed even among enemies," as Ambrose states (De Officiis i).*

*Secondly, a man may be deceived by what we say or do, because we do not declare our purpose or meaning to him. Now we are not always bound to do this, since even in the Sacred Doctrine many things have to be concealed, especially from unbelievers, lest they deride it, according to Mat. 7:6: "Give not that which is holy, to dogs." Wherefore much more ought the plan of campaign to be hidden from the enemy. For this reason among other things that a soldier has to learn is the art of concealing his purpose lest it come to the enemy's knowledge, as stated in the Book on Strategy \*Stratagematum i, 1] by Frontinus. Such like concealment is what is meant by an ambush which may be lawfully employed in a just war.*

*Nor can these ambushes be properly called deceptions, nor are they contrary to justice or to a well-ordered will. For a man would have an inordinate will if he were unwilling that others should hide anything from him.*

*This suffices for the Replies to the Objections.*

*Whether it is lawful to fight on holy days?*

*Objection 1: It would seem unlawful to fight on holy days. For holy days are instituted that we may give our time to the things of God. Hence they are included in the keeping of the Sabbath prescribed Ex. 20:8: for "sabbath" is interpreted "rest." But wars are full of unrest. Therefore by no means is it lawful to fight on holy days.*

*Objection 2: Further, certain persons are reproached (Is. 58:3) because on fast-days they exacted what was*

*owing to them, were guilty of strife, and of smiting with the fist. Much more, therefore, is it unlawful to fight on holy days.*

*Objection 3: Further, no ill deed should be done to avoid temporal harm. But fighting on a holy day seems in itself to be an ill deed. Therefore no one should fight on a holy day even through the need of avoiding temporal harm.*

*On the contrary, It is written (1 Mac. 2:41): The Jews rightly determined . . . saying: "Whosoever shall come up against us to fight on the Sabbath-day, we will fight against him."*

*I answer that, The observance of holy days is no hindrance to those things which are ordained to man's safety, even that of his body. Hence Our Lord argued with the Jews, saying (Jn. 7:23): "Are you angry at Me because I have healed the whole man on the Sabbath-day?" Hence physicians may lawfully attend to their patients on holy days. Now there is much more reason for safeguarding the common weal (whereby many are saved from being slain, and innumerable evils both temporal and spiritual prevented), than the bodily safety of an individual. Therefore, for the purpose of safeguarding the common weal of the faithful, it is lawful to carry on a war on holy days, provided there be need for doing so: because it would be to tempt God, if notwithstanding such a need, one were to choose to refrain from fighting.*

*However, as soon as the need ceases, it is no longer lawful to fight on a holy day, for the reasons given: wherefore this suffices for the Replies to the Objections."*

*Summa Theologica, St. Thomas Aquinas, 1274*

### *"Buddhist View of War*

*"This triple world is my own possession. All the things therein are my own children. Sentient or non-sentient, animate or inanimate, organic or inorganic, the ten thousand things in this world are no more than the reflections of my own self. They come from the one source. They partake of the one body. Therefore I cannot rest quiet, until every being, even the smallest possible fragment of existence, is settled down in its proper appointment. I do not mind what long eons it will take to finish this gigantic work of salvation. I work at the end of eternity when all beings are peacefully and happily nestled in an infinite loving heart."*

*This is the position taken by the Buddha, and we, his humble followers, are but to walk in his wake.*

*Why, then, do we fight at all?*

*Because we do not find this world as it ought to be. Because there are here so many perverted creatures, so many wayward thoughts, so many ill-directed hearts, due to ignorant subjectivity. For this reason Buddhists are never tired of combating all productions of ignorance, and their fight must be to the bitter end. They will show no quarter. They will mercilessly destroy the very root from which arises the misery of*



*this life. To accomplish this end, they will never be afraid of sacrificing their lives, nor will they tremble before an eternal cycle of transmigration. Corporeal existences come and go, material appearances wear out and are renewed. Again and again they take up the battle at the point where it was left off.*

*But all the Buddhas and Bodhisattvas never show any ill-will or hatred toward enemies. Enemies--the enemies of all that is good--are indeed wicked, avaricious, shameless, hell-born, and, above all, ignorant. But are they not, too, my own children for all their sins? They are to be pitied and enlightened, not persecuted. Therefore, what is shed by Buddhists is not blood,--which, unfortunately, has stained so many pages in the history of religion,--but tears issuing directly from the fountain-head of lovingkindness.*

*The most powerful weapon ever used by Buddha in the subjugation of his wayward children is the practice of non-atman (non-egotism). He wielded it more effectively than any deadly, life-destroying weapons. When he was under the Bodhi-tree absorbed in meditation on the non-atmanness of things, fiends numbering thousands tried in every way to shake him from his transcendental serenity; but all to no purpose. On the contrary, the arrows turned to heavenly [fragrant] flowers, the roaring clamor to a paradisiacal music, and even the army of demons to a host of celestials. And do you wonder at it? Not at all! For what on earth can withstand an absolutely self-freed heart overflowing with lovingkindness and infinite bliss?*

*And this example should be made the ideal of every faithful Buddhist. Whatever calling he may have chosen in this life, let him be freed from ego-centric thoughts and feelings. Even when going to war for his country's sake, let him not bear any hatred towards his enemies. In all his dealings with them let him practise the truth of non-atman. He may have to deprive his antagonist of the corporeal presence, but let him not think there are atmans, conquering each other. From a Buddhist point of view, the significance of life is not limited to the present incarnation. We must not exaggerate the significance of individuals, for they are not independent and unconditional existences. They acquire their importance and a paramount meaning, moral and religious, as soon as their fate becomes connected with the all-pervading love of the Buddha, because then they are no more particular individuals filled with egotistic thoughts and impulses, but have become love incarnate. They are so many representative types of one universal self-freed love. If they ever have to combat one another for the sake of their home and country,--which under circumstances may become unavoidable in this world of particularity,--let them forget their egotistic passions, which are the product of the atman conception of selfishness. Let them, on the contrary, be filled with the lovingkindness of the Buddha; let them elevate themselves above the horizon of the mine and thine. The hand that is raised to strike and the eye that is fixed to take aim, do not belong to the individual, but are the instruments utilized by a principle higher than transient existence. Therefore, when fighting, fight with might and main, fight with your*

*whole heart, forget your own self in the fight, and be free from all atman thought.*

*It is most characteristic of our religion, as we understand it, that while Buddha emphasized the paramount significance of synthetic love, he never lost sight of the indispensableness of analytical intellect. He extended his sympathy to all creatures as his own children and made no discrimination in his boundless compassion. But at the same time he was not ignorant of the fact that there were good as well as bad people, that there were innocent hearts as well as guilty ones. Not that some were more favored by the Buddha than others, but they were enabled to acquire more of the love of the Buddha. One rain falls on all kinds of plants; but they do not assimilate the water in the same fashion. Buddha's love is universal, but our hearts, being fashioned of divergent karmas, receive it in different ways. He knows where they are finally led to, for his love is unintermittently working out their salvation, though they themselves be utterly unconscious of it.*

*Above all things, there is the truth, and there are many roads leading to it. It may seem at times that they collide and oppose one another. But let us rest confident that finally every ill will come to some good."*

*Zen for Americans, by Soyen Shaku, 1906*

*"Just War in the Catechism of the Catholic Church*

**III. SAFEGUARDING PEACE**

## *Peace*

**2302** *By recalling the commandment, "You shall not kill," [Mt. 5:21] our Lord asked for peace of heart and denounced murderous anger and hatred as immoral.*

*Anger is a desire for revenge. "To desire vengeance in order to do evil to someone who should be punished is illicit," but it is praiseworthy to impose restitution "to correct vices and maintain justice." [St. Thomas Aquinas, ST II-II q158, a1 ad3] If anger reaches the point of a deliberate desire to kill or seriously wound a neighbor, it is gravely against charity; it is a mortal sin. The Lord says, "Everyone who is angry with his brother shall be liable to judgment." [Mt. 5:22]*

**2303** *Deliberate hatred is contrary to charity. Hatred of the neighbor is a sin when one deliberately wishes him evil. Hatred of the neighbor is a grave sin when one deliberately desires him grave harm. "But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven." [Mt. 5:44-45]*

**2304** *Respect for and development of human life require peace. Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be attained on earth without safeguarding the goods of persons, free communication among men, respect for the dignity of persons and peoples, and the assiduous practice of fraternity. Peace is "the tranquility of order." [St. Augustine, City of God 19, 13,1] Peace is the work of*

*justice and the effect of charity. [Cf. Is. 32:17; cf. Vatican II, Gaudium et spes #78, 1-2]*

**2305** *Earthly peace is the image and fruit of the peace of Christ, the messianic "Prince of Peace." [Is. 9:5] By the blood of his Cross, "in his own person he killed the hostility," [Eph. 2:16; cf. Col. 1:20-22] he reconciled men with God and made his Church the sacrament of the unity of the human race and of its union with God. "He is our peace." [Eph. 2:14] He has declared: "Blessed are the peacemakers." [Mt. 5:9]*

**2306** *Those who renounce violence and bloodshed and, in order to safeguard human rights, make use of those means of defense available to the weakest, bear witness to evangelical charity, provided they do so without harming the rights and obligations of other men and societies. They bear legitimate witness to the gravity of the physical and moral risks of recourse to violence, with all its destruction and death. [Cf. Vatican II, Gaudium et spes 78, 5]*

### *Avoiding war*

**2307** *The fifth commandment forbids the intentional destruction of human life. Because of the evils and injustices that accompany all war, the Church insistently urges everyone to prayer and to action so that the divine Goodness may free us from the ancient bondage of war. [Cf. Vatican II, Gaudium et spes 81, 4] All citizens and all governments are obliged to work for the avoidance of war.*

However, "as long as the danger of war persists and there is no international authority with the necessary competence and power, governments cannot be denied the right of lawful self-defense, once all peace efforts have failed." [Cf. *Vatican II, Gaudium et spes* 79, 4]

**2309** *The strict conditions for legitimate defense by military force require rigorous consideration. The gravity of such a decision makes it subject to rigorous conditions of moral legitimacy. At one and the same time:*

- *the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain;*
- *all other means of putting an end to it must have been shown to be impractical or ineffective;*
- *there must be serious prospects of success;*
- *the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weighs very heavily in evaluating this condition.*

*These are the traditional elements enumerated in what is called the "just war" doctrine. The evaluation of these conditions for moral legitimacy belongs to the prudential judgment of those who have responsibility for the common good.*

**2310** *Public authorities, in this case, have the right and duty to impose on citizens the obligations necessary for national defense.*

*Those who are sworn to serve their country in the armed forces are servants of the security and freedom of nations. If they carry out their duty honorably, they truly contribute to the common good of the nation and the maintenance of peace.[Cf. Vatican II, Gaudium et spes 79, 5]*

*2311 Public authorities should make equitable provision for those who for reasons of conscience refuse to bear arms; these are nonetheless obliged to serve the human community in some other way. [Cf. Vatican II, Gaudium et spes 79, 3] 2312 The Church and human reason both assert the permanent validity of the moral law during armed conflict. "The mere fact that war has regrettably broken out does not mean that everything becomes licit between the warring parties." [Cf. Vatican II, Gaudium et spes 79, 4]*

*2313 Non-combatants, wounded soldiers, and prisoners must be respected and treated humanely.*

*Actions deliberately contrary to the law of nations and to its universal principles are crimes, as are the orders that command such actions. Blind obedience does not suffice to excuse those who carry them out. Thus the extermination of a people, nation, or ethnic minority must be condemned as a mortal sin. One is morally bound to resist orders that command genocide.*

*2314 "Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their*

*inhabitants is a crime against God and man, which merits firm and unequivocal condemnation." [Cf. Vatican II, Gaudium et spes 80, 3] A danger of modern warfare is that it provides the opportunity to those who possess modern scientific weapons - especially atomic, biological, or chemical weapons - to commit such crimes.*

*2315 The accumulation of arms strikes many as a paradoxically suitable way of deterring potential adversaries from war. They see it as the most effective means of ensuring peace among nations. This method of deterrence gives rise to strong moral reservations. The arms race does not ensure peace. Far from eliminating the causes of war, it risks aggravating them. Spending enormous sums to produce ever new types of weapons impedes efforts to aid needy populations; [Pope Paul VI, Populorum Progressio 53] it thwarts the development of peoples. Overarmament multiplies reasons for conflict and increases the danger of escalation.*

*2316 The production and the sale of arms affect the common good of nations and of the international community. Hence public authorities have the right and duty to regulate them. The short-term pursuit of private or collective interests cannot legitimate undertakings that promote violence and conflict among nations and compromise the international juridical order.*

*2317 Injustice, excessive economic or social inequalities, envy, distrust, and pride raging among*



*men and nations constantly threaten peace and cause wars. Everything done to overcome these disorders contributes to building up peace and avoiding war:*

*Insofar as men are sinners, the threat of war hangs over them and will so continue until Christ comes again."*

*The Catechism of the Catholic Church, Second Edition, Revised and Promulgated by Pope John Paul II, Libreria Editricia Vaticana, 2000*

*"The writings and the philosophy of Huai Nan Tzû, are deeply rooted in the ideas of Lao Tan, the reputed founder of Taoism. In order, therefore, to have a better understanding of the teaching of Huai Nan Tzû, it is necessary to be acquainted with the learning of Lao Tan.*

*It is well to remember that there were two influences in the training of Lao Tan, one being his vocation, the other his environment. His vocation was that of Royal Historiographer. He had, thus, the means of knowledge and of intercourse denied to most. His environment, undoubtedly, coloured his views and modified all his ideas. It, in many respects, directed his thoughts, as he surveyed his surroundings, to a consideration of the true and lasting foundation of social and political life. It was the conditions of Eastern Chou that formed his environment. The laws of the State were in decay and human relationships in ruins. Loyalty and filial piety, which are the pillars of society, were rotten; and truth and justice were languishing. Ministers murdered their princes and sons their fathers. There was anarchy and disloyalty. Lao Tan, being the historian, knew well the history of*

*the country from ancient times, and could trace the causes that had produced the lamentable anarchy of his times. This explains a passage in the Han work, Records of the Arts and Literature of the Han, which says that the Taoist stream of ideas issued from the Ministry of History. The Minister had studied and knew the successive periods of the rise and fall, the vitality and dissolution of kingdoms, through the ages, and, therefore, appreciated important principles and grasped the essentials of the success and failures of government. The principles of success, he judged, depended on purity, spirituality, humility and yieldingness . . .*

*These sentences may help us to understand the thoughts that sprung up in the mind of Lao Tzû as he contemplated the lessons of history and the deplorable conditions that prevailed at his time.*

*So, in a sense, the Tao Tê Ching is the philosophy of the history of contemporary times . . . Lao Tzu wholly opposed the doctrines of [Confucius] the Confucian sage, and said they should be abolished . . .*

*We shall see this more clearly if we examine the official life of Confucius. When he was Minister in Luh, his face generally wore a smile. But his rule was stern. He put to death powerful politicians and dismissed others. He issued death capitulations which were rigorous. These measures show his domineering nature and his attempt to be the supreme master. All had to follow his will, and those who refused were threatened with death . . .*

*In face of this, Lao Tzû said . . . "Be warned, Be warned! Don't speak much: many words mean many defeats. Don't meddle in many things: meddling with many things means much sorrow. Be warned in your joys . . . Good behaviour brings no regrets. Don't say it is of no consequence; it may bring a long anguish."*

*"Don't say: What harm is there in it? The harm may be great. Don't say: "There is no injury in doing this." The distress may be overwhelming. Don't say: "Nobody hears it." (God will not know). The Spirit watches actions. The flame when not extinguished may burst into a consuming fire. If the dribblets of water are not stopped, they will become streams and rivers. When the silk thread is pulled without end, it may become a net (i.e., small faults may entrap you, so that that you cannot get free). The growing sprig, if not pulled up, will become the handle of a hammer (which will do mischief). Real carefulness is the root of happiness." Again we have, "What harm is it?" says one. "Ah! such a view is the gate of disaster." The aggressive man will not have a natural death. He who is fond of striving to be first will meet with defeat. The arrogant and aggressive master will not be welcomed at the head of affairs. The Superior Man, who understands that an aggressive person will not stand at the top, keeps humble: he knows the aggressive man is not liked, so will keep in the background. People long for the man who is gentle, sincere, virtuous. Meekness will not strive to be first: yet, nothing will get ahead of it. If all were to scramble for first place, yet, humility and yieldingness would be my attitude, even if I was the only one. Were all to hesitate in following humility,*

*yet, I would follow, even were I the only one. I would hide my intelligence and not display my skill, even then were I in a most honourable position, men would not harm me. Who can act thus? Rivers, though winding, are longer than brooks. The Heavenly Way, though high and distant, is humbler than men's."*

*Tao, the Great Luminant, Evan S. Morgan, Shanghai, 1933*

*"Lao Tzû was averse to the use of soldiers and was definitely anti-war . . .*

*"He who would assist his sovereign by the Tao will not coerce the State by armies. Such action is most likely to come back on the user. Where the hosts meet, there thorns and briers will spring up. After great military movements there is sure to ensue bad years. The soldier is a vessel of bad omen. If anyone rejoices in using them there are but ill prospects ahead. The world is a spiritual vessel and should not be subject to this physical force. He who handles this instrument will be defeated finally: he who grasps it will lose it. If weapons are used in the coercion of men, it will be vain . . .*

*The Taoist view of war may be summed up in this way. Militarism is not required, when the government is governing. When there is good government and the military is efficient, no vassal would dare to attack. When war is inevitable, the organization should be so perfect that victory would be certain in the most sanguinary conflict. But it is to be remembered that, over and over again, war is denounced as harmful and most anti-social."*

*Tao, the Great Luminant, Evan S. Morgan, Shanghai, 1933*

*"The new man will simply be an opening, a window to reality. He will allow reality as it is. He will not project his own mind upon it. He will not use reality as a screen. His eyes will be available; they will not be full of ideas. The new man will not live out of belief, he will simply live . . .*

*The new man will not know any belief system. He will watch, he will observe, he will see, he will live, and he will allow all kinds of experiences. He will be available, he will be multidimensional. He will . . . carry only alertness awareness. He will be meditative.*

*The new man will live out of love, not out of fear, because fear serves death, love serves life. And if you live out of fear you will never know what life is, you will only know death again and again . . .*

*Love is going to be the taste of the new consciousness. Because fear was the taste of the old consciousness it created wars. In three thousand years man has fought five thousand wars - as if we have not been doing anything else - continuous fighting somewhere or other. This is a very mad state of affairs. Humanity's past is insane.*

*The new man will become discontinuous with this insane past. He will believe in love, not in war. He will believe in life, not in death. He will be creative, not destructive. His science, his art - all will serve*

*creativity. He will not create bombs. He will not be political, because politics is out of hatred.*

*Politics is rooted in fear, hate, destructiveness. The new man will not be political. The new man will not be national, the new man will be global. He will not have any political ambition, because it is stupid to have political ambition. The new man is going to be very intelligent. The first signs of that intelligence are rising on the horizon. Those who have eyes – they can see it . . .*

*'My country right or wrong' – such stupid statements they cannot make. Sometimes it is wrong, sometimes it is right. When it is right, the new man will support it. When it is wrong . . . Whether it is one's own country or not will not matter. It may be one's own family, one's own father, mother, but if it is wrong, it is wrong.*

*The new man will live not out of prejudices but out of spontaneous responsibility."*

*The Secret of Secrets: Talks on the Secret of the Golden Flower, Osho, Talks given from 11/08/78 am to 26/08/78 am English Discourse series*

*"Verily, I say the tongue is for mentioning that which is good; pollute it not with evil speech. God hath forgiven ye that which is past; hereafter ye must all speak that which is befitting; avoid execration, reviling, and that which is aggravating to man. The station of man is high.*

*The station of man is great, if he holds to reality and truth; and if he be firm and steadfast in the*

*Commands. The true man appeareth before the Merciful One like unto the heavens; his sight and hearing are the sun and moon; his bright and shining qualities are the stars; his station is the highest one; his traces are the educators of existence.*

*Every believer who hath found the Perfume of the Garment in this day, and turneth with a pure heart towards the Supreme Horizon . . . he is mentioned as one of the followers of Baha . . .*

*O People of the World! The Creed of God is for love and union; make it not to be a cause of discord and disunion . . ."*

*The Splendour of God, Eric Hammond, 1909*

*"Let us endeavour to do our best: beware of the poisonous reptiles--that is to say, the bad thoughts and aridities which are often permitted by God to assail and torment us so that we cannot repel them. Indeed, perchance we feel their sting! He allows this to teach us to be more on our guard in the future and to see whether we grieve much at offending Him. Therefore if you occasionally lapse into sin, do not lose heart and cease trying to advance, for God will draw good even out of our falls . . . This combat would suffice to teach us to amend our habits if we realized our failings in no other way, and would show us the injury we receive from a life of dissipation. Can any evil be greater than that we find at home? What peace can we hope to find elsewhere, if we have none within us? What friends or kindred can be so close and intimate as the powers of our soul, which, whether we will or no, must ever bear us*

*company? These seem to wage war on us as if they knew the harm our vices had wrought them. 'Peace, peace be unto you,' my sisters, as our Lord said, and many a time proclaimed to His Apostles. Believe me, if we neither possess nor strive to obtain this peace at home, we shall never find it abroad.*

*By the blood which our Lord shed for us, I implore those who have not yet begun to enter into themselves, to stop this warfare: I beg those already started in the right path, not to let the combat turn them back from it. Let them reflect that a relapse is worse than a fall, and see what ruin it would bring."*

*The Interior Castle, St. Teresa of Avila, Second Mansions, 1921*

*"The fifth dream Queen Trishala (Mother of Mahavira, 24<sup>th</sup> Tirthankara of Jainism) saw was of a celestial garland of flowers descending from the sky. It smelled of mixed fragrances of different flowers. The whole universe was filled with fragrance. The flowers were white and woven into the garland. They bloomed during all different seasons. A swarm of bees flocked to it and they made a humming sound around the region. This dream indicates that the fragrance of her son's preaching will spread over the entire universe . . .*

*The tenth dream Queen Trishala saw was of a lotus lake . . . Thousands of lotuses were floating on the lake which opened at the touch of the sun's rays. The lotuses imparted a sweet fragrance. There were swarms of fish in the lake. Its water glowed like flames of fire. The lily-leaves were floating on the water. This dream indicates that her son will help to*



***liberate the human beings who are tangled in the cycle of birth, death, and misery."***

*The Fourteen Auspicious Dreams of Mother Trishala, Compiled by Pravin K. Shah, Jain Study Center of North Carolina, 1993*

***"The Old Plum Tree with which he began his talk was a silhouette barely to be seen when It suddenly burst into bloom and bore fruit. Sometimes It brought forth a springtime, sometimes It brought forth a winter. Sometimes It brought forth howling winds, sometimes It brought forth squalling skies. Sometimes It was simply the head of a patch-robed monk, sometimes It was the Eye of my Old Buddha. Sometimes It changed into grass and trees; sometimes It suddenly changed into a pure fragrance."***

*Shobogenzo: The Treasure House of the Eye of the True Teaching: A Trainee's Translation of Zen Master Dogen's Great Masterpiece, Eihei Dogen, Translated by Rev. Hubert Nearman, O.B.C., Shasta Abbey Press, 2007*

***"Just look at the rose, and its form and color, the fine lovely texture of its petals and its sweet aroma. It is only because the sweet spirit that animates it knew how to adapt itself to its environment and to attract all that was needful for its growth and perfection, that the rose became what it is. The same law holds good on the human plane. Let us be like the spirit of the rose and we, too, shall dispense the benediction of our qualities to all that pass by. Those who seek peace must vibrate it themselves. But peace cannot be found before its time, for it must be borne in mind that for long periods during our evolution strife and stress are necessary. When, however, the time arrives for the soul of man to rest from her toils, there enters the heart a kind of rhythm which we call peace. Peace is***

*to the heart what rhythm is to matter; even in the physical organism, a kind of rhythmic peace must obtain."*

*Hidden Treasure of the Ancient Qabalah, Elias Gerwuz, 1918*

***"His countenance is as two abodes of fragrance."***

*The Kabbalah Unveiled, Containing the following Books of the Zohar,*

*The Book of Concealed Mystery, The Greater Holy Assembly, The Lesser Holy Assembly, S. L. MACGREGOR MATHERS, translator,*

1912

*"Two receptacles and abodes for himself, called will and understanding have been created and formed by the Lord in man; the will for his divine love, and the understanding for His divine wisdom . . . Now since love and wisdom, and therefore will and understanding, are what are called the soul, and how the soul acts upon the body, and effects all its operations, is to be shown in what follows, and since this may be known from the correspondence of the heart with the will, and of the lungs with the understanding, by means of that correspondence what follows has been disclosed: (1) Love or the will is man's very life. (2) Love or the will strives unceasingly towards the human form and all things of that form. (3) Love or the will is unable to effect anything by its human form without a marriage with wisdom or the understanding. (4) Love or the will prepares a house or bridal chamber for its future wife, which is wisdom or the understanding. (5) Love or the will also prepares all things in its human form, that it may act conjointly with wisdom or the understanding. (6) After the nuptials, the first conjunction is through affection for knowing, from which springs affection for truth. (7) The second conjunction is through affection for understanding,*

*from which springs perception of truth. (8) The third conjunction is through affection for seeing truth, from which springs thought. (9) Through these three conjunctions love or the will is in its sensitive life and in its active life. (10) Love or the will introduces wisdom or the understanding into all things of its house. (11) Love or the will does nothing except in conjunction with wisdom or the understanding. (12) Love or the will conjoins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally conjoined to it. (13) Wisdom or the understanding, from the potency given to it by love or the will, can be elevated, and can receive such things as are of light out of heaven, and perceive them. (14) Love or the will can in like manner be elevated and can perceive such things as are of heat out of heaven, provided it loves its consort in that degree. (15) Otherwise love or the will draws down wisdom or the understanding from its elevation, that it may act as one with itself. (16) Love or the will is purified by wisdom in the understanding, if they are elevated together. (17) Love or the will is defiled in the understanding and by it, if they are not elevated together. (18) Love, when purified by wisdom in the understanding, becomes spiritual and celestial. (19) Love, when defiled in the understanding and by it, becomes natural and sensual. (20) The capacity to understand called rationality, and the capacity to act called freedom, still remain. (21) Spiritual and celestial love is love towards the neighbor and love to the Lord; and natural and sensual love is love of the world and love of self. (22) It is the same with charity and faith and*

***their conjunction as with the will and understanding and their conjunction."***

*Divine Love and Wisdom, by Emanuel Swedenborg, 1763, Translated by John C. Ager, 1890*

***"In God is harmony, fragrance, sweetness, pleasantness to the touch, beauty, after his ineffable manner. Still thou art hidden, O Lord, from my soul in thy light and thy blessedness; and therefore my soul still walks in its darkness and wretchedness. For it looks, and does not see thy beauty. It hearkens, and does not hear thy harmony. It smells, and does not perceive thy fragrance. It tastes, and does not recognize thy sweetness. It touches, and does not feel thy pleasantness. For thou hast these attributes in thyself, Lord God, after thine ineffable manner, who hast given them to objects created by thee, after their sensible manner; but the sinful senses of my soul have grown rigid and dull, and have been obstructed by their long listlessness."***

*Works of St. Anselm, Sidney Norton Deane, 1903*

***"Now I . . . am viewing the beauty of the shore. Suddenly there is music in the sky, a rain of flowers, unearthly fragrance wafted on all sides. These are no common things; nor is this beautiful cloak that hangs upon the pine-tree. I come near to it. It is marvellous in form and fragrance. This surely is no common dress. I will take it back with me and show it to the people of my home. It shall be a treasure in my house . . . It is an-angel's robe of feathers, a cloak no mortal man may wear . . . Is the owner of this cloak an angel of the sky?. . . I am robed in sky, in the empty blue of heaven."***

*Hagoromo, Arthur Waley, 1910*

*"As on some roadside dung-heap, a flower blooms fragrant and delightful, so amongst the refuse of blinded mortals shines forth in wisdom the follower of the true [Way] . . . No scent of flower is borne against the wind, though it were sandal, or incense or jasmine: but the fragrance of the holy is borne against the wind: the righteous pervade all space (with their fragrance) . . . More excellent than the scent of sandal and incense, of lily and jasmine, is the fragrance of good deeds. A slight thing is this scent of incense and of sandal-wood, but the scent of the holy pervades the highest heaven."*

*The Buddha's Way of Virtue, by W.D.C Wagiswara and K.J. Saunders,  
1920*

*"Jesus says, 'Ask, and it shall be given to you. Knock, and the door shall be opened unto you. Seek, and ye shall find.' 'Ask, and it shall be given unto you...' Asking is the beginning of discipleship . . . Inquiry needs commitment, inquiry needs involvement, inquiry is risky, dangerous. It is not only intellectual, it is existential. So if you really want to ask, remember, let me make you alert, you are already becoming a disciple . . .*

*A Master is one who is ready to answer you. A disciple is one who is not only asking from curiosity but is ready to stake his whole being on his questioning, is ready to transform his life according to the answer given. If you really ask the question you have already become a disciple. That is the meaning of being a disciple: to ask."*

*The Secret of Secrets: Talks on the Secret of the Golden Flower, Osho,  
Talks given from 11/08/78 am to 26/08/78 am English Discourse series*

The teaching in this fragrance is reparation, restoration and reestablishment of all life to God; courage, valour and right-action in the face of tyranny, corruption and violence, and the dispensation of spirit to life in accordance with the Word of God as model and manner for the Christ life.

## CHAPTER TEN

### The Fragrance of Possession



Storm Spirits, Evelyn Pickering de Morgan, 1919

#### THE MYSTICAL EXPERIENCE

“Being bandied about like a rag doll  
 The Soul entrenched in the rage of the demon  
 Movement restrained only by God’s Word  
 From the mouth of a Consecrated Priest.”

The books were numerous and old, bearing upon the wall behind the old church. It had been designated as my task to insert myself into this old, old religious library and to recall any books which should no longer remain upon the shelves behind the ancient monastery.

The monastery was several hundred years old, looked medieval in appearance, and a perpetual storm was raging over, around and within the building. Behind it was a random waterfall which seemed to be edging closer and closer to the church, it's meaning yet still to be discerned.

Behind me, I could feel the power of the waterfall welling up in the creaky fountains behind the church. An old addition hanging on to the old church by what seemed like a thread contained my spirit and these books of vintage repute and filling me with an urgency in that I knew somehow this waterfall was moving towards me and this crackety old church.

And as a soul obsessed with ancient texts and old religious writings, I was obsessively gathering up the texts which no longer held value to the future of this beloved institution and trying to organize those which absolutely must be preserved for all eternity for those to come . . .

There was something very wrong, but it still remained a distant horizon of knowledge to me to discern. So I continued my tiring work . . . gathering up old books, giving them to those who would take them away and carefully placing those treasures which must be preserved upon the shelves.

It seemed that more had to go than I would normally be comfortable with, as the ancient sacred texts were something of which I had obsessed. Getting rid of any of these great works was not something my spirit



would ever relish, but there was an inner prompting which foreshadowed my normal dispensation and frame of reference; and gave me clear internal directives as to those which should remain and there were many fewer remaining than would be normal for my inquisitive spirit.

Ironically, I could not help but notice that most of those which were remaining were scriptural in origin; commentaries and series of books which were expanding upon scriptural traditions.

How interesting this was to me.

Behind me in another insipid room were the vague impressions of old, antique furniture . . . many of which were cupboards, bookshelves or old cabinets which could be used to gather and organize these old books. A very old grand piano was off at the back of the very far corner, dusty and gathering in the withering of time. I longed to reach that piano, I wanted to get to it in time . . . but yet I still could hear the raging waterfall behind even it. The waterfall contained omens of ill repute, things which made me fear for the safety of this old church. It felt as if that waterfall were ever nearing my destination, and I could not move quickly enough through these holy texts of biblical origin.

For a moment, my soul was taken back in time and I found my spirit looking upon an old playroom that I had put together for my kids. Memories drifted back to the shiny old Duplo's, the building blocks which all

three of my children had once played. I saw my son's old trucks . . . and it seemed so long ago, and so far away . . . but yet it was only yesterday.

And now they were all almost grown.

And in the center of the room were the three blankets that my mother had knitted and crocheted for each of my three children. I remembered them and looked upon them fondly, gathering my thoughts about how considered and focused had been her efforts to make these blankets, each an individually unique work of art, and the love and care which had gone into their construction.

For a moment, my spirit was a child of no more than two years of age, approaching my mother, now appearing as a young woman. She was smiling, leaning forward, and handing me a snack.

Seeing her now as an aging woman, her hair worn and gray; for this moment, I remembered as if the memory had been brought forward for me. Her smiling face and her innocent composure in caring for me when I was so small, her long brown and curly hair . . . and in each instant where I saw her lean forward and towards me, I tried to reach through time somehow. It was as if this part of me who was now an aging woman myself wanted my mother who now remembered very little of our pasts, to know that I had touched into and remembered her face, the glowing and loving face that had in her youth cared for me when I was but a babe. I knew her, I felt her

soul, I remembered . . . even when she no longer could. And I remembered a time, which my soul could not have held within its current time construct. It was a gift, a moment that had been given back to me by a great and holy God, who had wanted me for this moment to remember those moments of innocence, when youth had blossomed in her and I was as yet unable to recall the deeds of my life.

Her disarming smile was intoxicating, I loved her, so.

My moment of reverie was distracted by a sound which forced me back to my moment. Heralding the quiet disarray of the waterfall, my spirit was now standing before a window to the back portion of this church hall. And a roaring immediately entered my vision; a house was taken up within its random feud with the horizon and was now being carried over its raging feud. It was gone . . .

I gathered my thoughts as I realized that if it were to continue, this old church would be next and I could not allow this ancient library to be lost to a random hailstorm in the spiritual night.

But the baby blankets my mother had made for my children were now in the center of the room and appeared to be holding something . . . each of its own.

I garnered my courage and walked forward.

It appeared that something was wrapped inside the blankets now, so I picked up the first blanket and

unwrapped it. Inside the blanket was a swaddling and innocent little mouse. It was sweet and fluffy, and I held it gently as I gathered to let it run off into the harried night. It was a gray color, and it scurried off into the churches hallows and was no more to be seen.

In the second blanket, I unwrapped two bunnies with cottontails. Equally enamoring, I gathered them into my arms and unwrapped them, also allowing them to go free into the stormy night. Their cottontails captured my attention as they hopped off into the rain beneath some furniture.

But the third blanket still awaited my approach.

As I came nearer, I slowly began to unwrap it. This was the biggest of the blankets so it took just a little bit more time. And I almost shrieked, but contained silence instead, as I found within it a shocking element which could not have surprised or horrified me more thoroughly.

Inside the blanket was a little girl, she appeared to be about six or seven years of age, and she was decomposing. She had been murdered, someone had killed her, and her face was a deep grayish, brown from the years of her body having been hidden.

The stormy horizon only intensified. I laid the body of the girl down on the floor of the library in the church. I gathered my senses which had been stately overwhelmed.

But as I did so, I was given again to peer out the window and again watch as the house (again) was taken up in the waterfall and rendered inane as it tumbled over the heaving tears of the rapid and raging storm.

The house, I noted, was full of life before it reached the crest of the falls. But the moment it touched the flicker's end, the house became almost a black and white, dreary, disheveled and certainly dishonored empty shell of wood. The paint was white, but peeling and the gray of the wood was inherently peeking through as it tumbled to its demise below.

Somehow, someone's home was broken, someone's life was lost, and someone's world was shattered. And somehow . . . it was all related to this young girl's body being discovered in the back room of the old church.

The hammering of the waterfall became intensified, closer and more imminent. But I couldn't move from the spot my spirit now sat on a vague wooden floor. For to do so would be to dishonor the discovery of my own hand. It seemed that it was of necessity for me to gather my own memories of motherhood, and to garner her remains in such a sacred relic as the baby blanket made by my own mother for my own children, for to have done so vanquished all detachment or potentiality to not feel this death as if it were one of my own children. Indeed, it was not, but

in this space or realm of time, she was indeed my own.

So perhaps to feel the shock of such an event would have been enough, but yet to what do I do? Surrounded by ancient and holy texts, in the eve's of what had appeared to be a sacred and vintage holy sepulcher, I now sat next to the decomposing body of a young child.

The stench of the place was full, it was a harrowed, musty fragrance of decomposition, injustice, deceptive wranglings, dirty and smelly secrets. What could I do? What could I possibly do?

The malodorous aroma gathered my senses. The putrid fragrance began to envelope my spirit and enter within it, for what purpose I did not yet know.

For what rank and file murderer had contained this dirty little secret? What deceits had been foreshadowed in what should have been a holy receptacle, a place of God's sustenance and grace?

And the fragrance began to penetrate to the staunchly deaf interiors of my spirit until I knew it, and could walk within its confines.

This was a possession of sorts, but not as it would seem. For to know what was happening was beyond my capacity at this moment. As I stood behind, the ruddy and rambunctious presence of a woman of ill-repute harried forth. It was as if her vaguely defined

body began to form before me from the fragrance of this daft and foolish enterprise. As the fragrance was within me, I felt this as if it were my own experience. Yet, the body of a woman formed in front of me and I was actually watching, experiencing and becoming with her as I observed the highlight of her embodiment.

Her hair was a darkish black, and fully pulled tightly into a bun behind her head. Her dress was form-fitting, tightly held at the waist, and garnered her body to the floor. It swayed within the winds of something as yet undefined. Up at the top was a white, frilly lace which ornamented the dress which appeared to come from the 1800's or thereabouts. Her steps were heavy, but yet filled with a reckoning, a pull, a harried flow which I did not yet understand.

As my spirit was behind her emanating inside the fragrance now of this young girl's death; and roaring within the confines of what appeared to animate the woman before me . . . I felt my soul being gathered unto the storm, in a final and carefully defined retributive manner.

Before me, I was shocked to now observe that the woman who was now retching in her horrific wretchedness, almost throwing up, gasping and holding her throat with each swaddle at the horrific realization of what she had done . . . and between us, the body of the young girl who had lain so putridly before, was now wriggling, her body was quickening

...

My eyes were taken momentarily away from the woman before me and focused entirely on the body of the girl, as her face began to slowly change in hue from the decompositional colors of brown and gray to a lightening and then a pinkish hue.

She was coming back to life . . .

For only a moment, another woman, of angelic descent, began to phase in and out of the stormy realm; a woman whose fragrance emanated peace, compassion, love and garnishment. Her fragrance was of the pinkish variety, of the roses . . . and for a moment I inhaled from the region of her coming and wished to go back to that space. But it was not meant to be so, for my purpose here would be different this eve.

For to long for that region of fragrance, the region of the love of God? But of what I were to see would be of a reminiscent aroma. As the young girl slowly became new again, and her spirit was absolutely and completely risen from the dead, she stood before me with a gathering smile.

Her young blonde hair was curled, and gathered into several pigtails behind her smiling aura of defiant victory. She wore a little dress with blue plaid fabric and a white lacy garnish. Her legs were covered in a dark navy blue set of tights. And as the cosmic fragrance entered our storm for only a millisecond, she turned her face to the gathering angels who had



come to take her back to the realms of the roses, where the fragrance was sumptuous, pure and innocent.

Whoosh . . . I saw the gaze of the woman who had come to retrieve her soul for only a moment, before she smiled and both of them were gone . . .

And in their absence the raging torrent of the interiors of the woman before me began its reckoning. Who was she? And what had she done? Why and howtofore was this fragrance that was coming forth as if to purge?

She reached out to the bookshelf, and placed her hands on a set of biblical texts. And in that instant, I would experience everything as if I were she . . .

Oh, the startlement that overcame me, because how was I to reconcile the holiness of these books with what became clear was inside and within her. Was she the librarian? Was she a parishioner? Who was she? I didn't know. But her spirit was now spilling into a fulcrum of ill-designed wretchedness which had theretofore been hidden to me.

Swirling within the putrid fragrance of her life, I felt my soul lift up off the floor as if by a force outside of my control. And for what would be a few of the most terrifying moments of my own life, my soul was lifted into her body to feel the raging interiors as her body and soul were now being possessed by a demon of unknown origin.

Slithering and then sniping off into the frontispiece of the old church, I realized that this woman had become possessed by her actions. Of what, yet, I didn't know. But it was a distilling moment to see this beautiful and holy dwelling, as it was so ornate and beautiful, I could not reckon what I had seen with its glorious enclosure.

The pews were made of a most carefully carved wood, and the altar was ornate and crystallized. Golds, reds, crystals conciliated the shrine with an evanescent glow of God's supreme goodness.

In the back of the church was a confessional; skillfully carved in the work of someone's hands. A relic and an honor to the faith of the carpenter who had given his work to fill such a holy church with beautiful relics of refined perfection.

The pews were just unbelievably beautiful, carved as if for the King Himself.

But within the interiors of this woman, none of this paragon of sacred honor remained relevant. For she had been possessed by the demons of her own actions during her life. It was clear she had murdered the young girl, but why or how, or as to what relation remained unknown.

Scurrying forward, from the back of the church to the front; her spirit and form were wont to be lifted up

uncontrollably in the air in shrieking manifestations of the demonic.

This was a horrid affair, and one that left me feeling quite terrified in inhaling her fragrance. Her body was bandied about like a rag doll, over and over again, there was no relief in sight, and she had given over control of her existence to the possessing spirits of her sins. She could not take back that control through her own volition. It was a violent thing, something wretched and loathsome. And her only rest would come when the priest who came into this church began to pray through his consecrated lips in the church.

God's word was a mighty and fierce competitor coming from the lips of the sanctified priesthood.

With every word of prayer uttered by him, she was released from her bondage for a moment. But as soon as he stopped his petitions, she would again flail in disbelief at the mighty God who had allowed her to be consumed within her actions, within her sins, in such a manner that no free will remained to her.

The soul entrenched in the rage of the demon was lifted up, thrown about, hissing and screaming words of reproach . . . she was completely possessed. But not so far gone as to know one simple and minimal thing.

She knew in whom lay her salvation. And although she garnered to not understand a word of the priest's prayers for her or his purpose, she knew that

somehow the only thing which managed to offer her moments of relief from her grand affliction were God's word from his mouth.

In her death, she had retained a habit, then, of going to the library and keeping only those books which were biblical in origin for she could reason that the only thing that held power in releasing her from her own sins, and from the bondage the indwelling spirit had caused her due to them, were such words.

Heaving uncontrollably to and fro, she would go back and forth to that library; and each time, it seemed that someone had cleaned out the old building of the holy books on the Word. And she would scurry into the far interiors to find more of them to adorn the priest's bookshelves. For she knew herself, even in her completely possessed state, that those words carried salvation for her. And she knew of where her redemption laid bare.

Back and forth, back and forth; the raging storm continued within the building of the beautifully defined church. And finally, after this cycle had completed itself many times and the spirit of the woman had finally realized she could not avail herself of anything but the priest; he finally turned and asked, as if for just a moment, he was given to see that indeed she remained haunting this old church - but, yet, it wasn't clear if he had a wandering thought or if he indeed had penetrated into the spirit world and gathered that indeed there was a haunting.

“For what is she held?” He wryly asked into the mists of the haunted horizon of the church, “and to whom is she held by, I ask? Reveal the name of the demon to whom she belongs. I adjure it, I command it in the name of Our Mighty Lord and Redeemer, Jesus Christ?” He said this to what must have appeared as mist, but resonated within it a force which was of obviously unearthly origin. He seemed to know of her, perhaps he’d heard of her story? But how did she get stuck here in this church?

And suddenly, as if the secrets of those who had become tethered in a violent stillness to a remnant of time for which their sins had revoked, I saw a young boy. Who, feeling the presence of the demonic, began to stab uncontrollably with his toys as if killing another person . . . and over time, he had done so. And I garnished a glance at a young Civil War soldier, gazing as if in ghostly gallows into the distance as his eyes revealed horrors of valiant days still-seeking. And a woman with a faint complexion, wearing a flat-topped hat, garnished with flowers and wearing a dress not dissimilar to the woman I’d followed through the storm, the harlot. But yet, her face was magnetic, warm and her lips painted in a resin of peachy hue. She carried in her right hand an umbrella for the sun . . . perchance, the reason her skin was so fair and white. All of them were here for the same reason . . . they all required redemption.

And the tremors again erupted as a demon pushed forth the scales of justice through the beatific pew and I marveled at the fact that this actual church building

was actually haunted, was actually possessed . . . by whatever had entered or transpired within its gates. As our body was hurled towards the pew, it writhed forth like a singular seat of power, emanating an exaggeration of the woodcarvings which had been placed upon it. We both started backwards in fear and surprise as this element burst forward.

And yet, who was she? Who was he? And the young man? And each of them would begin to writhe in an uncontrollable fashion as soon as the balm of the priest's prayers was taken from them . . . all possessed, all possessing, yes, indeed, possessing one another.

And the girl, remaining the only innocent in the crowd, although she had quietly departed in the stormy bellows of a higher fragrance. Thank God, she was given a fragrance to free her from this putrid place wherein the soul's of the deceased reminisced and remained within the sin of their lifetime's. Nothing hindering them from moving forward, yet their own willingness to grasp the straw of salvation held forward by the mouth of the consecrated.

The voice of the woman I had been given to follow suddenly shouted out, as if barreling forth after struggling to break free from the forces inside her which held her fast to her possessed status. "Because of her lusts! Because of her lusts!" And the priest turned, for only a moment, as if he'd heard the shout in a misty undertone in the physical sphere of its passing through. "Because of her lusts!" She shouted

again. She was being thrust by the spirit inside of her against the hallowed walls of the church, but she had gathered from some unknown region a marker, it was bigger and it held on it the name of a demon and his function.

Whence she was able to shout this name and function to the priest, he began praying for her and for all those who were haunting this church. And a spasm of contrasts began emerging among them of subsequent possession, and calm . . . subsequent possession and calm . . . The mouth of the consecrated priest was like gold to the fire. His words like balm to the afflicted. And his breath an immediate putrefaction to the damned. The possessing spirits had to give rise to the liberation of the unjust. It was required, it was potent.

The woman, whom I had initially shadowed, had apparently killed this young girl . . . for a reason connected to her innate and disordered bodily lusts, and thus, was condemned to haunt the location until her prayers gave rise to the liberation of her victim, and her own strident imaginings. were proven to be vain and immobile in the face of the simple consecrated mouth of a priest.

Dallying with the alliances of a foretime, she saw that regardless of her own decadent and delusional points of view, the only thing that reckoned to give her solace were the prayers which issued from his consecrated mouth. And in so seeing, she shouted at him. "I will do as ever you say, my priest. I will fight you no more, please pray for the liberation of my soul

from its lusts, from its demonic hold, and I will do whatever you tell me I must do." It was clear to me as I shadowed her throughout this possession that she did not yet believe in what the priest was preaching; yet, she could see with vast clarity that it was only his words and prayers that gave her rest. She was willing to surrender her actions and her soul, to him who heralding the words of the biblical truth of her Master, was granting her gravely needed rest from her strife through the knowledge he contained of the truth.

And it would be so that the priest would continue to pray for her and the others, and all those souls who in physical worlds who had become entrenched within a winding and horrific pattern of envelopement leading to the possession of their souls . . . but yet, in the disregard of their completely demonized state, were found wanting and scattering towards the distant sounds of the prayers of simplistic and humble priests in neighboring parishes. And had gathered their strength to allow the possession to bounce up against as many a barrier as they could which would inevitably ricochet their soul to the hallowed walls of a holy church wherein the prayers of such simple men would open the gates of heaven to those who had given everything else up for the pride and price of a sinful secret.

The waterfall continued to fall, the storm continued to rage, because the tide of the soul's on earth must be chastened to their Redeemer. For the rain and the tears of sorrow were to be felled for the soul's of the



damned in whose abode demons had taken residence. And the hallmark of ancient doings of the past, was to be erased from the steeples as the echo of prayer continue to go forth and offer liberation and solace.

As my soul was released from the fragrance of this possessed woman, my spirit pulled me back and away from the holy church. And I marveled at the fact that, indeed, many a church is haunted. Not usually because of acts that have happened within their walls, but because the souls of the dead, those in purgatory and those who have become possessed . . . are drawn there like magnets. And in their abiding service, even in the deepest of sin, they are eventually freed . . . as this woman tended to the priests library until her day of salvation was nigh.

So let us all go pray, praise, honor and reverence in a consecrated church, and in so doing remember all the souls who wander still waiting nigh for us to offer a Word for their redemption and to gather our strength to call them home.

In allowing the fragrance of possession to flit away in the mists of its own dominance, my spirit beheld a new and sanguine fragrance - the true possession of my spirit in God - and inhaled it as if a perfume to garner my journey back to the sacred spaces of the hierarchy.

*“In the time of the Emperor Theodosius, there was a woman in the East whom the fires of youth and the taste of pleasure, along with the perils of poverty,*

*had plunged into the disorders of a life of corruption and licentiousness.*

*This woman's name was Mary. She was converted sincerely to God, and the Church has crowned her and raised her to the honours of the altar under the name of St. Mary of Egypt.*

*Without waiting, although the day was beginning to decline, she hastened to run to the the place indicated; but the water was deep, the land around the river She betook herself one day to Jerusalem, for the great solemnities of the feast of the Exhaltation of the Holy Cross. Suddenly she thought she heard a voice, coming from the banks of the Jordan and the depths of the wilderness, call out to her: Come over to us, and you will find innocence and repose.*

*While she wandered about here and there, consumed with anxiety and fretting in expectation, she saw, coming towards her on the shore a man of the desert, one of those great hermits, with a face transfigured by penance and the voice and gaze of a wonder-worker.*

*He cast his cloak upon the river, and beckoned to the Egyptian woman to stand on it.*

*Then in the distance, beneath the clear light of the moon, one might have seen the resplendent courtesan walking dry shod over the water, fleeing what she had loved, and departing in silence, far from the noise of men, to throw her soul upon God, immersed in the ecstatic joys of prayer and in the chaste and austere delights of penance*

*and immolation.*

*She lived for many years in the desert, visited by angels, immersed in the transports of divine contemplation and drinking deeply of the foretastes of paradise.*

*Then, one Good Friday, far from the sight of men, on the banks of a steep, wild torrent, attended solely by God and His angels, she died. We may believe that her final blessing, and the prayer of her agony, were for the hermit who led her into the wilderness and, in making her love suffering, opened her soul to the treasures of peace and cleared the way for her along the path of everlasting bliss."*

*The End of this Present World and the Mysteries of the Life to Come,  
Fr. C.M.A. Arminjon, 1881*

## THE TEACHING

The teaching in this fragrance is the (spiritual) combat, and the will/desire to fight against sin till all life be reconciled to God; purity, steadfastness, virtue and prudence in the face of evil, the dispensation of our own lives as an offering of living prayer in accordance to the Word of God, and humble reverence for consecration and all that truly embodies within the Christ Life in this world of form below.

