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Dr. MATHILDE LUDENDORFF

THE TRIUMPH OF THE IMMORTAL-WILL

The triumph of the Immortal-Will

BY

DR. MATHILDE LUDENDORFF

(VON KEMNITZ)

Translated by ALICE BRECHTA

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To whom it may concern,

The enclosed book is sent to you as an extension of your library. It is essential to make the philosophical work of Mathilde Ludendorff available to human beings of the area where English is spoken.

The religious philosophy of Dr. Mathilde Ludendorff is presented by a work consisting of several books, of which, unfortunately, only the "Triumph of the Immortal Will" has been translated into English.

The interest in philosophical knowledge and perception is increasing more and more in a time, where the old religions like Judaism, Christianity, Islam and Buddhism have lost most of their conviction, and this the more because Marxism, Materialism or other ideologies cannot explain the nature of life of human beings.

Mathilde Ludendorff has developed a complete philosophical system with idealistic and epistemological viewpoints, based on the knowledge of the famous philosophers Kant and Schopenhauer, and connected tightly with the discoveries of the natural sciences. She is interpreting the development of the world and the abilities of the soul of human beings, so that a convincing explanation is given of the nature of life and the world in itself.

The philosophy of Mathilde Ludendorff is called "Gotterkenntnis" (God-cognition). Although making very high claims on the intelligence and on the ethical conduct of the single person, it has found many followers. There exists, for example, the association "Weltanschauungsgemeinschaft Gotterkenntnis Mathilde Ludendorff, 8132 Tutzing, Hauptstrasse 74, Western Germany", which is responsible for the cultivation and representation of the philosophical work of Mathilde Ludendorff.

There also exists a periodical which is discussing from the viewpoint of the philosophy of Mathilde Ludendorff the culture, economy, politics and other points of interest of the life of human beings. This periodical is called "Mensch und Mass" and it is published in the Verlag Franz von Bebenburg, 8121 Pähl, Western Germany.

Mathilde Ludendorff is one of the few philosophers, whose philosophical works will be and have been available all the time since the first publications. Her books are re-edited as soon as they are out of print (Verlag Hohe Warte, 8121 Pähl, Western Germany).

I would lead you to holy heights,

But gentle be your tread,

Lest you disturb the worshippers,

Who are still kneeling,

Living God in ancient temples.

Preface

When I undertook the English translation of the fundamental philosophical work of Dr. Mathilde Ludendorff, I was fully aware of the great difficulties which the task of translating a philosophic-work brings in its wake. In the first place, I was obliged to keep closely to the original philosophic-thought and sense, and may be this has been accomplished at the expense of the natural ease of the English language. Therefore I ask the reader's pardon for this, hoping sincerely he will forgive any shortcomings for the sake of the exactness I persisted in achieving. I considered the truths, collected and revealed to the public in this book, the more important.

On account of the uniqueness of the author's wordformation, I was bound to resort to circumscription in order to translate certain expressions into intelligible English; also I have sometimes drawn two or more words into one, thus forming new and unusual expressions. The reason for this was to gain the exact philosophic meaning, as I found it in the original German edition. But, in order to prevent any wilful interpretations I have placed certain German words in brackets alongside the English. At the end of the book there can be found the list of these special words in German and English.

By virtue of the truths, revealed in this philosophical work, the personified God-conception has been rejected, because this has been clearly perceived to be error: God cannot be defined, because God is beyond the powers of reason; God can be lived, and only the soul is capable of living God. Therefore, contrary to custom, I thought it good to use the third person when speaking of God. I wrote down God — "It".

I should like to add still, that I have retained the German word 'minne' to express the spiritualised state of love.

Alice Brechta

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As the Soul lives it

Cognisance = Redemption

The generations flit over the earth,
Like darting shadows, they come and they go,
Yet are singing forever and forever
The same beloved song of Life-Immortal.
What made them keep praising Life-Immortal,
Hope and yearn so for dear Life-Immortal,
In the midst, as they were, of Death Almighty?
Ever since men have awakened to life,
They have been pondering and pondering
To solve the problem of Eternity.
Their faith, their hopes, and all their better-life
They put into their myth, legend and song.
These songs came sounding out of the ages,
As if singers were singing in chorus.
What these sing, is sometimes folly,
Sometimes fear, sometimes petty hope and wish.
Yet, the exalted and eternal truths
Are also there, closely intermingled. —
Ever and anon, there comes shrill and quick
The death-fraught-laughter of ruthless scoffers,
The death-fraught-laughter of rude decriers,
As if these were giving the sure answer
To that sacred song of Life-Immortal.
Wonderful always were those sweet singers,
Whose songs were called forth in pensive mood.
So much do they resemble those dreamers,
Who stray from the truth, from the possible,
While they are still touching deep Cognisance.

So much do they resemble those children
Who are at play on the sunny-sea-shore.
Because children so easily value
The pretty pearl, the poor pebble, alike.
Those ones, whose souls' are verily alive,
Who love pond'ring the eternal mys'tries,
Always seem to be mere erring dreamers,
While the crowd of scoffers and decriers,
Because of their din and self-importance,
Seem to be truly the seers and wise men.
In reality, their souls, these live not
Their souls' deepest mysteries, they know not
Longing for eternity, they feel not.
For them, such sacred secrets exist not,
Because these are but mere chatt'ring corpses.

The truly wise ones are and always were
Like dreamers, living the secrets of life.
The dreams, these have dreamt, were full of visions,
Bright visions of hope, fear and defiance,
Visions of sufferings, troubles and want,
Visions of great joy and dire disaster,
Visions full of grand doings and darings,
Right visions, full of tranquillity,
Emotionless, wishless, full of still thought.
In these visions mostly reigned ignorance
Although the rays of enlightment did shine,
Here softly, there like the flash of light'ning;
One ray of this light, which a dreamer caught,
Was so bright; it glorified the dark gloom
Into which the erring folks had been plunged,
Making the dreamers readily believe,
In their uplifted hands they held the sun,
That beautiful sun of wisdom itself! —
For the sake of that one ray of dear light,
Believers grew to love legend and song.

And filled their poor lives with divine bliss.
What an irony of fate does it seem,
That there should have been so many errors
Attached to one single ray of the truth,
As the divergent myths and songs reveal,
Which the divergent folks have created,
At different times, in different places.
But worse was all this, when fate was so cruel,
As to steal this bit of ancestral-truth,
And fetter poor men completely to error:
The truth, contained in the myth, was distorted,
Ancestral-wisdom compelled to be cursed,
Persecuted the few who remained true!

This own immortal song now lost to them,
Undaunted, the dreamers among the folk
Began anew to seek after knowledge
Of the sacred laws governing life and growth.
In silence do the dreamers do their work;
Shrill are the tones of chatt'ring corpses:
"Look here, you foolish singers and poets,
Just pay good attention to us.
We have solved all your mysteries,
Have shovelled and dug a big grave,
Have buried your good gods forever,
Have buried your silly rubbish
About God, soul and the beyond.
We knew how all this should be done,
Successful researchers are we,
Conquerors of the universe,
Reason was the sceptre we swayed,
There is no need to remind us,
That scientists once gave their ear
To listen to your songs of faith,
Though diff'rent their own opinion.

Guilty they were of such folly,
Their brains, no doubt, were much addled,
With so much study and research!
Our powers of intellect are clear,
For we use our brains with caution,
Must put an end once and for all
To foolish fantoms and fancies."
So chatt'ring corpses shout and scream,
They huddle closely together
In large places — They call them 'towns'.
They fear the calm, the lone silence,
Endeavour to assure themselves
And others how warm still they live,
Unlike the cold and silent dead!

Far from them, among lonely heights,
There dwells the lonely God-liver,
Who listens in contemplation
To that choir of sweat singers
To songs of eternal longing,
Which come sounding out of ages.
How he loves listening to them!
Yet they make his tender soul sad,
For he feels, among all these songs,
Not one brings his own redemption.
At once sounds sweet and exalted
That old song sung by the faithful
*In a great kingdom celestial**:*
"Human beings are one with the universe,
United underlies all the diversity,
Perpetual harmony reigns."

Is this wisdom's culmination?
This, redemption through cognisance?
Who gave them such intuition?

---

*) China

Who let them perceive unity
In such entanglement of things?
They who cared little for study
Of the laws of the universe,
What had prompted them to listen,
'Midst the awful horrors of strife
To the harmony of calm peace.
One ray of the Eternal-Truth
Suffices, it guides and blesses;
A folk will tread the path of peace,
The path of light for thousands of years.
And yet, 'twas but one single ray.
The Will-to-research was lacking,
The Will-to-progress was lacking.
The believers in this old myth
Built walls to stop development.
Monotony made life stagnant;
Truth revenged itself bitterly,
Because it had thus been ignored.
Despiser of progress and change
Cannot become a redeemer,
No matter how bright his ray shines.

Hark now to another voice singing;
How full of hope, how it throbs with pain,
Whosoever suffers in patience,
Whosoever resigns hatred,
Whosoever loves God and all men,
Whosoever wishes to do good
Will be redeemed and will find refuge
In the arms of our heavenly father.

Oh! What a mild seducive voice,
Verily a blest ray of light,
Thrown from the holy myst'ry itself!
It appeals to active natures

Such as all the Nordic folks are.
These forsake their songs of childhood,
And sing the songs of India.*
And light came into the dark night
Which ill-directed-hatred creates.
This dreamer's dream should be made true,
For its promise is redemption.
Not one ray of truth is lacking.
Woe! This dream grows distorted too.
Unaware of these truths is he:
Outward-appearance has value,
Sacred are the duties to race,
Choice must lead love and hate.
Indian songs full of confusion;
Confusion but augments the false.
The interpreter of these songs
Feels no longing to research life,
No Will-to-knowledge urges him,
The human-brain's peering insight
A horror, causing destruction
Which is the foe of humbleness,
State he thinks to be holiness.
Trust in oneself he calls a vice,
This vice has been called haughtiness.
How perfection gain? grace only!
Thus he fetters capacity!

Despiser of life here on earth,
Despiser of procreation,
Despiser of human-power and self esteem
Can never become a redeemer,
His rays of truth must shine in vain.

A third holy voice comes sounding
From out the far back ages,

* Krishna

When Indians lived wise and pure lives.
The dreamer who composed this song
Almost touches the very pith
Of Eternity's mystery.
Believing followers are enthralled,
Immune to chatt'ring corpses;
Error causes human suffering,
But cognisance is redemption.
Illusion is all outward-appearance,
So seldom can this raise itself
To be symbol of its contents.
Brethren, turn from the visible
And sink into contemplation.
Maya is a great illusion
There, to distract your attention.
Thus re-echoed Brahma's teachings
In souls of serener nature;
The passionate ones were advised
To despise even joy and pain,
This was the wisdom of life.
Oh holy lays of the Vedas;*
How adequate your wisdom is
To lead us from our mortal-state
Into diviner life, beyond!
Do you really contain the truth
Which human-beings are in search of?
Might redemption be found in you?

This dear dreamer is the wisest,
But alas! His also is marred.
In despising the visible,
He blighted the will within him
Intended to research the laws
Governing visibility.
Living-God is not cognisance

* The ancient sacred literature of the Hindus.

Of the Eternal mysteries,
'Til knowledge and capacity
Gain in to make a union.

Despiser of the visible-scene,
Despiser of its sacred laws
Can never become a redeemer;
No matter how deep his perception be,
How near the light he be.

Such were the songs of dear dreaming dreamers.
*With jubilant joy one folk** dared to claim;*
Beauty was virtue, beauty was divine,
The folk of this lay was glad as the day.
It imbued the most earnest folks of the North
With a longing for the light of the sun.
But alas! Like the life of fleeting flowers
The beauty of this folk lasted not long,
Fate was cruel to these children of beauty.
To the mind of the listener is recalled
That song which once his own folk had composed;
The Edda, the long forgotten Edda!

Why had he been told to curse the Edda?
What were those songs of his ancestors like?
Those songs, these sang so many years ago?
Behold! The songs of the Edda reveal
The deepest knowledge of that hidden law
Which unites the universal beings;
The longing for clearness of cognisance,
The confidence in universe and soul.
Therein are lays telling of brave heroes,
Battle-songs telling of pride and revenge,
Heroic-songs of doing and daring
Of the peerless and fearless beat of heart;

* Greeks

Sacred songs telling of fair-haired heroes
Who , by their own very virtue, were good.
The songs of the Edda are of such sort,
As belong to the peerless ones only!

What became of those heroes so peerless,
Who, in those ancient times, were so fearless,
When they came under the alien yoke,
Where they were taught to suffer in patience,
To forsake the knowledge of their forebears
And give up their old activity,
Once so sacred to their own ancestors?
Why defend oneself? The stranger bade them,
Forgive the other seventy times seven.
Why then be active, why be a master,
When they were taught to suffer in patience?
One wide realm was left them to conquer still;
That realm was the realm of appearances,
The kingdom of mankind was exception.

The plant, animal and stone
Which their ancestor had known
To be possessed of a soul,
That was akin to their own,
To the alien were alien;
Unaware of their oneness
Their universality
He had deemed them unholy.
So the will-to-mastery,
The will-to-activity
Turned to take another way,
Turned from deeds of former times,
To research those secret laws;
Ruling the life of water,
Ruling the life of wind,
Ruling the kingdom of earth,

Ruling the life of all life.
And behold comprehension!
It made the elements slaves.
No more could these shatter them.
Over proud nature herself
They proudly reign, once again.
Humility grows stranger,
'T was the gift of a stranger.
Reason grows to victory,
For she leads to cognisance.
Now they love the universe,
Love its study and research.
Knowledge has its own reward.
The stranger's disdain and scorn
They know, now, to be a crime. —

Shattered still from such sudden awaking,
Mind still tainted with alien ideas,
Our peerless ones faith-in-beyond is lost;
Was reason the cause of such awful curse?
Reason, the cause of all the stranger's hate?
Even God-livers she caused to be lost,
Among the crowd of chattering corpses,
Will she cause the loss of every one's soul?

From afar comes sounds of the Vedas:
Cognisance — — — Redemption!
Is this a warning, and what does it mean?
If Godliving and knowledge would but pair?
Then reason would have had all rights to lead.
Was it not she who lead us to knowledge
Along such delightful paths of study?
Reason, the foe of mankind? No, never!
What if the soul should ache for the comfort
Which hope and faith succeeded in giving!
The fault is not reason's, no, not reason's!

That profound ancestral-wisdom
To which our forebears once achieved
Through the might of their inner sight:
That the world which is visible
Is but merely an appearance,
That the nature which is within,
The "Self", is unfathomable,
Reason has proved to be true
Through the clarity of knowledge.

Exalted deed of the researching mind!*
Reason, the adored goddess, points itself
To limits to its own capacities! —
What, if man should reexamine that work;
His mighty intellectual-kingdom,
Reason's first divine intoxication,
But this time, leaving untampered that part
Which is not in reason's power to fathom?
What, if he should succeed in combining
The doctrines of life and evolution
With the soul's inmost suspicion and will,
Would he then succeed to true cognisance?

Cognisance — — Redemption
Sings the old song, composed by living souls,
Shrill sounds the laughter of chatt'ring corpses. —

* Kant

Among the Chatt'ring Corpses

Shrill sounds the laughter of chatt'ring corpses.