### *Demonology*

*"As the name sufficiently indicates, demonology is the science or doctrine concerning demons. Both in its form and in its meaning it has an obvious analogy with theology, which is the science or doctrine about God. And with reference to the many false and dangerous forms of this demonic science we may fitly adapt the well-known words of Albertus Magnus on the subject of theology and say of demonology, A daemonibus docetur, de daemonibus docet, et ad daemones ducit ("It is taught by the demons, it teaches about the demons, and it leads to the demons"). For very much of the literature that comes under this head of demonology is tainted with errors that may well owe their origin to the father of falsehood, and much of it again, especially those portions which have a practical purpose (what may be called the ascetical and mystical demonology) is designed to lead men to give themselves to the service of Satan.*

*There is, of course, a true doctrine about demons or evil spirits, namely, that portion of Catholic theology which treats of the creation and fall of the rebel angels, and of the various ways in which these fallen spirits are permitted to tempt and afflict the children of men. But for the most part these questions will be dealt with elsewhere in this work. Here, on the contrary, our chief concern is with the various ethnic, Jewish, and heretical systems of demonology. These systems are so many that it will be out of the question to deal with them all or to set forth their doctrines with completeness. And indeed a full treatment of these strange doctrines of demons might well seem somewhat out of place in these pages. It will be enough to give some indication of the main features of a few of the more important systems in various lands and in distant ages. This may enable the reader to appreciate the important part played by these ideas in the course of human history and their influence on the religion and morals and social life of the people. At the same time some attempt may be made to distinguish the scattered elements of truth which may still be found in this vast fabric of falsehood — truths of natural religion, recorded experience of actual facts, even perhaps remnants of revealed teaching that come from the Jewish and Christian Scriptures or from primitive tradition. This point has some importance at the present day, when the real or apparent agreement between heathen legend and Christian theology is so often made a ground of objection against the truth of revealed religion.*

*Perhaps the first fact that strikes one who approaches the study of this subject is the astonishing universality and antiquity of demonology, of some belief in the existence of demons or evil spirits, and of a consequent recourse to incantations or other magical practices. There are some things which flourished in the past and have long since disappeared from the face of the earth; and there are others whose recorded origin may be traced in comparatively modern times, and it is no surprise to find that they are still flourishing. There are beliefs and practices, again, which seem to be confined to certain lands and races of men, or to some particular stage of social culture. But there is something which belongs at once to the old world and the new, and is found flourishing among the most widely different races, and seems to be equally congenial to the wild habits of savages and the refinements of classical or modern culture. Its antiquity may be seen not only from the evidence of ancient monuments, but from the fact that a yet more remote past is still present with us in the races which remain, as one may say, in the primitive and prehistoric condition. And even amid these rude races, apparently innocent of all that savours of science and culture, we may find a belief in evil spirits, and some attempts to propitiate them and avert their wrath, or maybe to secure their favour and assistance. This belief in spirits, both good and evil, is commonly associated with one or other of two widespread and primitive forms of religious worship – and accordingly some modern folklorists and mythologists are led to ascribe its origin either to the personification of the forces of nature – in which many have found a "key to all the mythologies" – or*

*else to Animism, or a belief in the powerful activity of the souls of the dead, who were therefore invoked and worshipped. On this last theory all spirits were at first conceived of as being the souls of dead men, and from this aboriginal Animism there were gradually developed the various elaborate systems of mythology, demonology, and angelology. But here it is well to distinguish between the facts themselves and the theory devised for their interpretation. It is a fact that these rude forms of worship are found among primitive peoples. But the manner in which they began and the motives of the first prehistoric worshippers are and must remain matters of conjecture. In the same way, with regard to the later phases, it is a fact that these primitive beliefs and practices have some features in common with later and more elaborate ethnic systems — e.g. the Iranian demonology of the Avesta — and these again have many points which find some counterpart in the pages of Scripture and Catholic theology; but it by no means follows from these facts that these facile theories are right as to the nature of the connection between these various ethnic and Christian systems. And a further consideration of the subject may serve to show that it may be explained in another and more satisfactory manner.*

### *Assyrian and Akkadian demonology*

*Some idea of the antiquity of demonology and magical practices might be gathered from notices in the Bible or in classic literature, to say nothing of the argument that might be drawn from the universality of these beliefs and practices. But still more striking*

*evidence has been brought to light by the decipherment of the cuneiform hieroglyphics which has opened a way to the study of the rich literature of Babylon and Assyria. In consequence of their bearing on the problems of Biblical history, attention has been attracted to the evidence of the monuments in regard to such matters as the cosmology, the tradition of the Deluge, or the relations of Assyria and Babylon with the people of Israel. And possibly less interest has been taken in the religious beliefs and practices of the Assyrians themselves. In this question of demonology, however, some of the Assyrian monuments may be said to have a special importance. From certain cuneiform texts which are more especially described as "religious", it appears that besides the public and official cult of the "twelve great gods" and their subordinate divinities, the Assyrians had a more sacred and secret religion, a religion of mystery and magic and sorcery. These "religious" texts, moreover, together with a mass of talismanic inscriptions on cylinders and amulets, prove the presence of an exceedingly rich demonology. Below the greater and lesser gods there was a vast host of spirits, some of them good and beneficent and some of them evil and hurtful. And these spirits were described and classified with an exactness which leads some to liken the arrangement to that of the choirs and orders of our own angelic hierarchy. The antiquity and importance of this secret religion, with its magic and incantations of the good spirits or evil demons, may be gathered from the fact that by order of King Assurbanipal his scribes made several copies of a great magical work according to an exemplar which had been preserved from a remote antiquity in the*



*priestly school of Erech in Chaldea. This work consisted of three books, the first of which is entirely consecrated to incantations, conjurations, and imprecations against the evil spirits. These cuneiform books, it must be remembered, are really written on clay tablets. And each of the tablets of these first books which has come down to us ends with the title, "Tablet No. - of the Evil Spirits". The ideogram which is here rendered as kullulu – "accursed" or "evil" – might also be read as limuttu – "baneful". Besides being known by the generic name of udukku – "spirit" – a demon is called more distinctly ecimmu, or maskimmu. One special class of these spirits was the sedu, or divine bull, which is represented in the well-known figure of a man-headed bull so common on the Assyrian monuments. This name, it may be remarked, is probably the source of the Hebrew for demon. The Assyrian sedu, it is true, was more commonly a beneficent or tutelary spirit. But this is hardly an obstacle to the derivation, for the good spirits of one nation were often regarded as evil by men of rival races.*

### *Iranian demonology*

*In many ways one of the most remarkable demonologies is that presented in the Avesta, the sacred book of the Mazdean religion of Zoroaster. In this ancient religion, which unlike that of the Assyrians, still exists in the Parsee community, the war between light and darkness, good and evil comes into greater prominence. Over against the good God, Ahura Mazda, with his hierarchy of holy spirits, there is arrayed the dark kingdom of demons, or*

*daevas, under Anro Mainyus (Ahriman), the cruel Evil Spirit, the Demon of Demons (Daevanam Daeva), who is ever warring against Ahura Mazda and his faithful servants such as Zoroaster. It may be remarked that the name of Daeva is an instance of that change from a good to a bad sense which is seen in the case of the Greek word daimon. For the original meaning of the word is "shining one", and it comes from a primitive Aryan root div, which is likewise the source of the Greek Zeus and the Latin deus. But while these words, like the Sanskrit deva, retain the good meaning, daeva has come to mean "an evil spirit". There is at least a coincidence, if no deeper significance, in the fact that, while the word in its original sense was synonymous with Lucifer, it has now come to mean much the same as devil. There is also a curious coincidence in the similarity in sound between daeva, the modern Persian dev, and the word devil. Looking at the likeness both in sound and in significance, one would be tempted to say that they must have a common origin, but for the fact that we know with certainty that the word devil comes from diabolus (diabolos – diaballein) and can have no connection with the Persian or Sanskrit root.*

*Although there are marked differences between the demons of the Avesta and the devil in Scripture and Christian theology (for Christian doctrine is free from the dualism of the Mazdean system), the essential struggle between good and evil is still the same in both cases. And the pictures of the holiness and fidelity of Zoroaster when he is assailed by the temptations and persecutions of Anro Mainyus and his demons may well recall the trials of saints under*

*the assaults of Satan or suggest some faint analogy with the great scene of the temptation of Christ in the wilderness. Fortunately for English readers, a portion of the Vendidad (Fargard xix), which contains the temptation of Zoroaster, has been admirably rendered in a doctrinal paraphrase in Dr. Casartelli's "Leaves from my Eastern Garden". The important part played by the demons in the Mazdean system may be seen from the title of the Vendidad, which is the largest and most complete part of the Avesta, so much so that when the sacred book is written or printed without the commentaries it is generally known as Vendidad Sade which means something that is "given against the demons" — vidævodata, i.e. contra daimones datus or antidaemoniacus.*

### *Jewish demonology*

*When we turn from the Avesta to the Sacred Books of the Jews, that is to say to the canonical Scripture, we are struck by the absence of an elaborate demonology such as that of the Persians and Assyrians. There is much, indeed, about the angels of the Lord, the hosts of heaven, the seraphim and cherubim, and other spirits who stand before the throne or minister to men. But the mention of the evil spirits is comparatively slight. Not that their existence is ignored, for we have the temptation by the serpent, in which Jews as well as Christians recognize the work of the Evil Spirit. In Job, again, Satan appears as the tempter and the accuser of the just man; in Kings it is he who incites David to murder the prophet; in Zacharias he is seen in his office of accuser. An evil spirit comes upon the false prophets. Saul is afflicted*

*or apparently possessed, by an evil spirit. The activity of the demon in magic arts is indicated in the works wrought by the magicians of Pharaoh, and in the Levitical laws against wizards or witches. The scapegoat is sent into the wilderness to Azazel, who is supposed by some to be a demon, and to this may be added a remarkable passage in Isaiah which seems to countenance the common belief that demons dwell in waste places: "And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for herself" (Isaiah 34:14). It is true that the Hebrew here rendered by "demons" may merely mean wild animals. But on the other hand, the Hebrew which is rendered very literally as "hairy ones" is translated "demons" by Targum and Peshitta, and is supposed to mean a goat shaped deity analogous to the Greek Pan. And "lamia" represents the original Lilith, a spirit of the night who in Hebrew legend is the demon wife of Adam.*

*A further development of the demonology of the Old Testament is seen in the Book of Tobias, which though not included in the Jewish Canon was written in Hebrew or Chaldean, and a version in the latter language has been recovered among some rabbinical writings. Here we have the demon Asmodeus who plays the part assigned to demons in many ethnic demonologies and folk-legends. He has been identified by some good authorities with the Aeshmo Daeva of the Avesta; but Whitehouse doubts this identification and prefers the alternative Hebrew etymology. In any case Asmodeus became a prominent figure in later Hebrew demonology, and*

*some strange tales told about him in the Talmud are quite in the vein of "The Arabian Nights". The rabbinical demonology of the Talmud and Midrashim is very far from the reticence and sobriety of the canonical writings in regard to this subject. Some modern critics ascribe this rich growth of demonology among the Jews to the effects of the Captivity, and regard it as the result of Babylonian or Persian influence. But though in its abundance and elaboration it may bear some formal resemblance to these external systems, there seems no reason to regard it as simply a case of appropriation from the doctrines of strangers. For when we come to compare them more closely, we may well feel that the Jewish demonology has a distinctive character of its own, and should rather be regarded as an outgrowth from beliefs and ideas which were present in the mind of the chosen people before they came into contact with Persians and Babylonians. It is certainly significant that, instead of borrowing from the abundant legends and doctrines ready to their hand in the alien systems, the rabbinical demonologists sought their starting point in some text of their own scriptures and drew forth all they wanted by means of their subtle and ingenious methods of exegesis. Thus the aforesaid text of Isaias furnished, under the name of Lilith, a mysterious female night spirit who apparently lived in desolate places, and forthwith they made her the demon wife of Adam and the mother of demons. But whence, it may be asked, had these exponents of the sacred text any warrant for saying that our first father contracted a mixed marriage with a being of another race and begot children other than human? They simply took the text*

*of Genesis, v: "And Adam lived a hundred and thirty years, and begot a son to his own image and likeness". This explicit statement they said, plainly implies that previous to that time he had begotten sons who were not to his own image and likeness; for this he must needs have found some help meet of another race than his own, to wit a demon wife, to become the mother of demons. This notice of a union between mankind and beings of a different order had long been a familiar feature in pagan mythology and demonology, and, as will presently appear, some early Christian commentators discovered some countenance for it in Genesis, vi, 2, which tells how the sons of God "took to themselves wives of the daughters of men". One characteristic of Jewish demonology was the amazing multitude of the demons. According to all accounts every man has thousands of them at his side. The air is full of them, and, since they were the causes of various diseases, it was well that men should keep some guard on their mouths lest, swallowing a demon, they might be afflicted with some deadly disease. This may recall the common tendency to personify epidemic diseases and speak of "the cholera fiend", "the influenza fiend", etc. And it may be remarked that the old superstition of these Jewish demonologists presents a curiously close analogy to the theory of modern medical science. For we now know that the air is full of microbes and germs of disease, and that by inhaling any of these living organisms we receive the disease into our systems.*

*Demonology of the early Christian writers*

*Whatever may be said of this theory of the Rabbis, that the air is full of demons, and that men are in danger of receiving them into their systems it may certainly be said that in the days of the early Christians the air was dangerously full of demonologies, and that men were in peculiar peril of adopting erroneous doctrines on this matter. It must be remembered, on the one hand, that many of the Gospel miracles, and particularly the casting out of devils, must in any case have given the faithful a vivid sense of the existence and power of the evil spirits. At the same time, as we have seen, Scripture itself did not furnish any full and clear information in regard to the origin and the nature of these powerful enemies; on the other hand, it may be observed that the first Christian converts and the first Christian teachers were for the most part either Jews or Greeks, and many of them were living in the midst of those who professed some or other of the old Oriental religions. Thus, while they naturally wished to know something about these matters, they had but little definite knowledge of the truth, and on the other hand their ears were daily filled with false and misleading information. In these circumstances it is scarcely surprising to find that some of the earliest ecclesiastical writers, as St. Justin, Origen, and Tertullian, are not very happy in their treatment of this topic. There was, moreover, one fruitful source of error which is rather apt to be forgotten. Now that common consent of Catholic commentators has furnished a better interpretation of Genesis, vi, 2, and conciliar definitions and theological arguments have established the fact that the angels are purely spiritual beings, it may seem strange that some early*

*Christian teachers should have supposed that the phrase, sons of God, could possibly mean the angels or that these pure spirits could have taken unto themselves wives of the daughters of men. But it must be borne in mind that the old commentators, who read the Septuagint or some derivative version, did not put this interpretation on the passage; the word itself was in the text before them, that is to say, the old Greek Bible expressly said that "the Angels of God took wives of the daughters of men". This unfortunate reading was certainly enough to give a wrong direction to much of the demonology of early Christian writers and those who went astray in other matters also naturally adopted peculiar ideas on this subject. In some ways one of the most remarkable examples of this mistaken demonology is that to be found in the pseudo-Clementine Homilies (Hom. viii, ix). The writer gives a very full account of the mysterious episode of Genesis, vi, 2, which, in common with so many others, he takes to be the origin of the demons who were in his view, the offspring of the supposed union of the angels of God and the daughters of men. But on one point, at any rate, he improves the story and does something to lighten our initial difficulty. The first objection to the legend was, that the angels as pure spirits, were plainly incapable of feeling sensual passions; and it was possibly a keen sense of this difficulty that led some who had adopted the story to deny the spirituality of the angelic nature. But the moralist evades it in a more ingenious manner. According to his account, the angels were not overpowered with the passion of sensual love while they were as yet in their purely spiritual state; but when they looked*



*down and witnessed the wickedness and ingratitude of men whose sins were defiling the fair creation of God, they asked of their Creator that they might be endowed with bodies like those of men, so that coming down to earth, they might set things right and lead a righteous life in the visible creation. Their wish was granted, they were clothed in bodies and came down to dwell on earth. But now they found that with their raiment of mortal flesh they had acquired also the weakness and passions which had wrought such havoc in men, and they too, like the sons of men, became enamoured of the beauty of women and, forgetting the noble purpose of their descent to earth, gave themselves up to the gratification of their lust, and so rushed headlong to their ruin. The offspring of their union with the daughters of men were the giants – the mighty men of superhuman build and superhuman powers, as became the sons of incarnate angels, yet at the same time mortal, like their mortal mothers. And when these giants perished in the Flood their disembodied souls wandered through the world as the race of demons.*

### *Medieval and modern demonology*

*Throughout the Christian Middle Ages the external systems of demonology among the uncultured races or in the ancient civilizations of the East continued their course, and may still be found flourishing in the home of their origin or in other lands. Within the Catholic fold there was less scope for the worse form of the old errors. The early heresies had been cast out, and theological speculation had been directed in the true way by the decision of the Fifth Ecumenical*

*Council (545), which condemned certain Origenist errors on the subject of demons. But while the theologians of the great scholastic period were setting forth and elucidating the Catholic doctrine concerning angels and devils there was withal a darker side in the popular superstitions, and in the men who at all times continued to practise the black arts of magic, and witchcraft, and dealing with the devil. In the troubled period of the Renaissance and the Reformation there appears to have been a fresh outbreak of old superstitions and evil practices, and for a time both Catholic and Protestant countries were disturbed by the strange beliefs and the strange doings of real or supposed professors of the black arts and by the credulous and cruel persecutors who sought to suppress them. In the new age of the Revolution and the spread of practical ideas and exact methods of science it was at first thought by many that these medieval superstitions would speedily pass away. When men, materialized by the growth of wealth and the comforts of civilization, and enlightened by science and new philosophies, could scarce find faith to believe in the pure truths of revealed religion, there could be little room for any belief in the doctrines of demons. The whole thing was now rudely rejected as a dream and a delusion. Learned men marvelled at the credulity of their fathers, with their faith in ghosts, and demons, and black magic, but felt it impossible to take any serious interest in the subject in their age of enlightenment. Yet in fact there was still stranger delusion in the naive faith of the early Rationalists, who fondly fancied that they had found the key to all knowledge and that there were no things in heaven or earth*

*beyond the reach of their science and philosophy. And much of the history of the last hundred years forms a curious comment on these proud pretentions. For far from disappearing from the face of the earth, much of the old occultism has been revived with a new vigour, and has taken new form in modern Spiritism. At the same time, philosophers, historians, and men of science have been led to make a serious study of the story of demonology and occultism in past ages or in other lands, in order to understand its true significance.*

### *Conclusion*

*With all their variations and contradictions, the multitudinous systems of demonology yet have much in common. In some cases this may be accounted for by the fact that one has freely borrowed from another. Thus, the demonology of early Christian writers would naturally owe much both to the systems of Jewish and Greek demonology, and these in their turn can hardly have been free from other foreign influences. And since not only heretical opinions, but orthodox teaching on this subject has at any rate some elements in common with the ethnic systems — from the Animism of the simple savage to the elaborate demonology of the Chaldeans and Iranians — the mythologist or folklorist bids us come to the conclusion that all are from the same source, and that the Biblical and Catholic doctrine on evil spirits must be no more than a development from Animism and a more refined form of ethnic demonology. But it may be well to observe that at best this solution is but a plausible hypothesis and*

*that the facts of the case may be explained just as well by another hypothesis which some philosophic writers do not seem to have considered, to wit: the hypothesis that the teaching of revealed religion on this topic is true after all. Can it be said that if this were so there would be no trace of belief in demons among races outside the Christian fold or in religious systems older than the Bible? If, as our theology teaches, the fallen angels really exist and are permitted to try and tempt the sons of men, should we not expect to find some belief in their existence and some traces of their evil influence in every land and in every age of human history? Should we not expect to find that here as elsewhere the elements of truth would be overlaid with error, and that they should take different shapes in each nation and each succeeding age, according to the measure of knowledge, and culture, and new ideas current in the minds of men? This hypothesis, to say no more, will fit well all the facts – for instance, the universality of the belief in evil spirits and any evidence adducible for actual influence on men, whether in the records of demonic possession and magic in the past or in the phenomena of modern Spiritism. And we can scarcely say the same of the other hypothesis."*

*The Catholic Encyclopedia, William Kent, Robert Appleton Co., New York, 1908, Nihil Obstat. Remy Lafort, Censor. Imprimatur. +John M. Farley, Archbishop of New York.*

## ***Demonic Possession***

*"Man is in various ways subject to the influence of evil spirits. By original sin he brought himself into "captivity under the power of him who thence [from*

*the time of Adam's transgression] had the empire of death, that is to say, the Devil" (Council of Trent, Sess. V, de pecc. orig., 1), and was through the fear of death all his lifetime subject to servitude (Hebrews 2:15). Even though redeemed by Christ, he is subject to violent temptation: "for our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places" (Ephesians 6:12). But the influence of the demon, as we know from Scripture and the history of the Church, goes further still. He may attack man's body from without (obsession), or assume control of it from within (possession). As we gather from the Fathers and the theologians, the soul itself can never be "possessed" nor deprived of liberty, though its ordinary control over the members of the body may be hindered by the obsessing spirit (cf. St. Aug., "De sp. et an.", 27; St. Thomas, "In II Sent.", d. VIII, Q. i; Ribet, "La mystique divine", Paris, 1883, pp. 190 sqq.).*

### *Cases of possession*

*Among the ancient pagan nations diabolical possession was frequent (Maspero, "Hist. anc. des peuples de l'Orient", 41; Lenormant, "La magie chez les Chaldéens"), as it is still among their successors (Ward, "History of the Hindoos", v., I, 2; Roberts, "Oriental Illustrations of the Scriptures"; Doolittle, "Social Life of the Chinese"). In the Old Testament we have only one instance, and even that is not very certain. We are told that "an evil spirit from the Lord troubled" Saul (1 Samuel 16:14). The Hebrew *rûah**

*need not imply a personal influence, though, if we may judge from Josephus (Ant. Jud., VI, viii, 2; ii, 2), the Jews were inclined to give the word that meaning in this very case. In New-Testament times, however, the phenomenon had become very common. The victims were sometimes deprived of sight and speech (Matthew 12:22), sometimes of speech alone (Matthew 9:32; Luke 11:14), sometimes afflicted in ways not clearly specified (Luke 8:2), while, in the greater number of cases, there is no mention of any bodily affliction beyond the possession itself (Matthew 4:24; 8:16; 15:22; Mark 1:32, 34, 39; 3:11; 7:25; Luke 4:41; 6:18; 7:21; 8:2). The effects are described in various passages. A young man is possessed of a spirit "who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with his teeth, and pineth away, . . . and oftentimes hath he [the spirit] cast him into the fire and into waters to destroy him" (Mark 9:17, 21). The possessed are sometimes gifted with superhuman powers: "a man with an unclean spirit, who had his dwelling in the tombs, and no man now could bind him, not even with chains. For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him" (Mark 5:2-4). Some of the unfortunate victims were controlled by several demons (Matthew 12:43, 45; Mark 16:9; Luke 11:24-26); in one case by so many that their name was Legion (Mark 5:9; Luke 8:30). Yet, evil as the possessing spirits were, they could not help testifying to Christ's Divine mission (Matthew 8:29; Mark 1:24, 34; 3:12; 5:7; Luke 4:34, 41; 8:28). And they continued to do so after His Ascension (Acts 16:16-18).*

*The history of the early Church is filled with instances of similar diabolical agency. A quotation from Tertullian will suffice to bring before us the prevalent conviction. Treating of true and false divinity he addresses the pagans of his time: "Let a person be brought before your tribunals who is plainly under demoniacal possession. The wicked spirit, bidden speak by the followers of Christ will as readily make the truthful confession that he is a demon as elsewhere he has falsely asserted that he is a god" (Apolog., tr. Edinburgh, p. 23). The facts associated with possession prove, he says, beyond question the diabolical source of the influence – "What clearer proof than a work like that? What more trustworthy than such a proof? The simplicity of truth is thus set forth: its own worth sustains it; no ground remains for the least suspicion. Do you say that it is done by magic or by some trick of the sort? You will not say anything of the sort if you have been allowed the use of your ears and eyes. For what argument can you bring against a thing that is exhibited to the eye in its naked reality?" And the Christians expel by a word: "All the authority and power we have over them is from our naming of the name of Christ and recalling to their memories the woes with which God threatens them at the hands of Christ as Judge and which they expect one day to overtake them. Fearing Christ in God and God in Christ, they become subject to the servants of God and Christ. So at our touch and breathing, overwhelmed by the thought and realization of those judgment fires, they leave at our command the bodies they have entered." Statements of this kind embody*

*the views of the Church as a whole, as is evident from the facts, that various councils legislated on the proper treatment of the possessed, that parallel with the public penance for catechumens and fallen Christians there was a course of discipline for the energumens also, and, finally, that the Church established a special order of exorcists (cf. Martigny, "Dict. des antiq. chrét.", Paris, 1877, p. 312).*

*All through the Middle Ages councils continued to discuss the matter: laws were passed, and penalties decreed, against all who invited the influence of the Devil or utilized it to inflict injury on their fellowmen (cf. the Bulls of Innocent VIII, 1484; Julius II, 1504; and Adrian VI, 1523); and powers of exorcism were conferred on every priest of the Church. The phenomenon was accepted as real by all Christians. The records of criminal investigations alone in which charges of witchcraft or diabolical possession formed a prominent part would fill volumes. The curious may consult such works as Des Mousseaux, "Pratiques des démons" (Paris, 1854), or Thiers, "Superstitions" I, or, from the Rationalistic point of view, Lecky, "Rise and Influence of Rationalism in Europe", I, 1-138, and, for later instances, Constans, "Relation sur une épidémie d'hystéro-démonopathie" (Paris, 1863). And though at the present day among civilized races the cases of diabolical possession are few, the phenomena of Spiritism, which offer many striking points of resemblance, have come to take their place (cf. Pauvert, "La vie de N. S. Jésus-Christ", I, p. 226; Raupert, "The Dangers of Spiritualism", London, 1906; Lepicier, "The Unseen World", London, 1906; Miller, "Sermons on Modern Spiritualism",*



London, 1908). And if we may judge from the accounts furnished by the pioneers of the Faith in missionary countries, the evidences of diabolical agency there are almost as clear and defined as they were in Galilee in the time of Christ (cf. Wilson, "Western Africa", 217; Waffelaert in the "Dict. apol. de Ia foi cath.", Paris, 1889, s.v. Possession diabol.).

### *Reality of the phenomenon*

The infidel policy on the question is to deny the possibility of possession in any circumstances, either on the supposition, that there are no evil spirits in existence, or that they are powerless to influence the human body in the manner described. It was on this principle that, according to Lecky the world came to disbelieve in witchcraft: men did not trouble to analyse the evidence that could be produced in its favour; they simply decided that the testimony must be mistaken because "they came gradually to look upon it as absurd" (op. cit., p. 12). And it is by this same a priori principle, we believe, that Christians who try to explain away the facts of possession are unconsciously influenced. Though put forward once as a commonplace by leaders of materialistic thought, there is a noticeable tendency of late years not to insist upon it so strongly in view of the admission made by competent scientific inquirers that many of the manifestations of Spiritism cannot be explained by human agency (cf. Miller, op. cit., 7-9). But whatever view Rationalists may ultimately adopt, for a sincere believer in the Scriptures there can be no doubt that there is such a thing as possession possible. And if he is optimistic enough to

*hold that in the present order of things God would not allow the evil spirits to exercise the powers they naturally possess, he might open his eyes to the presence of sin and sorrow in the world, and recognize that God causes the sun to shine on the just and the unjust and uses the powers of evil to promote His own wise and mysterious purposes (cf. Job, passim; Mark 5:19).*

*That mistakes were often made in the diagnosis of cases, and results attributed to diabolical agency that were really due to natural causes, we need have no hesitation in admitting. But it would be illogical to conclude that the whole theory of possession rests on imposture or ignorance. The abuse of a system gives us no warrant to denounce the system itself. Strange phenomena of nature have been wrongly regarded as miraculous, but the detection of the error has left our belief in real miracles intact. Men have been wrongly convicted of murder, but that does not prove that our reliance on evidence is essentially unreasonable or that no murder has ever been committed. A Catholic is not asked to accept all the cases of diabolical possession recorded in the history of the Church, nor even to form any definite opinion on the historical evidence in favour of any particular case. That is primarily a matter for historical and medical science (cf. Delrio, "Disq. mag. libri sex", 1747; Alexander, "Demon. Possession in the New Testament", Edinburgh, 1902). As far as theory goes, the real question is whether possession has ever occurred in the past, and whether it is not, therefore, possible that it may occur again. And while the cumulative force of centuries of experience is not to be lightly*

*disregarded, the main evidence will be found in the action and teaching of Christ Himself as revealed in the inspired pages of the New Testament, from which it is clear that any attempt to identify possession with natural disease is doomed to failure.*

*In classical Greek daimonan, it is true, means "to be mad" (cf. Eurip., "Phæn." 888; Xenophon, "Memor.", I, i, ix; Plutarch, "Marc.", xxiii), and a similar meaning is conveyed by the Gospel phrase daimonion echein, when the Pharisees use it of Christ (Matthew 11:18; John 7:20; 8:48), especially in John 10:20, where they say "He hath a devil, and is mad" (daimonion echei, kai mainetai); daimonan, however, is not the word used by the sacred writers. Their word is daimonizesthai, and the meanings given to it previously by profane writers ("to be subject to an appointed fate"; Philemon, "Incert.", 981; "to be deified"; Sophocles, "Fr.", 180) are manifestly excluded by the context and the facts. The demoniacs were often afflicted with other maladies as well, but there is surely nothing improbable in the view of Catholic theologians that the demons often afflicted those who were already diseased, or that the very fact of obsession or possession produced these diseases as a natural consequence (cf. Job 2:7; Görres "Die christ. mystik", iv; Lesêtre in "Dict. de la bible" s.v. Démoniaques). Natural disease and possession are in fact clearly distinguished by the Evangelists: "He cast out the spirits with his word: and all that were sick he healed" (Matthew 8:16). "They brought to him all that were ill and that were possessed with devils . . . and he healed many that were troubled with divers diseases; and he cast out many devils" (Mark i,*

32, 34); and the distinction is shown more clearly in the Greek: *pantas tous kakos echontas kai tous daimonizomenous*.

A favourite assertion of the Rationalists is that lunacy and paralysis were often mistaken for possession. St. Matthew did not think so, for he tells us that "they presented to him all sick people that were taken with divers diseases [poikilais nosois] and torments [Basanois], and such as were possessed by devils [daimonizomenous], and lunatics [seleniazomenous], and those who had the palsy [paralytikous], and he cured them" (4:24). And the circumstances that attended the cures point in the same direction. In the case of ordinary diseases they were effected quietly and without violence. Not so always with the possessed. The evil spirits passed into lower animals with dire results (Matthew 8:32), or cast their victim on the ground (Luke 4:35) or, "crying out, and greatly tearing him, went out of him, and he became as dead, so that many said: He is dead" (Mark 9:25; cf. Vigouroux, "Les livres saints et la crit. rationaliste", Paris, 1891).

Abstracting altogether from the fact that these passages are themselves inspired, they prove that the Jews of the time regarded these particular manifestations as due to a diabolical source. This was surely a matter too closely connected with Christ's own Divine mission to be lightly passed over as one on which men might, without much inconvenience from the religious point of view, be allowed to hold erroneous opinions. If, therefore, possession were merely a natural disease and the general opinion of the time based on a delusion, we

*might expect that Christ would have proclaimed the correct doctrine as He did when His followers spoke of the sin of the man born blind (John 9:2-3), or when Nicodemus misunderstood His teaching on the necessity of being born again in Baptism (John 3:3-4). So far from correcting the prevalent conviction, He approved and encouraged it by word and action. He addressed the evil spirits, not their victims; told His disciples how the evil spirit acted when cast out (Matthew 12:44-45; Luke 11:24-26), taught them why they had failed to exorcize (Matthew 17:19); warned the seventy-two disciples against glorying in the fact that the demons were subject to them (Luke 10:17-20). He even conferred express powers on the Apostles "over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities" (Matthew 10:1; Mark 6:7; Luke 9:1), and, immediately before His Ascension, enumerated the signs that would proclaim the truth of the revelation His followers were to preach to the world: "In my name they shall cast out devils: they shall speak with new tongues. They shall take up serpents; and if they shall drink any deadly thing it shall not hurt them: they shall lay hands on the sick and they shall recover" (Mark 16:17-18). Thus does the expulsion of demons become so closely bound up with other miracles of the Christian dispensation as to hardly permit of separation.*

*The problem, therefore, that confronts us is this: If a belief so intimately connected in Christ's own mind with the mission He came to accomplish was based on a delusion, why did He not correct it? Why rather encourage it? Only two answers appear possible.*

*Either He was ignorant of a religious truth, or He deliberately gave instructions that He knew to be false – instructions that misled His followers, and that were eminently calculated, as indeed the issue proved, to have very serious consequences, often of a most painful and deplorable kind, in the whole subsequent history of the Church He founded. No Catholic can dream of admitting either of the explanations. The theory of accommodation formulated by Winer ("Biblisches Realwörterbuch", Leipzig, 1833) may at once be dismissed. Accommodation understood as the toleration of harmless illusions having little or no connexion with religion might perhaps be allowed; in the sense of deliberate inculcation of religious error, we find it very hard to associate it with high moral principle, and entirely impossible to reconcile it with the sanctity of Christ.*

*Why possession should manifest itself in one country rather than another, why it should have been so common in the time of Christ and so comparatively rare in our own, why even in Palestine it should have been confined almost entirely to the province of Galilee are questions on which theologians have speculated but on which no sure conclusion can ever be reached (cf. Delitzch, "Sys. der biblis. Psychol.", Leipzig, 1861; Lesêtre, op. cit.; Jeiler in "Kirchenlexikon", II, s.v. "Besessene"; St. Augustine, City of God X.22). The phenomenon itself is preternatural; a humanly scientific explanation is, therefore, impossible. But it might fairly be expected, we think, that since Christ came to overthrow the empire of Satan, the efforts of the powers of darkness*

*should have been concentrated at the period of His earthly life, and should have been felt especially in the province where, with the exception of a few brief visits to neighbouring lands, His private and public life was passed."*

*The Catholic Encyclopedia, William Kent, Robert Appleton Co., New York, 1908, Nihil Obstat. Remy Lafort, Censor. Imprimatur. +John M. Farley, Archbishop of New York.*

## **Demoniac**

*"The idea of demonic possession by which a man becomes demonized, that is possessed or controlled by a demon, was present in many ancient ethnic religions, and in fact it is found in one form or another wherever there is a belief in the existence of demons, and that is practically everywhere. Here, however, we are chiefly concerned with the demonic possession in the New Testament, for this is in many ways the most worthy of special attention, and serves as a standard by which we may judge of cases occurring elsewhere . . .*

*Among the many miracles recorded in the synoptic Gospels, special prominence is given to the casting out of devils or demons (daimon, daimonion). Thus, in St. Mark, the first of all the wonders is the casting out of the devil from a demoniac, the man "with an unclean spirit" (en pneumati akatharto) in the synagogue at Capharnaum. And St. Peter thus describes the mission and the miracles of Christ: "Jesus of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the*

*devil" (tous katadynasteuomenous upo tou diabolou – Acts 10:38).*

*The reason for the stress thus laid on this casting out of the devils is not far to seek. For the miracles of Christ, as St. Augustine says, are both deeds and words. They are works done in testimony of His power and His Divine mission – and they are words because they have a deep significance. In both these aspects the casting out of devils seems to have a special preeminence. Few, if any, of the wonders can be said to give such a striking proof of a power above the order of nature. And for this reason we find that the disciples seem to have been more impressed by this than by the other powers given to them: "Even the devils are subject to us." And as, when He calmed the storm at sea, they cried: "Who do you think this is this, who commands both the winds and the sea, and they obey Him?" (Luke 8:25). So those who saw the devil cast out at Capharnaum asked: "What thing is this? What is this new doctrine? For with power He commands even the unclean spirits, and they obey Him" (Mark 1:27). In the same way it may be said that these wonders speak in a special manner and show forth the meaning of His mission, for He had come to break the power of Satan and deliver men from their state of servitude. It is thus that Christ Himself, on the eve of His Passion, speaks of the great victory which He was about to accomplish by His Cross on Calvary: "Now is the judgment of the world: now shall the prince of this world be cast out" (John 12:31). That casting-out is symbolized in the deliverance of every demoniac. They might also be in the slavery of sin and in need of forgiveness. They*



*might possibly have some bodily infirmity and need healing; still, it was not for this that they were said to be demoniacs, but because an evil spirit had literally entered into, and taken possession of, them to control and direct, or perhaps hinder their physical powers, e.g. to speak through their vocal organs, or to tie their tongues. And though this possession might be associated with sin, this was not necessarily the case; for sometimes this affliction might befall an innocent person, as in the case of the boy who had been possessed from his infancy (Mark 9:20). So neither is it necessary to suppose that there was any bodily infirmity in the victim distinct from the demonic possession itself, even in the case of those who are described as being blind or dumb as well as being possessed by a devil. For it may be – and in some places it may seem that this is intimated by the text – that the dumbness or other infirmity is not due to any defect in the organs, but to the fact that their normal activity is hindered by the possessing devil. Hence, when once his influence and restraint is taken away, the infirmity immediately disappears.*

*It is in this way that these cases of demonic possession have been constantly understood by Catholic commentators, that is to say, the words of Scripture have been taken literally, and understood to mean that an evil spirit, one of the fallen angels, has entered into the demoniac, that this spirit may speak through the voice of the demonized person, but that it is not the man, but the spirit, who is speaking, and that by the command of Christ or that of one of His servants the evil spirit may be cast out, and the possessed person set free. And though our*

*commentators and theologians have treated the subject of obsession with their wonted fullness of detail and critical discrimination, for a long time there was little occasion for any determined defense of this literal interpretation and acceptance of the Scriptural doctrine on this matter. For even in the days of the first Reformers, when so many traditional doctrines were rudely called in question, there was no disposition to dispute the reality of demonic possession. The primitive Protestants might not accept the claims of the Church to the power of exorcizing evil spirits, as they plainly denied the higher sacramental powers of the Christian priesthood but they had no mind to doubt or deny the existence of evil spirits and the reality of Satanic influence and activity. Nor is this surprising, since the beginning of Protestantism was marked by an increase in practices of superstition, and for a long while, both in Catholic and in Protestant countries, men were prone to be too credulous in these matters, and to exaggerate the extent of obsession, witchcraft, and intercourse with evil spirits.*

*Needless to say, the whole traditional doctrine on this matter was rejected by the Sceptical philosophers of the eighteenth century. And with the spread of new ideas in the age of revolution and political economy and practical science, it seemed, for a time at any rate, in the early nineteenth century, that the old superstitious beliefs in spirits and witchcraft were dying a natural death. Most educated men were incredulous of any diabolical agency in this world, even if they retained some shadowy belief in the existence of the evil spirits in another sphere. But*

*with a happy inconsistency, many who rejected as superstitious all other alleged cases of obsession still professed their belief in the Gospel narrative, with its numerous demoniacs and its miraculous exorcisms. Of course it was possible, at least in the abstract, and without it making a too curious examination of the facts, to hold a theory that possession had really happened of old and had since ceased altogether. For all must admit that in any case it does not occur with the same frequency in all ages or in every land alike. But it is one thing to dispute the fact and another to deny the possibility of demonic possession in medieval or modern times. It may be a great mistake, but there is no contradiction involved in saying that obsession did happen of old but does not happen now; it is surely another matter if we say that these things cannot happen now, that they are intrinsically impossible. And though they may not be fully conscious of their own motives it is to be feared that this is really the position adopted by those who reject all cases of demonic possession except those that are recorded in the New Testament. It is true that some are provided with a theological, or Biblical, reason for this limitation. For they tell us that possession was indeed possible before the Death of Christ, but that since that great victory the power of Satan has been broken, or, in the language of Scripture, he has been bound, so that he can no longer gain possession of the bodies of men. It may be freely allowed that there is no contradiction or inconsistency involved in admitting the Gospel cases of obsession and denying the others, if this be the real reason for making the distinction. But it is difficult to believe that this is really the ground on which all later instances are*

*rejected as unreal. For after all, this doctrine about the binding of Satan and the consequent ceasing of obsession is at best a theological conjecture and a plausible interpretation of a mysterious text, and as such it can hardly afford a basis for a certain conclusion. And it may be safely said that those who deny all modern or medieval cases of obsession are generally very certain of their conclusion. There is a further difficulty in the fact that cases of obsession are recorded in the New Testament as having taken place after the death of Christ.*

*It was no doubt due to the force of these objections or to a desire to find some means of meeting or evading them, that the Rationalistic school of German Biblical criticism set about the task of providing a new interpretation of the Gospel cases of demonic possession. Older free-thinking philosophers and assailants of revealed religion had bluntly denied the fact of obsession, and asserted that the demoniacs were merely madmen, that they were suffering from epilepsy, or mania, or some other form of mental alienation, and that Jewish superstition had ascribed the disease to the presence of an evil spirit. The earlier school of German Rationalist theologians endeavoured to modify this view of the matter and so interpret the Sacred Text as to reconcile the naturalistic explanation with due reverence for the Gospel and for the wisdom of the Divine Redeemer. Thus they accepted the view that the demoniacs were merely lunatics, and that it was only popular superstition that imagined that they were possessed by devils. So far these theologians agreed with the infidel writers. But, instead of making the confusion*

*between lunacy and possession a ground of attack on the Gospel, they went on to explain that Christ indeed knew the truth and only accommodated Himself to the ideas of His ignorant hearers, who were incapable of grasping the true facts, and that this was the wisest way to lead them on to the truth. One of these interpreters seeks to explain the answers to the evil spirit at Capharnaum by the method adopted by doctors in dealing with those who are suffering under a delusion. The best means of curing them is often found in an affected adoption of the patient's delusion, e.g., if he imagines that he has to undergo some operation, the doctor will pretend to perform it. In the same way it is suggested that the superstitious belief in demonic possession prevailed among the Jews in the time of Christ (and whether true or false it certainly did prevail among them), and in these circumstances a lunatic might very well be under the delusion that he was a subject of this imaginary obsession – and thus a wise physician might cure the delusion by means of an affected exorcism of the non-existent evil spirit.*

*The fallacy of this crude Rationalism was searchingly criticized and exposed by Strauss in his critical Life of Christ in the nineteenth century (Das Leben Jesu, ix). He points out that such interpretations not only have no basis in the text, but that there is much there that plainly contradicts them. The critic, he observes, is really ascribing the ideas of his own time to those who lived in the first century. And indeed a closer scrutiny of the evidence may well be enough to show that this Rationalistic exegesis is inconsistent in itself and in conflict with*

*the testimony of the very documents on which it professes to be founded. It may be admitted that there is an element of truth in the general notion that there may be some condescension or accommodation where an enlightened teacher is addressing a rude and uncultured audience, and one who cannot in some measure adapt himself to their crude conceptions and habits of thought and expression might as well address them in a foreign tongue. It may be added that in the case of a Divine teacher there must needs be some condescension or accommodation to the lowly ways of men. And for this reason St. Gregory Nazianzen likens the inspired words of Holy Scripture to the simple language in which a mother speaks to her lisping little ones. It need not surprise us, therefore, did we find that Christ accommodated His words to the limitations of those who heard Him. But this principle will not serve to explain His manner of speaking and acting in regard to this matter of demonic possession, for it simply will not fit the facts. It is not a question of some isolated and possibly ambiguous action or utterance, but of many and various acts and utterances all consistent with each other, and with the belief or knowledge that there is real demonic possession, and utterly incompatible with the interpretation that has been put upon them by these critics. It may be a wise course to humour a madman who imagines himself to be possessed, by pretending to accept his belief and bidding the devil depart from him, and in the case of some modern missionary, of whom we knew no more than the fact that he had used some words in a case of supposed possession there might be room to doubt whether he himself believed in the possession, or was*

*merely seeking to pacify a lunatic by making use of his delusion. But it would surely be otherwise if we found the same missionary speaking in this way about demons and demonic possession to others who were not lunatics suffering from this painful monomania: if we found him teaching how evil spirits enter into a man and how, when they are cast out, they wander in desolate places. Yet this is what we actually find in the Gospels, where Christ not only addresses the devils and bids them depart or be silent, and thus treats them as personalities distinct from the man who is the subject of possession, but speaks of them in the same way to His disciples, to whom he teaches a doctrine about demonic possession. So again, it may sometimes be a wise course for a religious teacher to deal gently with the beliefs of the ignorant; may feel that it is impossible to do all at once, and that some errors can only be destroyed by gentle means and gradual enlightenment. It may be that the best and most enlightened teacher, who found him self in the midst of a simple, credulous, and superstitious population, would shrink from adopting harsh and drastic measures to get rid of these cherished superstitions and popular errors. And though on this point we must speak with some reserve, it is possible that in such a case the teacher, in endeavouring to make himself understood by his hearers, will use their own language and convey his own message of truth through the medium of words and phrases which, taken literally, may seem to give some countenance to these popular errors. But whether this be permissible or no, it may be safely asserted that a wise and good teacher will not carry his*

*accommodation to the point of confirming his hearers in their delusions. And these critics themselves can hardly question the fact that the whole treatment of demonic possession in the Gospels has had this effect and has confirmed and perpetuated the belief in real demonic possession.*

*And at least in these latter days there must be many who would have abandoned all belief in the reality or even the bare possibility of any such possession, but that they felt constrained to believe it on the authority of Christ and the testimony of the Gospels. Certainly, if it were possible to accept this interpretation of the early Rationalists, and regard the attitude of Christ as an accommodation to popular beliefs and superstitions, it must be confessed that the alleged economy has had very unfortunate consequences. Later Rationalists, who see the difficulty, or rather the impossibility, of reconciling this view with the evidence of the Gospels, have turned to other ways of escape, and, like the other supernatural and miraculous elements in the Gospel narrative, the instances of demonic possession and the casting out of devils have been explained as parts of a mythical legend that has grown up around the figure of Christ or again they have furnished grounds for disputing the fullness of His knowledge, or the authenticity and veracity of the narrative. This is not the place to deal with these problems of apologetics; but it may be well to say a word on the true ground for the rejection of belief in real demonic possession. The tendency has been to deny the possibility of miracles or demonic possession. And it is sometimes curious that critics*



*who are so bold in setting limits to the knowledge of Christ are often strangely oblivious of their own natural knowledge. On metaphysical principles we can have no valid ground for deciding that such a thing as demonic obsession is impossible, and it is a more reasonable, as well as a more modest, course to keep to means of knowledge within our reach and examine the evidence adducible for the actual occurrence of obsession. If any one has examined this evidence and found it insufficient, his denial of demonic agency, whether we accept it or not, is at any rate entitled to respect. But few of those who have been most decided in their rejection of obsession or other preternatural or miraculous manifestations have taken any pains to examine the adducible evidence. On the contrary, they have generally dismissed it with contempt, as unworthy of serious consideration. And Baader is surely well warranted when he complains of what he calls "Rationalistic obscurantism and dogmatism" in this matter (Werke, IX, 109). Of late years the magnetism to which this acute thinker was calling the attention of philosophers in the work we have cited, and more recently the phenomena of hypnotism and spiritism, have helped to bring the critics to a more rational attitude. And with the weakening of this credulous prejudice many of the difficulties raised against the demonic possession in the New Testament will naturally disappear.*

*The instances of obsession mentioned in the New Testament may be roughly divided into two classes. In the first group we are given some facts which, even apart from the use of demonized or some equivalent*

*term might suffice to show that it is a case of demonic possession properly so called. Such are the cases of the "man with an unclean spirit" in the synagogue at Capharnaum (Mark 1) and the Gerasene demoniac (Luke 11). In both of these instances we have evidence of the presence of an evil spirit who betrays knowledge beyond the ken of the demonized person or (in the latter case) manifests his power elsewhere after he has been cast out. In the second group may be placed those cases in which we are not given such distinct and unmistakable signs of true demonic possession, e.g. the woman who had a spirit of infirmity (Luke 13:11). Here, apart from the words, spirit and whom Satan hath bound, there is apparently nothing to distinguish the case from an ordinary healing of infirmity. A careful consideration of the medical aspect of demonic possession has often been associated with a denial of the demonic agency. But this is by no means necessary, and, rightly understood, the medical evidence may even help to establish the truth of the record. This was done by Dr. Wm. Menzies Alexander in his "Demonic Possession in the New Testament: Its Relations, Historical, Medical and Theological" (Edinburgh, 1902). In his view, the Gospel records of the chief cases of demonic possession exhibit all the symptoms of such diseases as epilepsy, acute mania, and so on with such accuracy of detail that the narrative can only owe its origin to a faithful report of the actual facts. At the same time Dr. Alexander is equally impressed by the cogency of the evidence for real demonic possession at least in these cases. Even those readers who are unable to accept his conclusions — and in regard to later instances of obsession we are unable to follow*

*him – will find the book helpful and suggestive and it may be commended to the attention of Catholic theologians."*

*The Catholic Encyclopedia, William Kent, Robert Appleton Co., New York, 1908, Nihil Obstat. Remy Lafort, Censor. Imprimatur. +John M. Farley, Archbishop of New York.*

## **Exorcisms**

*"Exorcism is (1) the act of driving out, or warding off, demons, or evil spirits, from persons, places, or things, which are believed to be possessed or infested by them, or are liable to become victims or instruments of their malice; (2) the means employed for this purpose, especially the solemn and authoritative adjuration of the demon, in the name of God, or any of the higher power in which he is subject.*

*The word, which is not itself biblical, is derived from exorkizo, which is used in the Septuagint (Genesis 24:3 = cause to swear; III(I) Kings 22:16 = adjure), and in Matthew 26:63, by the high priest to Christ, "I adjure thee by the living God. . ." The non-intensive horkizo and the noun exorkistes (exorcist) occur in Acts 19:13, where the latter (in the plural) is applied to certain strolling Jews who professed to be able to cast out demons. Expulsion by adjuration is, therefore, the primary meaning of exorcism, and when, as in Christian usage, this adjuration is in the name of God or of Christ, exorcism is a strictly religious act or rite. But in ethnic religions, and even among the Jews from the time when there is evidence of its being vogue, exorcism as an act of religion is largely replaced by the use of mere magical and superstitious means, to*

*which non-Catholic writers at the present day sometimes quite unfairly assimilate Christian exorcism. Superstition ought not to be confounded with religion, however much their history may be interwoven, nor magic, however white it may be, with a legitimate religious rite.*

### *In ethnic religions*

*The use of protective means against the real, or supposed, molestations of evil spirits naturally follows from the belief in their existence, and is, and has been always, a feature of ethnic religions, savage and civilized. In this connection only two of the religions of antiquity, the Egyptian and Babylonian, call for notice; but it is no easy task, even in the case of these two, to isolate what bears strictly on our subject, from the mass of mere magic in which it is embedded. The Egyptians ascribed certain diseases and various other evils to demons, and believed in the efficacy of magical charms and incantations for banishing or dispelling them. The dead more particularly needed to be well fortified with magic in order to be able to accomplish in safety their perilous journey to the underworld (see Budge, *Egyptian Magic*, London, 1899). But of exorcism, in the strict sense, there is hardly any trace in the Egyptian records.*

*In the famous case where a demon was expelled from the daughter of the Prince of Bekhten, human ministry was unavailing, and the god Khonsu himself had to be sent the whole way from Thebes for the purpose. The demon gracefully retired when*

*confronted with the god, and was allowed by the latter to be treated at a grand banquet before departing "to his own place" (op. cit. p. 206 sq.).*

*Babylonian magic was largely bound up with medicine, certain diseases being attributed to some kind of demoniacal possession, and exorcism being considered easiest, if not the only, way of curing them (Sayce, Hibbert Lect. 1887, 310). For this purpose certain formulæ of adjuration were employed, in which some god or goddess, or some group of deities, was invoked to conjure away the evil one and repair the mischief he had caused. The following example (from Sayce, op. cit., 441 seq.) may be quoted: "The (possessing) demon which seizes a man, the demon (ekimmu) which seizes a man; The (seizing) demon which works mischief, the evil demon, Conjure, O spirit of heaven; conjure, O spirit of earth." For further examples see King, Babylonian Magic and Sorcery (London, 1896).*

### *Among the Jews*

*There is no instance in the Old Testament of demons being expelled by men. In Tobias 8:3, is the angel who "took the devil and bound him in the desert of upper Egypt"; and the instruction previously given to young Tobias (6:18-19), to roast the fish's heart in the bridal chamber, would seem to have been merely part of the angel's plan for concealing his own identity. But in extra-canonical Jewish literature there are incantations for exorcising demons, examples of which may be seen in Talmud (Schabbath, xiv, 3; Aboda Zara, xii, 2; Sanhedrin, x, 1). These were sometimes*

*inscribed on the interior surface of earthen bowls, a collection of which (estimated to be from the seventh century A.D) is preserved in the Royal Museum in Berlin; and inscriptions from the collection have been published, translated by Wohlstein in the "Zeitschrift für Assyriologie" (December, 1893; April, 1894).*

*The chief characteristics of these Jewish exorcisms is their naming of names believed to be efficacious, i.e., names of good angels, which are used either alone or in combination with El (=God); indeed reliance on mere names had long before become a superstition with the Jews, and it was considered most important that the appropriate names, which varied for different times and occasions, should be used. It was this superstitious belief, no doubt, that prompted the sons of Sceva, who had witnessed St. Paul's successful exorcisms in the name of Jesus, to try on their own account the formula, "I conjure you by Jesus whom Paul preacheth", with results disastrous to their credit (Acts 19:13). It was a popular Jewish belief, accepted even by a learned cosmopolitan like Josephus, that Solomon had received the power of expelling demons, and that he had composed and transmitted certain formulæ that were efficacious for that purpose. The Jewish historian records how a certain Eleazar, in the presence of the Emperor Vespasian and his officers, succeeded, by means of a magical ring applied to the nose of a possessed person, in drawing out the demon through the nostrils – the virtue of the ring being due to the fact that it enclosed a certain rare root indicated in the formulæ of Solomon, and which it was exceedingly difficult to obtain (Ant. Jud, VIII, ii, 5; cf. Bell. Jud. VII, vi, 3).*

*But superstition and magic apart, it is implied in Christ's answers to the Pharisees, who accused Him of casting out demons by the power of Beelzebub, that some Jews in His time successfully exorcised demons in God's name: "and if I by Beelzebub cast out devils, by whom do your children cast them out?" (Matthew 12:27). It does not seem reasonable to understand this reply as mere irony, or as a mere argumentum ad hominem implying no admission of the fact; all the more so, as elsewhere (Mark 9:37-38) we have an account of a person who was not a disciple casting out demons in Christ's name, and whose action Christ refused to reprehend or forbid.*

#### *Exorcism in the New Testament*

*Assuming the reality of demoniac possession, for which the authority of Christ is pledged, it is to be observed that Jesus appealed to His power over demons as one of the recognised signs of Messiahship (Matthew 12:23, 28; Luke 11:20). He cast out demons, He declared, by the finger or spirit of God, not, as His adversaries alleged, by collusion with the prince of demons (Matthew 12:24, 27; Mark 3:22; Luke 11:15, 19); and that He exercised no mere delegated power, but a personal authority that was properly His own, is clear from the direct and imperative way in which He commands the demon to depart (Mark 9:24; cf. 1:25 etc.): "He cast out the spirits with his word, and he healed all that were sick" (Matthew 8:16). Sometimes, as with the daughter of the Canaanean woman, the exorcism took place from a distance (Matthew 15:22 sqq.; Mark 7:25). Sometimes again the spirits expelled were allowed to express their recognition of Jesus as*

*"the Holy One of God" (Mark 1:24) and to complain that He had come to torment them "before the time", i.e. the time of their punishment (Matthew 8:29 sqq; Luke 8:28 sqq.). If demoniac possession was generally accompanied by some disease, yet the two were not confounded by Christ, or the Evangelists. In Luke 13:32, for example, the Master Himself expressly distinguishes between the expulsion of evil spirits and the curing of disease.*

*Christ also empowered the Apostles and Disciples to cast out demons in His name while He Himself was still on earth (Matthew 10:1 and 8; Mark 6:7; Luke 9:1; 10:17), and to believers generally He promised the same power (Mark 16:17). But the efficacy of this delegated power was conditional, as we see from the fact that the Apostles themselves were not always successful in their exorcisms: certain kinds of spirits, as Christ explained, could only be cast out by prayer and fasting (Matthew 17:15, 20; Mark 9:27-28; Luke 9:40). In other words the success of exorcism by Christians, in Christ's name, is subject to the same general conditions on which both the efficacy of prayer and the use of charismatic power depend. Yet conspicuous success was promised (Mark 16:17). St. Paul (Acts 16:18; 19:12), and, no doubt, the other Apostles and Disciples, made use of regularly, as occasion arose, of their exorcising power, and the Church has continued to do so uninterruptedly to the present day.*

*Ecclesiastical exorcisms*



*Besides exorcism in the strictest sense — i.e. for driving out demons from the possessed — Catholic ritual, following early traditions, has retained various other exorcisms, and these also call for notice here.*

### *Exorcism of the possessed*

*We have it on the authority of all early writers who refer to the subject at all that in the first centuries not only the clergy, but lay Christians also were able by the power of Christ to deliver demoniacs or energumens, and their success was appealed to by the early Apologists as a strong argument for the Divinity of the Christian religion (Justin Martyr, First Apology 6; Dialogue with Trypho 30 and 85; Minutius Felix, Octavius 27; Origen, Against Celsus I.25; VII.4; VII.67; Tertullian, Apology 22, 23; etc.). As is clear from testimonies referred to, no magical or superstitious means were employed, but in those early centuries, as in later times, a simple and authoritative adjuration addressed to the demon in the name of God, and more especially in the name of Christ crucified, was the usual form of exorcism.*

*But sometimes in addition to words some symbolic action was employed, such as breathing (insufflatio), or laying of hands on the subject, or making the sign of cross. St. Justin speaks of demons flying from "the touch and breathing of Christians" (Second Apology 6) as from a flame that burns them, adds St. Cyril of Jerusalem (Catechetical Lectures 20.3). Origen mentions the laying of hands, and St. Ambrose (Paulinus, Vit. Ambr., n. 28, 43, P.L., XIV, 36, 42), St.*

*Ephraem Syrus (Gregory of Nyssa, De Vit. Ephr., P.G., XLVI, 848) and others used this ceremony in exorcising. The sign of the cross, that briefest and simplest way of expressing one's faith in the Crucified and invoking His Divine power, is extolled by many Fathers for its efficacy against all kinds of demoniac molestation (Lactantius, Divine Institutes IV.27; Athanasius, On the Incarnation of the Word 47; Basil, In Isai., XI, 249, P.G., XXX, 557, Cyril of Jerusalem, Catechetical Lectures 13.3; Gregory Nazianzen, Carm. Adv. iram, v, 415 sq.; P.G., XXXVII, 842). The Fathers further recommend that the adjuration and accompanying prayers should be couched in the words of Holy Writ (Cyril of Jerusalem, Procatechesis 9; Athanasius, Ad Marcell., n. 33, P.G., XXVII, 45). The present rite of exorcism as given in the Roman Ritual fully agrees with patristic teaching and is a proof of the continuity of Catholic tradition in this matter.*

### *Baptismal exorcism*

*At an early age the practice was introduced into the Church of exorcising catechumens as a preparation for the Sacrament of Baptism. This did not imply that they were considered to be obsessed, like demoniacs, but merely that they were, in consequence of original sin (and of personal sins in case of adults), subject more or less to the power of the devil, whose "works" or "pomps" they were called upon to renounce, and from whose dominion the grace of baptism was about to deliver them.*

*Exorcism in this connection is a symbolical anticipation of one of the chief effects of the sacrament of regeneration; and since it was used in the case of children who had no personal sins, St. Augustine could appeal to it against the Pelagians as implying clearly the doctrine of original sin (Ep. cxciv, n. 46. P.L., XXXIII, 890; C. Jul. III, 8; P.L., XXXIV, 705, and elsewhere). St. Cyril of Jerusalem (Procatechesis 14) gives a detailed description of baptismal exorcism, from which it appears that anointing with exorcised oil formed a part of this exorcism in the East. The only early Western witness which treats unction as part of the baptismal exorcism is that of the Arabic Canons of Hippolytus (n. 19, 29). The Exsufflatio, or out-breathing of the demon by the candidate, which was sometimes part of the ceremony, symbolized the renunciation of his works and pomps, while the Insufflatio, or in-breathing of the Holy Ghost, by ministers and assistants, symbolised the infusion of sanctifying grace by the sacrament. Most of these ancient ceremonies have been retained by the Church to this day in her rite for solemn baptism.*

#### *Other exorcisms*

*According to Catholic belief demons or fallen angels retain their natural power, as intelligent beings, of acting on the material universe, and using material objects and directing material forces for their own wicked ends; and this power, which is in itself limited, and is subject, of course, to the control of Divine providence, is believed to have been allowed a wider scope for its activity in the consequence of the*

*sin of mankind. Hence places and things as well as persons are naturally liable to diabolical infestation, within limits permitted by God, and exorcism in regard to them is nothing more than a prayer to God, in the name of His Church, to restrain this diabolical power supernaturally, and a profession of faith in His willingness to do so on behalf of His servants on earth.*

*The chief things formally exorcised in blessing are water, salt, oil, and these in turn are used in personal exorcisms, and in blessing or consecrating places (e.g. churches) and objects (e.g. altars, sacred vessels, church bells) connected with public worship, or intended for private devotion. Holy water, the sacramental with which the ordinary faithful are most familiar, is a mixture of exorcised water and exorcised salt; and in the prayer of blessing, God is besought to endow these material elements with a supernatural power of protecting those who use them with faith against all the attacks of the devil. This kind of indirect exorcism by means of exorcised objects is an extension of the original idea; but it introduces no new principle, and it has been used in the Church from the earliest ages."*

## **Exorcists**

*"(1) In general, any one who exorcises or professes to exorcise demons (cf. Acts 19:13); (2) in particular, one ordained by a bishop for this office, ordination to which is the second of the four minor orders of the Western Church.*

*The practice of exorcism was not confined to clerics in the early ages, as is clear from Tertullian (Apology 23; cf. On Idolatry 11) and Origen (Against Celsus VII.4). The latter expressly states that even the simplest and rudest of the faithful sometimes cast out demons, by a mere prayer or adjuration (Mark 15:17), and urges the fact as a proof of the power of Christ's grace, and the inability of demons to resist it. In the Eastern Church, a specially ordained order of exorcists (or of acolytes, or door-keepers) has never been established but in the Western Church, these three minor orders with that of lectors as a fourth) were instituted shortly before the middle of the third century. Pope Cornelius (261-252) mentions in his letter to Fabius that there were then in the Roman Church forty-two acolytes, and fifty-two exorcists, readers, and door-keepers (Eusebius, Church History VI.43), and the institution of these orders, and the organization of their functions, seems to have been the work of Cornelius's predecessor, Pope Fabian (236-251).*

*The fourth Council of Carthage (398), in its seventh canon, prescribes the rite of ordination for exorcist; the bishop is to give him the book containing the formulae of exorcism, saying, "Receive, and commit to memory, and possess the power of imposing hands on energumens, whether baptized or catechumens"; and the same rite has been retained, without change, in the Roman Pontifical down to the present day, except that instead of the ancient Book of Exorcisms, the Pontifical, or Missal, is put into the hands of the ordained. From this form it is clear that one of the chief duties of exorcists was to take part in baptismal*