Lonely one! You have just been listening
To that choir singing of eternity;
Each single singer was inspired with hopes,
With an unstilled longing for redemption.
While listening you grew to love dearly
All those soulful songs of belief,
Albeit your reason, your cruel reason
Responded in such a deadly answer,
Like the shrill sounds of the mockers of truth.
Grave this is, have you courage to face it?
Well-knowing, as you do, how relentless,
E'en to your soul's most tender beseechings,
That inexorable Will-to-Truth is
Which exists deep, deep down in your breast,
How it spares neither your hope nor your faith! —
For reason must stride fact's pitiless path.

Contemplative dreamer! Woe to your soul,
If it ever give right to those doctrines
Which chatt' ring corpses have invented!
Incapable of laughter, such as theirs,
You would but mourn and weep.
Steadily there burns longing within you,
That longing and yearning for the beyond.
Soul-life and brain would be always at strife,
Conflictions would rage deep down in your breast.

Woe to you! How these would make you suffer
Are you afraid to face this certainty?
Afraid to face the crowd of chatt'ring corpses?
Just think of your Edda to give you strength!
For you belong to the same peerless folk,
Fearless folk! For each and all were born'peers'!
Go, oh go and face bravely this danger,
The greatest which ever befalls a soul!
Face its weight in all right consciousness,
And pay good attention to their reasons,
And pay good attention to all their proofs,
But pay most attention to those reasons,
Why there can be no soul nor any God,
Why beyond but a fancy for children.
Pay attention also to those others
Who, like yourself, are consciously aware
Of change and development of knowledge,
But who, unlike yourself, deny the fact
That Eternal Truth is unchangeable.
May be, their empty talk will be the means
Of your finding the secret's solution,
May be, their fallacies will be the means
Of op'ning your eyes to truth. —

The lonely thinker leaves his holy heights.
Inspired with the greatest of intentions,
He strides solemnly down the mountain-paths,
Towards the noisy towns of chatt'ring corpses.

Watch them as they go hurrying on,
In motley crowds, to their fun'ral feasts,
Which are thought to be greater, grander
When they appear in large countless crowds.
Always about to make their reverence,
In the right spirit of humbleness,
To the huge sum of soulless numbers.

When I tell you who their idol is,
Their madness, no more will amaze you
That rogue of rogues, old Mammon, it is,
Who himself keeps on genuflecting,
In that right spirit of humbleness,
Before the huge sum of soulless numbers,
Counting incessantly soulless numbers.
You must think this funeral-feast
Is a most strange affair,
As all of the guests themselves are dead.
Ah, innocent of all dear dreamers!
How can you know that all these themselves
Are not aware of their being dead.
They believe themselves to be full of life.
For noise and haste is the sign of life
Quietness and peace is the sign of death,
So they think. And this is the reason,
Why those two cognate, still life-desires
God and soul have always been hated,
Ridiculed and calumniated,
And said once and for all, to be dead;
Year after year they all celebrate,
In motley crowds, their funeral-feasts.
Hark how they croak out their hymns of praise,
"God is dead, is dead forever"
Oh thought, so powerful and exalted!
He, the jester of poor human-beings,
He, who spoilt the beauty of their lives,
He, who could seduce and terrify
With his holy heaven and his hell,
He is dead, is dead forever,
Reason, human reason has killed him.
"Grand humanity, rejoice, rejoice."
Others shriek out, as if in response;
"The soul, of course, is dead, is dead.
For what can there still remain of it?

Our old idol, our beloved mammon,
Who only loves the soulless numbers,
Will gladly hear of this solution:
That something, foolish dreamers called soul,
That something they tenderly nurtured,
And even considered eternal,
Is naught else but all those faculties
Which come from the workings of the brain,
Provided these are duly nourished.
At last the bright light of truth has dawned
To clear away with its piercing ray
Anything which dares still to remain
Of such confusion and such fancies.
Oh how glad, how glad we all can be.
Rejoice, rejoice grand humanity!"
Oh, conduct me to your teachers,
Oh, conduct me to your idols,
For I would fain learn your knowledge
I want to prove its good myself.
Lead me not again to Mammon,
For many a thousand year revered,
Whose treasures were eagerly enshrined,
The idol whom you served on your knees,
To whom you sacrificed your best,
And your very heart's dearest even,
Who repayed you with hardest bondage,
Him I know too well. I know too well
Holy places of his pilgrimage.
Slyness, fraud, treason and perfidy
Are the names of all those dark ways
You must tread, should you want to go
Among the motley crowds to Mammon.
How many a time you have muttered,
(It did seem like the sounds of praying)
When all were counting incessantly,
Counting incessantly soulless sums,

Sacred to your prepost'rous idol.
No, not to that awful soul-murderer.

Not to Mammon, oh not to Mammon.
I want to meet your newest idol,
Who is said to be the very great one,
The one, who taught you to dig great graves
And to praise your proofs in grand dirges.

Silence, respect and reverence
Reign not in their temples,
All chatter irresponsibly!
All argue industriously!
One word all keep on muttering
Which, from afar sounds too like prayer;
Utility, Utility!
They mutter, mutter devoutly.

Have you no temples,
Wherein stillness reigns?
Have you no leisure?
Their dull heads they shake
And mockingly say:
"Do you mean still gods,
Dead gods as yours are?"
None of us like rest,
Our gods do not rest,
Always adding sums,
Again and again,
Which the priests offer.
Our latest idol,
Like Mammon is alert.
He taught us the truth,
Whose temple you see;
Behold, he rests not,
Industrious is he!

'Throned upon his altar', broadly grinning,
Squats the ugly idol, called "Utility",
Who wants no leisure, who wants no rest;
Just behold his restless activity!
His hard, rough hands are tearing to pieces
Works which are sacred to wisdom and art;
The Sacrifice, the Offering-of-Beauty,
Which his industrious priests have made him,
Up and away he will throw those pieces,
Loudly pleased at the scramble which follows
From the insolent corpses before him.
And when, perchance, a poor, deceived, dreamer
Has been induced to make his appearance
To make the off' ring of his works himself,
Those works, may be, which, in youth were created,
And which are full still of solemn faith,
And with a falter and tremble of awe,
And last loving glance places them in those hands,
In those rude hands of the idol himself,
How all those corpses around him do titter,
Even the idol himself doth titter.

What made you raise this awful spirit
To be the idol you most adore?
"Utility is life's meaning,
Question, priest hurries to answer:
Utility was the principle
Which ruled the great evolution."
Cheer'ly, in an industrious way,
He goes on, he goes on to say,
"What reason once assumed,
At last has been proved right."
And the end of it all is,
That only the victor
In the struggle-for-life
Is competent enough

To maintain well the kind.
Therefore, Utility
Is the greatest virtue;
Make endeavours to work,
For what is practical,
Soon perfection is yours!
Now, this is no fiction,
Like silly stories were,
You so believed in once.
These are very hard facts
Which science has proved true,
Should you want conviction
Listen to that man yonder!
Who expounds this doctrine.

Once upon a time, the folks of this earth
Believed, in their sweet childlike ignorance,
The earth with themselves had been created
By a personal God, dwelling in heaven.
They believed, too, God had created man
According to his own divine image,
In having breathed into him his own soul.
Now, thanks to our own research and study
Of all those times primeval, we can say;
That this is completely wrong, is error.
We have found out that ages ago,
Ages almost unimaginable,
The population of the earth contained
Living species that were one kind, only;
The first of our most ancient ancestors,
Species of the most primitive of kinds
That were so infinitionally small!
These tiny beings were ever at warfare,
At fearful warfare, one with another.
The most efficient, among these, were those
That came out of this awful fray, unhurt.

By virtue of this they were priviledged
To be happy, to live and to multiply,
In that they escaped accidental death;
To wit; evils of famine and warfare,
Participation in eternal youth
Was theirs. Thanks to their better equipment,
Which in deadly strife had been accomplished,
Those primitive cells, ancestors of ours,
Gradu'lly developed to higher kinds,
Into beings which were made up of cells.
All those cells, each and all had a function,
All were unanimous in one purpose;
Ministering to wants of germ-cells.
As soon as these cells become fertilised,
So that the life of the kind was assured,
Their destiny was completely fulfilled.
They had naught else to do, but die down
Being but the 'body' of the being,
Whom they had always served, all their lifes long.
So for the first time there appeared on earth
The inevitability of death;
Mortals were born in plant and animals
And because, always, only the fittest
Had the chance of being victorious,
In the warfare that always persevered,
These alone were lucky to multiply;
And because of their most clever adaption
To each different danger which occurred,
In the general struggle that went on,
Plants and beasts appeared in great variety,
Until man appeared as the last of them all
In the long chain of that development.

In the struggle-for-life which man must face
He alone gains the victory of life,
To whom practical thinking is given.

A certain law, with tenacity,
Limited the growth of the species;
Once a successful appearance was made
Proving how fit this was for struggle.
The selfsame process, once undergone,
The next higher stage relived at birth
A living memory, so to speak.
Now all the paths which life had once trod
In the course of the centuries past,
In its process of development,
Are reflected in this memory,
Giving a clear witness to the fact,
That all different kinds of species
Of the animal and the plant-kind
Originated gradually,
From step to step, man not excepted,
It follows then, that the origin
Of each kind of thing must have been caused
To create a new practical outfit,
Grown essential in the general strife.
Each living-being had been called upon
To protect the sacred germ of life,
Although itself was doomed to age,
Doomed to decline and doomed to die,
After fertilisation took place.
Immortal are the species only,
Transitoriness the fate of soul,
And fitness the most high of virtues;
It aided the perpetual-species.
Although all the animals and plants
Come of the most primitive being,
Albeit this being was immortal,
The evolution-process of kinds
Did not continue so forever.
Little goes on to-day in nature,
Like in those times so long, long ago,

"When variety of form and shape
In quick procession followed each other."

The listeners become spell-bound
At such wonders of nature.
The aged teacher continues,
Explaining to what purpose
Colours and construction served
In the struggle that went on.
He tells of all those events,
So incomprehensible
To our ancient-ancestors,
Tells of that inner likeness
Between animals and men.
The living are silent with amazement,
How piercing the eyes of the researcher,
How marvellous the fruits of his knowledge!
They rise from their seats, still pondering deeply,
The dreamer watches them full of pity
For he is aware that they have suffered,
Inspite of those benefits just received,
A great loss: Their belief in a beyond.
All the rest crowd up towards the teacher,
Loudly and boisterously applauding,
Like the way is of chatt'ring corpses.

"How similar is this doctrine
To the holy lays of China",
Is the last thought of the dreamer
As he turns away to depart.
"Human-beings and the universe are one,
Unity underlies the diversity,
Perpetual harmony reigns."
And yet, strange appears this doctrine,
When compared to the songs of old.
The Vedas sang of creation:

"No difference exists at all
Between human-beings and the beasts,
Except that the human-being
Is animated most of all
With the wise spirit of Brahma."
The doctrine of that old man was
In temple of chatt'ring corpses,
"All animality is alike,
None possess an immortal-soul,
They are nothing but large armies
Warring one against the other,
Each stooping to cunning device
In the one single endeavour
To keep its own species going,
(Itself, but a death-doomed creature!)"

But something had flooded with enlightment
The soul of the dreamer. What was it now?
It was, when the aged teacher was teaching
About bodies that were fated to die;
Bodies made up of cells, but not germ-cells,
But cells always doomed to decay and die.
Near, very near was the grand old teacher,
But how near, he himself seemed unaware,
To the truth suspected in the Edda.
The 'solution', he found, was far from truth,
Was quite empty of all living wisdom,
Albeit he was near to the very place
Where life's sacred mystery lay hidden.
Thus pond'ring o'er the old teacher's teachings,
The dreamer's thoughts awakened to this truth;
In the doctrine of life's evolution
The holy mystery of life can be found.
Another wanderer he hears teaching
Who had a voice full of sweet melody,
Who had a spirit full of enthusiasm,

Had he also come down from the mountains
To dwell a time among chatt'ring corpses?
He seemed to be a wise man and great seer.
The living ones were listening devoutly,
Those sad ones who had lost their faith in beyond.
"There is profoundest truth", he was saying,
"Profoundest truth in the old teacher's teachings,
The very solution to life's secret."
God of-course is dead, but mourn not this fact,
A sublime ascent of life has been witnessed.
Imagine the ascent, man still can make
To a level of Godlike proportions!
He, who was once but the lowest of kinds.
Behold the bridge of hope I am building
Which leads you to the land of the children,
Who are more than parents who beget them.
The soul's desire for immortality
Which once was directed towards a beyond,
I redirect to other blissful realms,
Wherein the high, perfect God can be born,
"Stead of a bundle of human weakness,
Ye all can become arrows of yearning
That can fly into future realms of bliss,
Where exists the superman, the fulfiller."
He broke all their tables with morals strange
Gave them tables of native self-esteem,
Of freedom, of spirit, of bravery,
He, "Zarathustra", the hero, the seer!*
How our dreamer loves listening to him!
Verily, his song is the only one
'Midst all the others in the noisy temple,
Which recalls that choir of living singers,
And truly, all who rise and follow him
Are given strength to keep their souls alive,

* Nietzsche

While in the midst of chattering-corpses."
And softly, to himself, the dreamer says:
"The solution of the sacred secret
Is not the hidden promise of progress
Which knowledge of evolution reveals;
Yet, despite this error, Zarathustra!
I love thee still. How many hast thou saved
In breaking for them their tables of folly!"
A talkative corpse, with flick'ring eyes,
Startles the dreamer out of his dream.
"Whatever makes you stay here", he pokes,
Among such funny fools and old folks.
You don't seem to know the sign of death,
Sitting still, listening and believing!
You don't seem to know the signs of life,
Motion and change are the signs of life,
Nothing is faithful, nothing is true!
Join us, the doubters, we live and know!

You don't seem to know that time and endurance,
The last which seemed really endurable,
Have also proved to be unenduring
Through the changes which happen from motion.
I feel sure you are still foolish enough
To have trust in the Inner-Experience,
Because you still believe in its firmness,
And that's why all your thinking's nothing more
Than riddles still waiting for an answer.
How wise are we! We pick up the questions,
But out of the rest we make a good game,
Oh, we are the wisest of all wise men;
We acknowledge naught to be enduring,
We acknowledge naught to be "true".
Then he leads the dreamer to the doubters.
A stream of continuous questionings,
Like a litany, irritate the air,

"What is life?
What is a state?
What is gravity?
What is a sword?
What is cloth?
What are morals?
What is art?
What is soul?
What is . . ."

How this fills the dear dreamer with horror,
For of a sudden he becomes aware,
How apt this sort of idle chatter is
To intoxicate even the livers,
Making them suffer the loss of their souls.
He must raise his voice high to stop this noise;
"Soon will an end be put to this boasting!
The sound of another song will arise,
Bearing the promise of life to mankind;
Affirming knowledge, affirming beyond,
Silencing all of you here forever,
Decriers of the unchangeable truth,
The eternal Self-animate in all things,
Inaccessible to human-reason,
You ugly sepulchres of a dead soul."
All seem to be struck with silence and fear,
Not long; the hubbub starts over again.
"What was this stray fool trying to say?"
"What means his song?"
"What means life?"
What is knowledge?
What is affirmation?
What means beyond?
What . . . . . .