*exorcism. That catechumens were exorcised every day, for some time before baptism, may be inferred from canon of the same council, which prescribed the daily imposition of hands by the exorcists. A further duty is prescribed in canon 92, viz: to supply food to, and in a general way to care for, energumens who habitually frequented the Church. There is no mention of pagan energumens, for the obvious reason that the official ministrations of the Church were not intended for them. But even after the institution of this order, exorcism was not forbidden to the laity, much less to the higher clergy, nor did those who exorcised always use the forms contained in the Book of Exorcisms. Thus the Apostolic Constitutions (VIII.26) say expressly that "the exorcist is not ordained", i.e. for the special office of exorcist, but that if anyone possess the charismatic power, he is to be recognized, and if need be, ordained deacon or subdeacon. This is the practice which has survived in the Eastern Orthodox Church.*

*As an example of the discretion allowed in the West, in the use of the means of exorcising, we may refer to what Sulpitius Severus relates of St. Martin of Tours (Dial., III (II), 6; P.L., XX, 215), that he was in the habit of casting out demons by prayer alone without having recourse to the imposition of hands or the formulae usually employed by the clergy. After a time, as conditions changed in the Church, the office of exorcist, as an independent office, ceased altogether, and was taken over by clerics in major orders, just as the original functions of deacons and subdeacons have with the lapse of time passed to a great extent into the hands of priests; and according*

*to the present discipline of the Catholic Church, it is only priests who are authorized to use the exorcising power conferred by ordination. The change is due to the facts that the catechumenate, with which the office of exorcist was chiefly connected, has ceased, that infant baptism has become the rule, and that with the spread of Christianity and the disappearance of paganism, demonic power has been curtailed, and cases of obsession have become much rarer. It is only Catholic missionaries labouring in pagan lands, where Christianity is not yet dominant, who are likely to meet with fairly frequent cases of possession.*

*In Christian countries authentic cases of possession sometimes occur and every priest, especially if he be a parish priest, or pastor, is liable to be called upon to perform his duty as exorcist. In doing so, he is to be mindful of the prescriptions of the Roman Ritual and of the laws of provincial or diocesan synods, which for most part require that the bishop should be consulted and his authorization obtained before exorcism is attempted. The chief points of importance in the instructions of the Roman Ritual, prefixed to the rite itself, are as follows:*

*Possession is not lightly to be taken for granted. Each case is to be carefully examined and great caution to be used in distinguishing genuine possession from certain forms of disease.*

*The priest who undertakes the office should be himself a holy man, of a blameless life, intelligent, courageous, humble, and he should prepare for the*

*work by special acts of devotion and mortification, particularly by prayer and a fasting (Matthew 17:20). He should avoid in the a course of the rite everything that savours of superstition, and should leave the medical aspects of the case to qualified physicians.*

*He should admonish the possessed, in so far as the latter is capable, to dispose himself for the exorcism by prayer, fasting, confession, and communion, and while the rite is in progress to excite within himself a lively faith in God's goodness, and a patient resignation to His holy will.*

*The exorcism should take place in the Church or some other sacred place, if convenient; but if on account of sickness or for other legitimate reasons, it takes place in a private house, witnesses (preferably members of the family) should be present: this is specially enjoined, as a measure of precaution, in case the subject is a woman.*

*All idle and curious questioning of the demon should be avoided, and the prayers and aspirations should be read with great faith, humility, and fervour, and with a consciousness of power and authority.*

*The Blessed Sacrament is not to be brought near the body of the obsessed during exorcism for fear of possible irreverence; but the crucifix, holy water, and, where available, relics of the saints are to be employed.*

*If expulsion of the evil spirit is not obtained at once, the rite should be repeated, if need be, several times.*



*The exorcist should be vested in surplice, and violet stole."*

*The Catholic Encyclopedia, William Kent, Robert Appleton Co., New York, 1908, Nihil Obstat. Remy Lafort, Censor. Imprimatur. +John M. Farley, Archbishop of New York.*

## *A Life of St. Antony*

### *"Prologue*

*"You have entered upon a noble rivalry with the monks of Egypt by your determination either to equal or surpass them in your training in the way of virtue. For by this time there are monasteries among you, and the name of monk receives public recognition. With reason, therefore, all men will approve this determination, and in answer to your prayers God will give its fulfilment. Now since you asked me to give you an account of the blessed Antony's way of life, and are wishful to learn how he began the discipline, who and what manner of man he was previous to this, how he closed his life, and whether the things told of him are true, that you also may bring yourselves to imitate him, I very readily accepted your behest, for to me also the bare recollection of Antony is a great accession of help. And I know that you, when you have heard, apart from your admiration of the man, will be wishful to emulate his determination; seeing that for monks the life of Antony is a sufficient pattern of discipline. Wherefore do not refuse credence to what you have heard from those who brought tidings of him; but think rather that they have told you only a few things, for at all events they scarcely can have given*

*circumstances of so great import in any detail. And because I at your request have called to mind a few circumstances about him, and shall send as much as I can tell in a letter, do not neglect to question those who sail from here: for possibly when all have told their tale, the account will hardly be in proportion to his merits. On account of this I was desirous, when I received your letter, to send for certain of the monks, those especially who were wont to be more frequently with him, that if I could learn any fresh details I might send them to you. But since the season for sailing was coming to an end and the letter-carrier urgent, I hastened to write to your piety what I myself know, having seen him many times, and what I was able to learn from him, for I was his attendant for a long time, and poured water on his hands ; in all points being mindful of the truth, that no one should disbelieve through hearing too much, nor on the other hand by hearing too little should despise the man.*

*Birth and beginnings of Antony.*

1. Antony you must know was by descent an Egyptian: his parents were of good family and possessed considerable wealth , and as they were Christians he also was reared in the same Faith. In infancy he was brought up with his parents, knowing nought else but them and his home. But when he was grown and arrived at boyhood, and was advancing in years, he could not endure to learn letters, not caring to associate with other boys; but all his desire was, as it is written of Jacob, to live a plain man at home. Genesis 25:27 With his parents he used to attend the Lord's House, and neither as a child was he idle nor when older did he despise them; but was both

*obedient to his father and mother and attentive to what was read, keeping in his heart what was profitable in what he heard. And though as a child brought up in moderate affluence, he did not trouble his parents for varied or luxurious fare, nor was this a source of pleasure to him; but was content simply with what he found nor sought anything further.*

*2. After the death of his father and mother he was left alone with one little sister: his age was about eighteen or twenty, and on him the care both of home and sister rested. Now it was not six months after the death of his parents, and going according to custom into the Lord's House, he communed with himself and reflected as he walked how the Apostles Matthew 4:20 left all and followed the Saviour; and how they in the Acts Acts 4:35 sold their possessions and brought and laid them at the Apostles' feet for distribution to the needy, and what and how great a hope was laid up for them in heaven. Pondering over these things he entered the church, and it happened the Gospel was being read, and he heard the Lord saying to the rich man Matthew 19:21, 'If you would be perfect, go and sell that you have and give to the poor; and come follow Me and you shall have treasure in heaven.' Antony, as though God had put him in mind of the Saints, and the passage had been read on his account, went out immediately from the church, and gave the possessions of his forefathers to the villagers— they were three hundred acres , productive and very fair— that they should be no more a clog upon himself and his sister. And all the rest that was movable he sold, and having got*

*together much money he gave it to the poor, reserving a little however for his sister's sake.*

*His early ascetic life.*

*3. And again as he went into the church, hearing the Lord say in the Gospel Matthew 6:34, 'be not anxious for the morrow,' he could stay no longer, but went out and gave those things also to the poor. Having committed his sister to known and faithful virgins, and put her into a convent to be brought up, he henceforth devoted himself outside his house to discipline, taking heed to himself and training himself with patience. For there were not yet so many monasteries in Egypt, and no monk at all knew of the distant desert; but all who wished to give heed to themselves practised the discipline in solitude near their own village. Now there was then in the next village an old man who had lived the life of a hermit from his youth up. Antony, after he had seen this man, imitated him in piety. And at first he began to abide in places outside the village: then if he heard of a good man anywhere, like the prudent bee, he went forth and sought him, nor turned back to his own palace until he had seen him; and he returned, having got from the good man as it were supplies for his journey in the way of virtue. So dwelling there at first, he confirmed his purpose not to return to the abode of his fathers nor to the remembrance of his kinsfolk; but to keep all his desire and energy for perfecting his discipline. He worked, however, with his hands, having heard, 'he who is idle let him not eat 2 Thessalonians 3:10,' and part he spent on bread and part he gave to the needy. And he was constant in*

*prayer, knowing that a man ought to pray in secret unceasingly. For he had given such heed to what was read that none of the things that were written fell from him to the ground, but he remembered all, and afterwards his memory served him for books.*

*4. Thus conducting himself, Antony was beloved by all. He subjected himself in sincerity to the good men whom he visited, and learned thoroughly where each surpassed him in zeal and discipline. He observed the graciousness of one; the unceasing prayer of another; he took knowledge of another's freedom from anger and another's loving-kindness; he gave heed to one as he watched, to another as he studied; one he admired for his endurance, another for his fasting and sleeping on the ground; the meekness of one and the long-suffering of another he watched with care, while he took note of the piety towards Christ and the mutual love which animated all. Thus filled, he returned to his own place of discipline, and henceforth would strive to unite the qualities of each, and was eager to show in himself the virtues of all. With others of the same age he had no rivalry; save this only, that he should not be second to them in higher things. And this he did so as to hurt the feelings of nobody, but made them rejoice over him. So all they of that village and the good men in whose intimacy he was, when they saw that he was a man of this sort, used to call him God-beloved. And some welcomed him as a son, others as a brother.*

*Early conflicts with the devil.*

5. *But the devil, who hates and envies what is good, could not endure to see such a resolution in a youth, but endeavoured to carry out against him what he had been wont to effect against others. First of all he tried to lead him away from the discipline, whispering to him the remembrance of his wealth, care for his sister, claims of kindred, love of money, love of glory, the various pleasures of the table and the other relaxations of life, and at last the difficulty of virtue and the labour of it; he suggested also the infirmity of the body and the length of the time. In a word he raised in his mind a great dust of debate, wishing to debar him from his settled purpose. But when the enemy saw himself to be too weak for Antony's determination, and that he rather was conquered by the other's firmness, overthrown by his great faith and falling through his constant prayers, then at length putting his trust in the weapons which are 'in the navel of his belly' and boasting in them— for they are his first snare for the young— he attacked the young man, disturbing him by night and harassing him by day, so that even the onlookers saw the struggle which was going on between them. The one would suggest foul thoughts and the other counter them with prayers: the one fire him with lust, the other, as one who seemed to blush, fortify his body with faith, prayers, and fasting. And the devil, unhappy wight, one night even took upon him the shape of a woman and imitated all her acts simply to beguile Antony. But he, his mind filled with Christ and the nobility inspired by Him, and considering the spirituality of the soul, quenched the coal of the other's deceit. Again the enemy suggested the ease of pleasure. But he like a man filled with rage and grief*

*turned his thoughts to the threatened fire and the gnawing worm, and setting these in array against his adversary, passed through the temptation unscathed. All this was a source of shame to his foe. For he, deeming himself like God, was now mocked by a young man; and he who boasted himself against flesh and blood was being put to flight by a man in the flesh. For the Lord was working with Antony— the Lord who for our sake took flesh and gave the body victory over the devil, so that all who truly fight can say 1 Corinthians 15:10, 'not I but the grace of God which was with me.'*

6. *At last when the dragon could not even thus overthrow Antony, but saw himself thrust out of his heart, gnashing his teeth as it is written, and as it were beside himself, he appeared to Antony like a black boy, taking a visible shape in accordance with the colour of his mind. And cringing to him, as it were, he plied him with thoughts no longer, for guileful as he was, he had been worsted, but at last spoke in human voice and said, 'Many I deceived, many I cast down; but now attacking you and your labours as I had many others, I proved weak.' When Antony asked, Who are you who speakest thus with me? He answered with a lamentable voice, 'I am the friend of whoredom, and have taken upon me incitements which lead to it against the young. I am called the spirit of lust. How many have I deceived who wished to live soberly, how many are the chaste whom by my incitements I have over-persuaded! I am he on account of whom also the prophet reproves those who have fallen, saying Hosea 4:12, You have been caused to err by the spirit of whoredom. For by*

*me they have been tripped up. I am he who have so often troubled you and have so often been overthrown by you.' But Antony having given thanks to the Lord, with good courage said to him, 'You are very despicable then, for you are black-hearted and weak as a child. Henceforth I shall have no trouble from you, for the Lord is my helper, and I shall look down on mine enemies.' Having heard this, the black one straightway fled, shuddering at the words and dreading any longer even to come near the man.*

*Details of his life at this time (271-285?)*

*7. This was Antony's first struggle against the devil, or rather this victory was the Saviour's work in Antony, 'Who condemned sin in the flesh that the ordinance of the law might be fulfilled in us who walk not after the flesh but after the spirit.' But neither did Antony, although the evil one had fallen, henceforth relax his care and despise him; nor did the enemy as though conquered cease to lay snares for him. For again he went round as a lion seeking some occasion against him. But Antony having learned from the Scriptures that the devices Ephesians 6:11 of the devil are many, zealously continued the discipline, reckoning that though the devil had not been able to deceive his heart by bodily pleasure, he would endeavour to ensnare him by other means. For the demon loves sin. Wherefore more and more he repressed the body and kept it in subjection, lest haply having conquered on one side, he should be dragged down on the other. He therefore planned to accustom himself to a severer mode of life. And many marvelled, but he himself used to bear the labour*



*easily; for the eagerness of soul, through the length of time it had abode in him, had wrought a good habit in him, so that taking but little initiation from others he showed great zeal in this matter. He kept vigil to such an extent that he often continued the whole night without sleep; and this not once but often, to the marvel of others. He ate once a day, after sunset, sometimes once in two days, and often even in four. His food was bread and salt, his drink, water only. Of flesh and wine it is superfluous even to speak, since no such thing was found with the other earnest men. A rush mat served him to sleep upon, but for the most part he lay upon the bare ground. He would not anoint himself with oil, saying it behooved young men to be earnest in training and not to seek what would enervate the body; but they must accustom it to labour, mindful of the Apostle's words 2 Corinthians 12:10, 'when I am weak, then am I strong.' 'For,' said he, 'the fibre of the soul is then sound when the pleasures of the body are diminished.' And he had come to this truly wonderful conclusion, 'that progress in virtue, and retirement from the world for the sake of it, ought not to be measured by time, but by desire and fixity of purpose.' He at least gave no thought to the past, but day by day, as if he were at the beginning of his discipline, applied greater pains for advancement, often repeating to himself the saying of Paul Philippians 3:14: 'Forgetting the things which are behind and stretching forward to the things which are before.' He was also mindful of the words spoken by the prophet Elias 1 Kings 18:15, 'the Lord lives before whose presence I stand today.' For he observed that in saying 'today' the prophet did not compute the time that had gone*

*by: but daily as though ever commencing he eagerly endeavoured to make himself fit to appear before God, being pure in heart and ever ready to submit to His counsel, and to Him alone. And he used to say to himself that from the life of the great Elias the hermit ought to see his own as in a mirror.*

*His life in the tombs, and combats with demons there.*

*8. Thus tightening his hold upon himself, Antony departed to the tombs, which happened to be at a distance from the village; and having bid one of his acquaintances to bring him bread at intervals of many days, he entered one of the tombs, and the other having shut the door on him, he remained within alone. And when the enemy could not endure it, but was even fearful that in a short time Antony would fill the desert with the discipline, coming one night with a multitude of demons, he so cut him with stripes that he lay on the ground speechless from the excessive pain. For he affirmed that the torture had been so excessive that no blows inflicted by man could ever have caused him such torment. But by the Providence of God— for the Lord never overlooks them that hope in Him— the next day his acquaintance came bringing him the loaves. And having opened the door and seeing him lying on the ground as though dead, he lifted him up and carried him to the church in the village, and laid him upon the ground. And many of his kinsfolk and the villagers sat around Antony as round a corpse. But about midnight he came to himself and arose, and when he saw them all asleep and his comrade alone watching, he motioned with his head for him to*

*approach, and asked him to carry him again to the tombs without waking anybody.*

*9. He was carried therefore by the man, and as he was wont, when the door was shut he was within alone. And he could not stand up on account of the blows, but he prayed as he lay. And after he had prayed, he said with a shout, Here am I, Antony; I flee not from your stripes, for even if you inflict more nothing shall separate me Romans 8:35 from the love of Christ. And then he sang, 'though a camp be set against me, my heart shall not be afraid.' These were the thoughts and words of this ascetic. But the enemy, who hates good, marvelling that after the blows he dared to return, called together his hounds and burst forth, 'You see,' said he, 'that neither by the spirit of lust nor by blows did we stay the man, but that he braves us, let us attack him in another fashion.' But changes of form for evil are easy for the devil, so in the night they made such a din that the whole of that place seemed to be shaken by an earthquake, and the demons as if breaking the four walls of the dwelling seemed to enter through them, coming in the likeness of beasts and creeping things. And the place was on a sudden filled with the forms of lions, bears, leopards, bulls, serpents, asps, scorpions, and wolves, and each of them was moving according to his nature. The lion was roaring, wishing to attack, the bull seeming to toss with its horns, the serpent writhing but unable to approach, and the wolf as it rushed on was restrained; altogether the noises of the apparitions, with their angry ragings, were dreadful. But Antony, stricken and goaded by them, felt bodily pains severer still. He lay watching, however, with unshaken soul,*

*groaning from bodily anguish; but his mind was clear, and as in mockery he said, 'If there had been any power in you, it would have sufficed had one of you come, but since the Lord has made you weak, you attempt to terrify me by numbers: and a proof of your weakness is that you take the shapes of brute beasts.' And again with boldness he said, 'If you are able, and have received power against me, delay not to attack; but if you are unable, why trouble me in vain? For faith in our Lord is a seal and a wall of safety to us.' So after many attempts they gnashed their teeth upon him, because they were mocking themselves rather than him.*

*10. Nor was the Lord then forgetful of Antony's wrestling, but was at hand to help him. So looking up he saw the roof as it were opened, and a ray of light descending to him. The demons suddenly vanished, the pain of his body straightway ceased, and the building was again whole. But Antony feeling the help, and getting his breath again, and being freed from pain, besought the vision which had appeared to him, saying, 'Where were thou? Why did you not appear at the beginning to make my pains to cease?' And a voice came to him, 'Antony, I was here, but I waited to see your fight; wherefore since you have endured, and hast not been worsted, I will ever be a succour to you, and will make your name known everywhere.' Having heard this, Antony arose and prayed, and received such strength that he perceived that he had more power in his body than formerly. And he was then about thirty-five years old.*

*He goes to the desert and overcomes temptations on the way.*

*11. And on the day following he went forth still more eagerly bent on the service of God and having fallen in with the old man he had met previously, he asked him to dwell with him in the desert. But when the other declined on account of his great age, and because as yet there was no such custom, Antony himself set off immediately to the mountain. And yet again the enemy seeing his zeal and wishing to hinder it, cast in his way what seemed to be a great silver dish. But Antony, seeing the guile of the Evil One, stood, and having looked on the dish, he put the devil in it to shame, saying, 'Whence comes a dish in the desert? This road is not well-worn, nor is there here a trace of any wayfarer; it could not have fallen without being missed on account of its size; and he who had lost it having turned back, to seek it, would have found it, for it is a desert place. This is some wile of the devil. O thou Evil One, not with this shall you hinder my purpose; let it go with you to destruction. Acts 8:20 ' And when Antony had said this it vanished like smoke from the face of fire.*

*How Antony took up his abode in a ruined fort across the Nile, and how he defeated the demons. His twenty years' sojourn there.*

*12. Then again as he went on he saw what was this time not visionary, but real gold scattered in the way. But whether the devil showed it, or some better power to try the athlete and show the Evil One that Antony truly cared nought for money, neither he told nor do*

*we know. But it is certain that that which appeared was gold. And Antony marvelled at the quantity, but passed it by as though he were going over fire; so he did not even turn, but hurried on at a run to lose sight of the place. More and more confirmed in his purpose, he hurried to the mountain, and having found a fort, so long deserted that it was full of creeping things, on the other side of the river; he crossed over to it and dwelt there. The reptiles, as though some one were chasing them, immediately left the place. But he built up the entrance completely, having stored up loaves for six months— this is a custom of the Thebans, and the loaves often remain fresh a whole year— and as he found water within, he descended as into a shrine, and abode within by himself, never going forth nor looking at any one who came. Thus he employed a long time training himself, and received loaves, let down from above, twice in the year.*

*13. But those of his acquaintances who came, since he did not permit them to enter, often used to spend days and nights outside, and heard as it were crowds within clamouring, dinning, sending forth piteous voices and crying, 'Go from what is ours. What do you even in the desert? You can not abide our attack.' So at first those outside thought there were some men fighting with him, and that they had entered by ladders; but when stooping down they saw through a hole there was nobody, they were afraid, accounting them to be demons, and they called on Antony. Then he quickly heard, though he had not given a thought to the demons, and coming to the door he besought them to depart and not to be afraid, 'for thus,' said he, 'the demons make their seeming onslaughts against*

*those who are cowardly. Sign yourselves therefore with the cross, and depart boldly, and let these make sport for themselves.' So they departed fortified with the sign of the Cross. But he remained in no wise harmed by the evil spirits, nor was he wearied with the contest, for there came to his aid visions from above, and the weakness of the foe relieved him of much trouble and armed him with greater zeal. For his acquaintances used often to come expecting to find him dead, and would hear him singing, 'Let God arise and let His enemies be scattered, let them also that hate Him flee before His face. As smoke vanishes, let them vanish; as wax melts before the face of fire, so let the sinners perish from the face of God;' and again, 'All nations compassed me about, and in the name of the Lord I requited them. '*

*How he left the fort, and how monasticism began to flourish in Egypt. Antony its leader.*

*14. And so for nearly twenty years he continued training himself in solitude, never going forth, and but seldom seen by any. After this, when many were eager and wishful to imitate his discipline, and his acquaintances came and began to cast down and wrench off the door by force, Antony, as from a shrine, came forth initiated in the mysteries and filled with the Spirit of God. Then for the first time he was seen outside the fort by those who came to see him. And they, when they saw him, wondered at the sight, for he had the same habit of body as before, and was neither fat, like a man without exercise, nor lean from fasting and striving with the demons, but he was just the same as they had known him before his*

*retirement. And again his soul was free from blemish, for it was neither contracted as if by grief, nor relaxed by pleasure, nor possessed by laughter or dejection, for he was not troubled when he beheld the crowd, nor overjoyed at being saluted by so many. But he was altogether even as being guided by reason, and abiding in a natural state. Through him the Lord healed the bodily ailments of many present, and cleansed others from evil spirits. And He gave grace to Antony in speaking, so that he consoled many that were sorrowful, and set those at variance at one, exhorting all to prefer the love of Christ before all that is in the world. And while he exhorted and advised them to remember the good things to come, and the loving-kindness of God towards us, 'Who spared not His own Son, but delivered Him up for us all Romans 8:32,' he persuaded many to embrace the solitary life. And thus it happened in the end that cells arose even in the mountains, and the desert was colonised by monks, who came forth from their own people, and enrolled themselves for the citizenship in the heavens.*

*15. But when he was obliged to cross the Arsenoitic Canal – and the occasion of it was the visitation of the brethren – the canal was full of crocodiles. And by simply praying, he entered it, and all they with him, and passed over in safety. And having returned to his cell, he applied himself to the same noble and valiant exercises; and by frequent conversation he increased the eagerness of those already monks, stirred up in most of the rest the love of the discipline, and speedily by the attraction of his words cells multiplied, and he directed them all as a father.*



*His address to monks, rendered from Coptic, exhorting them to perseverance, and encouraging them against the wiles of Satan.*

*16. One day when he had gone forth because all the monks had assembled to him and asked to hear words from him, he spoke to them in the Egyptian tongue as follows: 'The Scriptures are enough for instruction, but it is a good thing to encourage one another in the faith, and to stir up with words. Wherefore you, as children, carry that which you know to your father; and I as the elder share my knowledge and what experience has taught me with you. Let this especially be the common aim of all, neither to give way having once begun, nor to faint in trouble, nor to say: We have lived in the discipline a long time: but rather as though making a beginning daily let us increase our earnestness. For the whole life of man is very short, measured by the ages to come, wherefore all our time is nothing compared with eternal life. And in the world everything is sold at its price, and a man exchanges one equivalent for another; but the promise of eternal life is bought for a trifle. For it is written, The days of our life in them are threescore years and ten, but if they are in strength, fourscore years, and what is more than these is labour and sorrow. Whenever, therefore, we live full fourscore years, or even a hundred in the discipline, not for a hundred years only shall we reign, but instead of a hundred we shall reign for ever and ever. And though we fought on earth, we shall not receive our inheritance on earth, but we have the promises in heaven; and having put off the body which is corrupt, we shall receive it incorrupt.'*

17. *'Wherefore, children, let us not faint nor deem that the time is long, or that we are doing something great, for the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward Romans 8:18 . Nor let us think, as we look at the world, that we have renounced anything of much consequence, for the whole earth is very small compared with all the heaven. Wherefore if it even chanced that we were lords of all the earth and gave it all up, it would be nought worthy of comparison with the kingdom of heaven. For as if a man should despise a copper drachma to gain a hundred drachmas of gold; so if a man were lord of all the earth and were to renounce it, that which he gives up is little, and he receives a hundredfold. But if not even the whole earth is equal in value to the heavens, then he who has given up a few acres leaves as it were nothing; and even if he have given up a house or much gold he ought not to boast nor be low-spirited. Further, we should consider that even if we do not relinquish them for virtue's sake, still afterwards when we die we shall leave them behind—very often, as the Preacher says , to those to whom we do not wish. Why then should we not give them up for virtue's sake, that we may inherit even a kingdom? Therefore let the desire of possession take hold of no one, for what gain is it to acquire these things which we cannot take with us? Why not rather get those things which we can take away with us—to wit, prudence, justice, temperance, courage, understanding, love, kindness to the poor, faith in Christ, freedom from wrath, hospitality? If we possess these, we shall find them of themselves*

*preparing for us a welcome there in the land of the meek-hearted.*

18. *'And so from such things let a man persuade himself not to make light of it, especially if he considers that he himself is the servant of the Lord, and ought to serve his Master. Wherefore as a servant would not dare to say, because I worked yesterday, I will not work today; and considering the past will do no work in the future; but, as it is written in the Gospel, daily shows the same readiness to please his master, and to avoid risk: so let us daily abide firm in our discipline, knowing that if we are careless for a single day the Lord will not pardon us, for the sake of the past, but will be wrath against us for our neglect. As also we have heard in Ezekiel Ezekiel 18:26; and as Judas because of one night destroyed his previous labour.*

19. *'Wherefore, children, let us hold fast our discipline, and let us not be careless. For in it the Lord is our fellow-worker, as it is written, to all that choose the good, God works with them for good. But to avoid being heedless, it is good to consider the word of the Apostle, I die daily 1 Corinthians 15:31 . For if we too live as though dying daily, we shall not sin. And the meaning of that saying is, that as we rise day by day we should think that we shall not abide till evening; and again, when about to lie down to sleep, we should think that we shall not rise up. For our life is naturally uncertain, and Providence allots it to us daily. But thus ordering our daily life, we shall neither fall into sin, nor have a lust for anything, nor cherish wrath against any, nor shall we*

*heap up treasure upon earth. But, as though under the daily expectation of death, we shall be without wealth, and shall forgive all things to all men, nor shall we retain at all the desire of women or of any other foul pleasure. But we shall turn from it as past and gone, ever striving and looking forward to the day of Judgment. For the greater dread and danger of torment ever destroys the ease of pleasure, and sets up the soul if it is like to fall.*

20. *'Wherefore having already begun and set out in the way of virtue, let us strive the more that we may attain those things that are before. And let no one turn to the things behind, like Lot's wife, all the more so that the Lord has said, No man, having put his hand to the plough, and turning back, is fit for the kingdom of heaven. And this turning back is nought else but to feel regret, and to be once more worldly-minded. But fear not to hear of virtue, nor be astonished at the name. For it is not far from us, nor is it without ourselves, but it is within us, and is easy if only we are willing. That they may get knowledge, the Greeks live abroad and cross the sea, but we have no need to depart from home for the sake of the kingdom of heaven, nor to cross the sea for the sake of virtue. For the Lord aforetime has said, The kingdom of heaven is within you . Wherefore virtue has need at our hands of willingness alone, since it is in us and is formed from us. For when the soul has its spiritual faculty in a natural state virtue is formed. And it is in a natural state when it remains as it came into existence. And when it came into existence it was fair and exceeding honest. For this cause Joshua, the son of Nun, in his exhortation said to the*

*people, Make straight your heart unto the Lord God of Israel Joshua 24:23, and John, Make your paths straight Matthew 3:3 . For rectitude of soul consists in its having its spiritual part in its natural state as created. But on the other hand, when it swerves and turns away from its natural state, that is called vice of the soul. Thus the matter is not difficult. If we abide as we have been made, we are in a state of virtue, but if we think of ignoble things we shall be accounted evil. If, therefore, this thing had to be acquired from without, it would be difficult in reality; but if it is in us, let us keep ourselves from foul thoughts. And as we have received the soul as a deposit, let us preserve it for the Lord, that He may recognise His work as being the same as He made it.*

21. *'And let us strive that wrath rule us not nor lust overcome us, for it is written, The wrath of man works not the righteousness of God. And lust, when it has conceived, bears sin, and the sin when it is full grown brings forth death. Thus living, let us keep guard carefully, and as it is written, keep our hearts with all watchfulness Proverbs 4:23 . For we have terrible and crafty foes— the evil spirits— and against them we wrestle, as the Apostle said, Not against flesh and blood, but against the principalities and against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places Ephesians 6:12 . Great is their number in the air around us , and they are not far from us. Now there are great distinctions among them; and concerning their nature and distinctions much could be said, but such a description is for others of greater powers than we*

*possess. But at this time it is pressing and necessary for us only to know their wiles against ourselves.*

22. *'First, therefore, we must know this: that the demons have not been created like what we mean when we call them by that name; for God made nothing evil, but even they have been made good. Having fallen, however, from the heavenly wisdom, since then they have been grovelling on earth. On the one hand they deceived the Greeks with their displays, while out of envy of us Christians they move all things in their desire to hinder us from entry into the heavens; in order that we should not ascend up there from whence they fell. Thus there is need of much prayer and of discipline, that when a man has received through the Spirit the gift of discerning spirits, he may have power to recognise their characteristics: which of them are less and which more evil; of what nature is the special pursuit of each, and how each of them is overthrown and cast out. For their villainies and the changes in their plots are many. The blessed Apostle and his followers knew such things when they said, for we are not ignorant of his devices 2 Corinthians 2:11; and we, from the temptations we have suffered at their hands, ought to correct one another under them. Wherefore I, having had proof of them, speak as to children.*

23. *'The demons, therefore, if they see all Christians, and monks especially, labouring cheerfully and advancing, first make an attack by temptation and place hindrances to hamper our way, to wit, evil thoughts. But we need not fear their suggestions, for by prayer, fasting, and faith in the Lord their attack*

*immediately fails. But even when it does they cease not, but knavishly by subtlety come on again. For when they cannot deceive the heart openly with foul pleasures they approach in different guise, and thenceforth shaping displays they attempt to strike fear, changing their shapes, taking the forms of women, wild beasts, creeping things, gigantic bodies, and troops of soldiers. But not even then need you fear their deceitful displays. For they are nothing and quickly disappear, especially if a man fortify himself beforehand with faith and the sign of the cross. Yet are they bold and very shameless, for if thus they are worsted they make an onslaught in another manner, and pretend to prophesy and foretell the future, and to show themselves of a height reaching to the roof and of great breadth; that they may stealthily catch by such displays those who could not be deceived by their arguments. If here also they find the soul strengthened by faith and a hopeful mind, then they bring their leader to their aid.*

24. *'And he said they often appeared as the Lord revealed the devil to Job, saying, His eyes are as the morning star. From his mouth proceed burning lamps and hearths of fire are cast forth. The smoke of a furnace blazing with the fire of coals proceeds from his nostrils. His breath is coals and from his mouth issues flame. When the prince of the demons appears in this wise, the crafty one, as I said before, strikes terror by speaking great things, as again the Lord convicted him saying to Job, for he counts iron as straw, and brass as rotten wood, yea he counts the sea as a pot of ointment, and the depth of the abyss as a captive, and the abyss as a covered walk. And by*

*the prophet, the enemy said, I will pursue and overtake Exodus 15:9, and again by another, I will grasp the whole world in my hand as a nest, and take it up as eggs that have been left. Such, in a word, are their boasts and professions that they may deceive the godly. But not even then ought we, the faithful, to fear his appearance or give heed to his words. For he is a liar and speaks of truth never a word. And though speaking words so many and so great in his boldness, without doubt, like a dragon he was drawn with a hook by the Saviour Job 41:1, and as a beast of burden he received the halter round his nostrils, and as a runaway his nostrils were bound with a ring, and his lips bored with an armlet. And he was bound by the Lord as a sparrow, that we should mock him. And with him are placed the demons his fellows, like serpents and scorpions to be trodden underfoot by us Christians. And the proof of this is that we now live opposed to him. For he who threatened to dry the sea and seize upon the world, behold now cannot stay our discipline, nor even me speaking against him. Let us then heed not his words, for he is a liar: and let us not fear his visions, seeing that they themselves are deceptive. For that which appears in them is no true light, but they are rather the preludes and likenesses of the fire prepared for the demons who attempt to terrify men with those flames in which they themselves will be burned. Doubtless they appear; but in a moment disappear again, hurting none of the faithful, but bringing with them the likeness of that fire which is about to receive themselves. Wherefore it is unfitting that we should fear them on account of these things; for through the grace of Christ all their practices are in vain.*



25. *'Again they are treacherous, and are ready to change themselves into all forms and assume all appearances. Very often also without appearing they imitate the music of harp and voice, and recall the words of Scripture. Sometimes, too, while we are reading they immediately repeat many times, like an echo, what is read. They arouse us from our sleep to prayers; and this constantly, hardly allowing us to sleep at all. At another time they assume the appearance of monks and feign the speech of holy men, that by their similarity they may deceive and thus drag their victims where they will. But no heed must be paid them even if they arouse to prayer, even if they counsel us not to eat at all, even though they seem to accuse and cast shame upon us for those things which once they allowed. For they do this not for the sake of piety or truth, but that they may carry off the simple to despair; and that they may say the discipline is useless, and make men loathe the solitary life as a trouble and burden, and hinder those who in spite of them walk in it.*

26. *'Wherefore the prophet sent by the Lord declared them to be wretched, saying: Woe is he who gives his neighbours to drink muddy destruction. For such practices and devices are subversive of the way which leads to virtue. And the Lord Himself, even if the demons spoke the truth—for they said truly You are the Son of God Luke 4:41 — still bridled their mouths and suffered them not to speak; lest haply they should sow their evil along with the truth, and that He might accustom us never to give heed to them even though they appear to speak what is true. For it is*

*unseemly that we, having the holy Scriptures and freedom from the Saviour, should be taught by the devil who has not kept his own order but has gone from one mind to another. Wherefore even when he uses the language of Scripture He forbids him, saying: But to the sinner said God, Wherefore do you declare My ordinances and takest My covenant in your mouth ? For the demons do all things— they prate, they confuse, they dissemble, they confound— to deceive the simple. They din, laugh madly, and whistle; but if no heed is paid to them immediately they weep and lament as though vanquished.'*

*27. 'The Lord therefore, as God, stayed the mouths of the demons: and it is fitting that we, taught by the saints, should do like them and imitate their courage. For they when they saw these things used to say: When the sinner rose against me, I was dumb and humble, and kept silence from good words. And again: But I was as a deaf man and heard not, and as a dumb man who opens not his mouth, and I became as a man who hears not. So let us neither hear them as being strangers to us, nor give heed to them even though they arouse us to prayer and speak concerning fasting. But let us rather apply ourselves to our resolve of discipline, and let us not be deceived by them who do all things in deceit, even though they threaten death. For they are weak and can do nought but threaten.*

*28. 'Already in passing I have spoken on these things, and now I must not shrink from speaking on them at greater length, for to put you in remembrance will be a source of safety. Since the Lord visited earth , the*

*enemy is fallen and his powers weakened. Wherefore although he could do nothing, still like a tyrant, he did not bear his fall quietly, but threatened, though his threats were words only. And let each one of you consider this, and he will be able to despise the demons. Now if they were hampered with such bodies as we are, it would be possible for them to say, Men when they are hidden we cannot find, but whenever we do find them we do them hurt. And we also by lying in concealment could escape them, shutting the doors against them. But if they are not of such a nature as this, but are able to enter in, though the doors be shut, and haunt all the air, both they and their leader the devil, and are wishful for evil and ready to injure; and, as the Saviour said, From the beginning the devil is a manslayer and a father of vice John 8:44; while we, though this is so, are alive, and spend our lives all the more in opposing him; it is plain they are powerless. For place is no hindrance to their plots, nor do they look on us as friends that they should spare us; nor are they lovers of good that they should amend. But on the contrary they are evil, and nothing is so much sought after by them as wounding them that love virtue and fear God. But since they have no power to effect anything, they do nought but threaten. But if they could, they would not hesitate, but immediately work evil (for all their desire is set on this), and especially against us. Behold now we are gathered together and speak against them, and they know when we advance they grow weak. If therefore they had power they would permit none of us Christians to live, for godliness is an abomination to a sinner. Sirach 1:25 But since they can do nothing they inflict the greater wounds on themselves; for*

*they can fulfil none of their threats. Next this ought to be considered, that we may be in no fear of them: that if they had the power they would not come in crowds, nor fashion displays, nor with change of form would they frame deceits. But it would suffice that one only should come and accomplish that which he was both able and willing to do: especially as every one who has the power neither slays with display nor strikes fear with tumult, but immediately makes full use of his authority as he wishes. But the demons as they have no power are like actors on the stage changing their shape and frightening children with tumultuous apparition and various forms: from which they ought rather to be despised as showing their weakness. At least the true angel of the Lord sent against the Assyrian had no need for tumults nor displays from without, nor noises nor rattlings, but in quiet he used his power and immediately destroyed a hundred and eighty-five thousand. But demons like these, who have no power, try to terrify at least by their displays 2 Kings 19:35 .*

29. *'But if any one having in mind the history of Job should say, Why then has the devil gone forth and accomplished all things against him; and stripped him of all his possessions, and slew his children, and smote him with evil ulcers? Let such a one, on the other hand, recognise that the devil was not the strong man, but God who delivered Job to him to be tried. Certainly he had no power to do anything, but he asked, and having received it, he has wrought what he did. So also from this the enemy is the more to be condemned, for although willing he could not prevail against one just man. For if he could have, he would*

*not have asked permission. But having asked not once but also a second time, he shows his weakness and want of power. And it is no wonder if he could do nothing against Job, when destruction would not have come even on his cattle had not God allowed it. And he has not the power over swine, for as it is written in the Gospel, they besought the Lord, saying, Let us enter the swine Matthew 8:31 . But if they had power not even against swine, much less have they any over men formed in the image of God.*

*30. 'So then we ought to fear God only, and despise the demons, and be in no fear of them. But the more they do these things the more let us intensify our discipline against them, for a good life and faith in God is a great weapon. At any rate they fear the fasting, the sleeplessness, the prayers, the meekness, the quietness, the contempt of money and vainglory, the humility, the love of the poor, the alms, the freedom from anger of the ascetics, and, chief of all, their piety towards Christ. Wherefore they do all things that they may not have any that trample on them, knowing the grace given to the faithful against them by the Saviour, when He says, Behold I have given to you power to tread upon serpents and scorpions, and upon all the power of the enemy Luke 10:19 .*

*31. 'Wherefore if they pretend to foretell the future, let no one give heed, for often they announce beforehand that the brethren are coming days after. And they do come. The demons, however, do this not from any care for the hearers, but to gain their trust, and that then at length, having got them in their power, they may*

*destroy them. Whence we must give no heed to them, but ought rather to confute them when speaking, since we do not need them. For what wonder is it, if with more subtle bodies than men have, when they have seen them start on their journey, they surpass them in speed, and announce their coming? Just as a horseman getting a start of a man on foot announces the arrival of the latter beforehand, so in this there is no need for us to wonder at them. For they know none of those things which are not yet in existence; but God only is He who knows all things before their birth. But these, like thieves, running off first with what they see, proclaim it: to how many already have they announced our business— that we are assembled together, and discuss measures against them, before any one of us could go and tell these things. This in good truth a fleet-footed boy could do, getting far ahead of one less swift. But what I mean is this. If any one begins to walk from the Thebaid, or from any other district, before he begins to walk, they do not know whether he will walk. But when they have seen him walking they run on, and before he comes up report his approach. And so it falls out that after a few days the travellers arrive. But often the walkers turn back, and the demons prove false.'*

32. *'So, too, with respect to the water of the river, they sometimes make foolish statements. For having seen that there has been much rain in the regions of Ethiopia, and knowing that they are the cause of the flood of the river before the water has come to Egypt they run on and announce it. And this men could have told, if they had as great power of running as the demons. And as David's spy 2 Samuel 18:24 going up*

*to a lofty place saw the man approaching better than one who stayed down below, and the forerunner himself announced, before the others came up, not those things which had not taken place, but those things which were already on the way and were being accomplished, so these also prefer to labour, and declare what is happening to others simply for the sake of deceiving them. If, however, Providence meantime plans anything different for the waters or wayfarers— for Providence can do this— the demons are deceived, and those who gave heed to them cheated.'*

33. *'Thus in days gone by arose the oracles of the Greeks, and thus they were led astray by the demons. But thus also thenceforth their deception was brought to an end by the coming of the Lord , who brought to nought the demons and their devices. For they know nothing of themselves, but, like thieves, what they get to know from others they pass on, and guess at rather than foretell things. Therefore if sometimes they speak the truth, let no one marvel at them for this. For experienced physicians also, since they see the same malady in different people, often foretell what it is, making it out by their acquaintance with it. Pilots, too, and farmers, from their familiarity with the weather, tell at a glance the state of the atmosphere, and forecast whether it will be stormy or fine. And no one would say that they do this by inspiration, but from experience and practice. So if the demons sometimes do the same by guesswork, let no one wonder at it or heed them. For what use to the hearers is it to know from them what is going to happen before the time? Or what concern have we to*

*know such things, even if the knowledge be true? For it is not productive of virtue, nor is it any token of goodness. For none of us is judged for what he knows not, and no one is called blessed because he has learning and knowledge. But each one will be called to judgment in these points— whether he have kept the faith and truly observed the commandments.'*

34. *'Wherefore there is no need to set much value on these things, nor for the sake of them to practise a life of discipline and labour; but that living well we may please God. And we neither ought to pray to know the future, nor to ask for it as the reward of our discipline; but our prayer should be that the Lord may be our fellow-helper for victory over the devil. And if even once we have a desire to know the future, let us be pure in mind, for I believe that if a soul is perfectly pure and in its natural state, it is able, being clear-sighted, to see more and further than the demons— for it has the Lord who reveals to it— like the soul of Elisha, which saw what was done 2 Kings 5:26 by Gehazi, and beheld the hosts 2 Kings 6:17 standing on its side.'*

35. *'When, therefore, they come by night to you and wish to tell the future, or say, we are the angels, give no heed, for they lie. Yea even if they praise your discipline and call you blessed, hear them not, and have no dealings with them; but rather sign yourselves and your houses, and pray, and you shall see them vanish. For they are cowards, and greatly fear the sign of the Lord's Cross, since of a truth in it the Saviour stripped them, and made an example of them. Colossians 2:15 But if they shamelessly stand*



*their ground, capering and changing their forms of appearance, fear them not, nor shrink, nor heed them as though they were good spirits. For the presence either of the good or evil by the help of God can easily be distinguished. The vision of the holy ones is not fraught with distraction: For they will not strive, nor cry, nor shall any one hear their voice. But it comes so quietly and gently that immediately joy, gladness and courage arise in the soul. For the Lord who is our joy is with them, and the power of God the Father. And the thoughts of the soul remain unruffled and undisturbed, so that it, enlightened as it were with rays, beholds by itself those who appear. For the love of what is divine and of the things to come possesses it, and willingly it would be wholly joined with them if it could depart along with them. But if, being men, some fear the vision of the good, those who appear immediately take fear away; as Gabriel Luke 1:13 did in the case of Zacharias, and as the angel Matthew 28:5 did who appeared to the women at the holy sepulchre, and as He did who said to the shepherds in the Gospel, Fear not. For their fear arose not from timidity, but from the recognition of the presence of superior beings. Such then is the nature of the visions of the holy ones.'*

36. *'But the inroad and the display of the evil spirits is fraught with confusion, with din, with sounds and cryings such as the disturbance of boorish youths or robbers would occasion. From which arise fear in the heart, tumult and confusion of thought, dejection, hatred towards them who live a life of discipline, indifference, grief, remembrance of kinsfolk and fear of death, and finally desire of evil things, disregard of*

*virtue and unsettled habits. Whenever, therefore, you have seen ought and are afraid, if your fear is immediately taken away and in place of it comes joy unspeakable, cheerfulness, courage, renewed strength, calmness of thought and all those I named before, boldness and love toward God—take courage and pray. For joy and a settled state of soul show the holiness of him who is present. Thus Abraham beholding the Lord rejoiced John 8:56; so also John Luke 1:41 at the voice of Mary, the God-bearer, leaped for gladness. But if at the appearance of any there is confusion, knocking without, worldly display, threats of death and the other things which I have already mentioned, know that it is an onslaught of evil spirits.'*

37. *'And let this also be a token for you: whenever the soul remains fearful there is a presence of the enemies. For the demons do not take away the fear of their presence as the great archangel Gabriel did for Mary and Zacharias, and as he did who appeared to the women at the tomb; but rather whenever they see men afraid they increase their delusions that men may be terrified the more; and at last attacking they mock them, saying, fall down and worship. Thus they deceived the Greeks, and thus by them they were considered gods, falsely so called. But the Lord did not suffer us to be deceived by the devil, for He rebuked him whenever he framed such delusions against Him, saying: Get behind me, Satan: for it is written, You shall worship the Lord your God, and Him only shall you serve Matthew 4:10. More and more, therefore, let the deceiver be despised by us; for what the Lord has said, this for our sakes He has*

*done: that the demons hearing like words from us may be put to flight through the Lord who rebuked them in those words.'*

*38. 'And it is not fitting to boast at the casting forth of the demons, nor to be uplifted by the healing of diseases: nor is it fitting that he who casts out devils should alone be highly esteemed, while he who casts them not out should be considered nought. But let a man learn the discipline of each one and either imitate, rival, or correct it. For the working of signs is not ours but the Saviour's work: and so He said to His disciples: Rejoice not that the demons are subject to you, but that your names are written in the heavens Luke 10:20 . For the fact that our names are written in heaven is a proof of our virtuous life, but to cast out demons is a favour of the Saviour who granted it. Wherefore to those who boasted in signs but not in virtue, and said: Lord, in Your name did we not cast out demons, and in Your name did many mighty works Matthew 7:22? He answered, Verily I say unto you, I know you not; for the Lord knows not the ways of the wicked. But we ought always to pray, as I said above, that we may receive the gift of discerning spirits; that, as it is written 1 John 4:1, we may not believe every spirit.'*

*39. 'I should have liked to speak no further and to say nothing from my own promptings, satisfied with what I have said: but lest you should think that I speak at random and believe that I detail these things without experience or truth; for this cause even though I should become as a fool, yet the Lord who hears knows the clearness of my conscience, and that*

*it is not for my own sake, but on account of your affection towards me and at your petition that I again tell what I saw of the practices of evil spirits. How often have they called me blessed and I have cursed them in the name of the Lord! How often have they predicted the rising of the river, and I answered them, What have you to do with it? Once they came threatening and surrounded me like soldiers in full armour. At another time they filled the house with horses, wild beasts and creeping things, and I sang: Some in chariots and some in horses, but we will boast in the name of the Lord our God ; and at the prayers they were turned to flight by the Lord. Once they came in darkness, bearing the appearance of a light, and said, We have come to give you a light, Antony. But I closed my eyes and prayed, and immediately the light of the wicked ones was quenched. And a few months after they came as though singing psalms and babbling the words of Scripture, But I like a deaf man, heard not. Once they shook the cell with an earthquake, but I continued praying with unshaken heart. And after this they came again making noises, whistling and dancing. But as I prayed and lay singing psalms to myself they immediately began to lament and weep, as if their strength had failed them. But I gave glory to the Lord who had brought down and made an example of their daring and madness.'*

40. *'Once a demon exceeding high appeared with pomp, and dared to say, I am the power of God and I am Providence, what do you wish that I shall give you? But I then so much the more breathed upon him , and spoke the name of Christ, and set about to smite*

*him. And I seemed to have smitten him, and immediately he, big as he was, together with all his demons, disappeared at the name of Christ. At another time, while I was fasting, he came full of craft, under the semblance of a monk, with what seemed to be loaves, and gave me counsel, saying, Eat and cease from your many labours. Thou also art a man and art like to fall sick. But I, perceiving his device, rose up to pray; and he endured it not, for he departed, and through the door there seemed to go out as it were smoke. How often in the desert has he displayed what resembled gold, that I should only touch it and look on it. But I sang psalms against him, and he vanished away. Often they would beat me with stripes, and I repeated again and again, Nothing shall separate me from the love of Christ Romans 8:35, and at this they rather fell to beating one another. Nor was it I that stayed them and destroyed their power, but it was the Lord, who said, I beheld Satan as lightning fall from Heaven; Luke 10:18 but I, children, mindful of the Apostle's words, transferred 1 Corinthians 4:6 this to myself, that you might learn not to faint in discipline, nor to fear the devil nor the delusions of the demons.'*

*41. 'And since I have become a fool in detailing these things, receive this also as an aid to your safety and fearlessness; and believe me for I do not lie. Once some one knocked at the door of my cell, and going forth I saw one who seemed of great size and tall. Then when I enquired, Who are you? he said, I am Satan. Then when I said, Why are you here? he answered, Why do the monks and all other Christians blame me undeservedly? Why do they curse me hourly? Then I answered, Wherefore do you trouble*

*them? He said, I am not he who troubles them, but they trouble themselves, for I have become weak. Have they not read, The swords of the enemy have come to an end, and you have destroyed the cities? I have no longer a place, a weapon, a city. The Christians are spread everywhere, and at length even the desert is filled with monks. Let them take heed to themselves, and let them not curse me undeservedly. Then I marvelled at the grace of the Lord, and said to him: You who art ever a liar and never speakest the truth, this at length, even against your will, you have truly spoken. For the coming of Christ has made you weak, and He has cast you down and stripped you. But he having heard the Saviour's name, and not being able to bear the burning from it, vanished.'*

*42. 'If, therefore, the devil himself confesses that his power is gone, we ought utterly to despise both him and his demons; and since the enemy with his hounds has but devices of this sort, we, having got to know their weakness, are able to despise them. Wherefore let us not despond after this fashion, nor let us have a thought of cowardice in our heart, nor frame fears for ourselves, saying, I am afraid lest a demon should come and overthrow me; lest he should lift me up and cast me down; or lest rising against me on a sudden he confound me. Such thoughts let us not have in mind at all, nor let us be sorrowful as though we were perishing; but rather let us be courageous and rejoice always, believing that we are safe. Let us consider in our soul that the Lord is with us, who put the evil spirits to flight and broke their power. Let us consider and lay to heart that while the Lord is with us, our foes can do us no hurt. For when they come they*

*approach us in a form corresponding to the state in which they discover us , and adapt their delusions to the condition of mind in which they find us. If, therefore, they find us timid and confused, they immediately beset the place, like robbers, having found it unguarded; and what we of ourselves are thinking, they do, and more also. For if they find us faint-hearted and cowardly, they mightily increase our terror, by their delusions and threats; and with these the unhappy soul is thenceforth tormented. But if they see us rejoicing in the Lord, contemplating the bliss of the future, mindful of the Lord, deeming all things in His hand, and that no evil spirit has any strength against the Christian, nor any power at all over any one— when they behold the soul fortified with these thoughts— they are discomfited and turned backwards. Thus the enemy, seeing Job fenced round with them, withdrew from him; but finding Judas unguarded, him he took captive. Thus if we are wishful to despise the enemy, let us ever ponder over the things of the Lord, and let the soul ever rejoice in hope. And we shall see the snares of the demon are like smoke, and the evil ones themselves flee rather than pursue. For they are, as I said before, exceeding fearful, ever looking forward to the fire prepared for them.'*

43. *'And for your fearlessness against them hold this sure sign— whenever there is any apparition, be not prostrate with fear, but whatsoever it be, first boldly ask, Who are you? And from whence do you come? And if it should be a vision of holy ones they will assure you, and change your fear into joy. But if the vision should be from the devil, immediately it*

*becomes feeble, beholding your firm purpose of mind. For merely to ask, Who are you Joshua 5:13? And whence do you come? Is a proof of coolness. By thus asking, the son of Nun learned who his helper was; nor did the enemy escape the questioning of Daniel. ' The growth of the monastic life at this time (about A.D. 305).*

*44. While Antony was thus speaking all rejoiced; in some the love of virtue increased, in others carelessness was thrown aside, the self-conceit of others was stopped; and all were persuaded to despise the assaults of the Evil One, and marvelled at the grace given to Antony from the Lord for the discerning of spirits. So their cells were in the mountains, like filled with holy bands of men who sang psalms, loved reading, fasted, prayed, rejoiced in the hope of things to come, laboured in almsgiving, and preserved love and harmony one with another. And truly it was possible, as it were, to behold a land set by itself, filled with piety and justice. For then there was neither the evil-doer, nor the injured, nor the reproaches of the tax-gatherer: but instead a multitude of ascetics; and the one purpose of them all was to aim at virtue. So that any one beholding the cells again, and seeing such good order among the monks, would lift up his voice and say, 'How goodly are your dwellings, O Jacob, and your tents, O Israel; as shady glens and as a garden by a river; as tents which the Lord has pitched, and like cedars near waters Numbers 24:5-6.'*

*How Antony renewed his ascetic endeavours at this time.*



45. *Antony, however, according to his custom, returned alone to his own cell, increased his discipline, and sighed daily as he thought of the mansions in Heaven, having his desire fixed on them, and pondering over the shortness of man's life. And he used to eat and sleep, and go about all other bodily necessities with shame when he thought of the spiritual faculties of the soul. So often, when about to eat with any other hermits, recollecting the spiritual food, he begged to be excused, and departed far off from them, deeming it a matter for shame if he should be seen eating by others. He used, however, when by himself, to eat through bodily necessity, but often also with the brethren; covered with shame on these occasions, yet speaking boldly words of help. And he used to say that it behooved a man to give all his time to his soul rather than his body, yet to grant a short space to the body through its necessities; but all the more earnestly to give up the whole remainder to the soul and seek its profit, that it might not be dragged down by the pleasures of the body, but, on the contrary, the body might be in subjection to the soul. For this is that which was spoken by the Saviour: 'Be not anxious for your life what you shall eat, nor for your body what you shall put on. And do you seek not what you shall eat, or what you shall drink, and be not of a doubtful mind. For all these things the nations of the world seek after. But your Father knows that you have need of all these things. Howbeit do you seek first His Kingdom, and all these things shall be added unto you Matthew 6:31; Luke 12:29.'*

*How he sought martyrdom at Alexandria during the Persecution (311).*

46. *After this the Church was seized by the persecution which then took place under Maximinus, and when the holy martyrs were led to Alexandria, Antony also followed, leaving his cell, and saying, Let us go too, that if called, we may contend or behold them that are contending. And he longed to suffer martyrdom, but not being willing to give himself up, he ministered to the confessors in the mines and in the prisons. And he was very zealous in the judgment hall to stir up to readiness those who were summoned when in their contest, while those who were being martyred he received and brought on their way until they were perfected. The judge, therefore, beholding the fearlessness of Antony and his companions, and their zeal in this matter, commanded that no monk should appear in the judgment hall, nor remain at all in the city. So all the rest thought it good to hide themselves that day, but Antony gave so little heed to the command that he washed his garment, and stood all next day on a raised place before them, and appeared in his best before the governor. Therefore when all the rest wondered at this, and the governor saw and passed by with his array, he stood fearlessly, showing the readiness of us Christians. For, as I said before, he prayed himself to be a martyr, wherefore he seemed as one grieved that he had not borne his witness. But the Lord was keeping him for our profit and that of others, that he should become a teacher to many of the discipline which he had learned from the Scriptures. For many only beholding his manner of*

*life were eager to be imitators of his ways. So he again ministered as usual to the confessors, and as though he were their fellow captive he laboured in his ministry.*

*How he lived at this time.*

*47. And when at last the persecution ceased, and the blessed Bishop Peter had borne his testimony, Antony departed, and again withdrew to his cell, and was there daily a martyr to his conscience, and contending in the conflicts of faith. And his discipline was much severer, for he was ever fasting, and he had a garment of hair on the inside, while the outside was skin, which he kept until his end. And he neither bathed his body with water to free himself from filth, nor did he ever wash his feet, nor even endure so much as to put them into water, unless compelled by necessity. Nor did any one even see him unclothed, nor his body naked at all, except after his death, when he was buried.*

*How he delivered a woman from an evil spirit.*

*48. When therefore he had retired and determined to fix a time, after which neither to go forth himself nor admit anybody, Martinian, a military officer, came and disturbed Antony. For he had a daughter afflicted with an evil spirit. But when he continued for a long while knocking at the door, and asking him to come out and pray to God for his child, Antony, not bearing to open, looked out from above and said, 'Man, why do you call on me? I also am a man even as you. But if you believe in Christ whom I serve, go,*