The liver, horrified, hurries away,

Finds no peace until the very last sound
Of this morbid mutt'ring has died away.

How gladly he hails the holy heights,
At last he can breathe again freely.

At the sight of his long lost flowers,
Happy children of light and sun,
His joy overflows. And he calls:

"Oh beauty! How we knew we were one
And now an aged teacher has proved it.
Ye radiant flowers do cling to life,
In very truth, as much as I do.
In both of us burns the Will-to-Life.
But life means something different to each.
In order to put up a brave fight
We must be practically equipped.
For survive can only the fittest
And bequeathe its nature to offspring.
All the unfit must die very young
Much sooner than they can multiply.
And yet that most exquisite beauty
Which ye flowers, large and small, exhibit,
Is not due to ugly utility,
That beloved grinning idol utility.
What must it have cost the will-to-beauty,
Existing alike in all living things,
To have been obliged to stand aside,
When'ver life was calling to be saved.
Oh how unwilling, oh how ashamed
Was that grand divine Will-to-beauty.
So it tries to make this sacrifice
Be as small, oh as small as can be!
Forsooth, that learned old teacher,
In the town of the chatt'ring corpse,

Has helped me see the "Secret Law"
That governed the growth of all life.
But he himself spoke unwisely.

What part of his teachings
Took such hold of my soul
As if 'twere a wonder?
When neared he "Sacred Secret"? —
Awful to be among chatt'ring corpses,
Yet in their midst something dawned on me
Which I know to be truth:

"Existence reveals not Cognisance
In the growth of life lies hidden the truth!"

— — —

The Immortals and the Death-Doomed

In the growth of life lies hidden the truth.

Lonely dreamer, come back to peace again!
Soothe your troubled soul in sweet stillness.
The hurry, scurry, chatter and quarrels
Of those, who merely seem to be alive,
Let die right away in the far distance.
May no thought of them at all fill your mind!
Let the sunlight as well as the dark nights
Unheeded, again and again, pass the heights,
Unheeded be your friends, the beasts, the flowers,
Unheeded all perfect beauty around,
All emotions must depart from your soul,
Close your eyes to beauty made visible,
Sink back again into your divine "Self".
Contemplate the secret of growth and life,
Anticipation, awaken anew. —

Hark! From out of the far ages
Come again the sounds of that choir
Of living singers. But how strange,
Long e'er you reached a chattering corpse,
Rays of enlightment were shining,
The sacred wisdom was shining,
Had you listened attentively
To the different song of each folk.
Unheeding, the myths you passed by,

Thinking them to be mere fancies,
Full of folly and confusion,
Fancies that made your reason sneer!
Since you heard that teacher teaching,
How clear the mystery has grown,
Which once the myth tried to reveal.
That teacher rejected the myths,
He deemed them mere childish folly.
But you are conscious of their truth,
That truth which the folks in chorus
Have been singing of since ages.
There is the song of creation,
Repeated in every tongue,
Sweet images, distorted ones,
Are all of them but mere folly?
The worthy teacher declared this:
"There was a time upon our earth,
When species originated
One new kind after another,
But this process did not persist;
These times have passed forever,
For little are the changes now."
So it was true what those singers sang!
Those times have passed forever,
When species, in swift succession,
Made their appearance here on earth.
What a true memory this was,
Inspite of all erring fancies!

Another myth reveals a second dream
Which is full of longing and homesickness.
It recurs again and over again,
"Your pains and sufferings, sorrows and death
Are a curse which has befallen mankind."
In the beginning, ancestors were glad
In a painless immortal existence,

In Midgard eternal youth was enjoyed."
How true this is, too, to the memory
Come to life while dreamers were dreaming
Of those days in the beginning of time!
Confirmed was this in that teacher's teachings:
In the beginning of time death happened,
But only that death, caused by accident.
There was no decline, no death from old age,
But eternal youthful vitality.
Our very first ancestors were happy
In persevering in the Will-of-Life!
Old myth, telling of the bliss in Midgard,
How true to memory are your contents,
That memory which awakened to life
While dreamers were dreaming their dreams of life.

Our Edda is the third glad song to him,
It seems no more the error and folly,
It used to seem since the dreamer has heard
The teacher's teaching about life and growth:
"The dead will be reborn, it is certain,
Therefore cease your weeping, mourn not the dead,
For one day, in another shape and form
On earth you will be united again."
This is what his ancient forebears had sung.
The voice singing from out of the Vedas
Tells the story still truer to mem'ry:
'The souls of the dead, they will be reborn,
Each new birth brings a greater wakefulness.'

Out of the chains of animality
They gradually step, higher and higher
'Til cognisance, at last, gives redemption.
In the town of chattering corpses,
The teacher taught of life's transformation,
How, through changes and still many changes

Both body and mind grew to perfection.
From the lowest animal up to man,
So the oldest and most primitive soul
Returns to the germ, the eternal cells,
To be reborn into the visible,
Having grown, stage by stage, to perfection,
How wise all the myths are! This one as well,
A memory true to the laws of growth
Hark to the most magnificent of all,
The myth in which all the folks have joined in,
Singing of a triumphant life-beyond.
Its bright, joyous tones overwhelm all else,
So that death and its sorrows must vanish!
Might this joyous legend also be true?
If those dreams of life and growth have proved true,
Then, surely, the grandest of all those songs,
Which noble livers at all times have sung,
Cannot be mere error and folly.
When a death-doomed being learns of its fate,
Who would wonder at its wish and desire
And its great longing for eternal life?
But what gave mortal beings that firm faith,
That certainty of immortality?
Is this hope, is this faith also affirmed
In the teaching of that learned teacher?
Can the longing for the beyond grow still
Because all the species are immortal?
Cruel, doubly cruel to know of the laws,
Ruling so relentlessly life and growth,
To know of the relentless fate waiting
On all multicelled animals and plants?
To know about the great selfsacrifice
Of those ministering cells, soma cells,
That age and die for the sake of the seed.
Thus ponders the solitary dreamer,
Sad at the thought of transitory life. —

The possibility of death
Would not be able to scare us,
It would help to greatly strengthen
Our will to well defend ourselves.
The probability of death,
Like fate of ancient ancestors,
A great danger; but to danger
We could become alive and learn
To grow brave, in the desire,
To live forever and ever!
Yet to age and decay,
And become dust in the end,
Knowing this to be our sure fate,
Makes us feel dead, weary, hopeless!
If death be our lawful master,
Than man is indeed a mere slave.
For what can become of the Will-to-Life,
When it is robbed of its spirit of joy;
Protect life? Forget the future! —
Despair — or what else —

And the song of eternal life just heard?
Where are its jubilant sounds of deep faith?
To the dreamer they sound now faint and weak,
Who dampened those sweet comforting voices?
So faint do they appear to be, so far away.
But hark, the louder, shattering, mighty
Do the sorrows of centuries rise and swell,
Howling like the strong wind does round the earth,
Dirges of the death-wise God-living souls!
In one voice, all the folks of the earth join in,
United are they in the same song of death,
So old, so melancholy, so gloomy,
So dark, so dragging, so full of despair
In that song of death, sung by Gilgamesh,

The 'perfect hero' who lived long ago,
The mighty and good man of 'joy and pain':

"How can my cheecks be other than haggard,
My brow other than lowering,
My soul other than full of despair,
My shoulders bowed,
When my heart is so broken?
My friend, Enkidu my friend,
The friend whom I loved,
Whom I loved so dearly, is dead.
Human fate overcame him,
Night and day I mourn,
I cannot yield him to the tomb.

I waited thinking he would hear my screams,
Seven days and seven nights he lay like a trodden wo
I searched for the sign of life
But found it no more.