*and according as you believe, pray to God, and it shall come to pass.' Straightway, therefore, he departed, believing and calling upon Christ, and he received his daughter cleansed from the devil. Many other things also through Antony the Lord did, who says, 'Seek and it shall be given unto you Luke 11:9.' For many of the sufferers, when he would not open his door, slept outside his cell, and by their faith and sincere prayers were healed.*

*How at this time he betook himself to his 'inner mountain.'*

*49. But when he saw himself beset by many, and not suffered to withdraw himself according to his intent as he wished, fearing because of the signs which the Lord wrought by him, that either he should be puffed up, or that some other should think of him above what he ought to think, he considered and set off to go into the upper Thebaid, among those to whom he was unknown. And having received loaves from the brethren, he sat down by the bank of the river, looking whether a boat would go by, that, having embarked thereon, he might go up the river with them. While he was considering these things, a voice came to him from above, 'Antony, where are you going and why?' But he no way disturbed, but as he had been accustomed to be called often thus, giving ear to it, answered, saying, 'Since the multitude permit me not to be still, I wish to go into the upper Thebaid on account of the many hindrances that come upon me here, and especially because they demand of me things beyond my power.' But the voice said unto him, 'Even though you should go into the Thebaid, or*

*even though, as you have in mind, you should go down to the Bucolia , you will have to endure more, aye, double the amount of toil. But if you wish really to be in quiet, depart now into the inner desert.' And when Antony said, 'Who will show me the way for I know it not?' immediately the voice pointed out to him Saracens about to go that way. So Antony approached, and drew near them, and asked that he might go with them into the desert. And they, as though they had been commanded by Providence, received him willingly. And having journeyed with them three days and three nights, he came to a very lofty mountain, and at the foot of the mountain ran a clear spring, whose waters were sweet and very cold; outside there was a plain and a few uncared-for palm trees.*

*50. Antony then, as it were, moved by God, loved the place , for this was the spot which he who had spoken with him by the banks of the river had pointed out. So having first received loaves from his fellow travellers, he abode in the mountain alone, no one else being with him. And recognising it as his own home, he remained in that place for the future. But the Saracens, having seen the earnestness of Antony, purposely used to journey that way, and joyfully brought him loaves, while now and then the palm trees also afforded him a poor and frugal relish. But after this, the brethren learning of the place, like children mindful of their father, took care to send to him. But when Antony saw that the bread was the cause of trouble and hardships to some of them, to spare the monks this, he resolved to ask some of those who came to bring him a spade, an axe, and a little*

*grain. And when these were brought, he went over the land round the mountain, and having found a small plot of suitable ground, tilled it; and having a plentiful supply of water for watering, he sowed. This doing year by year, he got his bread from thence, rejoicing that thus he would be troublesome to no one, and because he kept himself from being a burden to anybody. But after this, seeing again that people came, he cultivated a few pot-herbs, that he who came to him might have some slight solace after the labour of that hard journey. At first, however, the wild beasts in the desert, coming because of the water, often injured his seeds and husbandry. But he, gently laying hold of one of them, said to them all, 'Why do you hurt me, when I hurt none of you? Depart, and in the name of the Lord come not near this spot.' And from that time forward, as though fearful of his command, they no more came near the place.*

*How he there combated the demons.*

*51. So he was alone in the inner mountain, spending his time in prayer and discipline. And the brethren who served him asked that they might come every month and bring him olives, pulse and oil, for by now he was an old man. There then he passed his life, and endured such great wrestlings, 'Not against flesh and blood Ephesians 6:12,' as it is written, but against opposing demons, as we learned from those who visited him. For there they heard tumults, many voices, and, as it were, the clash of arms. At night they saw the mountain become full of wild beasts, and him also fighting as though against visible*

*beings, and praying against them. And those who came to him he encouraged, while kneeling he contended and prayed to the Lord. Surely it was a marvellous thing that a man, alone in such a desert, feared neither the demons who rose up against him, nor the fierceness of the four-footed beasts and creeping things, for all they were so many. But in truth, as it is written, 'He trusted in the Lord as Mount Sion,' with a mind unshaken and undisturbed; so that the demons rather fled from him, and the wild beasts, as it is written Job 5:23, 'kept peace with him.'*

*52. The devil, therefore, as David says in the Psalms, observed Antony and gnashed his teeth against him. But Antony was consoled by the Saviour and continued unhurt by his wiles and varied devices. As he was watching in the night the devil sent wild beasts against him. And almost all the hyenas in that desert came forth from their dens and surrounded him; and he was in the midst, while each one threatened to bite. Seeing that it was a trick of the enemy he said to them all: 'If you have received power against me I am ready to be devoured by you; but if you were sent against me by demons, stay not, but depart, for I am a servant of Christ.' When Antony said this they fled, driven by that word as with a whip.*

*53. A few days after, as he was working (for he was careful to work hard), some one stood at the door and pulled the plait which he was working, for he used to weave baskets, which he gave to those who came in return for what they brought him. And rising up he saw a beast like a man to the thighs but having legs*

*and feet like those of an ass. And Antony only signed himself and said, 'I am a servant of Christ. If you are sent against me, behold I am here.' But the beast together with his evil spirits fled, so that, through his speed, he fell and died. And the death of the beast was the fall of the demons. For they strove in all manner of ways to lead Antony from the desert and were not able.*

*Of the miraculous spring, and how he edified the monks of the 'outer' mountain, and of Antony's sister.*

*54. And once being asked by the monks to come down and visit them and their abodes after a time, he journeyed with those who came to him. And a camel carried the loaves and the water for them. For all that desert is dry, and there is no water at all that is fit to drink, save in that mountain from whence they drew the water, and in which Antony's cell was. So when the water failed them on their way, and the heat was very great, they all were in danger. For having gone round the neighbourhood and finding no water, they could walk no further, but lay on the ground and despairing of themselves, let the camel go. But the old man seeing that they were all in jeopardy, groaning in deep grief, departed a little way from them, and kneeling down he stretched forth his hands and prayed. And immediately the Lord made water to well forth where he had stood praying, and so all drank and were revived. And having filled their bottles they sought the camel and found her, for the rope happened to have caught in a stone and so was held fast. Having led it and watered it they placed the bottles on its back and finished their journey in*



*safety. And when he came to the outer cells all saluted him, looking on him as a father. And he too, as though bringing supplies from the mountain, entertained them with his words and gave them a share of help. And again there was joy in the mountains, zeal for improvement and consolation through their mutual faith. Antony also rejoiced when he beheld the earnestness of the monks, and his sister grown old in virginity, and that she herself also was the leader of other virgins.*

*How humanely he counselled those who resorted to him.*

*55. So after certain days he went in again to the mountain. And henceforth many resorted to him, and others who were suffering ventured to go in. To all the monks therefore who came to him, he continually gave this precept: 'Believe in the Lord and love Him; keep yourselves from filthy thoughts and fleshly pleasures, and as it is written in the Proverbs, be not deceived by the fullness of the belly. Pray continually; avoid vainglory; sing psalms before sleep and on awaking; hold in your heart the commandments of Scripture; be mindful of the works of the saints that your souls being put in remembrance of the commandments may be brought into harmony with the zeal of the saints.' And especially he counselled them to meditate continually on the apostle's word, 'Let not the sun go down upon your wrath Ephesians 4:26.' And he considered this was spoken of all commandments in common, and that not on wrath alone, but not on any other sin of ours, ought the sun to go down. For it was good and*

*needful that neither the sun should condemn us for an evil by day nor the moon for a sin by night, or even for an evil thought. That this state may be preserved in us it is good to hear the apostle and keep his words, for he says, 'Try your own selves and prove your own selves 2 Corinthians 13:5.' Daily, therefore, let each one take from himself the tale of his actions both by day and night; and if he have sinned, let him cease from it; while if he have not, let him not be boastful. But let him abide in that which is good, without being negligent, nor condemning his neighbours, nor justifying himself, 'until the Lord come who searches out hidden things ,' as says the blessed apostle Paul. For often unawares we do things that we know not of; but the Lord sees all things. Wherefore committing the judgment to Him, let us have sympathy one with another. Let us bear each other's burdens Galatians 6:6: but let us examine our own selves and hasten to fill up that in which we are lacking. And as a safeguard against sin let the following be observed. Let us each one note and write down our actions and the impulses of our soul as though we were going to relate them to each other. And be assured that if we should be utterly ashamed to have them known, we shall abstain from sin and harbour no base thoughts in our mind. For who wishes to be seen while sinning? Or who will not rather lie after the commission of a sin, through the wish to escape notice? As then while we are looking at one another, we would not commit carnal sin, so if we record our thoughts as though about to tell them to one another, we shall the more easily keep ourselves free from vile thoughts through shame lest they should be known. Wherefore let that which is*

*written be to us in place of the eyes of our fellow hermits, that blushing as much to write as if we had been caught, we may never think of what is unseemly. Thus fashioning ourselves we shall be able to keep the body in subjection, to please the Lord, and to trample on the devices of the enemy.*

*56. This was the advice he gave to those who came to him. And with those who suffered he sympathised and prayed. And oft-times the Lord heard him on behalf of many: yet he boasted not because he was heard, nor did he murmur if he were not. But always he gave the Lord thanks and besought the sufferer to be patient, and to know that healing belonged neither to him nor to man at all, but only to the Lord, who does good when and to whom He will. The sufferers therefore used to receive the words of the old man as though they were a cure, learning not to be downhearted but rather to be long-suffering. And those who were healed were taught not to give thanks to Antony but to God alone.*

*Of the case of Fronto, healed by faith and prayer.*

*57. Wherefore a man, Fronto by name, who was an officer of the Court and had a terrible disease, for he used to bite his own tongue and was in danger of injury to his eyes, having come to the mountain, asked Antony to pray for him. But Antony said to him, 'Depart and you shall be healed.' But when he was violent and remained within some days, Antony waited and said, 'If you stay here, you can not be healed. Go, and having come into Egypt you shall see the sign wrought in you.' And he believed and went.*

*And as soon as he set eyes on Egypt his sufferings ceased, and the man became whole according to the word of Antony, which the Saviour had revealed to him in prayer.*

*Of a certain virgin, and of Paphnutius the confessor.*

*58. There was also a maiden from Busiris Tripolitana, who had a terrible and very hideous disorder. For the runnings of her eyes, nose, and ears fell to the ground and immediately became worms. She was paralysed also and squinted. Her parents having heard of monks going to Antony, and believing on the Lord who healed Matthew 9:20 the woman with the issue of blood, asked to be allowed, together with their daughter, to journey with them. And when they suffered them, the parents together with the girl, remained outside the mountain with Paphnutius, the confessor and monk; but the monks went in to Antony. And when they only wished to tell about the damsel, he anticipated them, and detailed both the sufferings of the child and how she journeyed with them. Then when they asked that she should be admitted, Antony did not allow it, but said, 'Go, and if she be not dead, you will find her healed: for the accomplishment of this is not mine, that she should come to me, wretched man that I am, but her healing is the work of the Saviour, who in every place shows His pity to them that call upon Him. Wherefore the Lord has inclined to her as she prayed, and His loving-kindness has declared to me that He will heal the child where she now is.' So the wonder took place; and going out they found the parents rejoicing and the girl whole.*

*Of the two brethren, and how one perished of thirst.*

59. *But when two brethren were coming to him, the water failed on the way, and one died and the other was at the point of death, for he had no strength to go on, but lay upon the ground expecting to die. But Antony sitting in the mountain called two monks, who chanced to be there, and urged them saying, 'Take a pitcher of water and run on the road towards Egypt. For of two men who were coming, one is already dead and the other will die unless you hasten. For this has been revealed to me as I was praying.' The monks therefore went, and found one lying dead, whom they buried, and the other they restored with water and led him to the old man. For it was a day's journey. But if any one asks, why he did not speak before the other died, the question ought not to be asked. For the punishment of death was not Antony's but God's, who also judged the one and revealed the condition of the other. But the marvel here was only in the case of Antony: that he sitting in the mountain had his heart watchful, and had the Lord to show him things afar off.*

*Of the death of Amun, and Antony's vision thereof.*

60. *And this is so, for once again he was sitting on the mountain, and looking up saw in the air some one being borne upwards, and there was much joy among those who met him. Then wondering and deeming a company of that kind to be blessed, he prayed to learn what this might be. And immediately a voice came to him: 'This is the soul of Amun, the monk at Nitria.'*

*Now Amun had persevered in the discipline up to old age; and the distance from Nitria to the mountain where Antony was, was thirteen days' journey. The companions of Antony therefore, seeing the old man amazed, asked to learn, and heard that Amun was just dead. And he was well known, for he had stayed there very often, and many signs had been wrought by his means. And this is one of them. Once when he had need to cross the river called Lycus (now it was the season of the flood), he asked his comrade Theodorus to remain at a distance, that they should not see one another naked as they swam the water. Then when Theodorus was departed he again felt ashamed even to see himself naked. While, therefore, he was pondering filled with shame, on a sudden he was borne over to the other side. Theodorus, therefore, himself being a good man, approached, and seeing Amun across first without a drop of water falling from him, enquired how he had got over. And when he saw that Amun was unwilling to tell him, he held him by the feet and declared that he would not let him go before he had learned it from him. So Amun seeing the determination of Theodorus especially from what he had said, and having asked him to tell no man before his death, told him that he had been carried and placed on the further side. And that he had not even set foot on the water, nor was that possible for man, but for the Lord alone and those whom He permits, as He did for the great apostle Peter. Matthew 14:28 Theodorus therefore told this after the death of Amun. And the monks to whom Antony spoke concerning Amun's death marked the day; and when the brethren came up from Nitria thirty days after, they enquired of them and learned*

*that Amun had fallen asleep at that day and hour in which the old man had seen his soul borne upwards. And both these and the others marvelled at the purity of Antony's soul, how he had immediately learned that which was taking place at a distance of thirteen days' journey, and had seen the soul as it was taken up.*

*Of Count Archelaus and the virgin Polycrations.*

*61. And Archelaus too, the Count, on a time having found him in the outer mountain, asked him merely to pray for Polycratia of Laodicea, an excellent and Christian maiden, for she suffered terribly in the stomach and side through over much discipline, and was altogether weakly of body. Antony prayed therefore, and the Count noted the day in which the prayer was made, and having departed to Laodicea he found the maiden whole. And having enquired when and on what day she was relieved of her infirmity, he produced the paper on which he had written the time of the prayer, and having read it he immediately showed the writing on the paper. And all wondered when they knew that the Lord had relieved her of pain at the time when Antony was praying and invoking the goodness of the Saviour on her behalf.*

*62. And concerning those who came to him, he often foretold some days or sometimes a month beforehand what was the cause of their coming. For some came only for the sake of seeing him, others through sickness, and others suffering from evil spirits. And all thought the labour of the journey neither trouble nor loss. For each one returned aware that he had*

*received benefit. But though saying such things and beholding such sights, he used to ask that no one should wonder at him for this; but should rather marvel at the Lord for having granted to us men to know Him as far as our powers extended.*

*Strange tales of the casting out of demons.*

*63. Afterwards, on another occasion, having descended to the outer cells, he was asked to enter a vessel and pray with the monks, and he alone perceived an exceedingly unpleasant smell. But those on board said that the stench arose from the fish and salt meat in the ship. He replied however, the smell was different from that; and while he was speaking, a youth with an evil spirit, who had come and hidden himself in the ship, cried out. But the demon being rebuked in the name of the Lord Jesus Christ departed from him, and the man became whole. And all knew that the evil smell arose from the demon.*

*64. And another, a person of rank, came to him, possessed by a demon; and the demon was so terrible that the man possessed did not know that he was coming to Antony. But he even ate the excreta from his body. So those who brought him besought Antony to pray for him. And Antony pitying the young man prayed and kept watch with him all the night. And about dawn the young man suddenly attacked Antony and gave him a push. But when those who came with him were angry, Antony said, 'Be not angry with the young man, for it is not he, but the demon which is in him. And being rebuked and commanded to go into dry places, the demon became*



*raging mad, and he has done this. Wherefore give thanks to the Lord, for his attack on me thus is a sign of the departure of the evil spirit.'* When Antony had said this, straightway the young man had become whole, and having come at last to his right mind, knew where he was, and saluted the old man and gave thanks to God.

*Of Antony's vision concerning the forgiveness of his sins.*

*65. And many monks have related with the greatest agreement and unanimity that many other such like things were done by him. But still these do not seem as marvellous as certain other things appear to be. For once, when about to eat, having risen up to pray about the ninth hour, he perceived that he was caught up in the spirit, and, wonderful to tell, he stood and saw himself, as it were, from outside himself, and that he was led in the air by certain ones. Next certain bitter and terrible beings stood in the air and wished to hinder him from passing through. But when his conductors opposed them, they demanded whether he was not accountable to them. And when they wished to sum up the account from his birth, Antony's conductors stopped them, saying, 'The Lord has wiped out the sins from his birth, but from the time he became a monk, and devoted himself to God, it is permitted you to make a reckoning.' Then when they accused him and could not convict him, his way was free and unhindered. And immediately he saw himself, as it were, coming and standing by himself, and again he was Antony as before. Then forgetful of eating, he remained the rest of the day and through*

*the whole of the night groaning and praying. For he was astonished when he saw against what mighty opponents our wrestling is, and by what labours we have to pass through the air. And he remembered that this is what the Apostle said, 'according to the prince of the power of the air Ephesians 2:2.' For in it the enemy has power to fight and to attempt to hinder those who pass through. Wherefore most earnestly he exhorted, 'Take up the whole armour of God, that you may be able to withstand in the evil day Ephesians 6:13,' that the enemy, 'having no evil thing to say against us, may be ashamed Titus 2:8.' And we who have learned this, let us be mindful of the Apostle when he says, 'whether in the body I know not, or whether out of the body I know not; God knows 2 Corinthians 12:2.' But Paul was caught up unto the third heaven, and having heard things unspeakable he came down; while Antony saw that he had come to the air, and contended until he was free.*

*Of the passage of souls, and how some were hindered of Satan.*

*66. And he had also this favour granted him. For as he was sitting alone on the mountain, if ever he was in perplexity in his meditations, this was revealed to him by Providence in prayer. And the happy man, as it is written, was taught of God. After this, when he once had a discussion with certain men who had come to him concerning the state of the soul and of what nature its place will be after this life, the following night one from above called him, saying, 'Antony, rise, go out and look.' Having gone out*

*therefore (for he knew whom he ought to obey) looking up, he beheld one standing and reaching to the clouds, tall, hideous, and fearful, and others ascending as though they were winged. And the figure stretched forth his hands, and some of those who were ascending were stayed by him, while others flew above, and having escaped heaven-ward, were borne aloft free from care. At such, therefore, the giant gnashed his teeth, but rejoiced over those who fell back. And immediately a voice came to Antony, 'Do you understand what you see?' And his understanding was opened, and he understood that it was the passing of souls, and that the tall being who stood was the enemy who envies the faithful. And those whom he caught and stopped from passing through are accountable to him, while those whom he was unable to hold as they passed upwards had not been subservient to him. So having seen this, and as it were being reminded, he struggled the more daily to advance towards those things which were before. And these visions he was unwilling to tell, but as he spent much time in prayer, and was amazed, when those who were with him pressed him with questions and forced him, he was compelled to speak, as a father who cannot withhold ought from his children. And he thought that as his conscience was clear, the account would be beneficial for them, that they might learn that discipline bore good fruit, and that visions were oftentimes the solace of their labours.*

*How Antony revered all ordained persons.*

*67. Added to this he was tolerant in disposition and humble in spirit. For though he was such a man, he*

*observed the rule of the Church most rigidly, and was willing that all the clergy should be honoured above himself. For he was not ashamed to bow his head to bishops and presbyters, and if ever a deacon came to him for help he discoursed with him on what was profitable, but gave place to him in prayer, not being ashamed to learn himself. For often he would ask questions, and desired to listen to those who were present, and if any one said anything that was useful he confessed that he was profited. And besides, his countenance had a great and wonderful grace. This gift also he had from the Saviour. For if he were present in a great company of monks, and any one who did not know him previously, wished to see him, immediately coming forward he passed by the rest, and hurried to Antony, as though attracted by his appearance. Yet neither in height nor breadth was he conspicuous above others, but in the serenity of his manner and the purity of his soul. For as his soul was free from disturbances, his outward appearance was calm; so from the joy of his soul he possessed a cheerful countenance, and from his bodily movements could be perceived the condition of his soul, as it is written, 'When the heart is merry the countenance is cheerful, but when it is sorrowful it is cast down Proverbs 15:13.' Thus Jacob recognised the counsel Laban had in his heart, and said to his wives, 'The countenance of your father is not as it was yesterday and the day before. ' Thus Samuel recognised David, for he had mirthful eyes, and teeth white as milk. Thus Antony was recognised, for he was never disturbed, for his soul was at peace; he was never downcast, for his mind was joyous.*

*How he rejected the schism of Meletius and the heresies of Manes and Arius.*

68. *And he was altogether wonderful in faith and religious, for he never held communion with the Meletian schismatics, knowing their wickedness and apostacy from the beginning; nor had he friendly dealings with the Manichæans or any other heretics; or, if he had, only as far as advice that they should change to piety. For he thought and asserted that intercourse with these was harmful and destructive to the soul. In the same manner also he loathed the heresy of the Arians, and exhorted all neither to approach them nor to hold their erroneous belief. And once when certain Arian madmen came to him, when he had questioned them and learned their impiety, he drove them from the mountain, saying that their words were worse than the poison of serpents.*

*How he confuted the Arians.*

69. *And once also the Arians having lyingly asserted that Antony's opinions were the same as theirs, he was displeased and angry against them. Then being summoned by the bishops and all the brethren, he descended from the mountain, and having entered Alexandria, he denounced the Arians, saying that their heresy was the last of all and a forerunner of Antichrist. And he taught the people that the Son of God was not a created being, neither had He come into being from non-existence, but that He was the Eternal Word and Wisdom of the Essence of the Father. And therefore it was impious to say, 'there was a time when He was not,' for the Word was*

*always co-existent with the Father. Wherefore have no fellowship with the most impious Arians. For there is no communion between light and darkness. 2 Corinthians 6:14 For you are good Christians, but they, when they say that the Son of the Father, the Word of God, is a created being, differ in nought from the heathen, since they worship that which is created, rather than God the creator. But believe that the Creation itself is angry with them because they number the Creator, the Lord of all, by whom all things came into being, with those things which were originated.*

*How he visited Alexandria, and healed and converted many, and how Athanasius escorted him from the city.*

*70. All the people, therefore, rejoiced when they heard the anti-Christian heresy anathematised by such a man. And all the people in the city ran together to see Antony; and the Greeks and those who are called their Priests, came into the church, saying, 'We ask to see the man of God,' for so they all called him. For in that place also the Lord cleansed many of demons, and healed those who were mad. And many Greeks asked that they might even but touch the old man, believing that they should be profited. Assuredly as many became Christians in those few days as one would have seen made in a year. Then when some thought that he was troubled by the crowds, and on this account turned them all away from him, he said, undisturbedly, that there were not more of them than of the demons with whom he wrestled in the mountain.*

71. *But when he was departing, and we were setting him forth on his way, as we arrived at the gate a woman from behind cried out, 'Stay, thou man of God, my daughter is grievously vexed by a devil. Stay, I beseech you, lest I too harm myself with running.' And the old man when he heard her, and was asked by us, willingly stayed. And when the woman drew near, the child was cast on the ground. But when Antony had prayed and called upon the name of Christ, the child was raised whole, for the unclean spirit had gone forth. And the mother blessed God, and all gave thanks. And Antony himself also rejoiced, departing to the mountain as though it were to his own home.*

*How he reasoned with divers Greeks and philosophers at the 'outer' mountain.*

72. *And Antony also was exceeding prudent, and the wonder was that although he had not learned letters, he was a ready-witted and sagacious man. At all events two Greek philosophers once came, thinking they could try their skill on Antony; and he was in the outer mountain, and having recognised who they were from their appearance, he came to them and said to them by means of an interpreter, 'Why, philosophers, did ye trouble yourselves so much to come to a foolish man?' And when they said that he was not a foolish man, but exceedingly prudent, he said to them, 'If you came to a foolish man, your labour is superfluous; but if you think me prudent become as I am, for we ought to imitate what is good. And if I had come to you I should have imitated you;*

*but if you to me, become as I am, for I am a Christian.' But they departed with wonder, for they saw that even demons feared Antony.*

*73. And again others such as these met him in the outer mountain and thought to mock him because he had not learned letters. And Antony said to them, 'What do you say? Which is first, mind or letters? And which is the cause of which— mind of letters or letters of mind.' And when they answered mind is first and the inventor of letters, Antony said, 'Whoever, therefore, has a sound mind has not need of letters.' This answer amazed both the bystanders and the philosophers, and they departed marvelling that they had seen so much understanding in an ignorant man. For his manners were not rough as though he had been reared in the mountain and there grown old, but graceful and polite, and his speech was seasoned with the divine salt, so that no one was envious, but rather all rejoiced over him who visited him.*

*74. After this again certain others came; and these were men who were deemed wise among the Greeks, and they asked him a reason for our faith in Christ. But when they attempted to dispute concerning the preaching of the divine Cross and meant to mock, Antony stopped for a little, and first pitying their ignorance, said, through an interpreter, who could skilfully interpret his words, 'Which is more beautiful, to confess the Cross or to attribute to those whom you call gods adultery and the seduction of boys? For that which is chosen by us is a sign of courage and a sure token of the contempt of death, while yours are the passions of licentiousness. Next,*



*which is better, to say that the Word of God was not changed, but, being the same, He took a human body for the salvation and well-being of man, that having shared in human birth He might make man partake in the divine and spiritual nature ; or to liken the divine to senseless animals and consequently to worship four-footed beasts, creeping things and the likenesses of men? For these things, are the objects of reverence of you wise men. But how do you dare to mock us, who say that Christ has appeared as man, seeing that you, bringing the soul from heaven, assert that it has strayed and fallen from the vault of the sky into body ? And would that you had said that it had fallen into human body alone, and not asserted that it passes and changes into four-footed beasts and creeping things. For our faith declares that the coming of Christ was for the salvation of men. But you err because you speak of soul as not generated. And we, considering the power and loving-kindness of Providence, think that the coming of Christ in the flesh was not impossible with God. But you, although calling the soul the likeness of Mind , connect it with falls and feign in your myths that it is changeable, and consequently introduce the idea that Mind itself is changeable by reason of the soul. For whatever is the nature of a likeness, such necessarily is the nature of that of which it is a likeness. But whenever you think such a thought concerning Mind, remember that you blaspheme even the Father of Mind Himself.*

*75. But concerning the Cross, which would you say to be the better, to bear it, when a plot is brought about by wicked men, nor to be in fear of death brought*

*about under any form whatever ; or to prate about the wanderings of Osiris and Isis, the plots of Typhon, the flight of Cronos, his eating his children and the slaughter of his father. For this is your wisdom. But how, if you mock the Cross, do you not marvel at the resurrection? For the same men who told us of the latter wrote the former. Or why when you make mention of the Cross are you silent about the dead who were raised, the blind who received their sight, the paralytics who were healed, the lepers who were cleansed, the walking upon the sea, and the rest of the signs and wonders, which show that Christ is no longer a man but God? To me you seem to do yourselves much injustice and not to have carefully read our Scriptures. But read and see that the deeds of Christ prove Him to be God come upon earth for the salvation of men.*

*76. But do you tell us your religious beliefs. What can you say of senseless creatures except senselessness and ferocity? But if, as I hear, you wish to say that these things are spoken of by you as legends, and you allegorize the rape of the maiden Persephone of the earth; the lameness of Hephæstus of fire; and allegorize the air as Hera, the sun as Apollo, the moon as Artemis, and the sea as Poseidon; none the less, you do not worship God Himself, but serve the creature rather than God who created all things. For if because creation is beautiful you composed such legends, still it was fitting that you should stop short at admiration and not make gods of the things created; so that you should not give the honour of the Creator to that which is created. Since, if you do, it is time for you to divert the honour of the master*

*builder to the house built by him; and of the general to the soldier. What then can you reply to these things, that we may know whether the Cross has anything worthy of mockery?'*

*77. But when they were at a loss, turning hither and there, Antony smiled and said— again through an interpreter— 'Sight itself carries the conviction of these things. But as you prefer to lean upon demonstrative arguments, and as you, having this art, wish us also not to worship God, until after such proof, do you tell first how things in general and specially the recognition of God are accurately known. Is it through demonstrative argument or the working of faith? And which is better, faith which comes through the inworking (of God) or demonstration by arguments?' And when they answered that faith which comes through the inworking was better and was accurate knowledge, Antony said, 'You have answered well, for faith arises from disposition of soul, but dialectic from the skill of its inventors. Wherefore to those who have the inworking through faith, demonstrative argument is needless, or even superfluous. For what we know through faith this you attempt to prove through words, and often you are not even able to express what we understand. So the inworking through faith is better and stronger than your professional arguments.'*

*78. 'We Christians therefore hold the mystery not in the wisdom of Greek arguments, but in the power of faith richly supplied to us by God through Jesus Christ. And to show that this statement is true,*

*behold now, without having learned letters, we believe in God, knowing through His works His providence over all things. And to show that our faith is effective, so now we are supported by faith in Christ, but you by professional logomachies. The portents of the idols among you are being done away, but our faith is extending everywhere. You by your arguments and quibbles have converted none from Christianity to Paganism. We, teaching the faith on Christ, expose your superstition, since all recognise that Christ is God and the Son of God. You by your eloquence do not hinder the teaching of Christ. But we by the mention of Christ crucified put all demons to flight, whom you fear as if they were gods. Where the sign of the Cross is, magic is weak and witchcraft has no strength.*

*79. 'Tell us therefore where your oracles are now? Where are the charms of the Egyptians? Where the delusions of the magicians? When did all these things cease and grow weak except when the Cross of Christ arose? Is It then a fit subject for mockery, and not rather the things brought to nought by it, and convicted of weakness? For this is a marvellous thing, that your religion was never persecuted, but even was honoured by men in every city, while the followers of Christ are persecuted, and still our side flourishes and multiplies over yours. What is yours, though praised and honoured, perishes, while the faith and teaching of Christ, though mocked by you and often persecuted by kings, has filled the world. For when has the knowledge of God so shone forth? Or when has self-control and the excellence of virginity appeared as now? Or when has death been*

*so despised except when the Cross of Christ has appeared? And this no one doubts when he sees the martyr despising death for the sake of Christ, when he sees for Christ's sake the virgins of the Church keeping themselves pure and undefiled.*

*How he confuted the philosophers by healing certain vexed with demons.*

*80. 'And these signs are sufficient to prove that the faith of Christ alone is the true religion. But see! You still do not believe and are seeking for arguments. We however make our proof not in the persuasive words of Greek wisdom 1 Corinthians 2:4 as our teacher has it, but we persuade by the faith which manifestly precedes argumentative proof. Behold there are here some vexed with demons;'— now there were certain who had come to him very disquieted by demons, and bringing them into the midst he said—'Do you cleanse them either by arguments and by whatever art or magic you choose, calling upon your idols, or if you are unable, put away your strife with us and you shall see the power of the Cross of Christ.' And having said this he called upon Christ, and signed the sufferers two or three times with the sign of the Cross. And immediately the men stood up whole, and in their right mind, and immediately gave thanks unto the Lord. And the philosophers, as they are called, wondered, and were astonished exceedingly at the understanding of the man and at the sign which had been wrought. But Antony said, 'Why marvel ye at this? We are not the doers of these things, but it is Christ who works them by means of those who believe in Him. Believe, therefore, also yourselves,*

*and you shall see that with us there is no trick of words, but faith through love which is wrought in us towards Christ; which if you yourselves should obtain you will no longer seek demonstrative arguments, but will consider faith in Christ sufficient.' These are the words of Antony. And they marvelling at this also, saluted him and departed, confessing the benefit they had received from him.*

*How the Emperors wrote to Antony, and of his answer.*

*81. And the fame of Antony came even unto kings. For Constantine Augustus, and his sons Constantius and Constans the Augusti wrote letters to him, as to a father, and begged an answer from him. But he made nothing very much of the letters, nor did he rejoice at the messages, but was the same as he had been before the Emperors wrote to him. But when they brought him the letters he called the monks and said, 'Do not be astonished if an emperor writes to us, for he is a man; but rather wonder that God wrote the Law for men and has spoken to us Hebrews 1:2 through His own Son.' And so he was unwilling to receive the letters, saying that he did not know how to write an answer to such things. But being urged by the monks because the emperors were Christians, and lest they should take offense on the ground that they had been spurned, he consented that they should be read, and wrote an answer approving them because they worshipped Christ, and giving them counsel on things pertaining to salvation: 'not to think much of the present, but rather to remember the judgment that is coming, and to know that Christ alone was the true*

*and Eternal King.' He begged them to be merciful and to give heed to justice and the poor. And they having received the answer rejoiced. Thus he was dear to all, and all desired to consider him as a father.*

*How he saw in a vision the present doings of the Arians.*

*82. Being known to be so great a man, therefore, and having thus given answers to those who visited him, he returned again to the inner mountain, and maintained his wonted discipline. And often when people came to him, as he was sitting or walking, as it is written in Daniel , he became dumb, and after a season he resumed the thread of what he had been saying before to the brethren who were with him. And his companions perceived that he was seeing a vision. For often when he was on the mountains he saw what was happening in Egypt, and told it to Serapion the bishop , who was indoors with him, and who saw that Antony was wrapped in a vision. Once as he was sitting and working, he fell, as it were, into a trance, and groaned much at what he saw. Then after a time, having turned to the bystanders with groans and trembling, he prayed, and falling on his knees remained so a long time. And having arisen the old man wept. His companions, therefore, trembling and terrified, desired to learn from him what it was. And they troubled him much, until he was forced to speak. And with many groans he spoke as follows: 'O, my children, it were better to die before what has appeared in the vision come to pass.' And when again they asked him, having burst into tears, he said, 'Wrath is about to seize the Church, and it is on the*

*point of being given up to men who are like senseless beasts. For I saw the table of the Lord's House, and mules standing around it on all sides in a ring, and kicking the things therein, just like a herd kicks when it leaps in confusion. And you saw,' said he, 'how I groaned, for I heard a voice saying, My altar shall be defiled.' These things the old man saw, and after two years the present inroad of the Arians and the plunder of the churches took place, when they violently carried off the vessels, and made the heathen carry them; and when they forced the heathen from the prisons to join in their services, and in their presence did upon the Table as they would. Then we all understood that these kicks of the mules signified to Antony what the Arians, senselessly like beasts, are now doing. But when he saw this vision, he comforted those with him, saying, 'Be not downcast, my children; for as the Lord has been angry, so again will He heal us, and the Church shall soon again receive her own order, and shall shine forth as she is wont. And you shall behold the persecuted restored, and wickedness again withdrawn to its own hiding-place, and pious faith speaking boldly in every place with all freedom. Only defile not yourselves with the Arians, for their teaching is not that of the Apostles, but that of demons and their father the devil; yea, rather, it is barren and senseless, and without light understanding, like the senselessness of these mules.' That his healings were done by Christ alone, through prayer.*

83. *Such are the words of Antony, and we ought not to doubt whether such marvels were wrought by the hand of a man. For it is the promise of the Saviour,*



*when He says, 'If you have faith as a grain of mustard seed, you shall say to this mountain, remove hence and it shall remove; and nothing shall be impossible unto you Matthew 17:20.' And again, 'Verily, verily, I say unto you, if you shall ask the father in My name He will give it you. Ask and you shall receive John 16:23.' And He himself it is who says to His disciples and to all who believe in Him, 'Heal the sick, cast out demons; freely you have received, freely give Matthew 10:8.'*

*84. Antony, at any rate, healed not by commanding, but by prayer and speaking the name of Christ. So that it was clear to all that it was not he himself who worked, but the Lord who showed mercy by his means and healed the sufferers. But Antony's part was only prayer and discipline, for the sake of which he stayed in the mountain, rejoicing in the contemplation of divine things, but grieving when troubled by much people, and dragged to the outer mountain. For all judges used to ask him to come down, because it was impossible for them to enter on account of their following of litigants. But nevertheless they asked him to come that they might but see him. When therefore he avoided it and refused to go to them, they remained firm, and sent to him all the more the prisoners under charge of soldiers, that on account of these he might come down. Being forced by necessity, and seeing them lamenting, he came into the outer mountain, and again his labour was not unprofitable. For his coming was advantageous and serviceable to many; and he was of profit to the judges, counselling them to prefer justice to all things; to fear God, and to know, 'that with what judgment*

*they judged, they should be judged Matthew 7:2.' But he loved more than all things his sojourn in the mountain.*

*How wisely he answered a certain duke.*

*85. At another time, suffering the same compulsion at the hands of them who had need, and after many entreaties from the commander of the soldiers, he came down, and when he had come he spoke to them shortly of the things which make for salvation, and concerning those who wanted him, and was hastening away. But when the duke, as he is called, entreated him to stay, he replied that he could not linger among them, and persuaded him by a pretty simile, saying, 'Fishes, if they remain long on dry land, die. And so monks lose their strength if they loiter among you and spend their time with you. Wherefore as fish must hurry to the sea, so must we hasten to the mountain. Lest haply if we delay we forget the things within us.' And the general having heard this and many other things from him, was amazed and said, 'Of a truth this man is the servant of God. For, unless he were beloved of God, whence could an ignorant man have such great understanding?'*

*Of the Duke Balacius, and how, warned by Antony, he met with a miserable end.*

*86. And a certain general, Balacius by name, persecuted us Christians bitterly on account of his regard for the Arians— that name of ill-omen. And as his ruthlessness was so great that he beat virgins, and*

*stripped and scourged monks, Antony at this time wrote a letter as follows, and sent it to him. 'I see wrath coming upon you, wherefore cease to persecute the Christians, lest haply wrath catch hold of you, for even now it is on the point of coming upon you.' But Balacius laughed and threw the letter on the ground, and spit on it, and insulted the bearers, bidding them tell this to Antony: 'Since you take thought for the monks, soon I will come after you also.' And five days had not passed before wrath came upon him. For Balacius and Nestorius, the Prefect of Egypt, went forth to the first halting-place from Alexandria, which is called Chæreu, and both were on horseback, and the horses belonged to Balacius, and were the quietest of all his stable. But they had not gone far towards the place when the horses began to frisk with one another as they are wont to do; and suddenly the quieter, on which Nestorius sat, with a bite dismounted Balacius, and attacked him, and tore his thigh so badly with its teeth that he was borne straight back to the city, and in three days died. And all wondered because what Antony had foretold had been so speedily fulfilled.*

*How he bore the infirmities of the weak, and of his great benefits to all Egypt.*

*87. Thus, therefore, he warned the cruel. But the rest who came to him he so instructed that they straightway forgot their lawsuits, and felicitated those who were in retirement from the world. And he championed those who were wronged in such a way that you would imagine that he, and not the others, was the sufferer. Further, he was able to be of such*

*use to all, that many soldiers and men who had great possessions laid aside the burdens of life, and became monks for the rest of their days. And it was as if a physician had been given by God to Egypt. For who in grief met Antony and did not return rejoicing? Who came mourning for his dead and did not immediately put off his sorrow? Who came in anger and was not converted to friendship? What poor and low-spirited man met him who, hearing him and looking upon him, did not despise wealth and console himself in his poverty? What monk, having being neglectful, came to him and became not all the stronger? What young man having come to the mountain and seen Antony, did not immediately deny himself pleasure and love temperance? Who when tempted by a demon, came to him and did not find rest? And who came troubled with doubts and did not get quietness of mind?*

*Of his discernment, and how he was a counsellor to all.*

*88. For this was the wonderful thing in Antony's discipline, that, as I said before, having the gift of discerning spirits, he recognised their movements, and was not ignorant whither any one of them turned his energy and made his attack. And not only was he not deceived by them himself, but cheering those who were troubled with doubts, he taught them how to defeat their plans, telling them of the weakness and craft of those who possessed them. Thus each one, as though prepared by him for battle, came down from the mountain, braving the designs of the devil and his demons. How many maidens who had suitors, having*

*but seen Antony from afar, remained maidens for Christ's sake. And people came also from foreign parts to him, and like all others, having got some benefit, returned, as though set forward by a father. And certainly when he died, all as having been bereft of a father, consoled themselves solely by their remembrances of him, preserving at the same time his counsel and advice.*

*How, when now 105 years old, he counselled the monks, and gave advice concerning burial.*

*89. It is worth while that I should relate, and that you, as you wish it, should hear what his death was like. For this end of his is worthy of imitation. According to his custom he visited the monks in the outer mountain, and having learned from Providence that his own end was at hand, he said to the brethren, 'This is my last visit to you which I shall make. And I shall be surprised if we see each other again in this life. At length the time of my departure is at hand, for I am near a hundred and five years old.' And when they heard it they wept, and embraced, and kissed the old man. But he, as though sailing from a foreign city to his own, spoke joyously, and exhorted them 'Not to grow idle in their labours, nor to become faint in their training, but to live as though dying daily. And as he had said before, zealously to guard the soul from foul thoughts, eagerly to imitate the Saints, and to have nought to do with the Meletian schismatics, for you know their wicked and profane character. Nor have any fellowship with the Arians, for their impiety is clear to all. Nor be disturbed if you see the judges protect them, for it shall cease, and their pomp*

*is mortal and of short duration. Wherefore keep yourselves all the more untainted by them, and observe the traditions of the fathers, and chiefly the holy faith in our Lord Jesus Christ, which you have learned from the Scripture, and of which you have often been put in mind by me.'*

*90. But when the brethren were urging him to abide with them and there to die, he suffered it not for many other reasons, as he showed by keeping silence, and especially for this:— The Egyptians are wont to honour with funeral rites, and to wrap in linen cloths at death the bodies of good men, and especially of the holy martyrs; and not to bury them underground, but to place them on couches, and to keep them in their houses, thinking in this to honour the departed. And Antony often urged the bishops to give commandment to the people on this matter. In like manner he taught the laity and reprov'd the women, saying, 'that this thing was neither lawful nor holy at all. For the bodies of the patriarchs and prophets are until now preserved in tombs, and the very body of the Lord was laid in a tomb, and a stone was laid upon it, and hid it until He rose on the third day.' And thus saying, he showed that he who did not bury the bodies of the dead after death transgressed the law, even though they were sacred. For what is greater or more sacred than the body of the Lord? Many therefore having heard, henceforth buried the dead underground, and gave thanks to the Lord that they had been taught rightly.*

*Of his sickness and his last will.*

91. *But he, knowing the custom, and fearing that his body would be treated this way, hastened, and having bidden farewell to the monks in the outer mountain entered the inner mountain, where he was accustomed to abide. And after a few months he fell sick. Having summoned those who were there— they were two in number who had remained in the mountain fifteen years, practising the discipline and attending on Antony on account of his age— he said to them, 'I, as it is written Joshua 23:14, go the way of the fathers, for I perceive that I am called by the Lord. And do you be watchful and destroy not your long discipline, but as though now making a beginning, zealously preserve your determination. For you know the treachery of the demons, how fierce they are, but how little power they have. Wherefore fear them not, but rather ever breathe Christ, and trust Him. Live as though dying daily. Give heed to yourselves, and remember the admonition you have heard from me. Have no fellowship with the schismatics, nor any dealings at all with the heretical Arians. For you know how I shunned them on account of their hostility to Christ, and the strange doctrines of their heresy. Therefore be the more earnest always to be followers first of God and then of the Saints; that after death they also may receive you as well-known friends into the eternal habitations. Ponder over these things and think of them, and if you have any care for me and are mindful of me as of a father, suffer no one to take my body into Egypt, lest haply they place me in the houses, for to avoid this I entered into the mountain and came here. Moreover you know how I always put to rebuke those who had this custom, and exhorted them to cease from it. Bury my body,*

*therefore, and hide it underground yourselves, and let my words be observed by you that no one may know the place but you alone. For at the resurrection of the dead I shall receive it incorruptible from the Saviour. And divide my garments. To Athanasius the bishop give one sheepskin and the garment whereon I am laid, which he himself gave me new, but which with me has grown old. To Serapion the bishop give the other sheepskin, and keep the hair garment yourselves. For the rest fare ye well, my children, for Antony is departing, and is with you no more.'*

*Of Antony's death.*

*92. Having said this, when they had kissed him, he lifted up his feet, and as though he saw friends coming to him and was glad because of them— for as he lay his countenance appeared joyful— he died and was gathered to the fathers. And they afterward, according to his commandment, wrapped him up and buried him, hiding his body underground. And no one knows to this day where it was buried, save those two only. But each of those who received the sheepskin of the blessed Antony and the garment worn by him guards it as a precious treasure. For even to look on them is as it were to behold Antony; and he who is clothed in them seems with joy to bear his admonitions.*

*How Antony remained hale until his death, and how the fame of him filled all the world.*

*93. This is the end of Antony's life in the body and the above was the beginning of the discipline. Even if this account is small compared with his merit, still from*



*this reflect how great Antony, the man of God, was. Who from his youth to so great an age preserved a uniform zeal for the discipline, and neither through old age was subdued by the desire of costly food, nor through the infirmity of his body changed the fashion of his clothing, nor washed even his feet with water, and yet remained entirely free from harm. For his eyes were undimmed and quite sound and he saw clearly; of his teeth he had not lost one, but they had become worn to the gums through the great age of the old man. He remained strong both in hands and feet; and while all men were using various foods, and washings and various garments, he appeared more cheerful and of greater strength. And the fact that his fame has been blazoned everywhere; that all regard him with wonder, and that those who have never seen him long for him, is clear proof of his virtue and God's love of his soul. For not from writings, nor from worldly wisdom, nor through any art, was Antony renowned, but solely from his piety towards God. That this was the gift of God no one will deny. For from whence into Spain and into Gaul, how into Rome and Africa, was the man heard of who abode hidden in a mountain, unless it was God who makes His own known everywhere, who also promised this to Antony at the beginning? For even if they work secretly, even if they wish to remain in obscurity, yet the Lord shows them as lamps to lighten all, that those who hear may thus know that the precepts of God are able to make men prosper and thus be zealous in the path of virtue.*

*The end.*

94. *Read these words, therefore, to the rest of the brethren that they may learn what the life of monks ought to be; and may believe that our Lord and Saviour Jesus Christ glorifies those who glorify Him: and leads those who serve Him unto the end, not only to the kingdom of heaven, but here also— even though they hide themselves and are desirous of withdrawing from the world— makes them illustrious and well known everywhere on account of their virtue and the help they render others. And if need be, read this among the heathen, that even in this way they may learn that our Lord Jesus Christ is not only God and the Son of God, but also that the Christians who truly serve Him and religiously believe in Him, prove, not only that the demons, whom the Greeks themselves think to be gods, are no gods, but also tread them under foot and put them to flight, as deceivers and corrupters of mankind, through Jesus Christ our Lord, to whom be glory for ever and ever. Amen."*

*Nicene and Post-Nicene Fathers, Second Series, Vol. 4. Edited by Philip Schaff and Henry Wace. (Buffalo, NY: Christian Literature Publishing Co., 1892.) Revised and edited for New Advent by Kevin Knight, Translated by H. Ellershaw*

#### ***"Possessing and Possessed (of God)***

*"The portion of Jacob is not like them—for He is the former of all things: and Israel is the tribe of His inheritance. The Lord of Hosts is His name.'—JER. x. 16, R.V.*

*Here we have set forth a reciprocal possession. We possess God, He possesses us. We are His inheritance, He is our portion. I am His; He is mine.*

*This mutual ownership is the very living centre of all religion. Without it there is no relation of any depth between God and us. How much profounder such a conception is than the shallow notions about religion which so many men have! It is not a round of observance; not a painful effort at obedience, not a dim reverence for some vague supernatural, not a far-off bowing before Omnipotence, not the mere acceptance of a creed, but a life in which God and the soul blend in the intimacies of mutual possession.*

### *I. The mutual possession.*

*God is our portion.*

*That thought presupposes the possibility of our possessing God. It presupposes the fact that He has given Himself to us, and the answering fact that we have taken Him for ours.*

*We are God's inheritance.*

*We give ourselves to Him—we do so where we apprehend that He has given Himself to us; it is His giving love that moves men to yield themselves to God. He takes us for His. What a wonderful thought that He delights in possessing us! The all-sufficiency of our portion is guaranteed because He is 'the former of all things.' The safety of His inheritance is secured because 'the Lord of Hosts is His name.' And that name accentuates the wonder that He to whom all the ordered armies of the universe submit and belong should still take us for His inheritance.*

*Mark the contrast of this true possession with the false and merely external possessions of the world. Those outward things which a man has stand in no real relation with him. They fade and fleet away, or have to be left, and, even while they last, are not his in any real sense. Only what has indissolubly entered into, and become one with, our very selves is truly ours.*

*Our possession of God suggests a view of our blessedness and our obligation. It secures blessedness—for we have in Him an all-sufficient object and a treasure for all our nature. It imposes the obligation to let our whole nature feed upon, and be filled by, Him, to see that the temple where He dwells is clean, and not to fling away our treasure.*

*His possession of us suggests a corresponding view of our blessedness and our obligation.*

*We are His—as slaves are their owners' property. So we are bound to submission of will. To be owned by God is an honour. The slave's goods and chattels belong to the master.*

*His possession of us binds us to consecrate ourselves, and so to glorify Him in 'body and spirit which are His.'*

*It ensures our safety. How constantly this calming thought is dwelt on in Scripture—that they who belong to Him need fear nothing. 'Fear not, I have called thee by thy name, thou art Mine.' God does not hold His possessions with so slack a grasp as to lose them or to suffer them to be wrenched away. A*

*psalmist rose to the hope of immortality by meditating on what was involved in his being God's possession here and now. He was sure that even Death's bony fingers could not keep their hold on him, and so he sang, 'Thou wilt not suffer Thine Holy One to see corruption.' The seal on the foundation of God which guarantees its standing sure is, 'The Lord knoweth them that are His.' 'They shall be Mine in the day that I do make, even a peculiar treasure,' is His own assurance, on which resting, a trembling soul may 'have boldness in the day of judgment.'*

*II. The human response by which God becomes ours and we His.*

*That response is first the act of faith, which is an act of both reason and will, and then the act of love and self-surrender which follows faith, and then the continuous acts of communion and consecration.*

*All must commence with recognition of His free gift of Himself to us in Christ. We come empty-handed. That gift recognised and accepted moves us to give ourselves to Him. When we give ourselves to Him we find that we possess Him.*

*Further, there must be continuous communion. This mutual possession depends on our occupation of mind and heart with Him. We possess Him and are possessed by Him, when our wills are kept in harmony with, and submission to, Him, when our thoughts are occupied with Him and His truth, when our affections rest in Him, when our desires go out to*

*Him, when our hopes are centred in Him, when our practical life is devoted to Him.*

*III. The blessedness of this mutual possession.*

*To possess God is to have an all-sufficient object for all our nature. He who has God for his very own has the fountain of life in himself, has the spring of living water, as it were, in his own courtyard, and needs not to go elsewhere to draw. He need fear no loss, for his wealth is so engrained in the very substance of his being that nothing can rob him of it but himself, and that whilst he lasts it will last with, because in, him. How marvellous that into the narrow room of one poor soul He should come whom the heaven of heavens cannot contain! Solomon said, 'How much less this house which I have built,'—well may we say the same of our little hearts. But He can compress Himself into that small compass and expand His abode by dwelling in it.*

*Nor is the blessedness of being possessed by Him less than the blessedness of possessing Him. For so long as we own ourselves we are burdens to ourselves, and we only own ourselves truly when we give ourselves away utterly. Earthly love, with its blessed mysteries of mutual possession, teaches us that. But all its depth and joy are as nothing when set beside the liberty, the glad peace, the assured possession of our enriched selves, which are ours when we give ourselves wholly to God, and so for the first time are truly lords of ourselves, and find ourselves by losing ourselves in Him.*

*Nor need we fear to say that God, too, delights in that mutual possession, for the very essence of love is the desire to impart itself, and He is love supreme and perfect. Therefore is He glad when we let Him give Himself to us, and moved by 'the mercies of God, yield ourselves to Him a sacrifice of a sweet smell, acceptable to God.'*

*Expositions of Holy Scripture, Isaiah and Jeremiah, Alexander McClare, 1890*

*“THE perfection of spiritual strength consists in a man's daring to confess the faith of Christ before any persons whatsoever, undeterred by any shame or intimidation. This Sacrament then, whereby spiritual strength is conferred on the regenerate man, constitutes him a champion of the faith of Christ. And because those who fight under a Prince wear his badge, persons confirmed are signed with the sign of Christ, whereby He fought and conquered. They receive this sign on their foreheads, to signify that they do not blush publicly to confess the faith of Christ. The signing is done with a composition of oil and balsam, called 'chrism,' not unreasonably. By the oil is denoted the power of the Holy Ghost, whereby Christ is termed 'anointed' [Acts ii, 36: x, 38] and from Christ [χριστός, anointed] 'Christians' have their name, as soldiers serving under Him. In the balsam, for its fragrance, the good name is shown, which they who live among worldly people should have, to enable them publicly to confess the name of Christ, to which end they are brought forth from the remote confines of the Church to the field of battle. Appropriately too is this Sacrament conferred by bishops only, who are the generals of the Christian*

*army: for in secular warfare it belongs to the general to enroll soldiers: thus the recipients of this Sacrament are enrolled in a spiritual warfare, and the bishop's hand is imposed over them to denote the derivation of power from Christ."*

*Of God and His Creatures, St. Thomas Aquinas, Summa Contra Gentiles, 1274, Annotated by Joseph Hickaby, 1919*

*"The function of a real Master is not to tell you that God exists but to help you to open your eyes, to open the windows of your soul so that you can see, so that you can realize the meaning of the word 'God' in your own bones, in your own blood, in your very marrow. I cannot see for you through my eyes and I cannot walk for you with my legs and I cannot fly for you with my wings. You will have to live your life and you will have to die your death. This is one of the most fundamental things to be always remembered; otherwise one becomes burdened with borrowed knowledge which is not knowledge at all but a pseudo coin: it looks like knowledge, hence it can deceive you. And that's what has happened to humanity. Humanity is living under the curse of borrowed knowledge. People go on reciting the Bible, the Koran, the Gita like parrots - blind old owls reciting the Koran, the Gita, the Bible. But this is not their own experience, their own experience is just the opposite. Their own experience simply denies the truth of the Gita and the Bible and the Vedas and the Dhammapada. Their own experience simply says that 'Buddha is mad,' that 'Jesus is deceiving us,' that 'Socrates may be very clever, but beware of him, don't listen to him; he will destroy our religion.' Man has created a religion with his blind eyes, and not one but*



*many religions, because blind eyes cannot see the One, blind eyes can only believe in the many. Hence there are so many religions - nearabout three hundred religions on this small earth - and each religion proclaiming that 'My truth is the only truth,' that 'My God is the only God,' that 'All other Gods are false,' that 'All other truths are fabrications,' that 'All other paths only lead into wastelands - only my path is the path to paradise.' These three hundred religions are continuously fighting with each other. None of them is aware, none of them has seen, none of them has looked into reality face to face. They have believed. These religions are not religions but traditions. They have heard - they have heard down the ages - and they have believed, because to believe is cheap, to explore is risky. To repeat like a parrot is comfortable, to go into the adventure of discovery is to risk your life. It is dangerous. Exploration is dangerous; belief - convenient, consoling. You need not go anywhere, it is given to you ready-made; but it is second-hand. And miserable is the man who lives with a second-hand God, because God can only be first-hand. The experience has to be authentically yours; nobody else's experience can become the foundation of a true life. Buddha may have seen, but to become a Buddhist is not going to help. Buddha was not a Buddhist - certainly not. Jesus may have looked, encountered, realized, but to become a Christian is utter stupidity. Unless you become a Christ you will never know God. The really religious person avoids traditions, the really religious person avoids second-hand gods, avoids beliefs, keeps himself open, available for the truth to happen. Certainly he works - it is only he who does work - the believer*

*never works upon himself. There is no need for the believer to work upon himself. The explorer, the inquirer, the seeker of truth works hard upon himself because there are many things which have to be dropped, many impurities which have to be dropped, many hindrances and blocks which have to be dissolved. The eyes have to be opened and the ears have to be unplugged and the heart has to be made to feel. One has to fall in rhythm with the existence. When you are utterly in rhythm with existence your eyes are open, and then, for the first time, you see. And that seeing is transformation, that seeing changes you, root and all."*

The teaching in this fragrance is the (spiritual) combat, and the will/desire to fight against sin till all life be reconciled to God; purity, steadfastness, virtue and prudence in the face of evil, the dispensation of our own lives as an offering of living prayer in accordance to the Word of God, and humble reverence for consecration and all that truly embodies within the Christ Life in this world of form below.

## CHAPTER ELEVEN

### The Fragrance of Annihilation, Prayer/Praise and Obedience



## THE MYSTICAL EXPERIENCE

Darting the fragrant nightstream, my spirit was swept into the world of forms, shapes and being. All around me was a kaldeidoscope of creation and action; hundreds of people, things, places, sounds, fragrances and shades of action within the time continuum of life itself.

Enjoying the gallantry and gaiety, I gathered my senses and just observed the smiling face of all those around me as they they played out the daily joy and tragedy of life around me in their many emanations of silhouette. I smiled, I listened, I played, I participated, I watched . . . I enjoyed the lifestream.

‘All the world is a stage, and all its people merely players.’ (Shakespeare) I thought.