How can I keep it silent?
How can I scream it out?
My friend, he whom I loved,
Oh so dearly,
Has returned to dust,
Has returned to earth
Like him, must I, too,
Return to eternal peace
Never to rise again?"

This is a great hero's heart rending dirge,
Which comes sounding out of the far ages,
All unhappy death-doomed, death-wise joined in,
All? Not all.
Man, 'midst plant and animal-life around,
Which, like him, also age, decay and die,

Is lonely in his sorrows and complaints,
Is the lonely knower of death in store,
Lonely in his songs of fear and longing,
The first to create gods, heavens and altars!

Verily a new world was born,
When man, 'midst animal and plants,
Was the first who could understand
That death was inevitable;
The fearful fate in store for all! —
In the wide world of immortals,
And those believing to be so,
Man's mind alone grew awakened,
Grew awakened to feel discord,
Which the yearning feelings of hope,
Which the joyous feelings of faith,
Which the dark feelings of despair,
At the certainty of dark death,
Brought in their wake. Changed was the earth.
Great sadness had come into it
Since the death-knower had been born!
Our dreamer ponders and ponders,
How end these bitter sufferings?
How break the hard fetters of death?
Might that myth of heaven be true?
"Cognisance — Redemption"
All the enlightened of old sang,
Lately his own soul had told him,
"In the growth of life lies hidden the truth."
And his thoughts return to the life
Of his immortal-ancestors.
"What is it within my own soul
That resembles my ancestors?
That Will-to-Beauty in my soul
Created also the beauty
Of their shape, form and colouring.

Thus, the divine Will-to-Beauty
Must also be alive in them.
That desire to live visibly,
Forever which burns in my soul,
Burns as intensely in them too,
The happy ones, the only ones,
Never aging, Mothers of life.
They know of my sacred longing,
They know too — of its fulfilment!
Yet unfathomable they are,
Inspite of our affinity,
Contemplatively remembering,
Yet still I cannot find contact
With these satisfied ancestors,
These oldest eternal ancestors!"

So thinks he, the dreamer, who is
Full of longing, full of sadness,
As he wends his way towards the stream.
In its cooling waters he soothes
The sadness gnawing at his heart,
Strength of eternal youth returns.
Longing is stilled, sadness is stilled,
Thoughts and pond' rings are all over,
Passion has made its departure.
Free grows he of desire or wish,
For his soul has sunk back again
Into that state of oblivion —
Experience of prime existence —
Which knows neither past nor future,
The holy water's gift to him —
"This was the life lived by our first forebears,
A remembrance of which still lives in me!" —
Exclaims he stepping out of the waters. —
"Marvellous was the power of the holy stream! —
It brought to life this slumbering memory!

Heritage bequeathed to me from forebears.
The waters were the oldest home of life,
Now the forlorn home of eternal youth!" —
The first to walk the land were death-doomed beings,
So surely to the water it was given
To awaken the slumb'ring remembrance
Of wishless life of immortal forebears:
Gently they glide through the silent waters,
Seizing their food with their little bodies,
Escaping danger, resting restfully,
Growing, dividing to a twofold-life,
Wishing to live visibly forever,
Always succeeding in this fulfilment.
Such is the life of immortal forebears,
Of death-doomed, death-wise human generations.
What caused them change their state of perfection?
What caused them change their outward appearance?
Life increases, because of each one's wish
To multiply out of its love for life.
With each new being danger increases
To the body of those life-inspired-ones,
Each had become the foe of the other,
So danger grows to the Immortal-Will.
With hunger and strife doth death keep apace,
Immortality, precious goal of each,
Succeeds less frequently in fulfilment.
But the Will-to-Life burns all the brighter,
Where, oh where find escape?

In its trouble, the Will seeks protection;
It forces itself to transformation.
Whipping flagella make their appearance,
Swift escape, swift motion in search for food
Is the great benefit which these have brought.
The being, once so simple, divides into parts,
Each part ministers to the good of all.

What an excellent protection this means!
All perils are scared away for awhile,
Immortal life, that precious good succeeds.
But woe to all, instead of a blessing,
Improvement proves to be an awful curse.
The Will, being equally strong in all,
Each and all have become stalwarts alike
Inspite of each one's better equipment,
Danger keeps apace with means of defence,
And death is gloating, for great is the prey!
Danger increases still; stalwarts increase,
But the Will-to-Life burns all the brighter,
Where, oh where find escape? —
All are at warfare, hostility reigns,
Forebears of future, death-doomed gen'rations
Seek, in their fears, for a better escape,
Seek, in their troubles, fellow-companions
And rest upon them while the fight goes on,
For unity gives each and all more strength.
Then they part, and renew their lonely lives,
The first beginning of a faint friendship,
The dreamer calls it 'joy-of-approachment'.
And as this unity proves to be good,
And dangers to life keep on increasing,
The cells, when dividing, keep united,
Thus forming a shining globe, called "Algae".
All their lives, now, they will keep united.
In danger the first multicell was born.
When cells unite in one whipping motion,
Behold how swiftly they escape their foe,
Behold how swiftly they can find their food,
Behold how harmony scares away harm!
But alas! Still stalwart strugglers increase,
Danger increases, danger grows greater,
And the Will-to-Life burns all the brighter,
Where, oh where find escape?

Forebears of future death-doomed gen'rations
Think again how to escape danger!
"If I find myself inadequate
To save my own life, then some of my cells
Must be called upon to make sacrifice;
They must work in service of the others,
Must resign their part in reproduction
For the good of the few bearers-of-seed! —
Be prepared, well-armed,
Go in search of the food,
Work without resting,
For the sake of the whole,
For the good of the few,
For the bearers-of-seed. —
And you priviledged few, bearers of seed,
Chosen to partake in eternal-life,
All ministering cells lie at your service,
Rest in peace, they conceal you from all harm.
Await your time in sweet comfort: One day
The act of procreation will happen,
After which you, too, will be awakened,
Will grow and ripen into a new shape.
Then the serving cells will be forsaken
To collapse and return to dust again."

Thus was born that dark bitter fate
Which afterwards was to happen
To all cells called upon to serve.
The cause of it was an Alga,
That was driven to it, in an hour,
When the Life-Will was in danger.
Oh you poor, death-doomed body-cells,
Because Alga was once compelled
To deprive you of the power,
Essential for procreation,
Eternal youth was lost forever —

And death was inevitable.
Was the Immortal-Will, therefore,
Also extinguished within you?
Crushed asunder through bitter fate? —
The dreamer ponders and ponders,
Paralysed at such a prospect.
He, the living one, plainly feels,
The Life-Will and the Self-of-Life
Are two inseparable things!

Also in death-doomed cells
Burns the Will-to-Life,
The Will-to-Immortality!

The Death-Doomed and the Beat-Wife

Also in death-doomed cells
Burns the Will-to-Life,
The Will-to-Immortality!

On the banks of the river-side
The lonely dreamer lies resting.
In thought, his hand touches the reeds,
And his fingers become entangled
In a tender green veil. He looks,
And sees crowds of shining Algae,
The oldest of death-doomed creatures,
Whom an ancestor once had cursed,
To whom eternal youth is lost.
"What is it you want to tell me,
Like me, poor forsaken mortals?
How very similar you are still
To the immortal ancestors!
So small was the change which happened
To your outward appearances
And to your consciousness of life!
But how different you are to me,
Albeit you partake in my fate,
My fate is to age and to die
Although alike to each other,
Tremendously deep is the gulf
Which divides you from eternals
Who were living before your time!

Your fate is similar to the flowers,
Butterfly's — worm's — human-being's!
Mighty indeed were the effects
Which came of that old Alga's curse! —
Was it obligatory-death
Which caused such multiformity?
Such multiformity only?
The alga — flower — butterfly —
The worm — then the human-being.
First, the deepest unconsciousness
The end the clearest consciousness.
What a magnificent ascent!
And this after one single curse!!"

At this thought the dreamer trembles,
Quite near he feels his soul to be,
Near to the holy mystery.
Then sudden joy overcomes him:
"The effects of that hateful curse
Were, indeed, of a twofold kind.
Not only certain death was born,
But potency blessed the poor cells
Making them richer than ever.
This potency caused them to change
In an endeavour for freedom;
Life in a state of consciousness! —
Oh immortal seed! Chosen ones!
To whom alone it was given
To fulfil the life eternal.
Do you not see, do you not feel
The blessing contained in the curse,
The curse contained in the blessing?
Oh chosen ones! Spared from troubles,
Spared from all pains, sufferings and death,
Doomed are you too, doomed to remain
At an equal conscious degree;

Always self-satisfied beings
Living-beings which merely exist.
Once only awakens a power,
Making you will to change yourselves,
And that is, when a new bearer
Of the life, so precious to you,
Is about to be procreated.
Yet, here again, the serving-cells
Protect you and care for your wants,
Effect act of reproduction.
The Will-to-Grow doth awaken,
Increasing you, and changing you,
Until new serving-cells are made
Again for your own benefit,
New mortal ministering-cells.
After this you sink back again,
Well-cared-for, and well-protected,
Into the state of restfulness,
Into the self-satisfied life. —
You live in eternal sameness,
Carried and protected with care,
By creatures that are doomed to die,
That can develope stage by stage,
To beauty and richness of shape!
Oh mortal cells! You that are loosers
Of your right to eternal youth,
You that restlessly change and change!
When that alga's curse fell on you,
Strange things did begin to happen,
Of a sudden, your Will received
A marvellous sense-of-direction,
You seemed to be peerlessly free
Of the indolence which fetters
The eternal cells. Strong you became,
Inspite of all your hard labours,
How quick in dire emergency,

What presence of mind you can show,
How triumphant in hard combat,
How smart in the use of weapons,
In the changing of means and ways,
How clever your capacity!
All the while you were believing
You were protecting your own life,
Such cunning did lay in that curse,
How speedily you developed,
Like the brave heroes you all were,
And all this for the sake of others
Because they were bearers-of-seed.
Why should you not have be willing,
Unsuspicious, as you all were,
Of the fate looming in future?
Or, did you anticipate death?"
The dreamer pauses a long time
In order to solve this query,
Verily the ascent of the species
Would have ended very differently,
Had all the cells been merely capable
Of achieving the best and fittest form,
Just because they were unaware of death.
Suppose that great power of development
Was caused, just because they suspected death.
For has it not been proved, 'gain and again,
That in man and beast alike, there exists
Also a deep unconscious remembrance
Of a one-time experienced-life,
Now reflected in the capacity
Which each one shows in its struggle-for-life?
Perhaps this deep unconscious remembrance,
Of a once experienced eternal-life,
Was the very impetus, compelling
The Will to strive for higher consciousness?
Cells, robbed of their rights to eternal youth,

Cells, always condemned to age and die
Wanted the human state of consciousness
Because it brought the redemption from death? —

These thoughts make the dreamer almost afraid,
For he feels himself nearing the secret,
The sacred secret, concealed in all growth.—
But woe to him! New doubts and ponderings
Arise, making his thoughts lose their wise way;
Was it not the very knowledge of death
Which had always driven men to despair
In their longing to live eternally?
"How could disaster be the longed-for-goal?
How could it give impetus to the Will? —
How can I find out the sacred meaning?
Tender green algae, our first ancestors,
Lying like a thin fine veil in my hands,
Do show me the way your sisters once went,
That I may solve the mystery of life!"

In those dire days of violent wrestling,
When terrifying death often occured,
The holy Life-Will was forced to condemn
The bodies of future generations
To age and die.
Being now better armed, danger was barred
But as the strugglers kept on increasing,
Danger grew in such strong struggles and strife
And the Immortal-Will burned the brighter,
Escape came through sacrifice.

Algae, plant's forebears, sacrificed freedeom,
They ceased their roamings and wand'rings about
And fettered themselves to one place instead,
As if they had been put into fast chains.

In the course of long, long generations
They succeed in learning to change themselves,
Gaining with each change better protection,
First, in sucking water, from the scorch
Which hot sun and dry winds will always cause.
Out of some cells there grew real live weapons
Which kept off cruel murderers and hard frost,
See, how root, leaf and flower work together
To sustain and conduct the germ farther
Into generations of the future.
Out of one self-sacrificing alga
Came the plant in all its rich abundance.
Through this single sacrifice of freedom
A precious gift was given to them all:
They were allowed to surrender themselves
To that Will which animates all beings,
To that divine Will, the Will-to-Beauty.
Because the animal-kind had refused,
Had not suffered itself to be fettered,
Its struggles were grimmer, more variable,
So that the Will-to-Beauty, very often,
Had to be sacrificed to usefulness.
Verily, not one whit of her freedom
Would alga give up, that ancient mother
From whom all the animals descended.
All perils she challenged, so brave was she!
Danger but made her inventive!
Soon, ministering-cells were joined together,
To work in the transformation of kinds,
Some in food-getting, others in breathing,
Provisions, defence were better than e'er.
But as each and all equally improved,
Took equal part in the armament-race,
The reg'ments of well equipped warriors
Equally increased and increased in strength,
And danger kept apace with all this race.

And the Immortal-Will burned the brighter,
Escape came through sacrifice!

"Mortal-cells, stripped of your rights already,
In this hour of the grimmest of danger,
You must be suppressed even more"
Is the pitiless call of the Life-Will!
"You shall become servants of serving-cells,
Only a few of you may be rulers!
Among whom, some must search the surroundings,
In the changing from place to place, must see,
Others hear, when foe or prey approaches,
And news of vital importance deliver
To the chosen few 'midst the mortal-cells,
Oh chosen few! In you shall awaken
The "Self", when hour of danger is darkest.
"The Nature of all Things" shall awaken
To the higher levels of consciousness!!"
And so there was born knowledge-of-defence,
And over others a master-cell born,
Who was to govern cells deprived of rights,
Cells were born who were deprived of their rights,
Who could fulfill, still and obediently,
In restless toil, the will of their master.
Behold, how the great community thrives,
Flight and defence have grown, oh so easy.
Higher state of consciousness caused dismay:
The rulers, those cells grown more sensitive,
Masters, because they had grown awakened,
For the first time suffer torments of pain! —
The Will-to-Life begins to rest heav'ly
On all living-beings with awakened cells.
The torments of hunger and thirst
Drive them all in search of food,
Torments of sexual-longing
Drive them all to reproduction.

Only when danger is over,
When hunger and thirst are appeased,
When sexual-longing satisfied
May painless peace reign for awhile.
This painless-state is the first wish-to-peace,
The faintest form of a still slumbring soul,
Pain-ridden creatures succeed much better
In strife than their duller ancestors did,
And thrive into species of many kind.

But as each remains a struggler,
In that struggle-for-existence,
And the chance more favourable
To increase; all meet with danger,
Which has increased accordingly.
And the Immortal-Will burns the brighter,
Where, oh where find escape?
The Will-of-Life enforces for itself,
In the brain-cells, still higher consciousness.
And behold! The news from the outward world,
The messages, concerning food and danger,
Which the awakened senses deliver,
Leave their live imprint upon the brain-cells
In a state of a conscious remembrance!
Among all the pictures thus collected,
Within the course of a lifetime,
Only those have been treasured up safely,
Which have proved useful in struggle-for-life.
Other pictures, of no use and no harm,
Pale beside these, disappear altogether,
Not worthy to be actual knowledge.
Yet slowly do awakened-souls ripen.
A growing germ requires the protection
Which a mother's womb alone can yield.
So the Will-to-Maintain the species
Wisely forces the pairing of parents.