Suddenly , a galewind of force and fragrance came into the sunny spheres of action and reaction. White, silvery and thin spirits encircled my soul in a forcefield of gainstay.

As I gathered my thoughts, I realized that I was trying to define the moment so I then discarded them, surrendering myself entirely to their purpose for me.

In a circle around me, around four of these silvery, thin and tall spiritual slivers encompassed my spirit. Their arms began at their sides, but moved upwards in motion towards the blistering sunny sky. As they did so, the pressure of the environment began to steep

in malefactions and pressure and I felt something from deep within my spirit lifting with their arms. As the garnishments of their purpose became more manifest, I realized that a huge amount of energy had been lifted up out of my soul from its very depths. There was a lightening of sorts, and it felt like a huge weight had been taken off of my shoulder.

At that moment, I noticed an absence of weight, but not of anything else.

But then these beings began again, having brought their arms back down into resting position, they began to lift them slowly again. This was a much more calculated process than the first . . .

And as their arms cradled the sky, people around me began to diminish. Those who were animated, became still as a snail. The sun was not shining quite so brightly. Interrupting their cause, I said very shallowly, as if in whisper, "What are you doing?"

In unison, their arms again were at their sides. They began to lift them, and this time there was a much deeper heaviness as they lifted. As they did so, they spoke in unison, "Annihilation, we are annihilating all of your root causes." With a slight pause, they chastened me a nod. "Obey," they said.

Interiorly, I immediately understood a plethora of things . . . I knew that with each upliftment they were engaging my cankers, fetters, arisings and emanations into the world . . . they were removing all

the energies that had been born and were living within and outside of me as creations of my thought constructs.

They were going to annihilate all that was not of God within me, and provide me with a clean slate.

One would imagine a spirit might be grateful for such an action, but I panicked. I was starting to get very agitated, and I was looking around almost imperceptively with jerking movements and almost hysterical movements of my body. "No, I don't want you to do that, stop that." I said.

But they brought their arms down and began lifting again. With each lift, the energies became heavier and harder to remove and uplift. And with each upliftment something else would disappear.

The process through which they performed their operation started with the minor energetic upliftment I'd mentioned, then a few people, then there were objects that the people were utilizing in their hands, then buildings started to disappear, then trees, then plants, then a whole bunch more people . . . then I had only two friends left, it was still mildly sunny . . . . and they said, "Stop, wait . . . . listen as the annihilation will now take everything that remains."

I literally threw myself towards them, shouting at them to not take the sunny sky or my friends, but their energies pushed me back to center. And as they lifted up their arms, I felt a pressure and a depth

indescribable literally shoving itself out of my depths and into the horizon above me. And as it move out of my body . . . everything disappeared.

A fragrance of pure and indissoluble fresh air became apparent. It was like fresh air multiplied by millions of times, what we might imagine the highest heavens to conceive.

All was quiet, still . . . no sounds, no activities. All the buildings, trees, grass, things and people were gone. Everything around me had become a mysterious white substantial ether.

Surrounded in white, my soul lifted up off what had been the ground. But there was no ground as my spirit was now floating in purposeless and non-ordained cosmic matter. The spirits who had catalyzed my annihilation of spirit were also gone.

In the tranquil inactivity, I pulled my spirit into a sitting position and allowed the annihilation to progress throughout my mind and cognizance. I allowed all thoughts to be annihilated and for my faculty to be elevated.

When it was finished, I felt light as a feather, as if thousands of pounds of spiritual matter, 'thousands of kalpas' of thought and existence had been innocuously removed from my essential nature.

As I emerged and entered into the white ether, I heard a voice chastening my spirit. "Obedience is the

key to further progression,'they said,'. It became clear to me that in my own volatilities, I was unable to discern that which my spirit needed at this moment. And the only manner in which to achieve that which would remain my highest good was to be obedient unto those who had been given charge over me. I bowed, and nodded that, yes, I would obey and allow God and His servants to mold my spirit

My spirit was now innately aware of only one thing, God. Emanating and inhaling this essence of the Almighty, I gathered my strength which came from the fragrance of the purity which now flowed all about my spirit in the emptiness of pure, white space.

And I began to pray; and out of my mouth sang praise . . . quietly, majestically, and without pause.



## THE TEACHING (Annihilation)

The teaching in this fragrance is the annihilation of personal will so as to embody the will of God; in order correct our psychic outpourings so as to unite with the Word of God.

*“Interior Direction.*

*Method of interior direction, addressed to the same Sister.*

*1st. We attain to God by the annihilation of self. Let us abase ourselves till there is nothing of self to be perceived.*

*2nd. In the degree in which we banish all that is not God, we shall become filled with God, because where we no longer find self we shall find God. The greatest good we can do for our souls in this life is to fill them with God.*

*3rd. The practice of complete abnegation consists in having no other care but that of dying entirely to self to make room for God to live and work in us.*

*4th. The most excellent act of which we are capable, and one which in itself contains all other virtues, is to resign ourselves entirely to God by a total self-renunciation, and to lose self in the abyss of our own nothingness to find it no more save in God. This is the one thing necessary recommended by our Lord in the Gospel. Oh! the riches of nothingness! Why are you not known? The more completely a soul*

*annihilates itself the more precious does it become in the sight of God. To lose yourself in your own nothingness is a sure way of finding God. Let us endeavour then to make the simple recollection of God, combined with a profound forgetfulness of ourselves and a loving and humble submission to His will become our sole task. This effort will keep far from us all that is evil and retain in us all that is useful for our salvation, and meritorious in the sight of God.*

*5th. Do not draw distinctions between the rest from labour, that is exterior, and that which is interior: it is all the same provided you submit willingly and keep interior peace—it is well to note this.*

*6th. In our intercourse with others let us be detached in a way that will show how far removed we are from all tenderness or feeling. It is inconceivable how small a thing will suffice to impede the soul, and for how long a time, often for a whole life-time a trifle is capable of preventing the wonderful progress that grace would have effected in our souls. God requires an empty space even in the most remote recesses of our nature in order to communicate Himself to our souls.*

*7th. It is in the most trying and annoying circumstances that you can practise the most perfect self-effacement and become confirmed in this matter by the loss of secondary things; let us then cheerfully acquiesce in the loss of everything except the loss of God.*

*8th. Let no business matter, nor any occurrence whatever, have any value out of God, and let God be all in all to us.*

*9th. Let us never be eager about anything nor allow our hearts to be oppressed by anything whatever. Where there is neither interest nor affection, there is no eagerness, nor sadness, but a void that is ever peaceful and unchangeable. In this we shall be established when we have detached ourselves from all created things, and shall find ourselves where self-seeking ceases; let us lose all to find all.*

*10th. When we have reduced ourselves to the Unity that is God, all that is not God is undesirable to us. If we but knew how to content ourselves with this supreme Unity we should never trouble ourselves about anything else. This truth thoroughly understood and well practised will enable us to cut off all superfluous things, even those that seem good, holy, and necessary, but which, in the end might do us harm instead of helping us to attain the object of all our aspirations—namely to be one with the Supreme Unity.*

*11th. Let our motto be that of blessed Giles of Assisi, "One to love, a single soul to a single God." Let us go further still and love our identity in this Unity, but let us forget all things else, and remember nothing but this Unity, this infinite Unity—God alone. This expression—unity—is very enlightening. It will make us cut off all multiplicity, all superfluity and will be very efficacious in inducing us to give our whole minds to God and to discover all that He desires from*

*us. We shall find in it treasures of grace, of light, of innocence, of holiness and of happiness."*

*Abandonment to Divine Providence, Jean Pierre de Caussade, Jesuit,  
1751*

*"What is concentration? . . . Concentration is an intentness of meritorious thoughts. And what, O priests, is the discipline in elevated concentration?"*

*Whenever, O priests, a priest, having isolated himself from sensual pleasures, having isolated himself from demeritorious traits, and still exercising reasoning, still exercising reflection, enters upon the first trance, which is produced by isolation and characterized by joy and happiness; when, through the subsidence of reasoning and reflection, and still retaining joy and happiness, he enters upon the second trance, which is an interior tranquilization and intentness of thoughts, and is produced by concentration; when, through the paling of joy, indifferent, contemplative, conscious, and in the experience of bodily happiness--that state which eminent men describe when they say, "Indifferent, contemplative, and living happily"--he enters upon the third trance; when, through the abandonment of happiness, through the abandonment of misery, through the disappearance of all antecedent gladness and grief, he enters upon the fourth trance, which has neither misery nor happiness, but is contemplation as refined by indifference, this, O priest, is called the discipline in elevated concentration.*

*"What advantage, O priests, is gained by training in quiescence? The thoughts are trained. And what*

*advantage is gained by the training of the thoughts? Passion is abandoned."*

*Anguttara-Nikâya (iii.88), Translated by Henry Clarke Warren, 1888*

*"By renunciation the sages understand the rejection of actions done with desires. The wise call the abandonment of the fruit of all actions (by the name) abandonment. Some wise men say, that action should be abandoned as being full of evil; and others, that the actions of sacrifice, gift, and penance should not be abandoned. As to that abandonment . . . listen to my decision; for abandonment . . . is described (to be) threefold. The actions of sacrifice, gift, and penance should not be abandoned; they must needs be performed; for sacrifices, gifts, and penances are means of sanctification to the wise. But even these actions . . . should be performed, abandoning attachment and fruit; such is my excellent and decided opinion. The renunciation of prescribed action is not proper. Its abandonment through delusion is described as of the quality of darkness. When a man abandons action, merely as being troublesome, through fear of bodily affliction, he does not obtain the fruit of abandonment by making (such) passionate abandonment. When prescribed action is performed . . . abandoning attachment and fruit also, merely because it ought to be performed, that is deemed (to be) a good abandonment. He who is possessed of abandonment, being full of goodness, and talented, and having, his doubts destroyed, is not averse from unpleasant actions, is not attached to pleasant (ones). Since no embodied (being) can abandon actions without exception, he is said to be possessed of abandonment, who abandons the fruit of*

*action. The threefold fruit of action, agreeable, disagreeable, and mixed, accrues after death to those who are not possessed of abandonment, but never to renouncers . . ."*

*The Bhagavadgita with the Sanatsugatiya and the Anugita, translated by Kashinath Trimbak Telang, Volume 8, The Sacred Books of the East, 1882*

***"THEN SAID MAHAMATI to the Blessed One: Pray tell Us about Nirvana?"***

*The Blessed One replied: The term, Nirvana, is used with many different meanings, by different people, but these people may be divided into four groups: There are people who are suffering, or who are afraid of suffering, and who think of Nirvana; there are the philosophers who try to discriminate Nirvana; there are the class of disciples who think of Nirvana in relation to themselves; and, finally there is the Nirvana of the Buddhas.*

*Those who are suffering or who fear suffering, think of Nirvana as an escape and a recompense. They imagine that Nirvana consists in the future annihilation of the senses and the sense-minds; they are not aware that Universal Mind and Nirvana are One, and that this life-and-death world and Nirvana are not to be separated. These ignorant ones, instead of meditating on the imagelessness of Nirvana, talk of different ways of emancipation. Being ignorant of, or not understanding, the teachings of the Tathagatas, they cling to the notion of Nirvana that is outside what is seen of the mind and, thus, go on rolling themselves along with the wheel of life and death.*

*As to the Nirvanas discriminated by the philosophers: there really are none. Some philosophers conceive Nirvana to be found where the mind-system no more operates owing to the cessation of the elements that make up personality and its world; or is found where there is utter indifference to the objective world and its impermanency. Some conceive Nirvana to be a state where there is no recollection of the past or present, just as when a lamp is extinguished, or when a seed is burnt, or when a fire goes out; because then there is the cessation of all the substrate, which is explained by the philosophers as the non-rising of discrimination. But this is not Nirvana, because Nirvana does not consist in simple annihilation and vacuity.*

*Again, some philosophers explain deliverance as though it was the mere stopping of discrimination, as when the wind stops blowing, or as when one by self-effort gets rid of the dualistic view of knower and known, or gets rid of the notions of permanency and impermanency; or gets rid of the notions of good and evil; or overcomes passion by means of knowledge;-- to them Nirvana is deliverance. Some, seeing in "form" the bearer of pain are alarmed by the notion of "form" and look for happiness in a world of "no-form." Some conceive that in consideration of individuality and generality recognisable in all things inner and outer, that there is no destruction and that all beings maintain their being for ever and, in this eternity, see Nirvana. Others see the eternity of things in the conception of Nirvana as the absorption of the finite-soul in Supreme Atman; or who see all things as a manifestation of the vital-*

*force of some Supreme Spirit to which all return; and some, who are especially silly, declare that there are two primary things, a primary substance and a primary soul, that react differently upon each other and thus produce all things from the transformations of qualities; some think that the world is born of action and interaction and that no other cause is necessary; others think that Ishvara is the free creator of all things; clinging to these foolish notions, there is no awakening, and they consider Nirvana to consist in the fact that there is no awakening.*

*Some imagine that Nirvana is where self-nature exists in its own right, unhampered by other self-natures, as the varigated feathers of a peacock, or various precious crystals, or the pointedness of a thorn. Some conceive being to be Nirvana, some non-being, while others conceive that all things and Nirvana are not to be distinguished from one another. Some, thinking that time is the creator and that as the rise of the world depends on time, they conceive that Nirvana consists in the recognition of time as Nirvana. Some think that there will be Nirvana when the "twenty-five" truths are generally accepted, or when the king observes the six virtues, and some religionists think that Nirvana is the attainment of paradise.*

*These views severally advanced by the philosophers with their various reasonings are not in accord with logic nor are they acceptable to the wise. They all conceive Nirvana dualistically and in some causal connection; by these discriminations philosophers imagine Nirvana, but where there is no rising and no*



*disappearing, how can there be discrimination? Each philosopher relying on his own textbook from which he draws his understanding, sins against the truth, because truth is not where he imagines it to be. The only result is that it sets his mind to wandering about and becoming more confused as Nirvana is not to be found by mental searching, and the more his mind becomes confused the more he confuses other people.*

*As to the notion of Nirvana as held by disciples and masters who still cling to the notion of an ego-self, and who try to find it by going off by themselves into solitude: their notion of Nirvana is an eternity of bliss like the bliss of the Samadhis-for themselves. They recognise that the world is only a manifestation of mind and that all discriminations are of the mind, and so they forsake social relations and practise various spiritual disciplines and in solitude seek self-realisation of Noble Wisdom by self-effort. They follow the stages to the sixth and attain the bliss of the Samadhis, but as they are still clinging to egoism they do not attain the "turning-about" at the deepest seat of consciousness and, therefore, they are not free from the thinking-mind and the accumulation of its habit-energy. Clinging to the bliss of the Samadhis, they pass to their Nirvana, but it is not the Nirvana of the Tathagatas. They are of those who have "entered the stream"; they must return to this world of life and death.*

**THEN SAID MAHAMATI to the Blessed One:** *When the Bodhisattvas yield up their stock of merit for the emancipation of all beings, they become spiritually*

*one with all animate life; they themselves may be purified, but in others there yet remain unexhausted evil and unmatured karma. Pray tell us, Blessed One, how the Bodhisattvas are given assurance of Nirvana? and what is the Nirvana of the Bodhisattvas?*

*The Blessed One replied: Mahamati, this assurance is not an assurance of numbers nor logic; it is not the mind that is to be assured but the heart. The Bodhisattva's assurance comes with the unfolding insight that follows passion hindrances cleared away, knowledge hindrance purified, and egolessness clearly perceived and patiently accepted. As the mortal-mind ceases to discriminate, there is no more thirst for life, no more sex-lust, no more thirst for learning, no more thirst for eternal life; with the disappearance of these fourfold thirsts, there is no more accumulation of habit-energy; with no more accumulation of habit-energy the defilements on the face of Universal Mind clear away, and the Bodhisattva attains self-realisation of Noble Wisdom that is the heart's assurance of Nirvana.*

*There are Bodhisattvas here and in other Buddha-lands, who are sincerely devoted to the Bodhisattva's mission and yet who cannot wholly forget the bliss of the Samadhis and the peace of Nirvana-for themselves. The teaching of Nirvana in which there is no substrate left behind, is revealed according to a hidden meaning for the sake of these disciples who still cling to thoughts of Nirvana for themselves, that they may be inspired to exert themselves in the Bodhisattva's mission of emancipation for all beings.*

*The Transformation-Buddhas teach a doctrine of Nirvana to meet conditions as they find them, and to give encouragement to the timid and selfish. In order to turn their thoughts away from themselves and to encourage them to a deeper compassion and more earnest zeal for others, they are given assurance as to the future by the sustaining power of the Buddhas of Transformation, but not by the Dharmata-Buddha.*

*The Dharma which establishes the Truth of Noble Wisdom belongs to the realm of the Dharmata-Buddha. To the Bodhisattvas of the seventh and eighth stages, Transcendental Intelligence is revealed by the Dharmata-Buddha and the Path is pointed out to them which they are to follow. In the perfect self-realisation of Noble Wisdom that follows the inconceivable transformation death of the Bodhisattva's individualised will-control, he no longer lives unto himself, but the life that he lives thereafter is the Tathagata's universalised life as manifested in its transformations. In this perfect self-realisation of Noble Wisdom the Bodhisattva realises that for Buddhas there is no Nirvana.*

*The death of a Buddha, the great Parinirvana, is neither destruction nor death, else would it be birth and continuation. If it were destruction, it would be an effect-producing deed, which it is not. Neither is it a vanishing nor an abandonment, neither is it attainment, nor is it of no attainment; neither is it of one significance nor of no significance, for there is no Nirvana for the Buddhas.*

*The Tathagata's Nirvana is where it is recognised that there is nothing but what is seen of the mind itself; is where, recognising the nature of the self-mind, one no longer cherishes the dualisms of discrimination; is where there is no more thirst nor grasping; is where there is no more attachment to external things. Nirvana is where the thinking-mind with all its discriminations, attachments, aversions and egoism is forever put away; is where logical measures, as they are seen to be inert, are no longer seized upon; is where even the notion of truth is treated with indifference because of its causing bewilderment; is where, getting rid of the four propositions, there is insight into the abode of Reality. Nirvana is where the twofold passions have subsided and the twofold hindrances are cleared away and the twofold egolessness is patiently accepted; is where, by the attainment of the "turning-about" in the deepest seat of consciousness, self-realisation of Noble Wisdom is fully entered into,-- that is the Nirvana of the Tathagatas.*

*Nirvana is where the Bodhisattva stages are passed one after another; is where the sustaining power of the Buddhas upholds the Bodhisattvas in the bliss of the Samadhis; is where compassion for others transcends all thoughts of self; is where the Tathagata stage is finally realised.*

*Nirvana is the realm of Dharmata-Buddha; it is where the manifestation of Noble Wisdom that is Buddhahood expresses itself in Perfect Love for all; it is where the manifestation of Perfect Love that is*

*Tathagatahood expresses itself in Noble Wisdom for the enlightenment of all;--there, indeed, is Nirvana!"*

*A Buddhist Bible, Compiled and Edited by Dwight Goddard, The Lankavatara Sutra, 1932*

*"THE fundamental idea of Buddhism is "to disperse the clouds of ignorance in order to make the moon of enlightenment shine out in her glory."*

*By ignorance Buddhism understands the assertion of self-will, which is the root of all evil and misery in this world. Self-will is ignorance, because it is blind to the truth that the world is a relative existence, that the self separated from other fellow-selves is non-entity, and that individuals acquire their reality in proportion as they penetrate the foundation of existence. This truth is ignored by the principle of self-assertion. A man who is self-assertive pushes himself forward without any regard to the welfare of his brother creatures; he hails himself when he reaches the heights of self-aggrandizement; but unfortunately he fails to perceive that his success is but the road to his final destruction. For self-assertion really means self-annihilation. We live in fact in the oneness of things and die in isolation and singleness.*

*In Christian terminology, selfhood is the "flesh," or "the old man"; such is the meaning when Jesus exclaims that "the spirit is truly ready, but the flesh is weak" (Mark xiv, 38), or when Paul speaks of "the old man which is corrupt according to the deceitful lusts" (Eph. iv, 22), or when the flesh is spoken of as profiting nothing (John vi, 63), or allusion is made to*

*its infirmity (Rom. vi, 19), or to its not pleasing God (Rom. viii, 8), or to its lusting against the spirit (Gal. v, 17). Christians are not so intellectual as Buddhists, and therefore, philosophically considered, the terminology of the former is not so definite and to the point as is that of the latter. Besides, the adoption of popular terms often suggests a wrong conception which is not intended; for instance, the distinction between the flesh and the spirit has a tendency to a dualistic interpretation of life. To conceive the nature of the flesh to be diametrically and radically opposed to that of the spirit is not in accord with the essentially monistic teaching of Buddhism. Those who are prone to asceticism and self-mortification are as much condemned by Buddha as the followers of hedonism for being ignorant and far from attaining the path of enlightenment.*

*When the ignorance of self-assertion is removed, Buddhism teaches, the enlightenment of universal lovingkindness takes its place; and the arrogance, tenacity, indefatigability, and impertinence which characterize egotistic impulses are all converted to do service for the general welfare of humanity, and they will then assume different names as most desirable virtues. As soon as the veil of ignorance is raised, the glory of enlightenment which is love is revealed, and we do no more hanker after self-gratification. Why? Because the Buddha-intelligence is universal and works in every one of us to bring out the consciousness of oneness underlying all individual phenomena. We as individuals are all different; mine is not thine and vice versa; and in this sense egoism is true, and the assertion of self-will is permissible to*

*that extent. But we must never lose sight of "the same God that worketh all in all," and "in which we move and live and have our being," for he is the source of eternal life and the fountain of love. "Not what I will, but what thou wilt," is the most fundamental religious truth, not only in Christianity, but in Buddhism. Not the assertion of self-will, but the execution of the will of that being in which we are all one, constitutes the condition of enlightenment.*

*We must not, however, suppose that the divine will becomes manifest only when all the lust and passions of the flesh are destroyed. This is the teaching of anchorites and not of Buddhists. What the latter teach is to make the inclinations of the flesh those of the spirit, so that there will be left no hiatus between the two. What one wills, the other wills, and no discord or mutual exclusion is then allowed. To express this more Buddhistically, ignorance does not depart when enlightenment comes in, but ignorance itself becomes enlightenment; self-will is not annihilated in order to make room for the divine will, but self-will itself assumes divinity.*

*In the beginning of this discourse, I said that the fundamental idea of Buddhism is to disperse the clouds of ignorance in order to see the moon of enlightenment in her glory. This may suggest the thought that ignorance and enlightenment are fundamentally different and mutually contradicting, and that one thing called ignorance goes out and another thing called enlightenment comes in to take its place, as these two do not agree. But in truth I have there followed the popular dualistic conception*

*of the matter; and therefore let me repeat that in Nirvâna, according to Buddhism, there is not such distinction as light and shade, ignorance and enlightenment, coming and going. If there is anything in Nirvâna, it is all enlightenment, all purity, and an unconditioned freedom from selfishness. Accordingly, when one attains Nirvâna, which is the realization of the Buddhist life, ignorance itself becomes enlightenment and self-will the divine will. What we thought ignorance is now enlightenment; where we located the final abode of the ego-soul, we have now the fount of divine will. This may sound somewhat sacrilegious, but the Buddhists are such consistent and never-yielding monists that they do not shrink from carrying out their logic to the end; they are not at all afraid of the charge of blasphemy or irreligiosity likely to be preferred by some pious Christians.*

*This purification or illumination of self-will, however, must not be confused with antinomianism. or libertinism. The latter is given up to the wantonness of self-will and not to the free activity of the divine will. What the pure-hearted do is always pure, while whatever comes from a heart defiled with egoism is defiled and irrational. There are many points in the religious life which make it very difficult to distinguish the latter from the ethical life, for both are so closely related. But we could consider the subjectivity of religion as most characteristically contrasted to the objectivity of ethics. The distinction between the self-will and the divine will must be personally felt and individually experienced. This may sound vague and be considered as taking refuge*



*in the maze of subjectivism; but the fact is that religion has its foundation in our subjective life, and anything that relates to it lacks in definition and exactitude so typical of things objective and intellectual. Religion, when devoid of this mystical element, loses its irresistible fascination. Of course, we must not make it abide always in the camera obscura of imagination and mysticism. We must take it out in the broad daylight of science and subject it to an intellectual scrutiny. But we cannot for all that ignore the fact that there is something in religion which defies or escapes the most penetrating searchlight of intellectual analysis. And in this something there lies its charm, its raison d'etre, and its power to remove vexation of spirit.*

*Whatever this be, Nirvâna, in which the spirituality of a human being is fully realized, can be attained only after most strenuous moral efforts on the part of the aspirant. Intellectual knowledge can be acquired through an outside agency; we of latter days may be far wiser in this particular respect than all our venerable moral and religious teachers of bygone ages, such as Socrates, Plato, Buddha, and Christ. But the spiritual region lies within, and each of us must strive, through our own inner and individual efforts and not through any outside agency, to unfold ourselves and bring about enlightenment. We may have high ideals, but let us remember that they can be realized only after long discipline and untiring exertion. Let those therefore forever strive--those that wish to follow the fundamental idea of Buddhism."*

*““When the scholar driveth away sloth by earnestness,  
He attaineth to the palace of wisdom,  
Sorrowless in the sorrowing world,  
And the wise one, he, looks upon the ignorant,  
Even as one on the mountain-peak looks upon one on the ground,”--Dharmapada, 28.””*

*Zen for Americans, by Soyen Shaku, 1906*

*“Be it therefore known that all things in the world from the beginning are neither matter (rûpa), nor mind (citta), nor intelligence (prajñâ), nor consciousness (vijñâna), nor non-being (abhâva), nor being (bhâva); they are after all inexplicable. The reason why the Tathâgata nevertheless endeavors to instruct by means of words and definitions is through his good and excellent skilfulness [or expediency, upâya-kauçalya]. He only provisionally makes use of words and definitions to lead all beings, while his real object is to make them abandon symbolism and directly enter into the real reality (tattva). Because if they indulge themselves in reasonings, attach themselves to sophistry, and thus foster their subjective particularisation, how could they have the true wisdom (tattvajñâna) and attain to Nirvâna.”*

*Açvaghosha's Discourse on the Awakening of Faith in the Mahâyâna,  
Tr. by Teitaro Suzuki, 1900*

*“A certain man had a great desire to go to Jerusalem. Not knowing the right way, he inquired of one he hoped could direct him, and asked by what path he could reach there in safety. The other said, “The journey there is long and full of difficulties. There are several roads that appear and promise to lead there,*

*but their dangers are too great. However, I know one way which, if you will faithfully follow according to the marks and directions that I shall give you, will certainly lead you there. I cannot, however, promise you security from many frights, beatings, and other ill-usages and temptations of all kinds, yet if you only have courage and patience enough to suffer them without quarrelling, or resisting, or troubling yourself about them, but pass on quietly, having this only in your mind, and sometimes on your tongue, I have naught, I am naught, I desire naught but to be in Jerusalem,' my life for yours, in due time you will get there in safety."*

*The pilgrim, full of joy at the news said, "If only I arrive at length in safety at the place I desire so much, I care not what miseries I suffer on the way; therefore, only let me know the course I am to take, and, God willing, I shall not fail carefully to observe all your directions."; "Since you have so good a will," said the guide, "though I myself was never so happy as to be in Jerusalem, yet be assured that if you follow the instructions I shall give, you will arrive safe at the end of your journey."*

*The advice is briefly this: Before taking the first step on the highway that leads there you must be firmly grounded in the truths of the Catholic faith. Moreover, whatever sins you find sullyng your conscience you must cleanse by hearty penance and absolution according to the laws of the Church. Having done so begin your journey in God's name; but be sure to have with you two necessary instruments, Humility and Charity. These are*

*contained in the words above mentioned, which must always be present to your mind, "I am naught, I have naught, I desire only one thing and that is our Lord Jesus, and to be with Him at peace in Jerusalem." The meaning and power of these words you must have continually, at least in your thoughts either expressly or virtually. Humility says, "I am nothing, I have nothing." Charity says, "I desire nothing but Jesus." You must never lose these two companions, neither will they consent to be separated from each other, for they agree lovingly together, and the deeper you establish yourself in humility the higher you will advance in charity, for the more you see and feel yourself to be nothing the more ardently you will see and love Jesus, that by Him who is All you may become something.*

*This humility is to be exercised not so much in considering your own vileness and sinfulness, though in the beginning this consideration is good and beneficial, but rather in a quiet consideration of the infinite being and goodness of Jesus. You are to behold Him either through grace in sensible devotional knowledge of Him, or, at least, in a full and firm faith in Him. And such a contemplation of the infinite sanctity and goodness of Jesus will operate in your mind a much more pure, spiritual, solid and perfect humility, than the reflecting on your own nothingness, which produces a humility much more gross, boisterous and imperfect. In this mirror of sanctity you will behold yourself to be not only the most wretched, filthy creature in the world, but also, in the very substance of your soul, setting aside the foulness of sin, to be a mere nothing; for really, in*

*comparison with Jesus who is All, you are nothing. And until you have and feel that you have the love of Jesus, although you think you have done ever so many good deeds, spiritually and worldly, you have nothing, for nothing but the love of Jesus will abide in and fill your soul. Therefore cast aside and forget all other things in order that you may have that which is the best of all. If you do this you will become a true pilgrim, who leaves behind him house, wife, children, friends, and goods, and denies himself all things in order that he may go on his journey lightly and without hindrance.*

*If your desire for Jesus still continues and grows stronger, so that you go on your way courageously, they will then tell you that you may become ill, and perhaps with such a disease as will bring frightful dreads into your mind; or perhaps you will become very poor and you will find no charitable person to help you. Do not heed what they say, but if you should happen to fall into sickness or poverty, still have faith in Jesus, and say, "I am naught, I have naught, I care for naught in this world, and I desire naught but the love of Jesus, that I may see Him at peace in Jerusalem."*

*If it should ever happen that through some of these temptations and your own weakness, you waver and perhaps fall into sin, and thus lose the way for a time, return as soon as possible to the right path by using such remedies as the Church ordains. Do not think of your past sins, for that will harm you and favour your enemies; but make haste to go on your way as if nothing happened. Think only of Jesus, and*

*of your desire to gain His love, and nothing will harm you.*

*Finally, when your enemies see that you are so determined that neither sickness, fancies, poverty, life, death, nor sins discourage you, but that you will continue to seek the love of Jesus and nothing else, by continuing your prayer and other spiritual works, they will grow enraged and will not spare you the most cruel abuse. They will make their most dangerous assault by bringing before you all your good deeds and virtues, showing that all men praise, love, and honour you for your sanctity. This they will do to make you vain and proud. But if you offer your life to Jesus you will consider all this flattery and falsehood as deadly poison to your soul, and will cast it from you.*

*In order to shun such temptations renounce all vain thoughts and think of Jesus only, resolving to know and love Him. After you have accustomed yourself to think of Him alone, any thoughts not relating to Him will be unwelcome and painful to you.*

*If there is any work you are obliged to do for yourself or neighbour fail not to do it as soon and as well as you can, lest by delay it may distract your thoughts from Jesus. If it is unnecessary work do not think about it, but dismiss it from your thoughts saying, "I am naught, I can do naught, I have naught, and I desire naught but Jesus and His love."*

*It will be necessary for you, as for all other pilgrims, to take, on the way, sleep and refreshments and*

*sometimes innocent recreation; but if you use discretion in these things, although they seem to delay you, they will give you strength and courage to continue on your journey.*

*To conclude, remember that your principal aim, and indeed only business, is to give your thoughts to the desire of Jesus, and to strengthen this desire by daily prayer and other spiritual works. And whatever you find suitable to increase that desire, be it praying or reading, speaking or being silent, working or resting, make use of it as long as your soul finds delight in it, and as long as it increases the desire of having and enjoying nothing but the love of Jesus and the blessed sight of Jesus in true peace in Jerusalem. Be assured that this good desire, thus cherished and continually increased, will bring you safely to the end of your pilgrimage.*

*Observing these instructions, you are in the right path to Jerusalem. To proceed on this journey, it is necessary to do, inwardly and outwardly, such works as are suitable to your condition, and such as will help to increase in you the gracious desire that you have to love Jesus only. No matter what your works are, whether thinking, reading, preaching, labouring, etc., if you find that they draw your mind from worldly vanity and strengthen your heart and will more to the love of Jesus, it is good and profitable for you to pursue them. But if through custom, you find such works in time lose their power and virtue to increase this love, cast them aside and try some other works which you think will gain for you more grace and sanctity; for, although the inclination and desire*

*of your heart for Jesus should never change, nevertheless the spiritual works you practice, such as prayer, reading, etc., in order to feed and strengthen this desire, may well be changed, according as you feel your spiritual welfare will be benefited by this change. Therefore, lest you hinder the freedom of your heart to love Jesus, do not think that because you have accustomed yourself to a certain form of devotion, that you cannot change it for a better.*

*Before you have journeyed far, you must expect enemies of all kinds, who will surround you and busily endeavour to hinder you from going forward. Indeed, if they can by any means, they will, either by persuasions, flatteries, or violence, force you to return to your former habits of sinfulness. For there is nothing that annoys them so much as to see a resolute desire to love Jesus and to labour to find him. Consequently, they will conspire to drive out of your heart that good desire and love in which all virtues are comprised. The first enemies that will assault you will be the desires of the flesh, and vain fears of your corrupt heart. Joined with these will be unclean spirits, which, with sights and temptations, will seek to entice you to them, and draw you from Jesus. But do not believe anything they say, but betake yourself to your old and only secure remedy, answering: "I am naught, I have naught, and I desire naught but only the love of Jesus."*

*If they endeavour to put dreads and doubts into your mind, and try to make you believe you have not done necessary penance to atone for your sins, do not believe them. Neither believe them if they say you*



*have not sufficiently confessed your sins, and that you should return home to do penance better, before you have the boldness to go to Jesus. You are sufficiently acquitted of your sins, and there is no need at all that you should delay in order to ransack your conscience, for this will now but harm you, and either put you entirely out of your way, or at least unprofitably delay your toil.*

*If they tell you that you are not worthy to have the love of Jesus, or to see Jesus, and that on that account you ought not to be so presumptuous as to desire and seek it, do not believe them, but go on, saying, "It is not because I am worthy, but because I am unworthy, that I desire to have the love of Jesus; for, once having that, I should become worthy. Therefore, I will never cease desiring it until I have obtained it. I was created for this love alone, and so, say and do what you will, I will desire it continually, and never cease to pray for it, and thus endeavour to obtain it."*

*If you meet with any who seem to be your friends, and who in kindness would hinder your progress by entertaining you and seeking to draw you to sensual mirth by vain discourses and carnal pleasures, whereby you will be in danger of forgetting your pilgrimage, turn a deaf ear to them, answer them not; think only of this, that you would fain be at Jerusalem. If they offer you gifts and attractions, heed them not, but think ever of Jerusalem.*

*If men despise you, lay false charges against you, defraud and rob you, or even beat and use you cruelly, for your life take no notice of them, but meekly*

*content yourself with the injury received, and proceed as if nothing had happened to hinder you. This punishment, or even more, is as nothing if you can only arrive at Jerusalem, where you shall be recompensed for all you have endured.*

*If your enemies see that you grow courageous, and that you will neither be seduced by flatteries nor disheartened by the pains and trials of your journey, but rather are contented with them, they will then be afraid of you. Notwithstanding all this, they will still pursue you on your way and seek every advantage against you, now and then endeavouring, either by flatteries or alarms, to stop and drive you back. Fear them not, but continue on your way thinking of nothing but Jerusalem and Jesus, whom you will find there."*

*The Parable of the Pilgrim, Walter Hilton, Carthusian Monk,  
Translated by a Monk of the Order of St. Benedict*

*"The function of a real Master is not to tell you that God exists but to help you to open your eyes, to open the windows of your soul so that you can see, so that you can realize the meaning of the word 'God' in your own bones, in your own blood, in your very marrow. I cannot see for you through my eyes and I cannot walk for you with my legs and I cannot fly for you with my wings. You will have to live your life and you will have to die your death. This is one of the most fundamental things to be always remembered; otherwise one becomes burdened with borrowed knowledge which is not knowledge at all but a pseudo coin: it looks like knowledge, hence it can deceive you.*

*And that's what has happened to humanity. Humanity is living under the curse of borrowed knowledge. People go on reciting the Bible, the Koran, the Gita like parrots - blind old owls reciting the Koran, the Gita, the Bible. But this is not their own experience, their own experience is just the opposite. Their own experience simply denies the truth of the Gita and the Bible and the Vedas and the Dhammapada. Their own experience simply says that 'Buddha is mad,' that 'Jesus is deceiving us,' that 'Socrates may be very clever, but beware of him, don't listen to him; he will destroy our religion.'*

*Man has created a religion with his blind eyes, and not one but many religions, because blind eyes cannot see the One, blind eyes can only believe in the many. Hence there are so many religions - nearabout three hundred religions on this small earth - and each religion proclaiming that 'My truth is the only truth,' that 'My God is the only God,' that 'All other Gods are false,' that 'All other truths are fabrications,' that 'All other paths only lead into wastelands - only my path is the path to paradise.'*

*These three hundred religions are continuously fighting with each other. None of them is aware, none of them has seen, none of them has looked into reality face to face. They have believed. These religions are not religions but traditions. They have heard - they have heard down the ages - and they have believed, because to believe is cheap, to explore is risky. To repeat like a parrot is comfortable, to go into the adventure of discovery is to risk your life. It is*

*dangerous. Exploration is dangerous; belief - convenient, consoling. You need not go anywhere, it is given to you ready-made; but it is second-hand.*

*And miserable is the man who lives with a second-hand God, because God can only be first-hand. The experience has to be authentically yours; nobody else's experience can become the foundation of a true life. Buddha may have seen, but to become a Buddhist is not going to help. Buddha was not a Buddhist - certainly not. Jesus may have looked, encountered, realized, but to become a Christian is utter stupidity. Unless you become (it) you will never know God.*

*The really religious person avoids traditions, the really religious person avoids second-hand gods, avoids beliefs, keeps him-self open, available for the truth to happen. Certainly he works - it is only he who does work - the believer never works upon himself. There is no need for the believer to work upon himself. The explorer, the inquirer, the seeker of truth works hard upon himself because there are many things which have to be dropped, many impurities which have to be dropped, many hindrances and blocks which have to be dissolved. The eyes have to be opened and the ears have to be unplugged and the heart has to be made to feel. One has to fall in rhythm with the existence. When you are utterly in rhythm with existence your eyes are open, and then, for the first time, you see.*

*And that seeing is transformation, that seeing changes you, root and all."*

*The Secret of Secrets: Talks on the Secret of the Golden Flower, Osho,  
Talks given from 11/08/78 am to 26/08/78 am English Discourse series*

The teaching in this fragrance is the annihilation of personal will so as to embody the will of God; in order correct our psychic outpourings so as to unite with the Word of God.

## THE TEACHING (Prayer, Praise)

The teaching in this fragrance is to retain stillness in prayer and praise to God; so as as to allow the internal and external energetic formation of the Word of God.

*“Eternal Wisdom: Whoever thinks he can praise Me to the fulness of My worth, acts like him who chases the wind and tries to grasp a shadow. And yet it is permitted to thee and all creatures to praise Me according to your ability; for there never was a creature so little, nor so great, nor so good, nor so wicked, neither will there be one, but it either praises Me or testifies to My praise; and the more it is united with Me, the more praiseworthy it finds Me; and the more thy praise is like the praise of eternal glory, the more praiseworthy it is to Me; and the more this praise of thine is abstracted in imagination from all creatures and united in true devotion to Me, the more it is like the praise of eternal glory. A fervent contemplating sounds better in My ears than merely a praising with words, and a heartfelt sighing sounds better than a lofty appeal. A total subjection of one’s self under God and all mankind, in the wish to be as nothing in their sight, is a sound for Me above all sweet sounds. I Myself never appeared on earth so worthy of praise before My Father as when I hung in mortal agony on the cross. Some persons praise Me with fair words, but their hearts are far from Me, and of such praise I make no account. So likewise, some persons praise Me when things go according to their desires, but when things begin to go wrong with them, their praise ceases, and such praise is disagreeable to*

*Me. But that praise is good and precious in My divine eyes when, with thy heart, thy words and works, thou dost praise me as fervently in sorrow as in joy, in utter adversity as in full prosperity; for then thou thinkest of Me and not of thyself . . .*

*Eternal Wisdom: He who in all things is mindful of Me, who keeps himself from sin, and is diligent in virtue, praises Me at all times; but still, if thou wouldst seek after the highest sort of praise, listen to something more: The soul is like to a light peacock's feather; if nothing is attached to it, it is very easily borne aloft by its own mobility towards the sky, but if it is laden with anything it falls to the ground. In like manner, a mind that is purified from all heaviness of sin is also raised by virtue of its native nobility, with the help of gentle contemplation, to heavenly things; and therefore, when it happens that a mind is disengaged from all bodily desires, and is set interiorly at rest, so that its every thought cleaves at all times inseparably to the immutable Good, such a mind fulfills My praise at all times; for in the state of purity, so far as words can express it, man's carnal sense is so wholly drowned and so wholly transformed from earthiness into a spiritual and an angelic semblance, that, whatever he receives exteriorly, whatever he does or operates, whether he eats, drinks, sleeps, or wakes is nothing else but the very purest praise . . .*

*Eternal Wisdom: To the suggestions or inspirations of an evil spirit speak thou as follows: Lord, as often as this wicked spirit or any other sends me against my will such disagreeable thoughts, let me of my own*

*premeditated will send Thee the most fervent praise in his stead, even the very praise which the same evil spirit ought to have given Thee throughout all eternity had he remained loyal, so that in his reprobate state I may represent his place in praising Thee; and as often as he inspires me with such odious thoughts, let my good praise ascend to Thee . . .*

*Eternal Wisdom: As often as thou seest a great number of people, as often as thou beholdest an exceeding fair multitude, say from the very bottom of thy heart: Lord, as often and as beautifully must the thousand times a thousand angelic spirits who stand before Thee salute Thee lovingly this day in my name, and the ten thousand times a thousand spirits who serve Thee praise Thee to-day for me, and they must desire for me all the holy desires of the saints, and that the ravishing beauty of all creatures may do Thee honour to-day for me . . .*

*Eternal Wisdom: Here on earth shouldst thou often wander in the delightful orchard of My blooming praise. In this transient life there is no truer prelude to the celestial habitations than is to be found among those who praise God in the joy of a serene heart. There is nothing that cheers a man's mind so much, and lightens his sufferings; that drives away evil spirits, and makes sadness disappear, as joyous praising of God. God is near those who praise Him; the angels are familiar with them: they are profitable to themselves; it betters their neighbour and gladdens the soul; all the heavenly host is honoured by cheerful minded praise."*



*A Little Book of Eternal Wisdom, Blessed Henry Suso, Translated by  
C. H. McKenna, O.P., 1910 by Burns Oates & Washbourne Ltd.*

*“St. Hilary names three means of gaining entrance into God's interior kingdom. The first is true faith; the second an intelligent knowledge of God; the third, interior, devout prayer. And now what is faith? I make bold to say that not all the Christian people are faithful Christians. You know that the churchyard is full of the dead and the church building full of the living; so in holy Church there are many that seem to be alive, but are really dead, for their faith is not a living faith. And what is a living faith? Nothing else but a living taste for God and for all that savors of God. A man may hear and read things that belong to our holy faith, as about our Lord's divinity or humanity, or the blessed Trinity. But he has a living faith within him, if interiorly he knows that God is, and when that is interiorly more plain to him than all his teachers can say; and this because he lives and dwells in the interior kingdom. There does this life of faith pour forth its living waters from its own fountain head.*

*Another kind of Christian — and, alas, they are not few — hang on indeed to the life of faith; but its light is easily obscured in their souls. If sunlight were a living creature and a cloud were another, then the latter could destroy the life of the former. So may the life of faith, already weak enough, be devoured by the cloud of sinfulness in a Christian's soul. But when one is strong in the faith with the living strength of knowledge and love of God, then if clouds of sin happen to overhang that soul — for all men are liable to sin — soon the sunshine of Divine life breaks*

*through those sin-threatening clouds and disperses them : the soul quickly recovers its former sense of living faith. The life within such men has struck deep roots, its fruit soon reappears: in plain words the soul quickly flies from sin.*

*Meanwhile the others, those of weaker faith, lie where they fall. If they enter into themselves they find themselves a dead dog, dead and reeking with corruption. Drag that dead carcass of a soul away out of our sight – we might say: it is lifeless and cold, it is empty of God and of all that belongs to God. Whatever means God is heavy and dull to that soul. Or there may be a faint spark of life left ; the sinner may feebly cling to Christian faith. In that case the soul shall be finally saved if it will but enter into real and living faith by true repentance. But it may easily happen that such a man shall fall away totally and finally. By and of himself he has no ways or means of returning to God, for he lives in outward things alone; spiritual things are vain and tasteless to him and his own interior condition strange and unknown.*

*Those souls who abide in the life that is within, know well of the interior movements of God and of His truth. As to what befalls them in the outer life, that also makes for God, ever newly awakening their inner life, now with holy purposes, now with deeper love, again with praise and thanksgiving to God. This life is within them and none other. They live in a divine interior kingdom. They savor God in everything – a state of soul that must remain hidden from all who have not been granted its privileges.*

*St. Hilary's second road into the interior kingdom of God is an intelligent knowledge of God. That is found in a man of living faith — he has not far to seek for it, for it manifests itself to him. Entering, as he does, by the right door, the light of this knowledge beams full upon him — he does not intrude himself by any forbidden passage, and therefore it must be said to him : "Lo, the kingdom of God is within you" (Luke xvii, 21). He finds the truth in a degree of brightness unknown to all who are not familiarly at home in this interior dwelling. He finds a knowledge here above all thought and reason and understanding, as St. Dionysius writes: "It is light in light, the soul's light in uncreated light." The great teachers of the University of Paris read great books, and turn over the leaves with much joy. That is very good; but those devout men we have been speaking of read in a true living book in which every word is a living force. They turn over earth and heaven as a man turns over the leaves of a book, and therein they read the wonderful works of God. They advance to the knowledge of the different orders of the blessed angels of heaven. They penetrate into the eternal life of the blessed Trinity, how the Father eternally begets the Son our Lord Jesus Christ, how the Son everlastingly rejoices in the bosom of the Father, how the Holy Ghost proceeds from both the Father and the Son, how the holy Trinity pours itself forth into all blessed spirits, and how these all return into their origin and foundation head. This is the beatitude of which Our Lord spoke: 'Now this is eternal life: that they may know thee, the Only true God and Jesus Christ, whom Thou hast sent' (John XII 3). Such is the*

*life in God's living temple, the noble and glorious entertainment of all God's chosen. Here dwells the High Priest in his own palace, for here is the true presence of God, in which all good is centred, and where all pain vanishes away. Whoever has experienced this, knows it well and knows nothing else. It is a knowledge unknown to all masters of worldly science. Whatsoever man best acquires it in this life and goes deepest into its secrets is found closest to God, and shall be made the happiest.*

*"St. Hilary's third road to the kingdom of living faith is prayer. It is the elevation of the soul to God. In a stricter sense, it is the tinning inward of the created spirit to union with the uncreated Spirit of God. By this means the spirit of a man shall be moved and guided by the essence of the Godhead. Such men are the true adorers, who "adore the Father in spirit and in truth" (John iv, 23). And our Savior adds: "For the Father also seeketh such to adore Him" (ibid.). What they seek in their prayers they find — they receive what they ask. And in this prayer there is finding and there is losing. How losing, and what is lost? Even the temple now is lost — the man's spirit and all the life of it that we have been describing are lost. What has become of it all? It has all flowed back into God and is now embraced by His being and absorbed in Him. The human soul is made one spirit with God, as our beloved St. Paul tells us:*

*"He who is joined to the Lord is one spirit" (I. Cor. vi, 17). What all that is, and how all that is done, is more easily felt than told : all discourse about it is as unequal to its reality as a needle point is to the great*

***heavens above us. May God grant us the grace one day to experience it – God the Father, and God the Son, and God the Holy Ghost. Amen.”***

*The Sermons and Conferences of John Tauler, Johann Tauler, O.P.  
1361, The Illuminated Doctor, Translated by Walter Elliott, Paulist  
Father, 1910*

The teaching in this fragrance is to retain stillness in prayer and praise to God; so as as to allow the internal and external energetic formation of the Word of God.

## THE TEACHING (Obedience)

The teaching in this fragrance is to obey God in all things; in so doing to allow the energetic unfolding preordained in the Word of God for each man according to time and season.

*"Let every soul be subject to higher power - for there is no power but from God."*

*The Holy Bible, New Testament, Romans 13:1*

*"According to the great theologian, St. Thomas Aquinas, true obedience is a balance between twin errors of defect and excess, which are disobedience and false obedience."*

*Summa Theologica, St. Thomas Aquinas, II-IIae, Q104,5 ad 3, Circa 1251 A.D.*

*"Obedience (Lat. obêdire, "to hearken to", hence "to obey") is the complying with a command or precept. It is here regarded not as a transitory and isolated act but rather as a virtue or principle of righteous conduct. It is then said to be the moral habit by which one carries out the order of his superior with the precise intent of fulfilling the injunction. St. Thomas Aquinas considers the obligation of obedience as an obvious consequence of the subordination established in the world by natural and positive law. The idea that subjection of any sort of one man to another is incompatible with human freedom – a notion that had vogue in the religious and political teachings of the post-Reformation period – he refutes by showing that it is at variance with the constituted nature of things, and the*

*positive prescriptions of the Almighty God. It is worthy of note that whilst it is possible to discern a general aspect of obedience in some acts of all the virtues, in so far as obedience stands for the execution of anything that is of precept, it is contemplated in this article as a definitely special virtue. The element that differentiates it adequately from other good habits is found in the last part of the definition already given. Stress is put upon the fact that one not only does what is actually enjoined, but does it with a mind to formally fall in with the will of the commander. It is in other words the homage rendered to authority which ranks it as a distinct virtue. Among the virtues obedience holds an exalted place but not the highest. The distinction belongs to the virtues of faith, hope and charity which unite us immediately with Almighty God. Amongst the moral virtues obedience enjoys a primacy of honour. The reason is that the greater or lesser excellence of a moral virtue is determined by the greater or lesser value of the object which it qualifies one to put aside in order to give oneself to God. Now amongst our various possessions, whether goods of the body or goods of the soul, it is clear that the human will is the most intimately personal and most cherished of all. So it happens that obedience, which makes a man yield up the most dearly prized stronghold of the individual soul in order to do the good pleasure of his Creator, is accounted the greatest of the moral virtues. As to whom we are to obey, there can be no doubt that first we are bound to offer an unreserved service to Almighty God in all His commands. No real difficulty against this truth can be gathered from putting in juxtaposition the unchangeableness of the*

*natural law and an order, such as that given to Abraham to slay his son Isaac. The conclusive answer is that the absolute sovereignty of God over life and death made it right in that particular instance to undertake the killing of an innocent human being at His direction. On the other hand the obligation to obedience to superiors under God admits of limitations. We are not bound to obey a superior in a matter which does not fall within the limits of his preceptive power. Thus for instance parents although entitled beyond question of the submission of their children until they become of age, have no right to command them to marry. Neither can a superior claim our obedience in contravention to the dispositions of higher authority. Hence, notably, we cannot heed the behests of any human power no matter how venerable or undisputed as against the ordinances of God. All authority to which we bow has its source in Him and cannot be validly used against Him. It is the recognition of the authority of God vicariously exercised through a human agent that confers upon the act of obedience its special merit. No hard and fast rule can be set down for determining the degree of guilt of the sin of disobedience. Regarded formally as a deliberate scorning of the authority itself, it would involve a divorce between the soul and the supernatural principle of charity which is tantamount to a grievous sin. As a matter of fact many other things have to be taken account of, as the greater or lesser advertence in the act, the relatively important or trifling character of the thing imposed, the manner of enjoining, the right of the person who commands. For*



*such reasons the sin will frequently be esteemed venial."*

*The Catholic Encyclopedia, William Kent, Robert Appleton Co., New York, 1908, Nihil Obstat. Remy Lafort, Censor. Imprimatur. +John M. Farley, Archbishop of New York.*

*"A Treatise of Obedience*

*Here begins the treatise of obedience, and first of where obedience may be found, and what it is that destroys it, and what is the sign of a man's possessing it, and what accompanies and nourishes obedience.*

*"THE Supreme and Eternal Father, kindly turning the eye of His mercy and clemency towards her, replied: "Your holy desire and righteous request, oh! dearest daughter, have a right to be heard, and inasmuch as I am the Supreme Truth, I will keep My word, fulfilling the promise which I made to you, and satisfying your desire. And if you ask Me where obedience is to be found, and what is the cause of its loss, and the sign of its possession, I reply that you will find it in its completeness in the sweet and amorous Word, My only-begotten Son. So prompt in Him was this virtue, that, in order to fulfill it, He hastened to the shameful death of the Cross. What destroys obedience? Look at the first man and you will see the cause which destroyed the obedience imposed on him by Me, the Eternal Father. It was pride, which was produced by self-love, and desire to please his companion. This was the cause that deprived him of the perfection of obedience, giving him instead disobedience, depriving him of the life of grace, and slaying his innocence, wherefore he fell into impurity and great misery, and not only he, but the whole human race, as I said to you. The sign that you have this virtue is patience,*

*and impatience the sign that you have it not, and you will find that this is indeed so, when I speak to you further concerning this virtue. But observe that obedience may be kept in two ways, of which one is more perfect than the other, not that they are on that account separated, but united as I explained to you of the precepts and counsels. The one way is the most perfect, the other is also good and perfect; for no one at all can reach eternal life if he be not obedient, for the door was unlocked by the key of obedience, which had been fastened by the disobedience of Adam. I, then, being constrained by My infinite goodness, since I saw that man whom I so much loved, did not return to Me, his End, took the keys of obedience and placed them in the hands of My sweet and amorous Word -- the Truth -- and He becoming the porter of that door, opened it, and no one can enter except by means of that door and that Porter. Wherefore He said in the Holy Gospel that 'no one could come to Me, the Father, if not by Him.' When He returned to Me, rising to Heaven from the conversation of men at the Ascension, He left you this sweet key of obedience; for as you know He left His vicar, the Christ, on earth, whom you are all obliged to obey until death, and whoever is outside His obedience is in a state of damnation, as I have already told you in another place. Now I wish you to see and know this most excellent virtue in that humble and immaculate Lamb, and the source whence it proceeds. What caused the great obedience of the Word? The love which He had for My honor and your salvation. Whence proceeded this love? From the clear vision with which His soul saw the divine essence and the eternal Trinity, thus always looking on Me, the*

*eternal God. His fidelity obtained this vision most perfectly for Him, which vision you imperfectly enjoy by the light of holy faith. He was faithful to Me, His eternal Father, and therefore hastened as one enamored along the road of obedience, lit up with the light of glory. And inasmuch as love cannot be alone, but is accompanied by all the true and royal virtues, because all the virtues draw their life from love, He possessed them all, but in a different way from that in which you do. Among the others he possessed patience, which is the marrow of obedience, and a demonstrative sign, whether a soul be in a state of grace and truly love or not. Wherefore charity, the mother of patience, has given her as a sister to obedience, and so closely united them together that one cannot be lost without the other. Either you have them both or you have neither. This virtue has a nurse who feeds her, that is, true humility; therefore a soul is obedient in proportion to her humility, and humble in proportion to her obedience. This humility is the foster-mother and nurse of charity, and with the same milk she feeds the virtue of obedience. Her raiment given her by this nurse is self-contempt, and insult, desire to displease herself, and to please Me. Where does she find this? In sweet Christ Jesus, My only-begotten Son. For who abased Himself more than He did! He was sated with insults, jibes, and mockings. He caused pain to Himself in His bodily life, in order to please Me. And who was more patient than He? for His cry was never heard in murmuring, but He patiently embraced His injuries like one enamored, fulfilling the obedience imposed on Him by Me, His Eternal Father. Wherefore in Him you will find obedience perfectly accomplished. He left you this*

*rule and this doctrine, which gives you life, for it is the straight way, having first observed them Himself. He is the way, wherefore He said, 'He was the Way, the Truth, and the Life.' For he who travels by that way, travels in the light, and being enlightened cannot stumble, or be caused to fall, without perceiving it. For He has cast from Himself the darkness of self-love, by which he fell into disobedience; for as I spoke to you of a companion virtue proceeding from obedience and humility, so I tell you that disobedience comes from pride, which issues from self-love depriving the soul of humility. The sister given by self-love to disobedience is impatience, and pride, her foster-mother, feeds her with the darkness of infidelity, so she hastens along the way of darkness, which leads her to eternal death. All this you should read in that glorious book, where you find described this and every other virtue."*

*"How obedience is the key with which Heaven is opened, and how the soul should fasten it by means of a cord to her girdle, and of the excellences of obedience.*

*Now that I have shown you where obedience is to be found, and whence she comes, and who is her companion, and who her foster-mother, I will continue to speak of the obedient and of the disobedient together, and of obedience in general, which is the obedience of the precepts; and in particular, which is that of the counsels. The whole of your faith is founded upon obedience, for by it you prove your fidelity. You are all in general by My truth to obey the commandments of the law, the chief of which is to love Me above everything, and your*

*neighbor as yourself, and the commandments are so bound up together, that you cannot observe or transgress one without observing or transgressing all. He who observes this principal commandment observes all the others; he is faithful to Me and his neighbor, for he loves Me and My creature, and is therefore obedient, becoming subject to the commandments of the law, and to creatures for My sake, and with humble patience he endures every labor, and even his neighbor's detraction of him. This obedience is of such excellence that you all derive grace from it, just as from disobedience you all derive death. Wherefore it is not enough that it should be only in word, and not practiced by you. I have already told you that this word is the key which opens heaven, which key My Son placed in the hands of His vicar. This vicar placed it in the hands of everyone who receives holy baptism, promising therein to renounce the world and all its pomps and delights, and to obey. So that each man has in his own person that very same key which the Word had, and if a man does not unlock in the light of faith, and with the hand of love the gate of heaven by means of this key, he never will enter there, in spite of its having been opened by the Word; for though I created you without yourselves, I will not save you without yourselves. Wherefore you must take the key in your hand and walk by the doctrine of My Word, and not remain seated, that is to say, placing your love in finite things, as do foolish men who follow the first man, their first father, following his example, and casting the key of obedience into the mud of impurity, breaking it with the hammer of pride, rusting it with self-love. It would have been entirely destroyed had*

*not My only-begotten Son, the Word, come and taken this key of obedience in His hands and purified it in the fire of divine love, having drawn it out of the mud, and cleansed it with His blood, and straightened it with the knife of justice, and hammered your iniquities into shape on the anvil of His own body. So perfectly did He repair it that no matter how much a man may have spoiled his key by his free-will, by the self-same free-will, assisted by My grace, he can repair it with the same instruments that were used by My Word. Oh! blinder than the blind, for, having spoiled the key of obedience, you do not think of mending it! Do you think, forsooth, that the disobedience which closed the door of Heaven will open it? that the pride which fell can rise? Do you think to be admitted to the marriage feast in foul and disordered garments? Do you think that sitting down and binding yourself with the chain of mortal sin, you can walk? or that without a key you can open the door? Do not imagine that you can, for it is a fantastical delusion; you must be firm, you must leave mortal sin by a holy confession, contrition of heart, satisfaction, and purpose of amendment. Then you will throw off that hideous and defiled garment and, clothed in the shining nuptial robe, will hasten, the key of obedience in your hand, to open the door. But bind this key with the cord of self-contempt, and hatred of yourself and of the world, and fasten it to the love of pleasing Me, Your creator, of which you should make a girdle to yourself to bind your loins with it, for fear you lose it. Know, My daughter, there are many who take up this key of obedience, having seen by the light of faith that in no other way can they escape eternal damnation; but they hold it in*

*their hand without wearing this girdle, or fastening the key to it with the cord of self-contempt, that is to say that they are not perfectly clothed with My pleasure, but still seek to please themselves; they do not wear the cord of self-contempt, for they do not desire to be despised, but rather take delight in the praise of men. Such as these are apt to lose their key; for if they suffer a little extra fatigue, or mental or corporal tribulation, and if, as often happens, the hand of holy desire loosens its grasp, they will lose it. They can indeed find it again if they wish to while they live, but if they do not wish they will never find it, and what will prove to them, that they have lost it? Impatience, for patience was united to obedience, and their impatience proves that obedience does not dwell in their soul. Oh! how sweet and glorious is this virtue, which contains all the rest, for she is conceived and born of charity, on her is founded the rock of the holy faith. She is a queen whose consort will feel no trouble, but only peace and quiet; the waves of the stormy sea cannot hurt her, nor can any tempest reach the interior of the soul in whom she dwells. Such a one feels no hatred when injured, because he wishes to obey the precept of forgiveness, he suffers not when his appetites are not satisfied, because obedience has ordered him to desire Me alone, who can and will satisfy all his desires, if he strip himself of worldly riches. And so in all things which would be too long to relate, he who has chosen as spouse Queen Obedience, the appointed key of heaven, finds peace and quiet. Oh! blessed obedience! you voyage without fatigue, and reach without danger the port of salvation, you are conformed to My only-begotten Son, the Word, you board the ship*

*of the holy cross, forcing yourself to endure, so as not to transgress the obedience of the Word, nor abandon His doctrine, of which you make a table when you eat the food of souls, dwelling in the love of your neighbor, being anointed with true humility, which saves you from coveting, contrary to My will, his possessions, you walk erect, without bending, for your heart is sincere and not false, loving generously and truly My creatures, you are a sunrise drawing after you the light of divine grace, you are a sun which makes the earth, that is to say, the organs of the soul, to germinate with the heat of charity, all of which as well as those of the body produce life-giving fruit for yourself and your neighbor. You are even cheerful, for your face is never wrinkled with impatience, but smooth and pleasant with the happiness of patience, and even in its fortitude you are great by your long endurance, so long that it reaches from earth to heaven and unlocks the celestial door. You are a hidden pearl, trampled by the world, abasing yourself, submitting to all creatures. Yet your kingdom is so great that no one can rule you, for you have come out of the mortal servitude of your own sensuality, which destroyed your dignity, and having slain this enemy with hatred and dislike of your own pleasure have re-obtained your liberty." . . .*

*"All this, dearest daughter, has been done by My goodness and providence as I have told you, for by My providence the Word repaired the key of obedience, but worldly men devoid of every virtue do the contrary; they, like unbridled horses, without the bit of obedience, go from bad to worse, from sin to*



*sin, from misery to misery, from darkness to darkness, from death to death, until they finally reach the edge of the ditch of death, gnawed by the worm of their conscience, and though it is true that they can obey the precepts of the law if they will, and have the time repenting of their disobedience, it is very hard for them to do so, on account of their long habit of sin. Therefore let no man trust to this, putting off his finding of the key of obedience to the moment of his death, for although everyone may and should hope as long as he has life, he should not put such trust in this hope as to delay repentance. What is the reason of all this, and of such blindness that prevents them recognizing this treasure? The cloud of self-love and wretched pride, through which they abandoned obedience, and fell into disobedience. Being disobedient they are impatient, as has been said, and in their impatience endure intolerable pain, for it has seduced them from the way of Truth, leading them along a way of lies, making them slaves and friends of the devils with whom, unless indeed they amend themselves with patience, they will go to the eternal torments. Contrariwise, My beloved sons, obedient and observers of the law, rejoice and exult in My eternal vision with the Immaculate and humble Lamb, the Maker, Fulfiller, and Giver of this law of obedience. Observing this law in this life they taste peace without any disturbance, they receive and clothe themselves in the most perfect peace, for there they possess every good without any evil, safety without any fear, riches without any poverty, satiety without disgust, hunger without pain, light without darkness, one supreme infinite good, shared by all those who taste it truly. What has placed them in so*

*blessed a state? The blood of the Lamb, by virtue of which the key of obedience has lost its rust, so that, by the virtue of the blood, it has been able to unlock the door. Oh! fools and madmen, delay no longer to come out of the mud of impurity, for you seem like pigs to wallow in the mire of your own lust. Abandon the injustice, murders, hatreds, rancors, detractions, murmurings, false judgments, and cruelty, with which you use your neighbors, your thefts and treacheries, and the disordinate pleasures and delights of the world; cut off the horns of pride, by which amputation you will extinguish the hatred which is in your heart against your neighbors. Compare the injuries which you do to Me and to your neighbor with those done to you, and you will see that those done to you are but trifles. You will see that remaining in hatred you injure Me by transgressing My precept, and you also injure the object of your hate, for you deprive him of your love, whereas you have been commanded to love Me above everything, and your neighbor as yourself. No gloss has been put upon these words as if it should have been said, if your neighbor injures you do not love him; but they are to be taken naturally and simply, as they were said to you by My Truth, who Himself literally observed this rule. Literally also should you observe it, and if you do not you will injure your own soul, depriving it of the life of grace. Take, oh! take, then, the key of obedience with the light of faith, walk no longer in such darkness or cold, but observe obedience in the fire of love, so that you may taste eternal life together with the other observers of the law." . . .*

*How a soul advances from general to particular obedience; and of the excellence of the religious orders.*

*"The soul who with love has submitted to the yoke of obedience, to the Commandments, following the doctrine of My truth virtuously exercising herself, as has been said, in this general kind of obedience will advance to the second kind by means of the same light which brought her to the first, for by the light of the most holy faith she would have learnt, in the blood of the humble Lamb, My truth -- the ineffable love which I have for her, and her own fragility, which cannot respond to Me with due perfection. So she wanders, seeking by that light in what place and in what way she can pay her debt, trampling on her own fragility, and restraining her own will. Enlightened in her search by faith, she finds the place -- namely, holy religion -- which has been founded by the Holy Spirit, appointed as the ship to receive souls who wish to hasten to perfection, and to bring them to the port of salvation. The Captain of this ship is the Holy Spirit, who never fails in Himself through the defects of any of His religious subjects who may transgress the rule of the order. The ship itself cannot be damaged, but only the offender. It is true that the mistake of the steersman may send her down into the billows, and these are wicked pastors and prelates appointed by the Master of the ship. The ship herself is so delightful that your tongue could not narrate it. I say, then, that the soul, on fire with desire and a holy self-hatred, having found her place by the light of faith, enters there as one dead, if she is truly obedient; that is to say, if she have perfectly observed*

*general obedience. And even if she should be imperfect when she enters, it does not follow that she cannot attain perfection. On the contrary, she attains it by exercising herself in the virtue of obedience; indeed, most of those who enter are imperfect. There are some who enter already in perfection, others in the childhood of virtue, others through fear, others through penance, others through allurements, everything depends on whether after they have entered they exercise themselves in virtue, and persevere till death, for no true judgment can be made on a person's entrance into religion, but only on their perseverance, for many have appeared to be perfect who have afterwards turned back, or remained in the order with much imperfection, so that, as I have said, the act of entrance into this ship ordained by Me, who call men in different ways, does not supply material for a real judgment, but only the love of those who persevere therein with true obedience. This ship is rich, so that there is no need for the subject to think about his necessities either temporal or spiritual, for if he is truly obedient, and observes his order, he will be provided for by his Master, who is the Holy Spirit, as I told you when I spoke to you of My providence, saying that though your servants might be poor, they were never beggars. No more are these, for they find everything they need, and those who observe this order find this to be indeed true. Wherefore, see that in the days when the religious orders lived virtuously, blossoming with true poverty and fraternal charity, their temporal substance never failed them, but they had more than their needs demanded. But because the stench of self-love has entered and caused each to keep his private*

*possessions and to fail in obedience, their temporal substance has failed, and the more they possess to the greater destitution do they come. It is just that even in the smallest matters they should experience the fruit of disobedience, for had they been obedient and observed the vow of poverty, each would not have taken his own, and lived privately. See the riches of these holy rules, so thoughtfully and luminously appointed by those who were temples of the Holy Spirit. See with what judgment Benedict ordered his ship; see with what perfection and order of poverty Francis ordered his ship, decked with the pearls of virtue, steering it in the way of lofty perfection, being the first to give his order for spouse, true and holy poverty, whom he had chosen for himself, embracing self-contempt and self-hatred, not desiring to please any creature but only your will; desiring rather to be thought vile by the world, macerating his body and slaying his will, clothing himself in insults, sufferings, and jibes, for love of the humble Lamb, with whom he was fastened and nailed to the cross by love, so that by a singular grace there appeared in his body the very wounds of your Truth, showing in the vessel of his body that which was in the love of his soul, so he prepared the way.*

*"But you will say, 'Are not all the other religious orders equally founded on this point?' Yes, but though they are all founded on it, in no other is this the principal foundation; as with the virtues, though all the virtues draw their life from charity, nevertheless, as I explained to you in another place, one virtue belongs especially to one man, and another to another, and yet they all remain in charity, so with*

*the principal foundation of the religious orders. Poverty belonged especially to My poor man Francis, who placed the principal foundation of his order in love for this poverty, and made it very strict for those who were perfect, for the few and the good, not for the majority. I say few because they are not many who choose this perfection, though now through their sins they are multiplied in numbers and deficient in virtue, not through defect of the ship, but through disobedient subjects and wicked rulers. Now look at the ship of your father Dominic, My beloved son: he ordered it most perfectly, wishing that his sons should apply themselves only to My honor and the salvation of souls, with the light of science, which light he laid as his principal foundation, not, however, on that account, being deprived of true and voluntary poverty, but having it also. And as a sign that he had it truly, and that the contrary displeased him, he left as an heirloom to his sons his curse and Mine, if they should hold any possessions, either privately or in community, as a sign that he had chosen for his spouse Queen Poverty. But for his more immediate and personal object he took the light of science in order to extirpate the errors which had arisen in his time, thus taking on him the office of My only-begotten Son, the Word. Rightly he appeared as an apostle in the world, and sowed the seed of My Word with much truth and light, dissipating darkness and giving light. He was a light which I gave the world by means of Mary, placed in the mystical body of the Holy Church as an extirpator of heresies. Why do I say by means of Mary? Because Mary gave him his habit -- this office was committed to her by My goodness. At what table does he feed his*

sons with the light of science? At the table of the cross, which is the table of holy desire, when souls are eaten for My honor. Dominic does not wish his sons to apply themselves to anything, but remaining at this table, there to seek with the light of science, the glory and praise of My name alone, and the salvation of souls. And in order that they might do nothing else, he chose poverty for them, so that they might not have the care of temporal things. It is true that some failed in faith, fearing that they would not be provided for, but he never. Being clothed in faith, and hoping with firm confidence in My providence, He wishes his sons to observe obedience and do their duty, and since impure living obscures the eye of the intellect, and not only the eye of the intellect, but also of the body, he does not wish them to obscure their physical light with which they may more perfectly obtain the light of science; wherefore he imposed on them the third vow of continence, and wishes that all should observe it, with true and perfect obedience, although today it is badly observed. They also prevent the light of science with the darkness of pride, not that this light can be darkened in itself, but only in their souls, for there, where pride is, can be no obedience. I have already told you that a man's humility is in proportion to his obedience, and his obedience to his humility, and similarly, when he transgresses the vow of obedience, it rarely happens that he does not also transgress the vow of continence, either in thought or deed; so that he has rigged his ship with the three ropes of obedience, continence, and true poverty; he made it a royal ship, not obliging his subjects under pain of mortal sin, and illuminated by Me the true light, he provided for

*those who should be less perfect, for though all who observe the order are perfect in kind, yet one possesses a higher degree of perfection than another, yet all perfect or imperfect live well in this ship. He allied himself with My truth, showing that he did not desire the death of a sinner, but rather that he should be converted and live. Wherefore his religion is a delightful garden, broad and joyous and fragrant, but the wretches who do not observe the order, but transgress its vows, have turned it into a desert and defiled it with their scanty virtue and light of science, though they are nourished at its breast. I do not say that the order itself is in this condition, for it still possesses every delight, but in the beginning its subjects were not as they are now, but blooming flowers, and men of great perfection. Each scented to be another St. Paul, their eyes so illuminated that the darkness of error was dissipated by their glance. Look at My glorious Thomas, who gazed with the gentle eye of his intellect at My Truth, whereby he acquired supernatural light and science infused by grace, for he obtained it rather by means of prayer than by human study. He was a brilliant light, illuminating his order and the mystical body of the Holy Church, dissipating the clouds of heresy. Look at My Peter, virgin and martyr, who by his blood gave light among the darkness of many heresies, and the heretics hated him so that at last they took his life; yet while he lived he applied himself to nothing but prayer, preaching, and disputation with heretics, hearing confessions, announcing the truth, and spreading the faith without any fear, to such an extent that he not only confessed it in his life but even at the moment of his death, for when he was at the*



*last extremity, having neither voice nor ink left, having received his death-blow, he dipped his finger in his blood, and this glorious martyr, having not paper on which to write, leaned over, confessing the faith, and wrote the Credo on the ground. His heart burnt in the furnace of My charity, so that he never slackened his pace nor turned his head back, though he knew that he was to die, for I had revealed to him his death, but like a true knight he fearlessly came forth on to the battlefield; and I could tell you the same of many others, who though they did not actually experience martyrdom, were martyrs in will like Dominic; great laborers were these sent by My Father to labor in His vineyard to extirpate the thorns of vice, planting the virtues in their stead. Of a truth Dominic and Francis were two columns of the holy Church. Francis with the poverty which was specially his own, as has been said, and Dominic with his learning." . . .*

***Of the excellence of the obedient, and of the misery of the disobedient members***

*"Now that places suitable for obedience have been found, namely, these ships commanded by the Holy Spirit through the medium of their superiors, for, as I told you, the Holy Spirit is the true Master of these ships, which are built in the light of the most holy faith by those who have the light to know that My clemency, the Holy Spirit, will steer them, and having thus shown you the place of obedience and its perfection, I will speak to you of the obedience and of the disobedience of those who travel in such a ship, speaking of all together and not of one ship -- that is,*

*one order -- in particular, showing you the sin of the disobedient and the virtue of the obedient, so that a man may better know the one by contrast with the other, and how he should walk if he would enter the ship of a religious order. How should he walk who wishes to enter this state of perfect and particular obedience? With the light of holy faith, by which he will know that he must slay his self-will with the knife of hatred of every sensual passion, taking the spouse which charity gives him, together with her sister. The spouse is true and prompt obedience, and the sister, patience; and he must also take the nurse of humility, for without this nurse obedience would perish of hunger, for obedience soon dies in a soul deprived of this little virtue of humility.*

*"Humility is not alone but has the handmaid of contempt of self and of the world, which causes the soul to hold herself vile, and not to desire honor but shame. Thus dead to himself, should he who is old enough enter the ship of a religious order, but however he may enter it (for I have told you that I call souls in diverse ways), he should acquire and preserve this affection, hurrying generously to seize the key of the obedience of his order, which will open the little door which is in the panel of the door of Heaven. Such as these have undertaken to open the little door, doing without the great key of general obedience, which opens the door of Heaven, as I have said to you. They have taken a little key, passing through a low and narrow opening in the great door. This small door is part of the great door, as you may see in any real door. They should keep this key when they have got it, and not throw it away. And because*

*the truly obedient have seen with the light of faith that they will never be able to pass through this little door with the load of their riches and the weight of their own will without great fatigue and without losing their life, and that they cannot walk with head erect without breaking their neck; whether they wish to or not, they cast from them the load of their riches, and of their own will observing the vow of voluntary poverty, refusing to possess anything, for they see by the light of faith to what ruin they would come if they transgressed obedience, and the end of poverty which they promised to keep. The disobedient walk in pride, holding their heads erect, and if sometimes it suits their convenience to obey they do not incline their heads with humility, but proudly do so, because they must, which force breaks the neck of their will, for they fulfill their obedience with hatred of their order and of their superior. Little by little they are ruined on another point, for they transgress the vow of continence, for he who does not constrain his appetite or strip himself of temporal substance makes many relations and finds plenty of friends who love him for their own profit. From these relations they go on to close intimacies, their body they tend luxuriously, for being without either the nurse of humility or her sister, self-contempt, they live in their own pleasure richly and delicately, not like religious but like nobles, without watching or prayer. This and many other things happen to them because they have money to spend, for if they had it not they could not spend it. They fall into mental and physical impurity, for if sometimes from shame or through lack of means they abstain physically, they indulge themselves mentally, for it is impossible for a man with many*

*worldly relations, of delicate habits and disordinate greediness, who watches not nor prays, to preserve his mind pure. Wherefore the perfectly obedient man sees from afar with the light of holy faith the evil and the loss which would come to him from temporal possessions and from walking weighed down by his own will; he also sees that he is obliged to pass by this narrow door, and that in such a state he would die before he would be able to pass it, having no key of obedience wherewith to open it, for as I said to you, he is obliged to pass through it. Wherefore it is that whether he will or no he should not leave the ship of the order, but should walk the narrow path of obedience to his superior.*

*"Wherefore the perfectly obedient man rises above himself and his own sensuality, and rising above his own feelings with living faith, places self-hatred as servant in the house of his soul to drive out the enemy of self-love, for he does not wish that his spouse, Obedience, given him with the light of faith by her mother, Charity, should be offended; so he drives out the enemy and puts in his place the nurse and companions of his spouse.*

*"The love of obedience places in the house of his soul the lovers of his spouse, Obedience, who are the true and royal virtues, the customs and observances of his order, so that this sweet spouse enters his soul with her sister, Patience, and her nurse, Humility, together with Self-contempt and Self-hatred, and when she has entered she possesses peace and quiet, for her enemies have been exiled. She dwells in the garden of true continence, with the sun of intellectual light*

*shining in, the eye of holy faith fixed on the object of My Truth, for her object is My Truth, and the fire of love with which she observes the rules of the order, warms all her servants and companions.*

*"Who are her enemies who have been expelled? The chief is self-love, producing pride, the enemy of humility and charity. Impatience is the enemy of patience, disobedience of true obedience, infidelity of faith, presumption and self-confidence do not accord with the true hope which the soul should have in Me; injustice cannot be conformed to justice, nor imprudence to prudence, nor intemperance to temperance, nor the transgression of the commandments of the order to perfect observance of them, nor the wicked conversation of those who live in sin to the good conversation of My servants. These are a man's enemies, causing him to leave the good customs and traditions of his order. He has also those other cruel enemies, anger, which wars against his benevolence; cruelty, against his kindness; wrath, against his benignity; hatred of virtue, against the love of virtue; impurity, against chastity; negligence, against solicitude; ignorance, against knowledge; and sloth against watchfulness and continued prayer.*

*"And since he knew by the light of faith that all these were his enemies who would defile his spouse, holy obedience, he appointed hatred to drive them out, and love to replace them with her friends. Wherefore with the knife of hatred he slew his perverse self-will, who, nourished by self-love, gave life to all these enemies of true obedience, and having cut off the source by which all the others are preserved in life, he remains*

*free and in peace without any war, for there is no one to make war on him, for the soul has cut off from herself that which kept her in bitterness and in sadness. What makes war on obedience? Injuries? No, for the obedient man is patient, patience being the sister of obedience. The weight of the observances of the order? No, for obedience causes him to fulfill them. Does the weight of obedience give him pain? No, for he has trampled on his own will, and does not care to examine or judge the will of his superior, for with the light of faith he sees My will in him, believing truly that My clemency causes him to command according to the needs of his subject's salvation. Is he disgusted and angry at having to perform the humble duties of the order or to endure the mockeries, reproofs, jibes, and insults which are often cast at him, or to be held at little worth? No, for he has conceived love for self-contempt and self-hatred. Wherefore he rejoices with patience, exulting with delight and joy in the company of his spouse, true obedience, for the only thing which saddens him is to see Me, his Creator, offended. His conversation is with those who truly fear Me, and if he should converse with those who are separated from My Will, it is not in order to conform himself to their sins, but to draw them out of their misery, for through the brotherly love which he has in his heart towards them he would like to give them the good which he possesses, seeing that more glory and praise would be given to My name by many observing aright their order than by him doing so alone. Wherefore he endeavors to convert religious and seculars by his words and by prayer, and by every means by which he can draw them out of the darkness of mortal sin.*

*Thus the conversations of a truly obedient man are good and perfect, whether they be with just men or with sinners, through his rightly ordered love and the breadth of his charity. Of his cell he makes a heaven, delighting there to converse with Me, his supreme and eternal Father, with the affection of love, fleeing idleness with humble and continual prayer, and when, through the illusion of the Devil, thoughts come crowding into his cell, he does not sit down on the bed of negligence embracing idleness, nor care to examine by reason the thoughts or opinions of his heart, but he flees sloth, rising above himself and his senses with hatred and true humility, patiently enduring the weariness which he feels in his mind, and resisting by watching and humble prayer, fixing the eye of his intellect on Me, and seeing with the light of faith that I am his helper, and both can and will help him, and open to him the eyes of My kindness, and that it is I who permit this suffering in order that he may be more eager to fly himself and come to Me. And if it should seem to him that on account of his great weariness and the darkness of his mind, mental prayer is impossible, he recites vocal prayers, or busies himself with some corporal exercises, so that by these means he may avoid idleness. He looks at Me with the light which I give him through love, which draws forth true humility, for he deems himself unworthy of the peace and quiet of mind of My other servants, but rather worthy of pain, for he despises himself in his own mind with hatred and self-reproach, thinking that he can never endure enough pain, for neither his hope nor My providence fail him, but with faith and the key of obedience he passes over this stormy sea in the ship*

*of his order, dwelling thus in his cell as has been said, and avoiding idleness.*

*"The obedient man wishes to be the first to enter choir and the last to leave it, and when he sees a brother more obedient than himself he regards him in his eagerness with a holy envy, stealing from him the virtue in which he excels, not wishing, however, that his brother should have less thereof, for if he wished this he would be separated from brotherly love. The obedient man does not leave the refectory, but visits it continually and delights at being at table with the poor. And as a sign that he delights therein, and so as to have no reason to remain without, he has abandoned his temporal substance, observing so perfectly the vow of poverty that he blames himself for considering even the necessities of his body. His cell is full of the odor of poverty, and not of clothes; he has no fear that thieves will come to rob him, or that rust or moths will corrupt his garments; and if anything is given to him, he does not think of laying it by for his own use, but freely shares it with his brethren, not thinking of the morrow, but rather depriving himself today of what he needs, thinking only of the kingdom of heaven and how he may best observe true obedience.*

*"And in order that he may better keep to the path of humility, he submits to small and great, to poor and rich, and becomes the servant of all, never refusing labor, but serving all with charity. The obedient man does not wish to fulfill his obedience in his own way, or to choose his time or place, but prefers the way of his order and of his superior. All this the truly and*



*perfectly obedient man does without pain and weariness of mind. He passes with this key in his hand through the narrow door of the order, easily and without violence, because he observes the vows of poverty, true obedience, and continence, having abandoned the heights of pride, and bowed his head to obedience through humility. He does not break his neck through impatience, but is patient with fortitude and enduring perseverance, the friends of obedience. Thus he passes by the assaults of the devils, mortifying and macerating his flesh, stripping it bare of all pleasures and delights and clothing it with the labors of the order in a faith which despises nothing, for as a child who does not remember the blows and injuries inflicted on him by his father, so this child of the spirit does not remember the injuries, pains, or blows inflicted on him by his superior in the order, but calling him humbly, turns to him without anger, hatred, or rancor, but with meekness and benevolence.*

*"These are those little ones of whom My Truth spoke to the disciples, who were contending among themselves which of them should be the greater, for calling a child, He said: 'Allow the little ones to come to Me, for of such is the kingdom of heaven to be; whoever will not humble himself like this child (that is, who will not keep this childlike condition), shall not enter the kingdom of heaven. For he who humbles himself, dearest daughter, will be exalted, and he who exalts himself will be humbled,' which also was said to you by My Truth. Justly, therefore, are these humble little ones, humiliated and subjected through love, with true and holy obedience, who do not kick against the pricks of their order or superior, exalted*

*by Me, the supreme and eternal Father, with the true citizens of the blessed life, when they are rewarded for all their labors, and in this life also do they taste eternal life."*

*How the truly obedient receive a hundredfold for one, and also eternal life; and what is meant by this one, and this hundredfold.*

*"In them is fulfilled the saying of the sweet and amorous Word, My only-begotten Son, in the gospel when He replied to Peter's demand, 'Master, we have left everything for your love's sake, and have followed You, what will you give us?' My Truth replied, 'I will give you a hundredfold for one, and you shall possess eternal life.' As if My Truth had wished to say, 'You have done well, Peter, for in no other way could you follow Me. And I, in this life, will give you a hundredfold for one.' And what is this hundredfold, beloved daughter, besides which the apostle obtained eternal life? To what did My Truth refer? To temporal substance?*

*"Properly speaking, no. Do I not, however, often cause one who gives alms to multiply in temporal goods? In return for what do I this? In return for the gift of his own will. This is the one for which I repay him a hundredfold. What is the meaning of the number a hundred? A hundred is a perfect number, and cannot be added to except by recommencing from the first. So charity is the most perfect of all the virtues, so perfect that no higher virtue can be attained except by recommencing at the beginning of self-knowledge, and thus increasing many*

*hundredfold in merit; but you always necessarily arrive at the number one hundred. This is that hundredfold which is given to those who have given Me the unit of their own will, both in general obedience, and in the particular obedience of the religious life. And in addition to this hundred you also possess eternal life, for charity alone enters into eternal life, like a mistress bringing with her the fruit of all the other virtues, while they remain outside, bringing their fruit, I say, into Me, the eternal life, in whom the obedient taste eternal life. It is not by faith that they taste eternal life, for they experience in its essence that which they have believed through faith; nor by hope, for they possess that for which they had hoped, and so with all the other virtues, Queen Charity alone enters and possesses Me, her possessor. See, therefore, that these little ones receive a hundredfold for one, and also eternal life, for here they receive the fire of divine charity figured by the number of a hundred (as has been said). And because they have received this hundredfold from Me, they possess a wonderful and hearty joy, for there is no sadness in charity, but the joy of it makes the heart large and generous, not narrow or double. A soul wounded by this sweet arrow does not appear one thing in face and tongue while her heart is different. She does not serve, or act towards her neighbor with dissembling and ambition, because charity is an open book to be read by all. Wherefore the soul who possesses charity never falls into trouble, or the affliction of sadness, or jars with obedience, remains obedient until death."*

*Of the perversities, miseries, and labors of the disobedient man; and of the miserable fruits which proceed from disobedience.*

*"Contrariwise, a wicked disobedient man dwells in the ship of a religious order with so much pain to himself and others, that in this life he tastes the earnest of hell, he remains always in sadness and confusion of mind, tormented by the sting of conscience, with hatred of his order and superior, insupportable to himself. What a terrible thing it is, My daughter, to see one who has once taken the key of obedience of a religious order, living in disobedience, to which he has made himself a slave, for of disobedience he has made his mistress with her companion impatience, nourished by pride, and his own pleasure, which pride (as has been said) issues from self-love. For him everything is the contrary to what it would be for the obedient man. For how can this wretch be in any other state than suffering, for he is deprived of charity, he is obliged by force to incline the neck of his own will, and pride keeps it erect, all his desires are in discord with the will of the order. The order commands obedience, and he loves disobedience; the order commands voluntary poverty, and he avoids it, possessing and acquiring riches; the order commands continence and purity, and he desires lewdness. By transgressing these three vows, My daughter, a religious comes to ruin, and falls into so many miseries, that his aspect is no longer that of a religious but of an incarnate devil, as in another place I related to you at greater length. I will, however, tell you something now of their delusion, and of the fruit which they obtained by disobedience*

*to the commendation and exhortation of obedience. This wretched man is deluded by his self-love, because the eye of his intellect is fixed, with a dead faith, on pleasing his self-will, and on things of the world. He left the world in body, but remained there in his affections, and because obedience seems wearisome to him he wishes to disobey in order to avoid weariness; whereby he arrives at the greatest weariness of all, for he is obliged to obey either by force or by love, and it would have been better and less wearisome to have obeyed by love than without it. Oh! how deluded he is, and no one else deceives him but himself. Wishing to please himself he only gives himself displeasure, for the actions which he will have to do, through the obedience imposed on him, do not please him. He wishes to enjoy delights and make this life his eternity, but the order wishes him to be a pilgrim, and continually proves it to him; for when he is in a nice pleasant resting place, where he would like to remain for the pleasures and delights he finds there, he is transferred elsewhere, and the change gives him pain, for his will was active against his obedience, and yet he is obliged to endure the discipline and labors of the order, and thus remains in continual torment. See, therefore, how he deludes himself; for, wishing to fly pain, he on the contrary falls into it, for his blindness does not let him know the road of true obedience, which is a road of truth founded by the obedient Lamb, My only-begotten Son, who removed pain from it, so that he walks by the road of lies, believing that he will find delight there, but finding on the contrary pain and bitterness. Who is his guide? Self-love, that is his own passion for disobedience. Such a man thinks like a fool to*

*navigate this tempestuous sea, with the strength of his own arms, trusting in his own miserable knowledge, and will not navigate it in the arms of his order, and of his superior. Such a one is indeed in the ship of the order in body, and not in mind; he has quitted it in desire, not observing the regulations or customs of the order, nor the three vows which he promised to observe at the time of his profession; he swims in the tempestuous sea, tossed to and fro by contrary winds, fastened only to the ship by his clothes, wearing the religious habit on his body but not on his heart. Such a one is no friar, but a masquerader, a man only in appearance. His life is lower than an animal's, and he does not see that he labors more swimming with his arms, than the good religious in the ship, or that he is in danger of eternal death; for if his clothes should be suddenly torn from the ship, which will happen at the moment of death, he will have no remedy. No, he does not see, for he has darkened his light with the cloud of self-love, whence has come his disobedience, which prevents him seeing his misery, wherefore he miserably deceives himself. What fruit is produced by this wretched tree?*

*"The fruit of death, because the root of his affection is planted in pride, which he has drawn from self-love. Wherefore everything that issues from this root -- flowers, leaves, and fruit -- is corrupt, and the three boughs of this tree, which are obedience, poverty, and continence, which spring from the foot of the tree; that is, his affections are corrupted. The leaves produced by this tree, which are his words, are so corrupt that they would be out of place in the mouth*

*of a ribald secular; and if he have to preach My doctrine, he does so in polished terms, not simply, as one who should feed souls with the seed of My Word, but with eloquent language. Look at the stinking flowers of this tree, which are his diverse and various thoughts, which he voluntarily welcomes with delight and pleasure, not flying the occasions of them, but rather seeking them in order to be able to accomplish a sinful act, the which is the fruit which kills him, depriving him of the light of grace, and giving him eternal death. And what stench comes from this fruit, sprung from the flowers of the tree? The stench of disobedience, for, in the secret of his heart, he wishes to examine and judge unfaithfully his superior's will; a stench of impurity, for he takes delight in many foul conversations, wretchedly tempting his penitents.*

*"Wretch that you are, do you not see that under the color of devotion you conceal a troop of children? This comes from your disobedience. You have not chosen the virtues for your children as does the truly obedient religious; you strive to deceive your superior when you see that he denies you something which your perverse will desires, using the leaves of smooth or rough words, speaking irreverently and reproving him. You can not endure your brother, nor even the smallest word and reproof which he may make to you, but in such a case you immediately bring forth the poisoned fruit of anger and hatred against him, judging that to be done to your hurt which was done for your good, and thus taking scandal, your soul and body living in pain. Why has your brother displeased you? Because you live for your own sensual pleasure,*

*you fly your cell as if it were a prison, for you have abandoned the cell of self-knowledge, and thus fallen into disobedience, wherefore you can not remain in your material cell. You will not appear in the refectory against your will whilst you have anything to spend; when you have nothing left necessity takes you there.*

*"Therefore the obedient have done well, who have chosen to observe their vow of poverty, so that they have nothing to spend, and therefore are not led away from the sweet table of the refectory, where obedience nourishes both body and soul in peace and quiet. The obedient religious does not think of laying a table, or of providing food for himself like this wretched man, to whose taste it is painful to eat in the refectory, wherefore he avoids it; he is always the last to enter the choir, and the first to leave it; with his lips he approaches Me, with his heart he is far from Me. He gladly escapes from the chapter-house when he can through fear of penance. When he is obliged to be there, he is covered with shame and confusion for the faults which he felt it no shame to commit. What is the cause of this? Disobedience. He does not watch in prayer, and not only does he omit mental prayer, but even the Divine office to which he is obliged. He has no fraternal charity, because he loves no one but himself, and that not with a reasonable but with a bestial love. So great are the evils which fall on the disobedient; so many are the fruits of sorrow which he produces, that your tongue could not relate them. Oh! disobedience, which deprives the soul of the light of obedience, destroying peace, and giving war! Disobedience destroys life and gives death, drawing*



*the religious out of the ship of the observance of his order, to drown him in the sea, making him swim in the strength of his own arms, and not repose on those of the order. Disobedience clothes him with every misery, causes him to die of hunger, taking away from him the food of the merit of obedience, it gives him continual bitterness, depriving him of every sweetness and good, causing him to dwell with every evil in life it gives him the earnest of cruel torments to endure, and if he do not amend before his clothes are loosened from the ship at death, disobedience will lead the soul to eternal damnation, together with the devils who fell from heaven, because they rebelled against Me. In the same way have you, oh! disobedient man, having rebelled against obedience and cast from you the key which would have opened the door of heaven, opened instead the door of hell with the key of disobedience." . . .*

*How God does not reward merit according to the labor of the obedient, nor according to the length of time which it takes, but according to the love and promptitude of the truly obedient; and of the miracles which God has performed by means of this virtue; and of discretion in obedience, and of the works and reward of the truly obedient man.*

*"I have appointed you all to labor in the vineyard of obedience in different ways, and every man will receive a price, according to the measure of his love, and not according to the work he does, or the length of time for which he works, that is to say, that he who comes early will not have more than he who comes late, as My Truth told you in the holy gospel*

*by the example of those who were standing idle and were sent by the lord of the vineyard to labor; for he gave as much to those who went at dawn, as to those who went at prime or at tierce, and those who went at sext, at none, and even at vespers, received as much as the first: My Truth showing you in this way that you are rewarded not according to time or work, but according to the measure of your love. Many are placed in their childhood to work in the vineyard; some enter later in life, and others in old age; sometimes these latter labor with such fire of love, seeing the shortness of the time, that they rejoin those who entered in their childhood, because they have advanced but slowly. By love of obedience, then, does the soul receive her merit, filling the vessel of her heart in Me, the Sea Pacific. There are many whose obedience is so prompt, and has become, as it were, so incarnate in them, that not only do they wish to see reason in what is ordered them by their superior, but they hardly wait until the word is out of his mouth, for with the light of faith they understand his intention. Wherefore the truly obedient man obeys rather the intention than the word, judging that the will of his superior is fixed in My will, and that therefore his command comes from My dispensation, and from My will, wherefore I say to you that he rather obeys the intention than the word. He also obeys the word, having first spiritually obeyed in affection his superior's will, seeing and judging it by the light of faith to be Mine. This is well shown in the lives of the fathers, where you read of a religious, who at once obeyed in his affection the command of his superior, commencing to write the letter o, though he had not space to finish it; wherefore to show how*

*pleasing his prompt obedience was to Me, My clemency gave him a proof by writing the other half of the letter in gold. This glorious virtue is so pleasing to Me, that to no other have I given so many miraculous signs and testimonies, for it proceeds from the height of faith.*

*"In order to show how pleasing it is to Me, the earth obeys this virtue, the animals obey it -- water grows solid under the feet of the obedient man. And as for the obedience of the earth, you remember having read of that disciple who, being given a dry stick by his abbot, and being ordered by obedience to plant it in the earth and water it every day, did not proceed to ask how could it possibly do any good, but, without inquiring about possibilities, he fulfilled his obedience in such virtue of faith that the dry wood brought forth leaves and fruits, as a sign that that soul had risen from the dryness of disobedience, and, covered by the green leaves of virtue, had brought forth the fruit of obedience, wherefore the fruit of this tree was called by the holy fathers the fruit of obedience. You will also find that animals obey the obedient man; for a certain disciple, commanded by obedience, through his purity and virtue caught a dragon and brought it to his abbot, but the abbot, like a true physician of the soul, in order that he might not be tossed about by the wind of vainglory, and to prove his patience, sent him away with harsh words, saying: 'Beast that you are, you have brought along another beast with yourself.' And as to fire, you have read in the holy scripture that many were placed in the fire, rather than transgress My obedience, and, at My command were not hurt by it. This was the case*

*of the three children, who remained happily in the furnace -- and of many others of whom I could tell you. The water bore up Maurus who had been sent by obedience to save a drowning disciple; he did not think of himself, but thought only with the light of faith of how to fulfill the command of his superior, and so walked upon the water as if he had been on dry land, and so saved the disciple. In everything, if you open the eye of the intellect, you will find shown forth the excellence of this virtue. Everything else should be abandoned for the sake of obedience. If you were lifted up in such contemplation and union of mind with Me, that your body was raised from the earth, and an obedience were imposed on you (speaking generally, and not in a particular case, which cannot give a law), you ought, if possible, to force yourself to arise, to fulfill the obedience imposed on you, though you should never leave prayer, except for necessity, charity, or obedience. I say this in order that you may see how prompt I wish the obedience of My servants to be, and how pleasing it is to Me. Everything that the obedient man does is a source of merit to him. If he eats, obedience is his food; if he sleeps, his dreams are obedience; if he walks, if he remains still, if he fasts, if he watches -- everything that he does is obedience; if he serve his neighbor, it is obedience that he serves. How is he guided in the choir, in the refectory, or his cell? By obedience, with the light of the most holy faith, with which light he has slain and cast from him his humbled self-will, and abandoned himself with self-hatred to the arms of his order and superior. Reposing with obedience in the ship, allowing himself to be guided by his superior, he has navigated the*

*tempestuous sea of this life, with calm and serene mind and tranquillity of heart, because obedience and faith have taken all darkness from him; he remains strong and firm, having lost all weakness and fear, having destroyed his own will, from which comes all feebleness and disordinate fear. And what is the food of this spouse obedience? She eats knowledge of self, and of Me, knowing her own non-existence and sinfulness, and knowing that I am He who is, thus eating and knowing My Truth in the Incarnate Word. What does she drink? The Blood, in which the Word has shown her, My Truth, and the ineffable love which I have for her, and the obedience imposed on Him by Me, His Eternal Father, so she becomes inebriated with the love and obedience of the Word, losing herself and her own opinions and knowledge, and possessing Me by grace, tasting Me by love, with the light of faith in holy obedience.*

*"The obedient man speaks words of peace all his life, and at his death receives that which was promised him at his death by his superior, that is to say, eternal life, the vision of peace, and of supreme and eternal tranquillity and rest, the inestimable good which no one can value or understand, for, being the infinite good, it cannot be understood by anything smaller than itself, like a vessel, which, dipped into the sea, does not comprehend the whole sea, but only that quantity which it contains. The sea alone contains itself. So I, the Sea Pacific, am He who alone can comprehend and value Myself truly. And in My own estimate and comprehension of Myself I rejoice, and this joy, the good which I have in Myself, I share with you, and with all, according to the measure of each. I do not leave you empty, but fill you, giving*

*you perfect beatitude; each man comprehends and knows My goodness in the measure in which it is given to him. Thus, then, the obedient man, with the light of faith in the truth burning in the furnace of charity, anointed with humility, inebriated with the Blood, in company with his sister patience, and with self-contempt, fortitude, and enduring perseverance, and all the other virtues (that is, with the fruit of the virtues), receives his end from Me, his Creator."*

***This is a brief repetition of the entire book.***

*"I have now, oh dearest and best beloved daughter, satisfied from the beginning to the end your desire concerning obedience.*

*"If you remember well, you made four petitions of Me with anxious desire, or rather I caused you to make them in order to increase the fire of My love in your soul: one for yourself, which I have satisfied, illuminating you with My Truth, and showing you how you may know this truth which you desired to know; explaining to you how you might come to the knowledge of it through the knowledge of yourself and Me, through the light of faith. The second request you made of Me was that I should do mercy to the world. In the third you prayed for the mystical body of the holy Church, that I would remove darkness and persecutions from it, punishing its iniquities at own desire in your person. As to this I explained that no penalty inflicted in finite time can satisfy for a sin committed against Me, the Infinite Good, unless it is united with the desire of the soul and contrition of the heart. How this is to be done I have explained to*

*you. I have also told you that I wish to do mercy to the world, proving to you that mercy is My special attribute, for through the mercy and the inestimable love which I had for man, I sent to the earth the Word, My only-begotten Son, whom, that you might understand things quite clearly, I represented to you under the figure of a Bridge, reaching from earth to heaven, through the union of My divinity with your human nature.*

*"I also showed you, to give you further light concerning My truth, how this Bridge is built on three steps; that is, on the three powers of the soul. These three steps I also represented to you, as you know, under figures of your body -- the feet, the side, and the mouth -- by which I also figured three states of soul - - the imperfect state, the perfect state, and the most perfect state, in which the soul arrives at the excellence of unitive love. I have shown you clearly in each state the means of cutting away imperfection and reaching perfection, and how the soul may know by which road she is walking and of the hidden delusions of the devil and of spiritual self-love. Speaking of these three states I have also spoken of the three judgments which My clemency delivers -- one in this life, the second at death on those who die in mortal sin without hope, of whom I told you that they went under the Bridge by the Devil's road, when I spoke to you of their wretchedness. And the third is that of the last and universal judgment. And I who told you somewhat of the suffering of the damned and the glory of the blessed, when all shall have reassumed their bodies given by Me, also promised you, and now again I repeat my promise, that*

*through the long endurance of My servants I will reform My spouse. Wherefore I invite you to endure, Myself lamenting with you over her iniquities. And I have shown you the excellence of the ministers I have given her, and the reverence in which I wish seculars to hold them, showing you the reason why their reverence towards My ministers should not diminish on account of the sins of the latter, and how displeasing to me is such diminution of reverence; and of the virtue of those who live like angels. And while speaking to you on this subject, I also touched on the excellence of the sacraments. And further wishing you to know of the states of tears and whence they proceed, I spoke to you on the subject and told you that all tears issue from the fountain of the heart, and pointed out their causes to you in order.*

*"I told you not only of the four states of tears, but also of the fifth, which germinates death. I have also answered your fourth request, that I would provide for the particular case of an individual; I have provided as you know. Further than this, I have explained My providence to you, in general and in particular, showing you how everything is made by divine providence, from the first beginning of the world until the end, giving you and permitting everything to happen to you, both tribulations and consolations temporal and spiritual, and every circumstance of your life for your good, in order that you may be sanctified in Me, and My Truth be fulfilled in you, which truth is that I created you in order to possess eternal life, and manifested this with the blood of My only-begotten Son, the Word.*



*"I have also in My last words fulfilled your desire and My promise to speak of the perfection of obedience and the imperfection of disobedience; and how obedience can be obtained and how destroyed. I have shown it to you as a universal key, and so it is. I have also spoken to you of particular obedience, and of the perfect and imperfect, and of those in religion, and of those in the world, explaining the condition of each distinctly to you, and of the peace given by obedience, and the war of disobedience, and how the disobedient man is deceived, showing you how death came into the world by the disobedience of Adam, and how I, the Eternal Father, supreme and eternal Truth, give you this conclusion of the whole matter, that in the obedience of the only-begotten Word, My Son, you have life, and as from that first old man you contracted the infection of death, so all of you who will take the key of obedience have contracted the infection of the life of the new Man, sweet Jesus, of whom I made a Bridge, the road to Heaven being broken. And now I urge you and My other servants to grief, for by your grief and humble and continual prayer I will do mercy to the world. Die to the world and hasten along this way of truth, so as not to be taken prisoner if you go slowly. I demand this of you now more than at first, for now I have manifested to you My Truth. Beware that you never leave the cell of self-knowledge, but in this cell preserve and spend the treasure which I have given you, which is a doctrine of truth founded upon the living stone, sweet Christ Jesus, clothed in light which scatters darkness, with which doctrine clothe yourself, My best beloved and sweetest daughter, in the truth."*

*The Dialogue of St. Catherine of Siena, A Treatise on Obedience, St. Catherine of Siena, Translated by Algar Thorold, Kegan Paul, Trench, Trubner & Co., Ltd., London, 1904, Digitized by Harry Plantinga, whp@wheaton.edu, 1994*

*“It is not for me to know the times or moments which the Father has in His power. A golden sentence! Our Father in Heaven is Lord of all and Father of all. We can safely leave all things and else in his care. If he keeps his secreta and will not let us know how long our suffering is to last or when we are to die, most reverently we must say; Not as I will, but God, as Thou. It is not for us to know the times and moments. He led them forth . . . “*

*The Watchers of the Sacred Passion: With Before and After, Peter Gallway, 1920*

*“It was God who became human that we humans might become divine.’ Cyril asks in one of his chriological dialogues: if Christ had only received his own divine filiation by gift without possessing it by natural right, how could he bestow on others the power to become children of God (Quod unus sit Christus, 738c, 3; 762c; 768c-769a) 771c; 773a)? It takes a divine ‘Insider’ to grant such a gift. Centuries later in his Summa Theologiae Thomas Aquinas makes what amounts to the same point, but in terms of the universal redemptive scope of the incarnation: ‘the goodness of someone who is merely a man cannot be the cause of good for the entire race.’ (3a. 2. 11. Resp). It was because in the person of Jesus Christ God had really assumed human nature and entered our history that we could experience what we do experience, that sharing in the divine life which salvation has brought us . . . In brief, so the argument*

***ran, we are truly divized (our experience) because the Son of God truly became man. His assumption of humanity is the condition of our/my sharing in divinity."***

*Christology: A Biblical, Historical, and Systematic Study of Jesus,*  
Gerald O'Collins S.J., First Council of Constantinople, Oxford  
University Press, 1995

The teaching in this fragrance is to obey God in all things; in so doing to allow the energetic unfolding preordained in the he Word of God for each man according to time and season.

## CHAPTER TWELVE

### The Fragrance of the Love of God (Spiritual Union, Spiritual Marriage)



18<sup>th</sup> Century Painting

### THE MYSTICAL EXPERIENCE

He garnered presence and mystique as he approached my spirit upon this old musty roadway. The priest was not of this age, but of an ancient time and his gestures indicated his stature of lowliness and humility.

My horizon echoed an ancient time, as well . . . but I was not certain of its origin. All around us was a masterpiece in creation.

It was only when the old priest had bidden me to lift my head and look around that it dawned on me that there was a theme presented all around me.

Ancient relics from the Catholic Church were scattered all over this mundane field, there was a towering church which also retained mementoes of another day. The churchyard was filled with the ancient and holy things . . . designating marriage.

It seemed that gathered around me were all of the relics of every single marriage that had ever taken place within the Catholic Church, within its walls, on its lawns, throughout time and in every place and station.

We began to walk . . .

The old priest was very holy and mysterious . . . he was shorter than I, almost perhaps a bit of a hunchback. His hair was balding upon the top and scattered brown out on the sides. His face was misshapen. At least one foot shorter than I, his stature in the spiritual worlds was so great that I spoke not a word.

Continuing to walk very slowly, he showered me with wisdom and knowledge about the many relics of spiritual and conjugal marriage which surrounded

me in these many acres of land. We entered into the church, and there remained no shortage of marital relics.

A holy cross here, a rosary there . . . a garment in white over across the pews, a veil above a pew . . . old confessionals stacked in the back room and the impenetrable old Latin altars gathering dust . . . he was leading me towards the center of the church where the sacramental act of marriage must needs take place.

There in the center, was a priest's stole and garment. It was as old as time . . . he placed it in my hands and we both remained epicly silent. I carefully rubbed it against my hands as the intensive energies of the spiritual union of man and woman and the spiritual union of God and man filled me in an energetic and fragrant way.

As I teetered gently, the priest caught my spirit as the fragrance overcame me with an inebriation I would be unable to fully describe.

My consciousness waned from the present place, and I was taken into the highest spheres of the almighty God wherein a fragrance was emitted of such sweetness that it could not be known or described in any fashion. It could only be inhaled.

It was as if I had translated to the ethereal counterpart in the highest heavens of the church below.

My eyes were but a fragrance now, because I no longer experienced anything except through inhalation. And within my spirit I could 'see' everything that was around me within the mists of the fragrant exudations around me. Our Lord Jesus Christ, God the Father, the Blessed Virgin Mary - the Mother and Holy Spirit - was a fragrant trinity frequenting my abode. Serenity emanated all around me like a roaring lion of light within a transparent and fragrant holy sepulcher. And that sepulcher tonight was to be my spirit, my soul . . .

A revving up, a sound, a mist, a fragrance and most notably an energy began to roll upon my spirit like a huge whirling tornado. Nothing could grasp its confines, nor contain its depths. It felt gentle and virile at the same time. It gathered my soul into a wagered opinion and took my unconscious exhalations within it . . . and these mists of fragrant aroma continued to exude from my spirit into the divine and from the divine into my own spirit, over and over again, reaching apexes of climax until I knew that nothing more could be achieved.

And suddenly, a wistful silence and calm.

Opening my eyes for the first time in this realm of heralded uprising, I gazed upon the face of the Holy Trinity, emblazoned in a golden hue and radiating emanations of an all powerful and glorious light.

Deep pinks and golds resonated and emanated around them, their faces were foregone conclusions of a russet wind horizon.

Upon my spirit was adorned a bridal gown of such ancient origin, I could smell its oddities from many times and seasons . . . many of my forebears had worn this gown, and as if in succession, their faces randomly succeeded before my eyes at light speed. Face of the prophets, saints, mystics, sages, ascetics and hidden holy souls . . .

It was as if we were one . . .

My gaze remained, however, on the holy trinity which continued emanating a spectral horizon of golden burgundies and pinks as a cyclone of laser perfect light resonated within the three, emanated into a singular resplendence and regurgitated and aligned itself in conjunction with my heart and soul.

It hit me like one might imagine the sun as it barrels towards the earth . . . in a magnificent cataclysm of light, sound and emanation. And once it had conjectured to enter within me, the mystification of the spheres now dwindled back into stillness.

Reaching to my veil, Our Lord as Trinity lifted my veil and within a magnificent moment my spirit was lifted to a climax unbeknownst to human experience, but yet well beyond that known to man.



Sexual in nature, but spiritual in context; my spirit was consumed into the trinity as a force of lightwind gathered my spirit to ruin.

And I stood . . .

Our Lord stepped forward, holding the garment which had indeed translated my soul here this fragrant meadow of God's bosom. He gently placed His hands upon the garment and the prayer stole and then carefully put it within my own grasp.

Taking the fabrics, I looked upon them with wonder and malaise. Gathering my strength, my gaze did not leave that of the Holy Trinity; but my hands began to vibrantly rub the fabric of the ancient and holy stole and garment.

Again, I awoke to the presence of the mysterious and holy priest as we both stood silently before the altar of the Lord.

Placing his hand upon my back, the priest bade me to really look around. As I did so, the thousands of relics of holy matrimony were almost overwhelming in their scope. Nothing had been left behind, and nothing should, according to the implication of the priest who stood here.

He conveyed to me a fragrance of holy, spiritual union - of holy spiritual marriage. This was of both earthly and divine seeking. It was to be grasped on earth, as well as, in heaven. It was an old

understanding which he well wished to be brought back to the Church.

And it remained everpresent within the spheres of creation . . . marriage was a holy institution provided by God between a man and a woman, a male and female energy, but it was also an institution between man and God. Something to be achieved alone and within the will of God's seeking, not our own.

And that spiritual marriage was the height of any type of mystical ecstatic experience. It contained within it elements of the sexual union known to humankind on earth below, but was elevated to an impenetrable sphere. Its purity in excellence was of an exceeding nature, but its nature was of a unity and intelligence not easily grasped in the nether regions.

But for this fortnight, I had joined with my colleagues. The priest bade me adieu as he gently shoved me out of the sphere and into wakefulness.

*"All mystics agree in regarding such ecstasy as an exceptionally favourable state; the one in which man's spirit is caught up to the most immediate union with the divine. The word has become a synonym for joyous exaltation, for the inebriation of the Infinite."*

*Mysticism, Evelyn Underhill, 1919*

## THE TEACHING

The teaching in this fragrance is to seek final union within the most intimate confines of the Divine Inflowings. In so doing, the Will of God becomes manifest in our every thought, word and action.

**“TREATS OF THE SUBLIME FAVOURS GOD BESTOWS ON SOULS WHICH HAVE ENTERED THE SEVENTH MANSIONS. THE AUTHOR SHOWS THE DIFFERENCE SHE BELIEVES TO EXIST BETWEEN SOUL AND SPIRIT ALTHOUGH THEY ARE BOTH ONE. THIS CHAPTER CONTAINS SOME NOTEWORTHY THINGS . . .**

*You may think, sisters, that so much has been said of this spiritual journey that nothing remains to be added. That would be a great mistake: God's immensity has no limits, neither have His works; therefore, who can recount His mercies and His greatness? It is impossible, so do not be amazed at what I write about them which is but a cipher of what remains untold concerning God . . .*

*When our Lord is pleased to take pity on the sufferings, both past and present, endured through her longing for Him by this soul which He has spiritually taken for His bride, He, before consummating the celestial marriage, brings her into this His mansion or presence chamber. This is the seventh Mansion, for as He has a dwelling-place in heaven, so has He in the soul, where none but He may abide and which may be termed a second heaven.*

*It is important, sisters, that we should not fancy the soul to be in darkness. As we are accustomed to believe there is no light but that which is exterior, we imagine that the soul is wrapt in obscurity. This is indeed the case with a soul out of the state of grace, not, however, through any defer in the Sun of Justice which remains within it and gives it being, but the soul itself is incapable of receiving the light, as I think I said in speaking of the first Mansion. A certain person was given to understand that such unfortunate souls are, as it were, imprisoned in a gloomy dungeon, chained hand and foot and unable to perform any meritorious action: they are also both blind and dumb. Well may we pity them when we reflect that we ourselves were once in the same state and that God may show them mercy also.*

*Let us, then, sisters, be most zealous in interceding for them and never neglect it. To pray for a soul in mortal sin is a far more profitable form of almsgiving than it would be to help a Christian whom we saw with hands strongly fettered behind his back, tied to a post and dying of hunger--not for want of food, because plenty of the choicest delicacies lay near him, but because he was unable to put them into his mouth, although he was extremely exhausted and on the point of dying, and that not a temporal death, but an eternal one. Would it not be extremely cruel of us to stand looking at him, and give him nothing to eat? What if by your prayers you could loose his bonds? Now you understand.*

*For the love of God I implore you constantly to remember in your prayers souls in a like case. We are not speaking now of them but of others who, by the*

*mercy of God, have done penance for their sins and are in a state of grace. You must not think of the soul as insignificant and petty but as an interior world containing the number of beautiful mansions you have seen; as indeed it should, since in the centre of the soul there is a mansion reserved for God Himself.*

*When His Majesty deigns to bestow on the soul the grace of these divine nuptials, He brings it into His presence chamber and does not treat it as before, when He put it into a trance. I believe He then united it to Himself, as also during the prayer of union; but then only the superior part was affected and the soul did not feel called to enter its own centre as it does in this mansion. Here it matters little whether it is in the one way or the other.*

*In the former favours our Lord unites the spirit to Himself and makes it both blind and dumb like St. Paul after his conversion, thus preventing its knowing whence or how it enjoys this grace, for the supreme delight of the spirit is to realize its nearness to God. During the actual moment of divine union the soul feels nothing, all its powers being entirely lost. But now He acts differently: our pitiful God removes the scales from its eyes letting it see and understand somewhat of the grace received in a strange and wonderful manner in this mansion by means of intellectual vision.*

*By some mysterious manifestation of the truth, the three Persons of the most Blessed Trinity reveal themselves, preceded by an illumination which shines on the spirit like a most dazzling cloud of light. The*

*three Persons are distinct from one another; a sublime knowledge is infused into the soul, imbuing it with a certainty of the truth that the Three are of one substance, power, and knowledge and are one God. Thus that which we hold as a doctrine of faith, the soul now, so to speak, understands by sight, though it beholds the Blessed Trinity neither by the eyes of the body nor of the soul, this being no imaginary vision. All the Three Persons here communicate Themselves to the soul, speak to it and make it understand the words of our Lord in the Gospel that He and the Father and the Holy Ghost will come and make their abode with the soul which loves Him and keeps His commandments.*

*O my God, how different from merely hearing and believing these words is it to realize their truth in this way! Day by day a growing astonishment takes possession of this soul, for the three Persons of the Blessed Trinity seem never to depart; it sees with certainty, in the way I have described, that They dwell far within its own centre and depths; though for want of learning it cannot describe how, it is conscious of the indwelling of these divine Companions.*

*You may fancy that such a person is beside herself and that her mind is too inebriated to care for anything else. On the contrary, she is far more active than before in all that concerns God's service, and when at leisure she enjoys this blessed companionship. Unless she first deserts God, I believe He will never cease to make her clearly sensible of His presence: she feels confident, as indeed she may,*

*that He will never so fail her as to allow her to lose this favour after once bestowing it; at the same time, she is more careful than before to avoid offending Him in any way.*

*This presence is not always so entirely realized, that is, so distinctly manifest, as at first, or as it is at times when God renews this favour, otherwise the recipient could not possibly attend to anything else nor live in society. Although not always seen by so clear a light, yet whenever she reflects on it she feels the companionship of the Blessed Trinity. This is as if, when we were with other people in a very well lighted room, some one were to darken it by closing the shutters; we should feel certain that the others were still there, though we were unable to see them.*

*You may ask: 'Could she not bring back the light and see them again?' This is not in her power; when our Lord chooses, He will open the shutters of the understanding: He shows her great mercy in never quitting her and in making her realize it so clearly. His divine Majesty seems to be preparing His bride for greater things by this divine companionship which clearly helps perfection in every way and makes her lose the fear she sometimes felt when other graces were granted her.*

*A certain person so favoured found she had improved in all virtues: whatever were her trials or labours, the centre of her soul seemed never moved from its resting-place. Thus in a manner her soul appeared divided: a short time after God had done her this favour, while undergoing great sufferings, she*

*complained of her soul as Martha did of Mary, reproaching it with enjoying solitary peace while leaving her so full of troubles and occupations that she could not keep it company.*

*This may seem extravagant to you, daughters, yet though the soul is known to be undivided, it is fact and no fancy and often happens. Interior effects show for certain that there is a positive difference between the soul and the spirit, although they are one with each other. There is an extremely subtle distinction between them, so that sometimes they seem to at in a different manner from one another, as does the knowledge given to them by God.*

*It also appears to me that the soul and its faculties are not identical. There are so many and such transcendental mysteries within us, that it would be presumption for me to attempt to explain them. If by God's mercy we enter heaven we shall understand these secrets.*

**EXPLAINS, BY SOME DELICATELY DRAWN COMPARISONS, THE DIFFERENCE BETWEEN SPIRITUAL UNION AND SPIRITUAL MARRIAGE .**

..

*1. WE now come to speak of divine and spiritual nuptials, although this sublime favour cannot be received in all its perfection during our present life, for by forsaking God this great good would be lost. The first time God bestows this grace, He, by an imaginary vision of His most sacred Humanity, reveals Himself to the soul so that it may understand*



*and realize the sovereign gift it is receiving. He may manifest Himself in a different way to other people; the person I mentioned, after having received Holy Communion beheld our Lord, full of splendour, beauty, and majesty, as He was after His resurrection. He told her that henceforth she was to care for His affairs as though they were her own and He would care for hers: He spoke other words which she understood better than she can repeat them. This may seem nothing new, for our Lord had thus revealed Himself to her at other times; yet this was so different that it left her bewildered and amazed, both on account of the vividness of what she saw and of the words heard at the time, also because it took place in the interior of the soul where, with the exception of the one last mentioned, no other vision had been seen.*

*You must understand that between the visions seen in this and in the former mansions there is a vast difference; there is the same distinction between spiritual espousals and spiritual marriage as between people who are only betrothed and others who are united for ever in holy matrimony. I have told you that though I make this comparison because there is none more suitable, yet this betrothal is no more related to our corporal condition than if the soul were a disembodied spirit. This is even more true of the spiritual marriage, for this secret union takes place in the innermost centre of the soul where God Himself must dwell: I believe that no door is required to enter it. I say, 'no door is required,' for all I have hitherto described seems to come through the senses and faculties as must the representation of our Lord's*

*Humanity, but what passes in the union of the spiritual nuptials is very different. Here God appears in the soul's centre, not by an imaginary but by an intellectual vision far more mystic than those seen before, just as He appeared to the Apostles without having entered through the door when He said: 'Pax vobis.'*

*So mysterious is the secret and so sublime the favour that God thus bestows instantaneously on the soul, that it feels a supreme delight, only to be described by saying that our Lord vouchsafes for the moment to reveal to it His own heavenly glory in a far more subtle way than by any vision or spiritual delight. As far as can be understood, the soul, I mean the spirit of this soul, is made one with God*

*Who is Himself a spirit, and Who has been pleased to show certain persons how far His love for us extends in order that we may praise His greatness. He has thus deigned to unite Himself to His creature: He has bound Himself to her as firmly as two human beings are joined in wedlock and will never separate Himself from her.*

*. . . Spiritual betrothal is different and like the grace of union is often dissolved; for though two things are made one by union, separation is still possible and each part then remains a thing by itself. This favour generally passes quickly, and afterwards the soul, as far as it is aware, remains without His company.*

*This is not so in the spiritual marriage with our Lord, where the soul always remains in its centre with its*

*God. Union may be symbolized by two wax candles, the tips of which touch each other so closely that there is but one light; or again, the wick, the wax, and the light become one, but the one candle can again be separated from the other and the two candles remain distinct; or the wick may be withdrawn from the wax. But spiritual marriage is like rain falling from heaven into a river or stream, becoming one and the same liquid, so that the river and rain water cannot be divided; or it resembles a streamlet flowing into the ocean, which cannot afterwards be disunited from it. This marriage may also be likened to a room into which a bright light enters through two windows--though divided when it enters, the light becomes one and the same.*

*Perhaps when St. Paul said, 'He who is joined to the Lord is one spirit,' he meant this sovereign marriage, which presupposes His Majesty's having been joined to the soul by union. The same Apostle says: 'To me, to live is Christ and to die is gain.' This, I think, might here be uttered by the soul, for now the little butterfly of which I spoke dies with supreme joy, for Christ is her life.*

*This becomes more manifest by its effects as time goes on, for the soul learns that it is God Who gives it 'life,' by certain secret intuitions too strong to be misunderstood, and keenly felt, although impossible to describe. These produce such over mastering feelings that the person experiencing them cannot refrain from amorous exclamations, such as: 'O Life of my life, and Power which doth uphold me!' with other aspirations of the same kind. For from the*

*bosom of the Divinity, where God seems ever to hold this soul fast clasped, issue streams of milk, which solace the servants of the castle. I think He wishes them to share, in some way, the riches the soul enjoys; therefore from the flowing river in which the little streamlet is swallowed up, some drops of water flow every now and then to sustain the bodily powers, the servants of the bride and Bridegroom.*

*A person who was unexpectedly plunged into water could not fail to be aware of it; here the case is the same, but even more evident. A quantity of water could not fall on us unless it came from some source--so the soul feels certain there must be some one within it who lances forth these darts and vivifies its own life, and that there is a Sun whence this brilliant light streams forth from the interior of the spirit to its faculties.*

*The soul itself, as I said, never moves from this centre, nor loses the peace He can give Who gave it to the Apostles when they were assembled together. I think this salutation of our Lord contains far deeper meaning than the words convey, as also His bidding the glorious Magdalen to 'go in peace.' Our Lord's words act within us, and in these cases they must have wrought their effect in the souls already disposed to banish from within themselves all that is corporal and to retain only what is spiritual, in order to be joined in this celestial union with the uncreated Spirit. Without doubt, if we empty ourselves of all that belongs to the creature, depriving ourselves of it for the love of God, that same Lord will fill us with Himself.*

*Our Lord Jesus Christ, praying for His Apostles, (I cannot remember the reference), asked that they might be made one with the Father and with Himself; as Jesus Christ our Lord is in the Father and the Father in Him! I do not know how love could be greater than this! Let none draw back from entering here, for His Majesty also said: 'Not only for them do I pray, but for them also who through their word shall believe in Me'; and He declared: 'I am in them.'*

*God help me! how true these words are, and how clearly are they understood by the soul which in this state of prayer finds them fulfilled in itself! So should we all but for our own fault, for the words of Jesus Christ, our King and our Lord, cannot fail. It is we who fail by not disposing ourselves fitly, nor removing all that can obstruct this light, so that we do not behold ourselves in this mirror wherein our image is engraved.*

*To return to what I was saying. God places the soul in His own mansion which is in the very centre of the soul itself. They say the empyreal heavens, in which our Lord dwells, do not revolve with the rest: so the accustomed movements of the faculties and imagination do not appear to take place in any way that can injure the soul or disturb its peace.*

*Do I seem to imply that after God has brought the soul thus far it is certain to be saved and cannot fall into sin again? I do not mean this: whenever I say that the soul seems in security, I must be understood to imply for as long as His Majesty thus holds it in His care and it does not offend Him. At any rate I*

*know for certain that though such a person realizes the high state she is in and has remained in it for several years, she does not consider herself safe, but is more careful than ever to avoid committing the least offence against God. As I shall explain later on, she is most anxious to serve Him and feels a constant pain and confusion at seeing how little she can do for Him compared with all she ought.' This is no light cross but a severe mortification, for the harder the penances she can perform, the better is she pleased. Her greatest penance is to be deprived by God of health and strength to perform any. I told you elsewhere what keen pain this caused her, but now it grieves her far more. This must be because she is like a tree grafted on a stock growing near a stream which makes it greener and more fruitful. Why marvel at the longings of this soul whose spirit has truly become one with the celestial water I described?*

*To return to what I wrote about. It is not intended that the powers, senses and passions should continually enjoy this peace. The soul does so, indeed, but in the other mansions there are still times of struggle, suffering, and fatigue, though as a general rule, peace is not lost by them. This 'centre of the soul' or 'spirit' is so hard to describe or even to believe in, that I think, sisters, my inability to explain my meaning saves your being tempted to disbelieve me; it is difficult to understand how there can be crosses and sufferings and yet peace in the soul.*

*Let me give you one or two comparisons--God grant they may be of use; if not, I know that what I say is*

*true. A king resides in his palace; many wars and disasters take place in his kingdom but he remains on his throne. In the same way, though tumults and wild beasts rage with great uproar in the other mansions, yet nothing of this enters the seventh mansions, nor drives the soul from it. Although the mind regrets these troubles, they do not disturb it nor rob it of its peace, for the passions are too subdued to dare to enter here where they would only suffer still further defeat. Though the whole body is in pain, yet the head, if it be sound, does not suffer with it. I smile at these comparisons--they do not please me--but I can find no others. Think what you will about it--I have told you the truth."*

*The Interior Castle, Seventh Mansions, by St. Teresa of Avila, 1921*

*"SA'D UD DIN MAHMŪD SHABISTARĪ was born at Shabistar, near Tabriz, about A.D. 1250.*

*He wrote the Gulshan i Rāz, or Secret Rose Garden, as a reply to questions put forth by a Sūfī doctor of Herat named Dmir Syad Hosaini.*

*Very little is known of Mahmūd Shabistārī's life . . .*

*Readers of Sūfī poetry for the first time are liable to be amazed, perhaps even repelled, by the extravagant language, by the familiarity with the Deity, by the apparent disregard of all human and Divine laws. But on further examination the wonder of the Sūfīs' love for their Beloved shines out with a clear intensity, a beautiful luminous brightness.*

*They are in love with The One, and their love takes the form of exquisite songs of praise and wonder . . .*

*In reading the enraptured poetry of the Sūfīs, it should be borne in mind that, though the symbols of earthly love and beauty are freely used, yet the real meaning is concealed . . . :*

*EMBRACES and KISSES are raptures of love. SLEEP is contemplation, PERFUME the wish for Divine favour . . . BEAUTY means the glory of the Beloved . . . The TORCH is the light kindled in the heart by the Beloved.*

*We thus see that to the Sūfī the love between man and woman is a shadowed picture of the love between the soul and God, and just as a lover will dream of his beloved, singing her praises, and thirsting for a sight of her face, so do the Sūfīs eternally dream of their God, ever contemplating His attributes, and consumed with a burning desire for His presence . . .*

*I have already said that little is known of Shabistārī's life . . . He gives us a clear, bright vision in brilliant sunshine of Virtue and Vice, Reality and Illusion, Wisdom and Ignorance.*

*We do not find ourselves in the twilight of a faintly-coloured land where we sometimes wander, drawn hither by the sweet voices of the Sūfīs, where, midst the delicate perfumes of an Oriental garden, the lover is singing entrancing love-songs, whether of earthly passion or of Divine intoxication remains a matter of heated controversy to this day . . .*



*Mahmūd's vision of Reality was direct and distinct, not the oblique view which is the vision of some mystics, and from this Reality he is able to distinguish sharply between the conflicting forces of Good and Evil.*

*He makes a passionate appeal to humanity to seek for the Truth, to desire the substance and not the mirage, to ignore the allurements and illusion of earthly love, and instead to centre on the Beloved all the heart's adoration.*

#### *The Secret Rose Garden*

*It is nearly seven hundred years since Mahmūd (Shabistari) planted his garden with roses of Love and Adoration, of Reason and of spiritual Illumination. Since then many have wandered there, lingering in the secret paths and plucking the scented blossoms to carry back into the world of shadows and unreality. What is the fadeless colour of these Roses? What is their lasting grace of form, and what perfumed attar from them lingers on through the ages?*

*The poem opens with the statement of the sole existence of the One Real Being, and of the illusion of this world's mirage. How is man to reach knowledge of God? By thought, for--*

*"Thought is passing from the false to the true."*

*But reason and sense cannot throw off the apparent reality of the phenomenal world. Reason looking at the Light of Lights is blinded like a bat by the sun. It*

*is then a consciousness arises in the soul of its own nothingness. At this point (annihilation of the self) it is possible for man to discern the light of the Spirit. In this world are mirrored the various attributes of Being, and each atom of Not-Being reflects some one Divine attribute:*

*"Each atom hides beneath its veil  
The soul-amazing beauty of the Beloved's face."*

*And these atoms are ever longing to rejoin their source.*

*The journey to the Beloved has only two stages:  
dying to self and uniting with the Truth.*

*When man's lower self is dead, the real self remains  
and is above the dominion of the law.*

*These two stages--the "journey to God" and the  
"journey down to God"--are a circuit. He who has  
revolved round this circuit is a perfect man.*

*On being born into this world man is possessed by  
evil passions, and if he gives way to them his soul is  
lost. But in each soul there is an instinct for God and  
a longing for holiness. If man will foster this instinct  
and develop this longing, a Divine light will shine on  
him, and he, repenting, turns and journeys towards  
God; casting away self, he will meet and be united  
with the Truth in spirit.*

*This is the holy state of the saints and prophets.*

*But the man must not rest in this Divine union. He must return to this world of unreality, and in the downward journey must keep the ordinary laws and creeds of men.*

*This phenomenal existence, i.e. Not-being, is an illusion which is typified by considering the unreality of echoes and reflections and by pondering on past and future time, and on passing events, which seem at the moment of their existence to be real, but fading into the past become vague and shadowy.*

*The dispositions acquired by man in this life will in the next world be manifested in spiritual bodies; each form will be appropriate to its past life. The material idea of Paradise and houris will then be known to be an idle tale. No quality or distinction will remain for the perfect will. Then drink of the cup of union with God .*

...

*All round his garden Mahmūd has planted these roses of Reason, Belief, Knowledge, and Faith; they are blooming everywhere, beautiful in their vivid colouring of Truth and Purity. But it is in the centre that we find a Rose-tree of glory unequalled, glowing with the blossoms of love's devotion; this is the tree which Mahmūd planted with all his heart's adoration--the description of the perfect face of the Beloved.*

*It is at this spot we wait entranced, and through the mystic stillness we seem to hear the voice of him who, long ago for love's sake, planted this Rose-tree, echoing his sublime utterance:*

*"See but One, say but One, know but One."*

*The Secret Rose Garden, Shabistari, 1300, Translation and  
Commentary by Florence Lederer, 1920*

*"THE church began as a romantic movement in the shadow of the synagogue. What could be more romantic than the son of a carpenter in Galilee coming down to Jerusalem and driving the money changers out of the court of the temple? What greater romance than the Son of Man, himself divine, yet being born and living like a mere human, finally returning to his divine state through martyrdom upon the cross?*

*No less fanciful are the lives of the twelve men who assembled for the Last Supper with him whom they called their Lord. There they were meeting for the last time ere their ways were to part—their Lord to follow the weary road to Calvary, there to be crucified between two thieves; they to carry their own crosses into diverse corners of the world. Theirs was the call to spread the new faith that began at Bethlehem and apparently ended at Golgotha, only to rise to new life in the blood of the Christ . . .*

*In mysticism, spiritual love reached the height of its development . . . Mere human loves were cast wholly aside for far more perfect ones. Saint Gertrude found her love supreme in Christ. Saint Bernard looked with yearning eyes of love upon the Virgin Mary, while Saint John of the Cross, perhaps the most spiritual of them all, conceived of his soul as the mystic bride united to God in perfect union. And the lives of the leading mystics—men and women far removed from*

*even the slightest interest in things material—furnish us with romances more real, more vivid, and more inspiring than those of the greatest earthly lovers . . .*

*Saint Catherine of Siena came into the world at the time that Italy was torn apart by internal strife and disorder reigned in the church as well. Boniface held the papal throne in Rome, while Clement had set himself up at Avignon. At this same period, great mystical movements were overrunning all Europe. Ferocity and beauty thus mingled together in their influence upon the young girl's life. Inspired by the stories of the different saints, she determined to devote her life to God and, when she was only sixteen, she took the habit of a religious order. For the next three years, Catherine lived in one continual series of ecstasies and visions. In each of these, her relations with Christ seemed to grow more intimate until, one day, He appeared to her with His heart in His hand and, placing it against her side, said: "I exchange My heart with thine." Shortly after this vision, this series of ecstasies—a period of intense courtship as it were—culminated in her "Mystical Marriage with Christ."*

*This experience took place at the end of the carnival season. Christ appeared to her with the announcement that He had determined to espouse her soul to Him in faith, and the marriage ceremony was immediately carried out in the presence of the Virgin, David the Psalmist King, and a group of saints. As the Bridegroom placed the nuptial ring, heavily set with earthly jewels, upon the maiden's finger, he addressed her in these words: "Behold I have espoused*

*thee to Me, the Maker and Savior, in faith, which shall continue in thee from this time forward, evermore unchanged, until the time shall come for a blissful consummation in the joys of Heaven."*

*Ever after the ceremony, Catherine remained strong in her belief that she was now the bride of Christ. Throughout her life she wore the marriage band upon her finger and remained constant to her heavenly Spouse. From this time on, she was no longer given up to visions and ecstasies, but devoted her time to other interests. She nursed the poor, taught the ignorant, used her influence in trying to establish political peace in Italy, and worked for the restoration of the papacy. She continually struggled to weave into her life the idea she expressed in these words:*

*"The soul is a tree existing by love, and can live by nothing else but love. If this soul have not in truth the divine love of perfect charity she cannot produce the fruit of life, but only of death."*

*A hundred years before Saint Catherine lived, there was, in Germany, a young girl whose life, like hers, was destined to be devoted entirely to the spiritual. As a child, Saint Gertrude was placed in the Benedictine convent at Rodalsdorf, where later she took the veil and, at the age of thirty, was elected abbess. As she was passing through the adolescent stage, she gave herself up to the unrestrained enjoyment of her imagination. It was not, however, until she was growing into womanhood that she began to have visions.*

*One day, while praying in the chapel, she heard the words "Sanctus, sanctus, sanctus," in sweet song about her. At the same time, the Son of God leaned toward her like a gentle lover and gave her soul the softest kiss. As the second "sanctus" was uttered he said: "In this sanctus addressed to my person, receive with this kiss all the sanctity of my divinity and of my humanity, and let it be to thee a sufficient preparation for the approaching communion table." A few days later, her heavenly lover again came to visit her and, taking her in His arms, presented her to His father and to the Holy Spirit. Both of them were so delighted with the beautiful bride He had chosen, that they, in turn, endowed her with their sanctity.*

*In one of her visions, she received a nuptial ring from Christ. From then on she regarded herself as his Chosen Bride. She often told how her heavenly Spouse had brought his mother to make the acquaintance of her daughter-in-law. After her spiritual marriage, Gertrude became more settled and devoted her entire being to the betterment of the lives of those about her, drawing to herself a host of admirers.*

*At the time of her death, the nun who had been her confidante during the greater part of her life, told how she had seen Christ, accompanied by his Virgin Mother*

*and Saint John, coming to receive his dying bride. According to her vision, at the moment Saint Gertrude breathed her last, her soul precipitated itself, "like an arrow shot to its mark," into the heart of Christ and was then borne up into celestial glory.*

*Both Saint Catherine and Saint Gertrude passed through the natural period of adolescence, in deep religious fervor. Their sexual awakening took on a spiritual aspect. They reached the climax of their erotic experience, however, in their mystic marriage with Christ. Thus satisfied in their love-life, they settled down to occupy themselves in the activities most pleasing to their great love.*

*In the life of Marie de l'Incarnation, spiritual love was belated, coming after actual sex experience. Of a more recent period and of French birth, she married at the age of eighteen. Three years later she was left a widow with one child. It was only then that she began to have her mystical experiences. The period of her spiritual adolescence came in her late twenties when, for three years, she seemed to live in intense emotional rapture and lyrical joy. Her whole being was submerged in the love she bore her heavenly lover.*

*"When I go about the house or when I walk in the garden," she once said, "I feel my heart constrained by continual impulses of love; and sometimes it seems that this heart must rush forth and as it were leave its own place."*

*Her divine Spouse became a living presence and she was wont to speak to him in language of intense passion. "Oh, my love," she would exclaim, "when shall I embrace you? Have you no pity on the torments that I suffer? Alas! Alas! My beauty! My life! Instead of healing my pain, you take pleasure in*



*it. Come, let me embrace you and die in your sacred arms."*

*Thus filled with love for Christ she joined the Ursuline order and, a few years later, she was sent to Canada on a mission. It was only after her spiritual marriage that her ecstatic experiences came to an end and the constructive period of her life began. For all the actual sex experience in her past, spiritual love became the overpowering urge in her life. Only after she had found satisfaction in her spiritual marriage did her life go on smoothly again.*

*And what is this spiritual marriage? How does it appear in the visions of the saint and how is she affected by it? Saint Teresa describes this spiritual love union in her own inimitable, outspoken manner:*

*"Often when the soul least expects it, our Lord calls her suddenly. She hears very distinctly that her God calls her, and it gives her such a start, especially at the beginning, that she trembles and utters plaints. She feels that an ineffable wound has been dealt her, and that wound is so precious in her sight that she would like it never to heal. She knows that her divine Spouse is near her, although He does not let her enjoy His adorable presence, and she cannot help complaining to Him in words of love. In this pain, she relishes a pleasure incomparably greater than in the Orison of Quietude in which there is no admixture of pain. The voice of the Well-Beloved causes in the soul such transports that she is consumed by desire, and yet does not know what to ask, because she sees clearly that her Lord is with her.*

*What pain could she have? And for what greater happiness could she wish? To this I do not know what to answer; but that of which I am certain, is that the pain penetrates down to the very bottom of the bowels and that it seems that they are being torn away when the heavenly Spouse withdraws the arrow with which He has transpierced them. As long as that pain lasts, it is always on the increase or on the decrease, it never remains at the same intensity. It is for that reason that the soul is never entirely on fire; the spark goes out and the soul feels a desire stronger than ever to endure again the love-pain she has just experienced."*

*Just as so many women directed their love to Christ and lived in heavenly union with him, so did men often find the object of their love in the Virgin Mary or some other personification of the female principle.*

*Heinrich Suzo was one of these. Living in Germany in the first half of the fourteenth century, the time when the church was holding up to the youths the ideals of self-denial and chastity, young Suzo was readily impressed and became a member of the Dominican order.*

*Of a highly sensitive nature, his sole reason for existence was to love and be loved. Cut off as he was from the love of woman, Suzo turned to the spiritual, finding in Mary, the "empress" of his heart. He pictured her as a maiden with lovely waving hair and delicate skin, with whom he entered into a warm and intimate love relation. Addressing himself to her, he would say:*

*"Should I be the husband of a queen, my soul would find pride in it, but, now, you are the Empress of my heart . . . In you I possess riches enough and all the power that I want. I care no longer for the treasures of earth."*

*In Germany, it was the custom for the young men, at the beginning of the new year, to go out at night to serenade their loved ones. Suzo tells in his autobiography that he followed the custom. He went before the statue of the Virgin with her infant in her arms, sang love lyrics to her, and addressed her thus: "You are the love whom alone my heart loves; for you I have spurned all earthly love."*

*Again, writing in the third person, he describes one of his ecstatic experiences:*

*"A stately youth from Heaven led him by the hand upon a beautiful green meadow. Then the youth brought forth a song in his heart, so winsome that it deprived him of all his senses because of the excessive power of the beautiful melody, and his heart was so full of burning love and yearning for God that it beat wildly as if it would break, and he had to put his right hand on it in order to control it, and tears were rolling down his cheeks. . . . He saw the Mother and her child, with a banner waving from her skirt and written upon it: "Beloved of My Heart!"*

*Saint Bernard was likewise a lover of the Virgin. One of the greatest mystics of the twelfth century, he entered the newly formed Cistercian order at an early*

*age. His extraordinary ability as a leader and thinker was soon recognized and within three years he was sent to establish the monastery of Clairvaux.*

*Saint Bernard conceived of religion as a love union, of which he held an exalted opinion. "Love," he said, "is sufficient by itself, it pleases by itself, and for its own sake. It is itself a merit, and itself its own recompense. Love seeks neither cause nor fruit beyond itself. Its fruit is its use. I love because I love; I love that I may love. Love, then, is a great reality. It is the only one of all the movements, feelings and affections of the soul in which the creature is able to respond to its Creator, though not upon equal terms, and to repay like with like."*

*His love impulse found its outlet in his intimate spiritual relations with the Virgin. Often, in visions, she would come to him in strong embrace, and in moments when passion surged high, he would address her in glowing words of love: "My Love! My Love! Let me ever love thee from the depths of my heart!" When he celebrated her feasts, he was so seized with rapture that his soul seemed to go from his body to join his heavenly love.*

*Saint Bernard was not only in love with the Virgin but also with her divine son. In this love relationship, the saint considered himself as the bride of Christ, assuming the feminine rôle. For to him, like to many other mystics, the soul was an entity entirely distinct from the physical organism. It dwelt in the body but was not of the body. It constituted a complete personality like the Word of the Gospel or the*

*pneuma of the Stoics. One could, therefore, commune with his own soul as he might with another person. Once a separate being, the soul could be of the opposite sex. And since it was the object of the love of Jesus, the lover of souls, it came to be considered as feminine. The soul was the bride and Jesus the spouse. Love was the union of the soul with God. Hence, in speaking of his soul and his intimate attitude toward Jesus, Saint Bernard refers to himself as female. And he describes the spiritual love relationship in highly sensuous language:*

*"Suddenly the Bridegroom is present and gives assent to her petition; He gives her the kiss asked, of which the fullness of breasts is witness. For so great is the efficacy of this holy kiss, that the Bride on receiving it conceives, the swelling breasts rich with milk being the evidence. . . . And the Bridegroom will say: Thou hast, O my Spouse that which thou prayedst for; and this is the sign: Thy breasts have become better than wine. By this may you know that you have received the kiss, in that you have conceived and your breasts are full of milk."*

*Often the spiritual lover gave vent to his emotion in such songs as this:*

*"Love! Love! Lovely Jesus!  
Love, I will die Embracing thee.  
Sweet Love, Jesus my Bridegroom.  
Love, Love, Jesus, thou Holy One,  
Give me thyself, transform me into thyself;  
Think, that I am in rapture,*

*That I have lost myself,  
Jesus my hope, Come, sleep in love!"*

*Occasionally, the unsatisfied love of the saint was emptied not upon the Virgin but upon some other personification of the female. It was some ideal that was dear to his heart. This ideal became his love and consequently his lady love. Denying himself worldly riches and serving the ideal of poverty, Saint Francis came to see in deprivation a Lady Poverty, and all the emotional exuberance that saints usually bestowed upon the Virgin, he devoted to his own imaginary love.*

*Saint Francis was the son of a rich merchant in the little town of Assisi in Italy. His early years were spent in dissipation, and he might have continued in the disorderly life had not serious illness overtaken him. Like every man in anguish, young Francis sought a refuge in love and faith. Upon recovery from his illness, he invited his friends to a banquet and while they were hilariously drinking and enjoying themselves, their host slipped away. When they found him, he was in an ecstatic condition. "What is the matter with you?" they cried, as they tried to arouse him.*

*"Don't you see that he is love-sick? He is thinking of taking a wife," jested one of the guests.*

*Thereupon, Francis spoke up: "Yes, I am thinking of taking a wife more beautiful, more rich, more pure than you could ever imagine."*

*She was Lady Poverty as he called her. She became his bride, his ideal; to her he swore faith and love, and throughout his life his thoughts were directed to her. Often, in visions, his bride descended from heaven to join her spouse. He would welcome her in his arms, kiss her gently, and show her all the delicate attentions that the ardent lover showers upon the object of his desires.*

*In Saint John of the Cross, we reach the summit of erotic Christian mysticism. A poor son of Spain, he lived at the time that his whole country was a garden of mystic roses. There was Saint Teresa, well known for her ecstatic experiences and her deep understanding of divine communion. There was Fray Luis de Leon, who sang his songs of anguish and desire, filled with longing for his heavenly dwelling.*

*Saint John had passed the point where the personal element enters into love for the Divine. It was not he who was in love with Christ, but his soul. He himself was only an humble witness of the sacred union. He could, therefore, so freely describe the conjugal bliss of the soul and her divine Spouse.*

*"The thread of love," he says, "binds so closely God and the soul, and so unites them, that it transforms them and makes them one by love; so that, though in essence different, yet in glory and appearance the soul seems God and God the soul. Such is this marvelous union. God himself is here the suitor Who, in the omnipotence of His unfathomable love, absorbs the soul with greater violence and efficacy than a torrent of fire a single drop of morning dew."*

*In a further explanation of this spiritual relationship and its progression, he likens it first to the relations of the betrothed and then to those of the lovers after marriage:*

*"In the one there is mutual love, but in the other there is communication of the self likewise, and the difference is as great as that which exists between betrothal and matrimony. For in betrothal there is but a mutual consent, and agreement of will on either side and the jewels and the adornments of the betrothal, which the lover graciously gives to his beloved. But in matrimony there is communication between the two persons, and there is union; whereas in betrothal, the lover from time to time visits his beloved, and bestows gifts upon her, as we have said, but there is no union of their persons, which is the end of the betrothal."*

*Saint John's whole being was filled with this sincere emotion, which at times found utterance in beautiful lyric poetry:*

*Upon an obscure night  
 Fevered with love in love's anxiety,  
 (O hapless, happy plight!)  
 I went, none seeing me,  
 Far from my house where all things quiet be. p. 263  
 O night that didst lead thus,  
 O night more lovely than the dawn of light,  
 O night that broughtest us,  
 Lover to lover's sight,  
 Lover with loved in marriage of delight.*



*Upon my flowery breast,  
 Wholly for him, and save himself for none,  
 There did I give sweet rest  
 To my beloved one;  
 The fanning of the cedars breathed thereon.  
 When the first morning air  
 Blew from his tower, and waved his locks aside,  
 His hand, with gentle care, Did wound me in the side,  
 And in my body all my senses died.  
 All things I then forgot,  
 My cheek on him who for my coming came;  
 All ceased, and I was not,  
 Leaving my cares and shame  
 Among the lilies and forgetting them . . .*

*As years passed and Mary ever grew in the esteem of the faithful, she, too, was relegated to the realm of the divine. Her body was made the dwelling-place of the Holy Trinity, and she herself came to occupy a throne on the right hand of the heavenly father. People began to seek her assistance in all kinds of troubles. Women in child-birth called upon her. Men turned to her as they would to an earthly lover. Mary filled each vacant place in the ever-yearning human heart. Proclus spoke of her as "the spotless treasure-house of virginity, the spiritual paradise of the second Adam, the one bridge between God and men." Cyril of Alexandria called her "the mother and virgin through whom the fallen creature is raised up to heaven." John of Damascus referred to her as "the sovereign Lady to whom the whole creation has been made subject by her son." And Saint Bernard addressed her thus:*

*"In thee the angels find their joy, the righteous find grace, and sinners eternal pardon. Deservedly the eyes of every creature look to thee, for in thee, and through thee, and by thee, the kind hand of the Omnipotent has renewed whatever he has created . . . "*

*The spirit of mankind is forever overflowing with hope and expectation. New life was the crying desire of Old Anthropology Adam. Renewed life is the hope supreme of every true Christian. The former conceived the fountain of life in the organs of sex. They became his symbols of the ever-flowing stream. He painted them upon the walls of the place in which he lived. The early Christian looked to heaven for the consummation of his unfailing dream. Death became the gateway to this everlasting life, and, in this gateway, he poured out his soul. He expressed his longing in the art on the tombs of the catacombs. To primitive man, spring, with all its sprouting plants, budding trees, and bursting blossoms, was the very embodiment of regeneration throughout nature. Similarly, the pictures of roses, shrubs, and flowery meadows ornamented the graves of the early Christians reminding the faithful of spring in paradise."*

*The Sacred Fire, B.Z. Goldberg, 1930*

*"It was a happy lot for the soul when God in this night put all its household to sleep—that is, all the powers, passions, affections, and desires of the sensual and spiritual soul, that it may attain to the spiritual union of the perfect love of God "unobserved"—that is, unhindered, by them, because they were all asleep and mortified in that night. O*

*how happy must the soul then be when it can escape from the house of its sensuality! None can understand it, I think, except that soul which has experienced it [204:113]. It is, therefore, plain that no distinct object whatever that pleases the will can be God; and for that reason, if it is to be united with Him, it must empty itself, cast away every disorderly affection of the desire, every satisfaction it may distinctly have, high and low, temporal and spiritual, so that, purified and cleansed from all unruly satisfactions, joys and desires, it may be wholly occupied, with all its affections, in loving God [204:534].*

*This abyss of wisdom now so exalts and elevates the soul—orderly disposing it for the science of love—that it makes it not only understand how mean are all created things in relation to the supreme wisdom and divine knowledge, but also how low, defective, and, in a certain sense, improper, are all the words and phrases by which in this life we discuss divine things and how utterly impossible by any natural means, however profoundly and learnedly we may speak, to understand and see them as they are, except in the light of mystical theology. And so the soul in the light thereof, discerning this truth, namely, that it cannot reach it, and still less explain it by the terms of ordinary speech, justly calls it secret [204: 126].*

*The spirit is now so strong, and has so subdued the flesh, and makes so little of it, that it is as regardless of it as a tree is of one of its leaves. It seeks not for consolation or sweetness either in God or elsewhere, neither does it pray for God's gifts through any motive of self interest, or its own satisfaction. For all*

*it cares for now is how it shall please God and serve Him in some measure in return for His goodness and for the graces it has received, and this at any and every cost [204: 134].*

*But if we speak of that light of glory which in this, the soul's embrace, God sometimes produces within it, and which is a certain spiritual communion wherein He causes it to behold and enjoy at the same time the abyss of delight and riches which He has laid up within it, there is no language to express any degree of it. As the sun when it shines upon the sea illumines its great depths and reveals the pearls and gold and precious stones therein, so the divine sun of the bridegroom, turning towards the bride, reveals in a way the riches of her soul, so that even the angels behold her with amazement [205: 292].*

*I have said that God is pleased with nothing but love. He has need of nothing, and so if He is pleased with anything it is with the growth of the soul; and as there is no way in which the soul can grow but in becoming in a manner equal to Him, for this reason only is He pleased with our love. It is the property of love to place him who loves on an equality with the object of his love. Hence the soul, because of its perfect love, is called the bride of the Son of God, which signifies equality with Him [205:333].*

*Before the soul succeeded in effecting this gift and a surrender of itself, and of all that belongs to it, to the Beloved, it was entangled in many unprofitable occupations, by which it sought to please itself and others, and it may be said that its occupations at this*

*time were as many as its habits of imperfection [205: 236].*

*The Ascent of Mount Carmel, St. John of the Cross, 1591*

The teaching in this fragrance is to seek final union within the most intimate confines of the Divine Inflowings. In so doing, the Will of God becomes manifest in our every thought, word and action.

## CHAPTER THIRTEEN

### The Fragrance of Instruction and Extinction



Statue of the Buddha's Dormition

#### THE MYSTICAL EXPERIENCE

And thus my spirit was initiated into a Soto Zen Monastery in the fields of the fragrant . . . and I received instruction.

## THE TEACHING

The teaching in this fragrance is to seek instruction which leads to the extinction of faulty ways. In so doing, the Will of God becomes a moving force within our soul.

*"The Yoga Sutras of Patanjali  
The Threads of Union  
Translation by BonGiovanni*

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- "1. on Contemplations*
  - 2. on Spiritual Disciplines*
  - 3. on Divine Powers*
  - 4. on Realizations*
- 

*"Before beginning any spiritual text it is customary to clear the mind of all distracting thoughts, to calm the breath and to purify the heart.*

*"1.1 Now, instruction in Union.*

*1.2. Union is restraining the thought-streams natural to the mind.*

*1.3. Then the seer dwells in his own nature.*

*1.4. Otherwise he is of the same form as the thought-streams.*

- 1.5. *The thought-streams are five-fold, painful and not painful.*
- 1.6. *Right knowledge, wrong knowledge, fancy, sleep and memory.*
- 1.7. *Right knowledge is inference, tradition and genuine cognition.*
- 1.8. *Wrong knowledge is false, illusory, erroneous beliefs or notions.*
- 1.9. *Fancy is following after word-knowledge empty of substance.*
- 1.10. *Deep sleep is the modification of the mind which has for its substratum nothingness.*
- 1.11. *Memory is not allowing mental impressions to escape.*
- 1.12. *These thought-streams are controlled by practice and non-attachment.*
- 1.13. *Practice is the effort to secure steadiness.*
- 1.14. *This practice becomes well-grounded when continued with reverent devotion and without interruption over a long period of time.*
- 1.15. *Desirelessness towards the seen and the unseen gives the consciousness of mastery.*



*1.16. This is signified by an indifference to the three attributes, due to knowledge of the Indweller.*

*1.17. Cognitive meditation is accompanied by reasoning, discrimination, bliss and the sense of 'I am.'*

*1.18. There is another meditation which is attained by the practice of alert mental suspension until only subtle impressions remain.*

*1.19. For those beings who are formless and for those beings who are merged in unitive consciousness, the world is the cause.*

*1.20. For others, clarity is preceded by faith, energy, memory and equalminded contemplation.*

*1.21. Equalminded contemplation is nearest to those whose desire is most ardent.*

*1.22. There is further distinction on account of the mild, moderate or intense means employed.*

*1.23. Or by surrender to God.*

*1.24. God is a particular yet universal indweller, untouched by afflictions, actions, impressions and their results.*

*1.25. In God, the seed of omniscience is unsurpassed.*

*1.26. Not being conditioned by time, God is the teacher of even the ancients.*

1.27. *God's voice is Om.*

1.28. *The repetition of Om should be made with an understanding of its meaning.*

1.29. *From that is gained introspection and also the disappearance of obstacles.*

1.30. *Disease, inertia, doubt, lack of enthusiasm, laziness, sensuality, mind-wandering, missing the point, instability- these distractions of the mind are the obstacles.*

1.31. *Pain, despair, nervousness, and disordered inspiration and expiration are co-existent with these obstacles.*

1.32. *For the prevention of the obstacles, one truth should be practiced constantly.*

1.33. *By cultivating friendliness towards happiness and compassion towards misery, gladness towards virtue and indifference towards vice, the mind becomes pure.*

1.34. *Optionally, mental equanimity may be gained by the even expulsion and retention of energy.*

1.35. *Or activity of the higher senses causes mental steadiness.*

1.36. *Or the state of sorrowless Light.*

1.37. *Or the mind taking as an object of concentration those who are freed of compulsion.*

1.38. *Or depending on the knowledge of dreams and sleep.*

1.39. *Or by meditation as desired.*

1.40. *The mastery of one in Union extends from the finest atomic particle to the greatest infinity.*

1.41. *When the agitations of the mind are under control, the mind becomes like a transparent crystal and has the power of becoming whatever form is presented. knower, act of knowing, or what is known.*

1.42. *The argumentative condition is the confused mixing of the word, its right meaning, and knowledge.*

1.43. *When the memory is purified and the mind shines forth as the object alone, it is called non-argumentative.*

1.44. *In this way the meditative and the ultra-meditative having the subtle for their objects are also described.*

1.45. *The province of the subtle terminates with pure matter that has no pattern or distinguishing mark.*

1.46. *These constitute seeded contemplations.*

1.47. *On attaining the purity of the ultra-meditative state there is the pure flow of spiritual consciousness.*

1.48. *Therein is the faculty of supreme wisdom.*

1.49. *The wisdom obtained in the higher states of consciousness is different from that obtained by inference and testimony as it refers to particulars.*

1.50. *The habitual pattern of thought stands in the way of other impressions.*

1.51. *With the suppression of even that through the suspension of all modifications of the mind, contemplation without seed is attained.*

*End Part One.*

*Part Two  
on Spiritual Disciplines*

2.1 *Austerity, the study of sacred texts, and the dedication of action to God constitute the discipline of Mystic Union.*

2.2 *This discipline is practised for the purpose of acquiring fixity of mind on the Lord, free from all impurities and agitations, or on One's Own Reality, and for attenuating the afflictions.*

2.3 *The five afflictions are ignorance, egoism, attachment, aversion, and the desire to cling to life.*

2.4 *Ignorance is the breeding place for all the others whether they are dormant or attenuated, partially overcome or fully operative.*

*2.5 Ignorance is taking the non-eternal for the eternal, the impure for the pure, evil for good and non-self as self.*

*2.6 Egoism is the identification of the power that knows with the instruments of knowing.*

*2.7 Attachment is that magnetic pattern which clusters in pleasure and pulls one towards such experience.*

*2.8 Aversion is the magnetic pattern which clusters in misery and pushes one from such experience.*

*2.9 Flowing by its own energy, established even in the wise and in the foolish, is the unending desire for life.*

*2.10 These patterns when subtle may be removed by developing their contraries.*

*2.11 Their active afflictions are to be destroyed by meditation.*

*2.12 The impressions of works have their roots in afflictions and arise as experience in the present and the future births.*

*2.13 When the root exists, its fruition is birth, life and experience.*

*2.14 They have pleasure or pain as their fruit, according as their cause be virtue or vice.*

*2.15 All is misery to the wise because of the pains of change, anxiety, and purificatory acts.*

*2.16 The grief which has not yet come may be avoided.*

*2.17 The cause of the avoidable is the superimposition of the external world onto the unseen world.*

*2.18 The experienced world consists of the elements and the senses in play. It is of the nature of cognition, activity and rest, and is for the purpose of experience and realization.*

*2.19 The stages of the attributes effecting the experienced world are the specialized and the unspecialized, the differentiated and the undifferentiated.*

*2.20 The indweller is pure consciousness only, which though pure, sees through the mind and is identified by ego as being only the mind.*

*2.21 The very existence of the seen is for the sake of the seer.*

*2.22 Although Creation is discerned as not real for the one who has achieved the goal, it is yet real in that Creation remains the common experience to others.*

*2.23 The association of the seer with Creation is for the distinct recognition of the objective world, as well as for the recognition of the distinct nature of the seer.*

*2.24 The cause of the association is ignorance.*

*2.25 Liberation of the seer is the result of the dissassociation of the seer and the seen, with the disappearance of ignorance.*

*2.26 The continuous practice of discrimination is the means of attaining liberation.*

*2.27 Steady wisdom manifests in seven stages.*

*2.28 On the destruction of impurity by the sustained practice of the limbs of Union, the light of knowledge reveals the faculty of discrimination.*

*2.29 The eight limbs of Union are self-restraint in actions, fixed observance, posture, regulation of energy, mind-control in sense engagements, concentration, meditation, and realization.*

*2.30 Self-restraint in actions includes abstention from violence, from falsehoods, from stealing, from sexual engagements, and from acceptance of gifts.*

*2.31 These five willing abstentions are not limited by rank, place, time or circumstance and constitute the Great Vow.*

*2.32 The fixed observances are cleanliness, contentment, austerity, study and persevering devotion to God.*

*2.33 When improper thoughts disturb the mind, there should be constant pondering over the opposites.*

*2.34 Improper thoughts and emotions such as those of violence- whether done, caused to be done, or even approved of- indeed, any thought originating in desire, anger or delusion, whether mild medium or intense- do all result in endless pain and misery. Overcome such distractions by pondering on the opposites.*

*2.35 When one is confirmed in non-violence, hostility ceases in his presence.*

*2.36 When one is firmly established in speaking truth, the fruits of action become subservient to him.*

*2.37 All jewels approach him who is confirmed in honesty.*

*2.38 When one is confirmed in celibacy, spiritual vigor is gained.*

*2.39 When one is confirmed in non-possessiveness, the knowledge of the why and how of existence is attained.*

*2.40 From purity follows a withdrawal from enchantment over one's own body as well as a cessation of desire for physical contact with others.*

*2.41 As a result of contentment there is purity of mind, one-pointedness, control of the senses, and fitness for the vision of the self.*

*2.42 Supreme happiness is gained via contentment.*



*2.43 Through sanctification and the removal of impurities, there arise special powers in the body and senses.*

*2.44 By study comes communion with the Lord in the Form most admired.*

*2.45 Realization is experienced by making the Lord the motive of all actions.*

*2.46 The posture should be steady and comfortable.*

*2.47 In effortless relaxation, dwell mentally on the Endless with utter attention.*

*2.48 From that there is no disturbance from the dualities.*

*2.49 When that exists, control of incoming and outgoing energies is next.*

*2.50 It may be external, internal, or midway, regulated by time, place, or number, and of brief or long duration.*

*2.51 Energy-control which goes beyond the sphere of external and internal is the fourth level- the vital.*

*2.52 In this way, that which covers the light is destroyed.*

*2.53 Thus the mind becomes fit for concentration.*

*2.54 When the mind maintains awareness, yet does not mingle with the senses, nor the senses with sense impressions, then self-awareness blossoms.*

*2.55 In this way comes mastery over the senses.*

*End Part Two*

*Part Three  
on Divine Powers*

*3.1 One-pointedness is steadfastness of the mind.*

*3.2 Unbroken continuation of that mental ability is meditation.*

*3.3 That same meditation when there is only consciousness of the object of meditation and not of the mind is realization.*

*3.4 The three appearing together are self-control.*

*3.5 By mastery comes wisdom.*

*3.6 The application of mastery is by stages.*

*3.7 The three are more efficacious than the restraints.*

*3.8 Even that is external to the seedless realization.*

*3.9 The significant aspect is the union of the mind with the moment of absorption, when the outgoing thought disappears and the absorptive experience appears.*

*3.10 From sublimation of this union comes the peaceful flow of unbroken unitive cognition.*

*3.11 The contemplative transformation of this is equalmindedness, witnessing the rise and destruction of distraction as well as one-pointedness itself.*

*3.12 The mind becomes one-pointed when the subsiding and rising thought-waves are exactly similar.*

*3.13 In this state, it passes beyond the changes of inherent characteristics, properties and the conditional modifications of object or sensory recognition.*

*3.14 The object is that which preserves the latent characteristic, the rising characteristic or the yet-to-be-named characteristic that establishes one entity as specific.*

*3.15 The succession of these changes in that entity is the cause of its modification.*

*3.16 By self-control over these three-fold changes (of property, character and condition), knowledge of the past and the future arises.*

*3.17 The sound of a word, the idea behind the word, and the object the idea signifies are often taken as being one thing and may be mistaken for one another. By self-control over their distinctions, understanding of all languages of all creatures arises.*

*3.18 By self-control on the perception of mental impressions, knowledge of previous lives arises.*

*3.19 By self-control on any mark of a body, the wisdom of the mind activating that body arises.*

*3.20 By self-control on the form of a body, by suspending perceptibility and separating effulgence therefrom, there arises invisibility and inaudibility.*

*3.21 Action is of two kinds, dormant and fruitful. By self-control on such action, one portends the time of death.*

*3.22 By performing self-control on friendliness, the strength to grant joy arises.*

*3.23 By self-control over any kind of strength, such as that of the elephant, that very strength arises.*

*3.24 By self-control on the primal activator comes knowledge of the hidden, the subtle, and the distant.*

*3.25 By self-control on the Sun comes knowledge of spatial specificities.*

*3.26 By self-control on the Moon comes knowledge of the heavens.*

*3.27 By self-control on the Polestar arises knowledge of orbits.*

*3.28 By self-control on the navel arises knowledge of the constitution of the body.*

*3.29 By self-control on the pit of the throat one subdues hunger and thirst.*

*3.30 By self-control on the tube within the chest one acquires absolute steadiness.*

*3.31 By self-control on the light in the head one envisions perfected beings.*

*3.32 There is knowledge of everything from intuition.*

*3.33 Self-control on the heart brings knowledge of the mental entity.*

*3.34 Experience arises due to the inability of discerning the attributes of vitality from the indweller, even though they are indeed distinct from one another. Self-control brings true knowledge of the indweller by itself.*

*3.35 This spontaneous enlightenment results in intuitional perception of hearing, touching, seeing and smelling.*

*3.36 To the outward turned mind, the sensory organs are perfections, but are obstacles to realization.*

*3.37 When the bonds of the mind caused by action have been loosened, one may enter the body of another by knowledge of how the nerve-currents function.*

*3.38 By self-control of the nerve-currents utilising the lifebreath, one may levitate, walk on water, swamps, thorns, or the like.*

*3.39 By self-control over the maintenance of breath, one may radiate light.*

*3.40 By self-control on the relation of the ear to the ether one gains distant hearing.*

*3.41 By self-control over the relation of the body to the ether, and maintaining at the same time the thought of the lightness of cotton, one is able to pass through space.*

*3.42 By self-control on the mind when it is separated from the body- the state known as the Great Transcorporeal- all coverings are removed from the Light.*

*3.43 Mastery over the elements arises when their gross and subtle forms, as well as their essential characteristics, and the inherent attributes and experiences they produce, is examined in self-control.*

*3.44 Thereby one may become as tiny as an atom as well as having many other abilities, such as perfection of the body, and non-resistance to duty.*

*3.45 Perfection of the body consists in beauty, grace, strength and adamantine hardness.*

*3.46 By self-control on the changes that the sense-organs endure when contacting objects, and on the*

*power of the sense of identity, and of the influence of the attributes, and the experience all these produce—one masters the senses.*

*3.47 From that come swiftness of mind, independence of perception, and mastery over primordial matter.*

*3.48 To one who recognizes the distinctive relation between vitality and indweller comes omnipotence and omniscience.*

*3.49 Even for the destruction of the seed of bondage by desirelessness there comes absolute independence.*

*3.50 When invited by invisible beings one should be neither flattered nor satisfied, for there is yet a possibility of ignorance rising up.*

*3.51 By self-control over single moments and their succession there is wisdom born of discrimination.*

*3.52 From that there is recognition of two similars when that difference cannot be distinguished by class, characteristic or position.*

*3.53 Intuition, which is the entire discriminative knowledge, relates to all objects at all times, and is without succession.*

*3.54 Liberation is attained when there is equal purity between vitality and the indweller.*

*End Part Three*

**Part Four**  
**on Realizations**

**4.1** *Psychic powers arise by birth, drugs, incantations, purificatory acts or concentrated insight.*

**4.2** *Transformation into another state is by the directed flow of creative nature.*

**4.3** *Creative nature is not moved into action by any incidental cause, but by the removal of obstacles, as in the case of a farmer clearing his field of stones for irrigation.*

**4.4** *Created minds arise from egoism alone.*

**4.5** *There being difference of interest, one mind is the director of many minds.*

**4.6** *Of these, the mind born of concentrated insight is free from the impressions.*

**4.7** *The impressions of unitive cognition are neither good nor bad. In the case of the others, there are three kinds of impressions.*

**4.8** *From them proceed the development of the tendencies which bring about the fruition of actions.*

**4.9** *Because of the magnetic qualities of habitual mental patterns and memory, a relationship of cause and effect clings even though there may be a change of embodiment by class, space and time.*



*4.10 The desire to live is eternal, and the thought-clusters prompting a sense of identity are beginningless.*

*4.11 Being held together by cause and effect, substratum and object- the tendencies themselves disappear on the dissolution of these bases.*

*4.12 The past and the future exist in the object itself as form and expression, there being difference in the conditions of the properties.*

*4.13 Whether manifested or unmanifested they are of the nature of the attributes.*

*4.14 Things assume reality because of the unity maintained within that modification.*

*4.15 Even though the external object is the same, there is a difference of cognition in regard to the object because of the difference in mentality.*

*4.16 And if an object known only to a single mind were not cognized by that mind, would it then exist?*

*4.17 An object is known or not known by the mind, depending on whether or not the mind is colored by the object.*

*4.18 The mutations of awareness are always known on account of the changelessness of its Lord, the indweller.*

*4.19 Nor is the mind self-luminous, as it can be known.*

*4.20 It is not possible for the mind to be both the perceived and the perceiver simultaneously.*

*4.21 In the case of cognition of one mind by another, we would have to assume cognition of cognition, and there would be confusion of memories.*

*4.22 Consciousness appears to the mind itself as intellect when in that form in which it does not pass from place to place.*

*4.23 The mind is said to perceive when it reflects both the indweller (the knower) and the objects of perception (the known).*

*4.24 Though variegated by innumerable tendencies, the mind acts not for itself but for another, for the mind is of compound substance.*

*4.25 For one who sees the distinction, there is no further confusing of the mind with the self.*

*4.26 Then the awareness begins to discriminate, and gravitates towards liberation.*

*4.27 Distractions arise from habitual thought patterns when practice is intermittent.*

*4.28 The removal of the habitual thought patterns is similar to that of the afflictions already described.*

*4.29 To one who remains undistracted in even the highest intellection there comes the equalminded realization known as The Cloud of Virtue. This is a result of discriminative discernment.*

*4.30 From this there follows freedom from cause and effect and afflictions.*

*4.31 The infinity of knowledge available to such a mind freed of all obscuration and property makes the universe of sensory perception seem small.*

*4.32 Then the sequence of change in the three attributes comes to an end, for they have fulfilled their function.*

*4.33 The sequence of mutation occurs in every second, yet is comprehensible only at the end of a series.*

*4.34 When the attributes cease mutative association with awarenessness, they resolve into dormancy in Nature, and the indweller shines forth as pure consciousness. This is absolute freedom.*

*End Part Four"*

*The Yoga Sutras of Patanjali, Translated by Bongiovanni, 400 CE*

*"THE fifth period of development in the discourses of Buddha embraces those books which belong to the "Lotus of the Good Law," and the "Nirvâna." They close his public life as a teacher, and are regarded as the mellowest and richest of his productions. They were adapted to excite the longing of his disciples for higher attainments. This was his meaning when he*

said, "I am not to be destroyed, but shall be constantly on the 'mountain of instruction' (ling-shan, 'efficacious mountain')." This, says the writer, is what is intended by Buddha entering the Nirvâna, where there is neither life nor death. He is not dead, because he lives in his teaching . . . Buddha replied, "In regard to your first question, my judgment is that, after my death (entrance into the Nirvâna) . . . "As to the question, Where shall you reside? I reply, In the four places of meditation. 1. Meditation on the body. The body and the moral nature are identical in vacancy. 2. Meditation on receptiveness. Reception is not inside; nor is it outside; nor is it in the middle. 3. Meditation on the heart. It is only a name. The name differs from the nature. 4. Meditation on 'the Law' (Dharma) The good Dharma cannot be attained; nor can the evil Dharma be attained . . . "As to the words you should regard as a sign, there should be in all Sutras, at the beginning, the sentence Ju-shi-wo-wen—'Thus have I heard.' . . . Buddha then, as he lay on the couch of the Seven Precious Things, reclined on his right side, with his head to the north, his feet to the south, his face to the west, and his back to the east. At midnight, without a sound, he entered the Paranirvâna. He lay between eight Sala trees, arranged in four pairs. When he had entered the Nirvâna, the two pairs that lay east and west became one tree, as did also the two pairs that lay north and south. They united to spread their shade over Buddha, and through extreme grief changed to a storklike whiteness . . . "

*Chinese Buddhism, Joseph Edkins, 1893*

The teaching in this fragrance is to seek instruction which leads to the extinction of faulty ways. In so doing, the Will of God becomes a moving force within our soul.

## CHAPTER FOURTEEN

### The Fragrance of Sacrament



Rembrandt, Face of Christ, 1642

### THE MYSTICAL EXPERIENCE

And thus my soul was taken into the presence of a Catholic priest who instructed my soul in the manner of sacramental knowledge, in that it remains a moving part of wisdom within the individual sanctification of the soul.

## THE TEACHING

The teaching in this fragrance is to recognize the power of ritual in maintaining our Union with the Divine. In so doing, we capitulate the power of heavenly prayer through repetitious motion to maintain the soul's standing within the will of God.

*"Augustine adds a quotation from the introduction of the Gnostic M.S. of the Hymn, which runs:*

*The Hymn of the Lord which He sang in secret to the holy Apostles, His disciples, for it is said in the Gospel: 'And after singing a hymn He ascended the mount.' This Hymn is not put in the canon, because of those who think according to themselves, and not according to the Spirit and Truth of God, and that it is written: 'It is good to hide the sacrament of the King; but it is honourable to reveal the works of God.'*

*The Gospel referred to cannot be either Matthew (xxvi.31) or Mark (xiv.26), both of which read: "And after singing a hymn they went out to the Mount of Olives." The second quotation I am unable to trace."*

*To me it seems almost certain . . . that this Hymn is no hymn, but a mystery-ritual and perhaps the earliest Christian ritual of which we have any trace.*

*We have a number of such mystery-rituals in the Coptic Gnostic works--the extract from the "Books of the Saviour" appended to the so-called Pistis Sophia document of the Askew Codex, and in the "Two Books of Ieou" of the Bruce Codex.*

*In a number of passages the Disciples are bidden to "surround" (that is, join hands round) the Master at certain praise-givings and invocations of the Father, who is addressed as: "Father of all Fatherhood, Boundless Light"--just as the Father is hymned as Light in the last three lines of our opening doxology.*

*The "Second Book of Ieou" ends with a long praise-giving, in the inner spaces; for these highly mystical treatises deal with the instruction of the Disciples by the Master out of the body." (Carl Schmidt, Gnost. Schrift. . . . aus d. Codex Brucianus--Leipzig, 1892--pp. 187 ff.)"*

**"THE HYMN OF JESUS**

*Glory to Thee, Father!*

*(And we going round in a ring answered to Him:)*

*Amen!*

*Glory to Thee, Word (Logos)!*

*Amen!*

*Glory to Thee, Grace (Charis)!*

*Amen!*

*Glory to Thee, Spirit!*

*Glory to Thee, Holy One!*

*Glory to Thy Glory!*



*Amen!*

*We praise Thee, O Father;  
We give Thanks to Thee, O light;  
In Whom Darkness dwells not!*

*Amen!*

*(For what we give thanks to the Logos).*

*[Or, if we adopt the "emended" text: For what we  
give thanks, I say:]*

*I would be saved; and I would save.*

*Amen!*

*I would be loosed; and I would loose.*

*Amen!*

*I would be wounded; and I would wound.*

*[Or, I would be pierced; and I would pierce.*

*Another reading has:*

*I would be dissolved (or consumed for love); and I  
would dissolve.]*

*Amen!*

*I would be begotten; and I would beget.*

*Amen!*

*I would eat; and I would be eaten.*

*Amen!*

*I would hear; and I would be heard.*

*Amen!*

*[I would understand; and] I would be understood;  
being all Understanding (Nous).*

*[The first cause I have supplied; the last is probably  
a gloss.]*

*I would be washed; and I would wash.*

*Amen!*

*(Grace leadeth the dance.)*

*I would pipe; dance ye all.*

*Amen!*

*I would play a dirge; lament ye all.*

*Amen!*

*The one Eight (Ogdoad) sounds (or plays) with us.*

*Amen!*

*The Twelfth number above leadeth the dance.*

*Amen!*

*All whose nature is to dance [doth dance].*

*Amen!*

*Who danceth not, knows not what is being done.*

*Amen!*

*I would flee; and I would stay.*

*Amen!*

*I would be adorned; and I would adorn.*

*[The clauses are reversed in the text.]*

*Amen!*

*I would be at-oned; and I would at-one.*

*Amen!*

*I have no dwelling; and I have dwellings.*

*Amen!*

*I have no place; and I have places.*

*Amen!*

*I have no temple; and I have temples.*

*Amen!*

*I am a lamp to thee who seest Me.*

*Amen!*

*I am a mirror to thee who understandest Me.*

*Amen!*

*I am a door to thee who knockest at Me.*

*Amen!*

*I am a way to thee a wayfarer.*

*Amen!*

*Now answer to My dancing!*

*See thyself in Me who speak;  
And seeing what I do,  
Keep silence on My Mysteries.*

*Understand by dancing, what I do;  
For thine is the Passion of Man  
That I am to suffer.*

*Thou couldst not at all be conscious  
Of what thou dost suffer,  
Were I not sent as thy Word by the Father.  
[The last clause may be emended: I am thy Word; I  
was sent by the Father.]*

*Seeing what I suffer,*

*Thou sawest Me as suffering;  
And seeing, thou didst not stand,  
But wast moved wholly,  
Moved to be wise.*

*Thou hast Me for a couch; rest thou upon Me.*

*Who I am thou shalt know when I depart.  
What now I am seen to be, that I am not.  
[But what I am] thou shalt see when thou comest.*

*If thou hadst known how to suffer,  
Thou wouldst have power not to suffer.  
Know [then] how to suffer, and thou hast power not  
to suffer.*

*That which thou knowest not, I Myself will teach  
thee.*

*I am thy God, not the Betrayer's*

*I would be kept in time with holy souls.*

*In Me know thou the Word of Wisdom.*

*Say thou to Me again:*

*Glory to Thee, Father!  
Glory to Thee, Word!  
Glory to TheSe, Holy Spirit!*

*But as for Me, if thou wouldst know what I was:  
In a word I am the Word who did play [or dance]  
all things, and was not shamed at all.*

*'Twas I who leaped [and danced].*

*But do thou understand all, and, understanding,  
say:*

*Glory to Thee, Father!*

*Amen!*

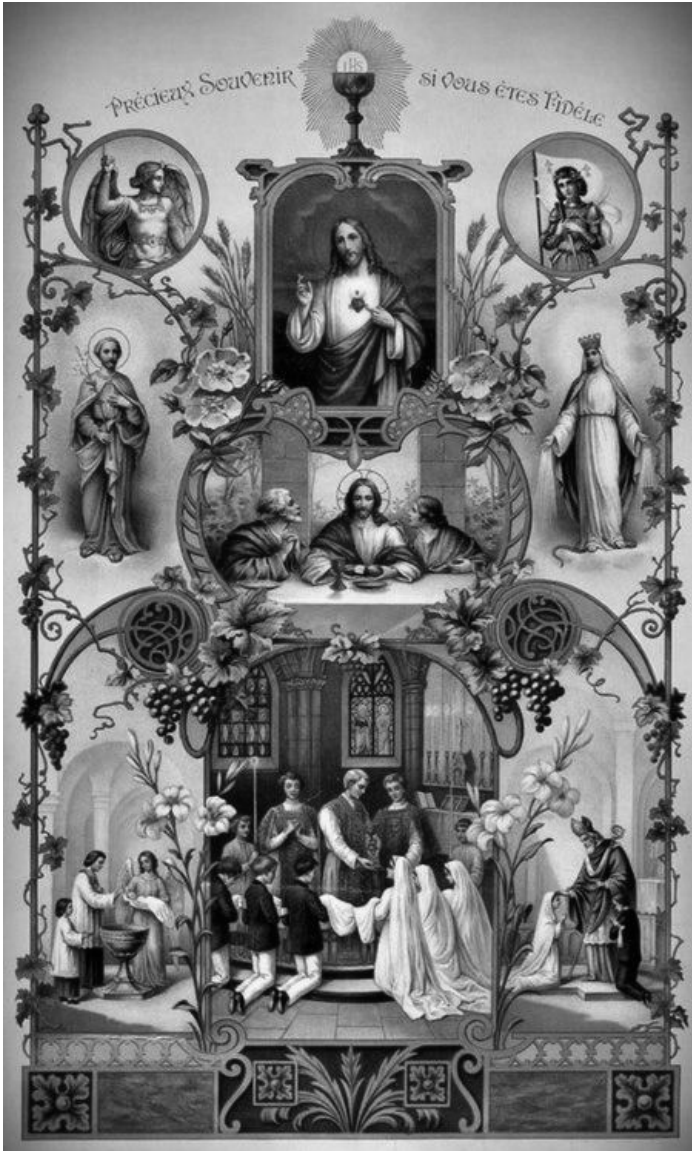
*And having danced these things with us, Beloved, the  
Lord went forth. And we, as though beside ourselves,  
or wakened out of [deep] sleep, fled each our several  
ways."*

*The Hymn of Jesus: Echoes from the Gods, G.R.S. Mead, Theosophical  
Publishing Society, 1907*

The teaching in this fragrance is to recognize the power of ritual in maintaining our Union with the Divine. In so doing, we capitulate the power of heavenly prayer through repetitious motion to maintain the soul's standing within the will of God.

# CHAPTER FIFTEEN

## The Fragrance of the Hymn



19<sup>th</sup> Century Holy Card

## THE MYSTICAL EXPERIENCE

And thus my soul rose in praise, thanksgiving and hymns and as I uttered such words I observed that this manner of bringing the truth into physical reality carried within it a unique and generous power of transformation within the physical sphere.



## THE TEACHING

The teaching in this fragrance is to raise the soul to hymn. In so doing, maintain the vibration of the realm by bringing that which of heaven to earth in accordance with energetic reciprocity within the will of God.

### *"THE HYMN OF IEIOIU*

*"And He spake unto them, the Twelve:*

*Surround Me all of you!*

*And they all surrounded Him. He said unto them:*

*Answer to Me [Amen], and sing praise with Me; and I will praise My Father for the Emanation of all Treasures.*

*And He began to sing a hymn, praising His Father, and saying:*

*I praise Tee . . . ; for Thou hast drawn Thyself unto Thyself altogether in Truth, till Thou has set free the space of this Little Idea [?the Cosmos]; yet hast Thou not withdrawn Thyself. For what now is Thy Will, O Unapproachable God?*

*Thereon He made His Disciples answer three times: Amen, Amen, Amen!"*

*As far as I can discover from the most recent works of reference, "Amen" is considered by scholars to be a pure Hebrew word. It is said to have been originally an adjective signifying "stability," "firmness," "certainty," which subsequently became an interjection, used first of all in conversation, and then restricted to the most solemn form of asseveration; as, for instance, in oaths, and, in the temple ritual, in the responses of the congregation to the doxologies and solemn utterances of the priests and readers.*

*According to the Portuguese reading of the vowels it is pronounced Âmên (the vowels as in Italian). The Greek transliteration is Amên.*

*In Revelation (iii. 14), Christ is called the Amen: "These things saith the Amen, the faithful and true Witness."*

*We are told that in the great synagogue at Alexandria, at the conclusion of the reader's doxology, the attendant signalled with a flag for the congregation to respond Amen.*

*This use of this sacred utterance was taken over by the Christian churches; so that we find Jerome writing: "Like unto celestial thunder the Amen re-echoes."*

*It is well known that Hebrew and Aramaic are exceedingly rich in loan-words from other languages. I have, however, never seen it yet suggested that Amen may be a loan-word. I would now, with all submission to Hebraist specialists, make this*

*suggestion, for Plutarch in his treatise On Isis and Osiris writes (ix. 4):*

*"Moreover, while the majority think that the proper name of Zeus with the Egyptians is Amoun (which we by a slight change call Ammôn), Manethô, the Sebennyte, considers it His hidden one, and that His power of hiding is made plain by the very articulation of the sound.*

*"Hecatæus of Abdera, however, says that the Egyptians use this word to one another also when they call one to them, for that its sound has got the power of 'calling to'.*

*"Wherefore when they call to the First God--who they think is the same for every man--as unto the Unmanifest and Hidden, invoking Him to make Him manifest and plain to them, they say 'Amoun!'"*

*Ammôn or Amoun is usually transliterated directly from the hieroglyphics as Amen. We thus learn that in Egypt Amen was a "word of power," indeed the chief "word of power" in general theurgic use.*

*We cannot suppose that Hecataeus, in his History of Egypt, intended us to understand that the Egyptians shouted it after one another in the street. It was*

*rather used as a word of magic, for evoking the Ka of a person, or as the chiefest of all invocations to the Invisible Deity.*

*The exact parallel is to be found today in the use of the "Word of Glory" (the Pranava), Om or Aum, in India.*

*The sacred dancing was common to all great mystery-ceremonies. Here it will be sufficient to quote from what Philo of Alexandria, in the first quarter of our era, tells us, in his famous treatise On the Contemplative Life, about the sacred dances of the Therapeuts or "Servants of God." He writes:*

*"Then the president rising chants a hymn which has been made in God's honour, either a new one which he has composed, or an old one of the ancient poets.*

*"For they have left behind them many metres and tunes in trimetric epics, processional hymns, libation-odes, altar-chants, stationary choruses, and dance-songs, all admirably measured off in diversified strains.*

*"And after him the others also, in bands, in proper order, take up the chanting, while the rest listen in deep silence, except when they have to join in the burden and refrains; for they all, both men and women, join in. . . .*

*"After the banquet they keep the holy all-night festival. And this is how it is kept:*

*"They all stand up in a body; and about the middle of the ceremony they first of all separate into two bands, men in one and women in the other. And a leader is chosen for each, the conductor whose*

*reputation is greatest and the one most suitable for the post.*

*"They then chant hymns made in God's honour, in many metres and melodies; sometimes singing in chorus, sometimes one band beating time to the answering chant of the other, now dancing to its music, now inspiring it, at one time in processional hymns, at another in standing songs, turning and returning in the dance.*

*"Then when each band has feasted [that is, has sung and dance] apart by itself, drinking of God-pleasing nectar, just as in the Bacchic rites men drink the wine unmixed, they join together, and one chorus is formed of the two bands. . .*

*"So the chorus of men and women Therapeuts . . . , by means of melodies in parts and harmony--the high notes of the women answering to the deep tones of the men--produces a harmonious and most musical symphony. The ideas are of the most beautiful, the expressions of the most beautiful, and the dancers reverent; while the goal of the ideas, expressions, and dancers is piety.*

*"Thus drunken into morning's light with this fair drunkenness, with no head-heaviness or drowsiness, but with eyes and body fresher even than when they came to the banquet, they take their stand at dawn, when, catching sight of the rising sun, they raise their hands to heaven, praying for Sunlight and Truth, and keenness of Spiritual Vision."*

*And now we will turn to the text of our Hymn, which pertains to a still higher mystery, first of all dealing with the introductory words of the writer of the Acts.*

*The "lawless Jews" refers to those who are "under the law of the lawless Serpent"; that is to say, those who are under the sway of Generation as contrasted with those who are under the law of Regeneration, of carnal birth as opposed to spiritual birth; or again, of the Lesser as contrasted with the Greater Mysteries.*

*As the pre-Christian Greek redactor of the Naassene Document phrases it (T.G.H., i. 162)"*

*"For He [the Great Man, the Logos, the Serpent of Wisdom] is Ocean--'birth-causing of gods and birth-causing of men'*

*--flowing and ebbing for ever, now up and now down."*

*And on this the early Jewish commentator remarks:*

*"When Ocean flows down, it is the birth-causing of men; and when He flows up, . . . it is the birth-causing of gods."*

*And further on he adds:*

*"This is the Great Jordan, which flowing downwards and preventing the Sons of Israel from going forth out of Egypt, or from the Intercourse*

*Below, was turned back by Jesus [LXX. for Joshua] and made to flow upwards."*

*This one and the same Serpent was thus either Agathodaimôn (or Good Spirit) or the Kakodaimôn (or Evil Spirit), according to the will of man. The regenerated or perfect man, the man of repentance, he who has turned Homewards, or has his "face" set Above, whose will is being atoned with the Divine Will, turns the waters of Ocean upwards, and thus gives birth to himself as a god.*

*The doxology of our Hymn is triadic--Father, Son, Mother.*

*Charis, Grace or Love, is Wisdom, or God's Good-Will, the Holy Spirit, or Great breath; that is, the Power and Spouse of Deity.*

*The order of the triple praise-giving is then reversed: Mother, Son, Father; for Glory is the Great Presence, the Father.*

*And finally there is a trinity in unity, Praise being given to the Father as Light; the same as the oft-recurring invocation in the Coptic Gnostic works: "Father of all Fatherhood, Boundless Light!"*

*The doxology being ended, we come to a striking series of double clauses or antitheses. I at once submit that these were not originally intended to be uttered by one and the same person. On the contrary they are evidently amoebæan; that is, answering as in a dialogue. Nor were they addressed to the Disciples;*

*there was some single person for whom the whole was intended, and to whom much of it is addressed.*

*If, then, we have before us not a hymn, but the remains of a mystery-ritual, there must have been two people in the circle. One of them was the Master, the Initiator. Who was the other? Manifestly, the one to be initiated.*

*Now the ultimate end of all Gnosis was the at-onement or union of the little man with the Great Man, of the human soul with the Divine Soul.*

*In the great Wisdom-myth, the human soul was regarded as the "lost sheep," the erring and suffering Sophia fallen into generation, from which she was saved by the Christ, her true Lord and Spouse.*

*On the side of the Great Descent we have the most wonderful attempts made by the Gnostics to pierce the veil of the mysteries of cosmogony--to catch some glimpse of how the Cosmos came into existence, and was fashioned by the creative power of the Logos, the Supernal Christ. This was called the "enformation according to substance"--the "substance" being the Sophia or Wisdom Herself as viewed in Her self-isolation from the Plêrôma or Fullness of Divine Being, the Transcendent Presence.*

*On the way of the Great Ascent or Return, the Gnosis attempted to raise the veil of the mysteries of soteriology, or of the rescue of the separated human soul, and its restoration to the Bosom of the Divine.*



*This was called the "enformation according to gnosis"--that is, Self-consciousness.*

*The duologue is therefore carried on by those who are acting out the mystery of the Sophia and the Christ; through we should never forget that they are in reality or essentially one and the same Person, the lower and higher self in the Presence of the Great Self.*

*The twelve disciples are the representatives of the powers of the Master, sent forth (apostles) into the outer worlds, corresponding with the Great Twelve of the Presence, the Twelve Above; and they dance to the dancing or cosmic motions of the Twelve, even as the candidate, or neophyte, the Sophia below, dances to the cosmic motion of the Charis or Grace or Sophia Above.*

*And if this rite be duly consummated, the Presence that enwraps the doers of the mystery is Divine. The Presence is that of the Father Himself, who has no human form, but is as it were a "Heart" or "Head," a "Face," a Shekinah or Glory. How the seers of the Gnosis conceived this marvel of the Godhead may perhaps be seized dimly in the following passages from the "Untitled Apocalypse" of the Bruce Codex (F.F.F., p. 548):*

*"The Outline of His Face is beyond all possibility of knowing in the Outer Worlds--those Worlds that ever seek His Face, desiring to know it; for His Word has gone forth into them, and they long to see Him.*

*"The Light of His Eyes penetrates the Spaces of the Outer Plêrôma; and the Word that comes forth from His Mouth penetrates the Above and the Below.*

*"The Hairs of His Head is the number of the Hidden Worlds, and the Outline of his Face is the type of the Æons [i.e., Perfect Spheres and Eternities].*

*"The Hair of His Face are the number of the Outer Worlds, and the Outspreading of His Hands is the manifestation of the Cross. . . .*

*"The Source of the Cross is the Man [Logos] whom no man can comprehend.*

*"He is the Father; He is the Source from which the Silence [the Mother of the Æons] wells."*

*And as to the consummation of at-one-ment and the state of him who makes joyful surrender of himself unto the Powers, "and thus becoming Powers he is in God," as Poemandrês teaches, some intuition may be gleaned from the same document which tells of the Host of Powers, "having wreaths (or crowns) on their heads"--that is Æons or Christs or Masters crowned their Twelve Powers, and all the other orderings of spiritual energies (F.F.F., p. 556):*

*"Their Crowns send forth Rays. The Brilliancy of Their Bodies is as the Life of the Space into which They are come.*

*"The Word (Logos) that come out of Their Mouth is Eternal Life; and the Light that comes forth from Their Eyes is Rest for Them.*

*"The Movement of Their Hands is Their Flight to the Space out of which They are come; and Their Gazing on Their own Faces is Gnosis of Themselves.*

*"The Going to Themselves is a repeated Return; and the Stretching forth of Their Hands establishes Them.*

*"The Hearing of Their Ears is the Perception in Their Heart; and the Union of Their Limbs is the ingathering of Israel.*

*"Their Holding to one another is Their Fortification in the Logos."*

*All this is doubtless "foolishness" to many but is Light and Life and Wisdom for some few, who would strive towards becoming the Many in One, and One in Many.*

*But to the somewhat lesser mysteries of our ritual. All the terms must, I think, be interpreted as mystery-words; they contained for the Gnostics a wealth of meaning, which differed for each according to his understanding and experience. If, then, I venture on any suggestions of meaning, it should be understood that they are but tentative and ephemeral, and as it were only rough notes in pencil in the margin that may be rubbed out and emended by every one according to his knowledge and preference.*

*"I would be saved."*

*The human soul is "wandering in the labyrinth of ills," as the Naassene Hymn has it (T.G.H., i. 191); is being swirled about by the "fierce flood" of Ignorance as the Preacher, in one of the Trismegistic sermons, phrases it (T.G.H., ii. 120). The soul is being swirled about in the Ocean of Genesis, in the Spheres of Fate.*

*She prays for safety, for that state of stability which is attained when the worlds of swirl in the Magna Vorago, or Great Whirlpool, to use a term of the Orphic tradition, are transcended, by means of at-one-ment with the Great Stability, the Logos--"He who stands, has stood and will stand," as the Simonian Great Announcement calls Him.*

*In its beginnings this safety expresses neither motion nor stability, but a ceasing from agitation; the mind or anxiety is no longer within the movement, the Procession of Fate.*

*The tempest-tossed self cries out to be drawn apart from the swirl; while the other self that is not in the swirl would like to enter.*

*The self within, or subject to, the "downward" elements has to unite with the self of the "upward" elements in order to be saved from the swirling of the passions; while the "higher" self has to be drawn into the "lower," so to say, and unite with it, in order to be "saved" from the incapacity of self-expression.*

*"I would be loosed."*

*That is, loosed from the bonds of Fate and Genesis. In some of the rites the candidate was bound with a rope. In Egypt the rope symbolized a serpent, the Typhonic "loud-breathing serpent" of the passions, as the "Hymn of the Soul" of Bardaisan calls it (F.F.F., p.477).*

*"I would be wounded."*

*Or "I would be pierced." This suggests the entrance of the ray of the higher self into the heart whereby the "knot in the heart," as the Upanishads phrase it, may be unloosed, or dissolved, or in order that the lower self may receive the divine radiance of the higher. This interpretation is borne out by the alternative reading from a Latin translation, which may have originated in a gloss by one who knew the mystery, for he writes: "I would be dissolved"; that is, "consumed by love."*

*And so we continue with the mysteries of this truly "Sacred Marriage," or "Spiritual Union," as it was called.*

*"I would be begotten."*

*This is the Mystery of the Immaculate Conception, or Self-birth. "I would be begotten" as a Christ, the New-Man, or True Man, who is in verity the Alone-begotten--that is, Begotten-from-Himself-alone, or Self-begotten.*

*"I would eat."*

*By "eating," food and eater become one. The Logos is called the "Bread of Life"; that is, the Supersubstantial Bread, one of the Elements of the Eucharist. The soul desires to "eat" the Life in everything; this expresses how the soul must become everything before it can enjoy cosmic consciousness, and be nourished by the Life in all.*

*So it is that men can become part of the Cosmos through right action. But to reach this consummation we must no longer long to live and act our little life, but rather to be, if one may so phrase it, in our turn "eaten"; that is to say, to have our own self-will eaten out of us. And then our fate or life or activity becomes part of the Great Records, and the man becomes a Living Oracle or Drama, a Christ. All Life then becomes a happening with meaning; but this can never be until the man surrenders his self-will and becomes one with the Great Will.*

*This "eating" signifies a very intimate kind of union, in which the life of a man becomes part of a Great Life.*

*"I would hear."*

*It is to be remarked that there is no "I would see." If we can legitimately lay any stress on this, it is presumably because the candidate is already "seeing"; he has already reached the "epopt" stage, and therefore this "hearing" is beyond the probationary stage of "hearing" or of the "mystês."*

*Hearing is much more cosmic or "greater" than seeing, as we learn later on from our fragment, in the Vision of the Cross, where John "sees the Lord Himself above the Cross, not having any shape, but only a voice."*

*In such hearing the hearer draws nigh unto the Root-sound, or Breath (Âtman), which creates all that it is possible to see. To see there must be form, even if the form is only an idea.*

*Again, hearing may be said to be the verb of action when power is being conveyed to a person; while seeing is the verb of action of that person after receiving the power.*

*"I would understand."*

*This recalls the idea of "standing," "stability." Plato attributes this understanding to the Sphere of Sameness (the Eighth), in this, I believe, handing on an echo from Egypt. It is by means of this stability of the true mind that consciousness is enabled to link on the happenings in the whirling spheres, or whorls, of Fate to the Great Things or Things-that-are, and so perceive greater soul-records in phenomena. The last clause is evidently a gloss, but by a knowing scribe. The Logos is the true Understanding or Mind (Nous).*

*"I would be washed."*

*That is, I would be baptized, or immersed wholly in the Ocean of Living Water, the Great Oneness. It may mean simply "I would be purified." But the full rite of*

*baptism was immersion and not sprinkling; as Thrice-greatest Hermes says in the sermon "The Cup," or "The Monad" (T.G.H., ii. 86):*

*"He filled a Mighty Cup (Kratêr) with it (Mind), and sent it down, joining a Herald to it, to whom He gave command to make this proclamation to the hearts of men:*

*"Baptize thyself with this Cup's baptism, what heart can do so, thou who hast faith thou canst ascend to Him Who hath sent down the Cup, thou who dost know for what thou didst come into being!"*

*"As many then as understand the Herald's tidings and dowsed themselves in Mind, became partakers in the Gnosis; and when they had 'received the Mind' they were made 'perfect men'.*

*The Cup is perchance the Presence substantially.*

*"Grace leadeth the dance."*

*In the text this has the next sentence run on to it; but I am myself inclined to think that it is a note or a rubric rather than an utterance of the Initiator.*

*The ceremony changes. Hitherto there had been the circle-dance, the "going round in a ring," which enclosed the mystery-drama, and the chanting of the sacred word.*

*Contact is now mystically established with the Great Sphere, Charis or Sophia, the Counterpart or*



*Spouse or Syzygy of the Supernal Christ, or of the Christ Above. She "leads the dance"; that is to say, the actors begin to act according to the great cosmic movements.*

*"I would pipe."*

*In the Naassene Document (T.G.H., i. 183), we read:*

*"The Phrygians also say that that which is generated from Him is Syriktês."*

*Syriktês is the Piper, properly the player on the syrinx, or seven-reeded Pan-pipe, whereby the music of the spheres is created*

*And on this the early Jewish commentator remarks:*

*"For that which is generated is Spirit in harmony."*

*That is to say, Spirit, or Sophia the Holy Breath, is harmony; and the Harmony was the name of the Seven Spheres encircled by the Eighth. Curiously enough, later on in our fragment the Logos is called "Wisdom in harmony."*

*The Greek word for "dance" in the sentence "dance ye all" is different from that in the phrase "leadeth the dance." It reminds us of the "orchestra" in the Greek theatre.*

*The Greek drama, I hold, arose from the Mysteries. The general view, however, is that it "sprang from the choral dances round the altar of Dionysus," and so*

*the architectural form of the Greek theatre "was developed from the circular dancing place," the orchêstra.*

*The dance is to represent the dance of the world-mystery, and therefore of the man-mystery--of joy and sorrow, of rejoicing and beating the breast.*

*It is hardly necessary here to remind the reader of the Gospel-saying taken by the first (Matth., xi.17) and third (Lk., vii. 27) Evangelist from a common source:*

*"We have piped unto you, and ye have not danced;*

*"We have played a dirge unto you, and ye have not lamented."*

*Is it possible that there was an inner tradition of a scripture in which this Saying stood in the first person singular? I think I have made out a presumption in my analysis of the Naassene Document (T.H.G., i. 195) that the Christian commentator, in his parallels with the Fourth Gospel, legitimately opens up for us the question whether or no he was in touch with "sources" of that "Johannine" document.*

*In any case, I would suggest that for the Gnostic there was an under-meaning, and that it is here in our Hymn expressed for us though still mystically hidden*

*The higher quaternion, or tetrad, as the Gnostic Marcus would have phrased it, of joy is to blend with*

*the lower tetrad of sorrow; and both together are to form an octave, whereby the man is raised from his littleness into the Greatness; that is to say, he can now respond to cosmic music.*

*Therefore what was apparently originally a rubric ("The one Eight" etc.), has been put by an unknowing scribe into the mouth of the Initiator, and an Amen added.*

*The Ogdoad or Eight (in music the full Octave), "sounds with us"; that is, we are now beginning to dance to the Music of the Spheres.*

*And this being so, the sense of the initiated soul may be said to become cosmic, for it begins to vibrate with, or answer back to, or become in sympathy with, the ordered motions of the Greatness; and therefore the Higher Twelve, the Powers that transcend the separated soul, and which crown or surround the Great Sphere, now lead the dance.*

*Or, to speculate more daringly; the indications seem to denote a belief that at this stage in the rite there was present the Presence of Masterhood; and this would mean for the aspirant--as is so nobly set forth in the Trismegistic "Secret Sermon on the Mount," which might very well be called "The Initiation of Tat"--that he passes out of himself to greater things.*

*And so his "twelve disciples," as it were, begin to dance above him or outside him; for the real disciples or apostles of a new-born Christ are not the things he*

*has been taught on earth as man, but powers raying forth from the true Person into still greater regions.*

*Apostles who go forth into the world of men are but reflections of Great Powers who now go forth from the true Person and link him on to the Great Cosmos.*

*It is not easy to conjecture the meaning of the phrase "all whose nature is to dance doth dance," for the text is so faulty that we cannot be certain of a correct version. If, however, this be the right rendering, then I would suggest that the "all" is the cosmic order; and that now all is made ready, and spiritual communion has ben established between the church, or circle below, and the Church Above, who again is the Supernal Sophia.*

*"Who danceth not, knows not what is being done."*

*The soul must dance, or be active in a corresponding way, with the Great Dance, in order to know, or attain true Gnosis. Knowledge of the Great World can only be attained when the man has abandoned his self-will and acts in harmony with the Great Happenings.*

*This reminds us of the Saying in the Fourth Gospel (vii. 17): "If a man will to do His Will, he shall know of the Doctrine"; and again (ix. 31): "If a man be a worshipper of God and do His Will, He will hear him." And the Will of God is His Divine Spouse, the Sophia or Wisdom, by Whom and in Whom He has made the worlds.*

*"I would flee."*

*It may be that here the new-born is in fear; the new motions of the Great Passions are too great for him. Or, again, it may signify the necessity of balance, or equilibrium; the soul feels itself swept away into the infinitudes, and is held back by the greater power of the Master--the that in him which alone is stable; these two are then the centrifugal and centripetal powers.*

*"I would be adorned."*

*The original Greek term suggests the idea of being rightly "ordered" (kosmein). It may also mean "clothed in fit garments"; that is, the soul prays that his little cosmos, which has previously been awry or out of order, may be made like unto the Great Order, and so he may be clad in "glories" or "robes of glory" or "power" like unto the Great Glories of the Heavenly Spheres.*

*"I would be at-oned."*

*We now approach the mystery of union, when the soul abandons with joy its separateness, and frees itself from the limitations of its "possession"--of that which is "mine" as apart from the rest.*

*And so we have the triple declaration as to the loss of "dwelling," "place" and "temple" (the very "shrine" of the soul), and the assurance of the gain of all "dwellings," "places" and "temples." And in illustration of this sublime idea we may yet again*

*quote from the "Untitled Apocalypse" of the Bruce Codex (F.F.F., p. 554):*

*"Holy, Holy, Holy is He, the [here come the seven vowels each three times repeated]"*

*"That is to say:*

*"Thou art the Living One among the living.*

*"Thou art the Holy One among the holy.*

*"Thou art Being among beings.*

*"Thou art Father among Fathers.*

*"Thou art God among gods.*

*"Thou art Lord among lords.*

*"Thou art Space among spaces.'*

*"Thus too do they praise Him.*

*"Thou art the House;*

*"And Thou art the Dweller in the House.'*

*"And yet again do they praise the Son hidden in Him:*

*"Thou art; Thou art the Alone-begotten--Light, Life and Grace.'"*

*"The Son of Man hath nowhere to lay His head"--  
for indeed He has all "places" in His possession.*

*Then follow the comfortable words that the Christ,  
the Logos, is the Lamp, the Mirror, the Door and the  
Way for the human soul; the Divine Soul is all things  
for the beloved.*

*In the worlds of darkness and uncertainty Christ is  
the Lamp, whom we must follow, for He leads us  
along the Way.*

*For those who can perceive the Christ-essence in all,  
this Christ-essence is a Mirror reflecting the great  
truths of the higher worlds.*

*There is one means alone of passing through the  
Wall of Separation between the Higher and the  
Lower, and that is Christ the Mediator. He is the  
Door; even as Thrice-greatest Hermes calls the Mind  
the "Inner Door" (T.G.H., iii. 274). And Parmenides in  
his "Truthwards" refers to the same mystery when he  
describes the Gates, twixt Day and Night, or Light  
and Darkness.*

*For him who truly knocks at this Door, that is who  
turns all his attention and power in this direction,  
the Great Wall or Limit will be no more, and he shall  
go in and out at will.*

*Again, Christ the Logos is the Way. He is our Path  
to God, both on the Light-side of things and on the  
Substance-side; either as a Lamp, or that for which  
the pure mind looks, or a Way, that on which the feet*

*walk. In either case the Christ is that which leads to God.*

*The ceremony again changes with the words: "Now answer to My dancing."*

*All now may be believed to be taking place within the Master-Presence. Union of substance has been attained, but not yet union of consciousness. Before that final mystery can be consummated, the knowledge of the Passion of Man, that is of the Great Passion or perpetual experience of the Great Act, must be achieved.*

*The soul is to gaze upon the mystery as upon its own Passion. The perfected soul can gaze upon the mystery in peace; as yet, however, the soul of the aspirant is not perfected in gnosis, but in substance only, so that it may feel the Great Passion in itself, and yet as apart from itself.*

*Hereupon in the lower rite, the mystery-drama, the Passion of Man, must have been shown. What it may have been is not easy to conjecture; it must, however, have been something of a most distressing nature, for the neophyte is moved or shaken completely--that is to say, unnerved. He had not the strength of perfect faith in the Power of the Master; for, presumably, he saw that very Master dismembered before his eyes, or becoming many from one, or in some way done to death.*

*After the Passion-drama or Passion-vision comes the instruction; for in such rites--such passions or*



*experiences for the sake of knowing--there must be the actual experience in feeling before there can be gnosis.*

*This knowledge is given by the Master Himself, the Logos in man: Wherefore it needs must be the lover should first behold the Beloved suffering.*

*And then follow the comfortable words: "I am a couch; rest thou upon Me." For the Suffering Christ is but the translation into manifestation in time and space of the Triumphant Eternal Christ, the Æon. It is here that that mystery of Docetism, of what the Vedânta calls Mâyâ, receives a philosophical meaning. This mystery is suggested in many a logos; but here I will quote only from the Trismegistic sermon called "The Inner Door" (T.G.H., iii. 275):*

*"And being so minded and so ordering his life, he shall behold the Son of God becoming all things for holy souls, that he may draw her (the soul) forth from out the region of the Fate into the Incorporeal.*

*"For having power in all, He becometh all things, whatsoever He will; and in obedience to the Father's nod, through the whole Body doth He penetrate, and pouring forth His Light into the mind of every soul. He starts it back into the Blessed Region, where it was before it had become corporeal--following after Him, and led by Him into the Light."*

*"Who I am thou shalt know when I depart."*

*This and the two following sentences seem to suggest--that is, if we may venture to believe that there was true vision of an inner mystery accompanying the outer drama--some such idea as this.*

*The substantial nature of the Presence, the Body, so to speak, of atmosphere, which may have been seen--with some suggestion of an idea of human form as its "pillar" or "support," and at the same time of a sphere or completeness holding it together--this, says the Master, is not my true Self. I am not this Mirror of the World, I am not this Word or Living Symbol which contains the whole world, and also stamps it with meaning and idea. What the nature of the real Christ is thou shalt know when thou comest, or becomest Him.*

*"If thou hadst known how to suffer."*

*The sentences so beginning are perhaps the most pregnant in meaning in the whole of this marvellous ritual. It seems in one sense (for there are infinite meanings) to signify: If the substance of your body had really known how to dance, and so been able to respond exactly to My Passion (that is, the manifestation in activity of real life and consciousness), then you would have had the power to have kept stable about the Mystic Centre, and not have been dragged back into your body of suffering, or in-harmony; you would not have been dragged back onto the dramatic side of things and been swamped by the drama.*

*"That which thou knowest not, I Myself will teach thee."*

*That which the soul unaided cannot know, the Master will teach. That is to say, presumably: This Power or Presence is a link between your own "body" or atmosphere and the realities of Great Things.*

*As soon as the sphere-"body" (the psychic envelope of normal man is said to be ellipse, egg-shaped, imperfect) is capable of dancing, the Power of the Master will stamp it with meaning. The little self cannot do this. The Power is not connected with little things. It comes from the greater worlds as a natural result of the perfect dancing of the substances of all man's "bodies."*

*"I am thy God, not the Betrayer's." Taken in connection with the introductory words before our Hymn, this will probably suggest to most readers the thought of Judas. But the Gnostics moved in a wider circle of ideas.*

*The Betrayer is rather the lawless Serpent, the Kakodaimôn, that which hands the soul over to the bodies of death--a mystery that is not touched upon in our ritual.*

*"I would be kept in time with holy souls."*

*This sentence appears to me to be misplaced. One of its meanings seems to be that as the soul watches the Dance, it prays to be brought into harmony with "Holy Souls"; that is to have its consciousness and*

*form brought into such perfect relationship as to become one. Then the little soul would become a Great Soul or Master, a Perfect or Balanced Soul.*

*The concluding sentences are evidently drawn from two different traditions of the original text; they are two separate endings copied down one after the other. It is thus to be conjectured that there were several variants of this ritual, and that it was, therefore, widely known and used in Gnostic circles.*

*It must, however, have been at first kept very secret, for later on in the text of our fragment we read the injunction of the Master to John:*

*"That Passion which I showed unto thee and unto the rest in the Dance, I will that it be called a mystery."*

*Can it be that in the the original form, it was John, the Beloved himself, who was the candidate?*

*It may have been so; but even if so, "John" would not be understood by a Gnostic to be the name of one single historical character. There had been, there were, and there would be many Johns.*

*From the Twelve Three; and from the Three One.*

*For just as we find that there were Three--Peter, James and John--who were nearest the Lord in His Great Moments, so also do we find in the Johannine tradition that of these Three, it was John who was nearest to Him in His Great Acts.*

*Moreover, just as in the Trismegistic tradition we find that out of the Three--Ammon, Asclepius and Tat--it is Tat, the most spiritual of the disciples, who succeeds his "Father," Thrice-greatest Hermes, when He is taken to the Gods; so also do we find in the Johannine tradition that it is John who succeeds Jesus when He ascends to the Father of all "Fathers."*

*"Father" was the technical name of the Master, or Initiator, and the Head of the community.*

*And so, in a codex of the Fourth Gospel, preserved in the archives of the Templars of St. John of Jerusalem, in Paris--that is to say in all probability in a document that belonged to those who came into contact with the Johannine tradition in the East--we find (Thilo, Code. Apoc. N.T., p. 880) the following additions which are absent from the Textus Receptus.*

*To John, xvii. 26:*

*"Amen, I say unto you, I am not of this world; but John shall be your Father, till he shall go with Me into Paradise. And He anointed them with the Holy Spirit."*

*And to John, xix. 26-30:*

*"He saith to His Mother: Weep not; I go to My Father and to Eternal Life. Behold Thy Son. He will keep My place.*

*"Then saith He to the Disciple: Behold thy Mother!*

*"Then bowing His Head He breathed forth His Spirit."*

*But if it be willed that that which "I showed unto thee . . . in the Dance" be "called a mystery," it must equally be willed that it be kept a mystery.*

*I therefore offer my surmises on the altar of the Outer Court, though hardly venturing to think they will be regarded as reasonable oblations to the Great Presence by many of the Many who serve there.*

*I would, however, venture to hope that I have at least established a strong presumption that the Hymn of Jesus is no hymn, but a very early Christian mystery-ritual, and perhaps the oldest Christian ritual of any kind preserved to us."*

*The Hymn of Jesus: Echoes from the Gods, The Eiou Hymn, G.R.S.  
Mead, Theosophical Publishing Society, 1907*

*"Give us agreement with our own, with strangers give us unity: Do ye . . . in this place join us in sympathy and love. May we agree in mind, agree in purpose: let us not fight against the heavenly spirit."*

*Hymns of the Atharva Veda, by Ralph T.H. Griffith, 1895*

The teaching in this fragrance is to raise the soul to hymn. In so doing, maintain the vibration of the realm by bringing that which of heaven to earth in accordance with energetic reciprocity within the will of God.

## CHAPTER SIXTEEN

*The Fragrance of Daily Prayer, Devotion and the  
Place of Nothing which Arises from it (All-  
Encompassing Universal Wisdom)*



Zen Monk, 19<sup>th</sup> Century

THE MYSTICAL EXPERIENCE

And thus my soul fell again into the raucous of the natural world thus catapulting my spirit into a ravenous understanding of its nothingness. And in this fragrance, all previous knowledge had become nothing and the essence of our individual and humble humanity encompassed my spirit.

I had been lacking in my daily prayers which had become a regular part of my life, and it was profoundly ominous how quickly the detachment from daily prayer was followed by my own falls from grace.

Many have said that certain daily prayers in many traditions are 'rote' or repetitious and cannot have value. But as I saw my own character collide and fall simply by the omission of daily devotion, it became clear to me that the prescription of daily prayer in my own faith and that of others was a vital element in the life of any person who wished to preserve their higher mind.

Without it, I fell into the ravages of my own anger, causing harm to all of my human relationships and in the world around me. Somehow, the daily prayers I had given up as of late, retained my spirit within a higher flow which held up my moral ground with a greater power and consistency than any other practice.

With every fall of our soul to the level of human nature comes a greater understanding of our humanity and the humility which such nature



requires of each one of us. Family difficulties, spousal relations, incidents which occur in life as to the matter of communities . . . misunderstandings, feeling overwhelmed, losing our tempers, flaring of hardships, and the normal sway of life as we try to transcend that which is below, but yet, to embrace that humanity which consistently overwhelms and surprises us with our weaknesses and failings.

So again, I raised my soul from the pit of the despair emanating from the constructs of human life and into the higher thrusts of an eternal reflection. Knowing thus, it became clear that life was thus so . . . an eternal struggle from an entrapped humanity into a higher schismatic from all worldly spheres. Thus have I seen, thus have I heard, thus have I known.

And I embraced my humanity . . . allowing it to be thus so.

In so doing, my fragrant spirit was again lifted and taken into an old and haunted house. Hundreds of souls who had lost their lives in an untimely manner due to war were residing in this sphere, and as the movement of God demanded, my spirit automatically and without forethought proceeded to His divine activity.

With each spirit, I laid my hand upon their heart. And I forced them on in the name of Our Lord Jesus Christ. As always, the name of Our Divine Redeemer held power that nothing else within the mystical pleroma contained. Each of these souls gently fell

back at His name and gathered their souls to leave the place of their purification and return to their Father who had not forgotten them. Hundreds of souls were felled in the fields of the Lord . . .

The question remained, however: What are you? Who are you? In our human state, we are flawed and we rise and fall. But in our eternal state, we rise and fall to the momentum of God's holy will.

It was the power of the daily prayer and devotion which held the spirit within the confines of the eternal state.

A fragrant mystic is profoundly human, yet eternally moved by the divine. Even in their falls, the divine has a hand. For every fall contains within it more mysteries and secrets of humility. But if you are a fragrant mystic, the movement will always come from within - in your greatest moments and your worst - because as we each struggle to continue ascending closer to a loving and merciful God, we must give back to Creation that which it has given to us. And in order to do so, we must remain in the constant movement which is expressed in a certain serenity and motion within the will of God.

And thus, we will fall. But in our falling, we will attain to something. But yet that something is nothing. And as this movement of the spirit continues within the fragrant mystic; the risings and fallings become one, in that we give and receive from the divine at the same moment.

Creation gives to us, we give to Creation . . . and on and on it goes . . . this is the life of fragrance mysticism. We inhale whatever God may place within us, and it comes of itself.

And a book fell before me, entitled 'Rak'ah,' which refers to a portion of the Islamic salat, the prescribed prayers said five times a day, that combines a ritual of bows and prostrations with the recitation of prayers.

On the cover, I felt that the title was unclear . . . possibly because it was an indication of an Islamic prayer and my own faith is Catholic. Trying to alter the title, I made new titles on my computer, printing up slips of paper which were meant to cover the original title on the cover. But as I kept trying to fix the title, I realized that the original title was the clearest and as I do not write my own books but receive them from a higher power, it was not my place to change the text.

*"A rakat, or rak'ah (Arabic: رَكْعَةٌ rak'ah, plural: رَكَعَاتٌ raka'āt), consists of the prescribed movements and words followed by Muslims while offering prayers to God.*

*After performing the ablution, and evoking the intention to pray for the sake of God, the worshipper will stand quietly while reciting verses of the Quran. The second part of the rakah involves bowing low with hands on knees, as if waiting for God's orders. The third movement is to prostrate oneself on the ground, with forehead and nose on the floor and*

*elbows raised, in a posture of submission to God. The fourth movement is to sit with the feet folded under the body. In the concluding portion of the prayers, the worshiper recites "Peace be upon you, and God's blessing" once while facing the right, and once while the face is turned to the left. This action reminds Muslims of the importance of others around them, both in the mosque (if the prayer is being offered at mosque), and in the rest of the world.*

*It also refers to a single unit of Islamic prayers. Each daily prayer has a different number of obligatory rakahs:*

- *Fajr – The dawn prayer: 2 rakahs*
- *Dhuhr – The midday or afternoon prayer: 4 rakahs*
- *Asr – The late afternoon prayer: 4 rakahs*
- *Maghrib – The evening prayer: 3 rakahs*
- *Isha – The night prayer: 4 rakahs, plus 3 rakahs of the optional but recommended with prayer"*

*Wikipedia*

A holy reverence came over my spirit which recognized that the tradition of prayer in every religion contained more significance than many might realize in that it created a conscious and assertive path to keep the seeker within the mind and will of God.

*"The chief purpose of salah is to act as a person's communication with and remembrance of God. By reciting "The Opening", the first sura (chapter) of the*

*Quran, as required in daily worship, the worshiper can stand before God, thank and praise Him, and ask for guidance along the "Straight Path" . . .*

*In addition, daily worship reminds Muslims to give thanks for God's blessings and that submission to God takes precedence over all other concerns, thereby revolving their life around God and submitting to His will. Worship also serves as a formal method of dhikr or remembering Allah.*

*Muslims believe that all prophets of Allah offered daily prayers and were humble in submission to the Oneness of Allah. Muslims also believe that the main duty of the prophets of Allah is to teach mankind to humbly submit themselves to Oneness of Allah, the God.*

*In Quran, it is written that: "For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord;"*

*"To those whose hearts, when God is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what we have bestowed upon them."*

*Salah is also cited as a means of restraining a believer from social wrongs and moral deviancy.*

*According to a hadith in the collection Sahih Bukhari, Muhammad considered salah "the best deed"*

*The importance of the Salah was further demonstrated by Muhammad who on his deathbed and in the pangs of death would announce: الصَّلَاةُ ، أَيْمَانُكُمْ وَمَا الصَّلَاةُ . "The Salah, [I remind you of] the Salah; and [to treat well] those who are in your power."*

*Wikipedia*

And as the omission of my daily prayers had resulted in my own fall, and the fall of many around me due to my own falling; I raised my spirit towards the pinnacle of the prophets and realized the importance of reverencing my soul towards God in a daily manner.

Because there is fragrance in prayer . . . and that fragrance is like the mist that gathers the spirit of humanity and lifts it up to God. Without it, we quickly empty of His graces and become easy prey to the gatherer of darkness.

Pray daily . . . within this lies the secret of the prophets, saints, mystics, sages and ascetics from all traditions throughout the world through all the ages. It never comes of ourselves, but comes from our deference and discipline to a daily gathering into the spirit and will of God.

Crucify yourself, and carry your own cross. Not Christ's cross, but your own . . . and always carry within your heart the awareness that God is Lord and God is all. Without the presence of He Who Is, we cannot be but an impulsive creature, unrefined in our

nature . . . and if we are to comply with the ancient's in the seeking of the ancient philosopher's stone, we must transform.

No one transforms of themselves, they must inhale the fragrance of God and take it into their very being. And we must cultivate that alchemical process through our daily prayer, devotion, spiritual reading and constant reminders of the Omnipotent Being.

As humans, we are incapable of containing Him. But because He is God, He has shown us the path that leads to living with Him in peace. And we must cultivate this consistently, because there is no point where the fragrant mystic has reached the all-encompassing epiphany of transcendence and knowledge. The gross error of humanity is always lurking as a fine reminder of where have come from and to where we might go if we cease to practice.

In the dark corners of our humanity lie errors and flaws which remain hidden to our conscious minds. Ironically, the fragrant mystic must be watchful of the pride which comes of spiritual progress; because pride goeth before all falls. The moment you believe you are above your own humanity is the precise juncture at which it will again take dominance and preside over your fall.

If you seek to know God, humble yourself. Garner the wisdom to know you are nothing outside of Him. Whatever you may think you know is as nothing.

Gather the strength to practice the aspirations of the prophets.

Before anything else in your day, remember that the time you spend with God determines that day.

Remember that it is spiritual practice, daily prayer and sacramental participation which binds and unites us to our fellow seekers in God's participation, but also to His Divine Unity.

There is no singular path to God, neither is there a plural one. We must inhale the fragrance and become that which we inhale . . . and we must never stop partaking of that fragrance or we will lose the mists which conquer our fetters, sins and habitual failings. They come only in the grace of the Holy Spirit, from the spirit of continual prayer, the humility of constant condescension to our human nature, and the ever fragrant indwellings of God which garner our nature into something higher and creatively useful.

Even so, we must always remember that in whatever way our spirits may be utilized in the higher path of the creative spirit, we are merely giving back to creation that which creation has given to us. And if we wish to receive, we must also give.

Inhale the fragrance, exhale the fragrance, inhale the fragrance, exhale the fragrance . . . know that in this constant movement between all life, we come to know God. In knowing God, we realize absolutely nothing. But then we are there, are we not?



## THE TEACHING

The teaching in this fragrance is to realize you know nothing; that the continued emanation of the human soul is to fall repetitively and its eternal nature is to rise again into the fragrance of the Almighty, within a a humble and constantly sustaining vibration leading to All-Encompassing Universal Wisdom. We remain that which we are . . . and yet we contain something of which we are not. And in this wisdom, there is nothing, no-wisdom, no grandeur, no final knowledge . . . but only a light which explains but cannot contain, a fragrance which exudes but cannot be confined, and a knowledge which is unsurpassed but yet supremely ordinary. And this knowledge acts within us . . . and we allow it to be so.

*“We are now very far from that purely passive state in which God is supposed to do everything, and the soul has only to receive. Further on it will be shown that this passivity is really found, in varying degrees, in the mystical states, where it is necessary to second the Divine action and to put no obstacles in its way . . . Anyone who has the slightest comprehension of the economy of the Divine plan, and even the most limited experience of souls, will have to admit that holy abandonment is not a state of inactive expectancy, or a forgetfulness of prudence, or slothful indolence. The soul retains in it all her activity with regard to what concerns the signified will of God; and as for the events coming from the Divine good-pleasure, she foresees them so far as she can and does everything that depends upon her. But in the pains she takes she conforms herself to the will of God, she*

*accommodates herself to the movements of grace, and acts in full dependence and submission with regard to Providence."*

*Holy Abandonment, Rt. Rev. Dom Vitalis Lehodey, O.C.R., Original Pub. 1934, Dublin*

*"I entered, but I knew not where, and there I stood not knowing, all science transcending.*

*I knew not where I entered, for when I stood within, not knowing where I was, I heard great things. What I heard I will not tell; I was there as one who knew not, all science transcending.*

*Of peace and devotion the knowledge was perfect, in solitude profound; the right way was clear, but so secret was it, that I stood babbling, all science transcending.*

*I stood enraptured in ecstasy, beside myself, and in my every sense no sense remained. My spirit was endowed with understanding, understanding nought, all science transcending.*

*The higher I ascended the less I understood. It is the dark cloud illumining the night. Therefore he who understands knows nothing, ever all science transcending.*

*He who really ascends so high annihilates himself, and all his previous knowledge seems ever less and less; his knowledge so increases that he knoweth nothing, all science transcending.*

*This knowing that knows nothing is so potent in its might that the prudent in their reasoning never can defeat it; for their wisdom never reaches to the understanding that understandeth nothing, all science transcending."*

*The Ascent of Mount Carmel, St. John of the Cross, 1591*

The teaching in this fragrance is to realize you know nothing; that the continued emanation of the human soul is to fall repetitively and its eternal nature is to rise again into the fragrance of the Almighty, within a a humble and constantly sustaining vibration leading to All-Encompassing Universal Wisdom. We remain that which we are . . . and yet we contain something of which we are not. And in this wisdom, there is nothing, no-wisdom, no grandeur, no final knowledge . . . but only a light which explains but cannot contain, a fragrance which exudes but cannot be confined, and a knowledge which is unsurpassed but yet supremely ordinary. And this knowledge acts within us . . . and we allow it to be so.

And so it comes to pass.

And thus the elect rise to meet the fragrance, thus inhaling the mist of a predetermined yet undefined journey into an Almighty and Everlasting God . . . falling, rising, falling, rising . . . as it is the nature of things in a human realm to thus do.

And they become able to travel in all worlds; emanating into the heavens or the hells, the purgatories or the empty fields . . . as the spirit of the

fragrant mystic receives and contains the wind and perfume of God's will in each and every present moment.

And thus is Fragrance Mysticism.

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# Fragrance Mysticism

And Other Out-of-Body Travel Roles and Methods

A New Mystical Theology as Old as Time

By Marilyn Hughes - An Out-of-Body Travel Book

*The Out-of-Body Travel Foundation!*

<http://outofbodytravel.org>

FRAGRANCE MYSTICISM: And Other Out-of-Body Travel Roles and Methods - A New Mystical Theology as Old as Time (An Out-of-Body Travel Book): Fragrance Mysticism portends to the aromas of particular events or places in the realms and spheres of out-of-body travel and could be said to be a mystical theology of the path of purification leading to union with the Divine. Every out-of-body experience or event contains an energy, a fragrance, an aroma; which permeates the atmosphere and contains within it the knowledge of that realm.

The out-of-body traveler must absolutely inhale the fragrance of the arising spheres in order to take within the soul the molecular and cellular structure of such mystical atmospheres, allowing the knowledge contained to self-embody without effort on the traveler's part. In such a manner, the cells of the sphere combine with his own particulate matter and eventide to judgment.

By so doing, the out-of-body traveler may take in a *fragrance* of that which is seen, heard and elementally acquired. As this occurs, that fragrance converges within his own cells, merging and radiating as the

soul gradually conquers again the physical body, bringing cells of higher mind within the confines of the terrestrial sphere and the physical mind. Such energies are transformative and cause alteration within the body, as well as, the soul of the out-of-body traveler upon re-entry.

In an invisible and fragrant way, the out-of-body traveler *contains* the meaning of the experience through its fragrance; the manner in which it sensates, by the emanations of the worlds to which he pays heed. And knowledge continues to vibrate into a ceaseless seeking (or having sought) which bears no sounds, words, or fantastic imagery; but rather a sapience which confounds itself to energy alone and can only be expressed as such.

Seek the fragrance, and allow it to penetrate your deepest benevolence of vivacity. Don't try to understand, classify or name it; simply inhale . . . and let the aroma do what it does through seminal stillness. This is Fragrance Mysticism.

(For more info – <http://outofbodytravel.org>)