Thus joy of orgasm was born into the world.
Now, although there were those great torments still,
Hunger and thirst and sexual-longing,
Which caused such awful pains and suff'rings,
Moments of joy were felt, joyous moments,
Yet unknown to soul-enslumbered forebears.
Awakened to joy and pain, they know not
Melancholia, yearning, hope, desire,
The conflicting feelings of death-wise beings,
For blissfully ignorant are they still
Of their future fate; of death awaiting.
Who ordered them to stride the painful path,
The path strewed with pain leading to knowledge?
The lonely dreamer ponders and ponders,
And a distant memory awakens
Which tells his listening soul a story:
The origin of the human-being.

"Dark clouds have gathered, the sun is concealed,
Gigantic waves of water flood the land,
What destruction doth it bring in its wake!
Generations of animals and plants
Are hewn down and find a watery grave.
Soon, dead, cold ice covers them like a pall.
Even the cleverest, e'en the quickest
Were incapable of saving themselves,
For mightier were the cruel elements.
Yet ever in the midst of this dark danger,
The greatest that ever happened to life,
The Life-Will is still able to enforce,
In the few most awakened animals,
A much higher level of consciousness.
There was light in the soul!
Now it knows how to combat the elements,
Knows the protection which fire yields against cold,
Knows too how greedy the firey flame is;

Bodies of dead trees are brought to feed it,
So that frost and ice are no more a scare
Wonderful this truth that had come home:
Understanding grows into reason,
All the apparitions arrange themselves
Into time and space. Laws rule the events.
Images are gathered, conceptions formed.
Man is born; who has learned to separate
Yesterday from today and tomorrow,
Who has grasped his "I",
Who has grasped his fate,
Learned, too, to know of his appalling end!"
"Oh, you mighty Will of Eternal-Life,
Were you really so ignorant
Of the danger in store for you,
Should the death-wise mortal beings,
In growing to learn of their fate,
Prefer death to life?
What cunning it was on your part,
When, just to save yourself, you put
The belief in a life-beyond,
Into the soul of conscious beings,
Now grown, oh, fearful of death?"

"In the growth of life lies hidden the truth",
His anticipating soul admonishes.
"Growth, evolution where are they? —
Life-strugglers increased,
Danger kept apace with means of defence.
The greater the danger, the brighter burned
The flame of the holy Will-to-Life.
But all of a sudden stops the ascent.
And gone forever was that driving force,
Which had once created the higher-beings,
Which had animated each mortal-cell,
Which, in evolving, had once created

Kind after kind of different species,
Swinging each one to the next higher stage
In a gradual process towards consciousness.
Where are the higher species which follow,
Those evolved from out of the animal?
Where are the higher beings, supermen,
Those beings transcending the human-kind,
Which the holy Will-to-Life created?
That flaming wish, the cause of the species,
No doubt had found peace in its fulfillment,
The long-yearned-for goal is realised.
For lo! The growth of the species stand still!! —
Am I about to grasp the solution
To the sacred secret concealed in growth,
So near to the golden gates of cognisance
Will they open the way to redemption?
A sacred secret revealed itself to me:
The cells, dispossessed of eternal-youth,
Appear in their work of transformation
Like the restless wanderer, who,
Having lost his most treasured good,
Storms the steep craggy rocks in search of it.
At last he can rest, can stop his ascent,
For he has found it on holy heights."

The Holy Mystery

At last he can rest, can stop his ascent,
For he has found it on holy heights!

The dreamer slips off green veil of algae,
So lovingly clinging to his strong hands,
Places it tenderly in its right place
On to the dark green river reed.
Then he turns from the stream's holy waters,
Scaring that sadness away from his heart,
Which had clutched him since his last pond'ring mood.
His steps grow firmer as he starts to climb,
Fain would he climb right up to rocky tops.
The higher he climbs through green fir and pine,
The lighter and gladder his soul becomes.
Now he stops to look down into the vale,
Watching the holy stream ripple along
Leaving a silver streak far behind it.
O' er him the birds circle in joyous song,
Scaring all shadows of sorrow and pain.
Flooded without from the light of the sun,
Flooded within from the light of his joy,
Sudden peals of bright loud laughter ring forth,
Majesty enters the look of his eyes.
"When reason awakened, bright was its ray,
Scaring the animal darkness away.
Man, the awakened, can scare away harm,
When hunger and thirst try to torment him!

Unlike the wild beasts of burden and prey,
That suffer all things in patient despair,
He provides for himself generously,
Long e'er imperative torments appear.
Thus, instead of horrid hunger and pain,
To him, the wise one, was given sheer joy
In partaking in greedy enjoyment.
Man, the awakened, can scare away
Horrid torments of sexual-longing
Which all animals are bound to suffer!
The awakened has joy in fulfilment,
Long e'er torments awaken.
Instead of mere duty, owed to the species,
Was born the most beautiful bliss of all,
Causing the human-being to love life,
Inspite of the grim fate that awaits him.
For is not in life the spring of all joy?
He, the awakened, the very wise one,
The pain conqu'ror, fears grim death never more!
Not only has he grown aware of death,
He has become death's mighty conqu'ror.
Beasts of prey cower before him; they flee,
Shy of man's strong weapons, shy of his eye,
As if they well knew, they were doomed to die,
As soon as he wants them for nourishment!
Man, the mightiest and most insatiable.
Human families increased into folks.
Once man was able to conquer the beasts,
Now, he can conquer the wild elements;
Helpless were the cleverest, bravest of beasts!
At his will whole generations of plants,
Generations of beasts can be destroyed.
He, the sole and mighty conqu'ror of death
Populates all the land of our earth;
Only one kind of wild combat remains,
Conducting grave fatality to him,

And that wild combat is man against man.
He also must combat horrid disease,
But he is more often victor than not.
Where are the innumerable numbers,
Moved down by disease in young blooming life,
Before they could give life to descendants.
Oh, man the almighty could save them all,
They live to lead a long and happy life
Through the grace of his wisdom and power!"
Again come peals of triumphant laughter,
The mountains around make stern rejection,
Throw the laughter back in mocking echo.
"Cruel ones! Why want to prevent my voice
From wandering into the far distance?
Why hinder my joy from travelling to others,
In making such prison walls of yourselves?
Grave ones, grim ones, rigid high steepled rocks,
Stoop ye so low as to grudge me my joy!
Or think ye really foolish the song,
Which I sang about death' mighty conqu'ror?

Away despair! Stern stone shall not rob me,
The death conqu'ror, of my feelings of pride,
The glad fruits of my deep meditations!"
And onwards he climbs, higher and higher,
Until the silvan woods are left behind.
Here there are no stately trees to greet him,
Just rough and sturdy bushes give a welcome,
Scantily scattered, rare ones among trees!
Ones that strive upwards; how human they seem,
With marks of bravery distinguishing them,
Like old people rooted fast to hard stone.
As he thus muses, reason dawns on him,
Why the mountains rejected his laughter.
"Fool, indeed, I was to dare to proclaim,

That man was the mighty conqu'ror of death;
The truth is, that not one single man has
Ever been able to save another,
Inspite of his power and his knowledge,
From the ultimate claws of doleful death.
He could prevent death in beauty of youth,
To cause more oft ugly death from old age."
Then, on the sight, come faint visions afloat,
Faint visions of the prehistoric times,
When premature death, all too premature,
Was almost the fate of all living beings.
But another vision, too, comes afloat,
That world of the human-beings' own making;
He sees humanity,
Languid, groaning, moaning,
Slowly moving, wrinkled,
Decaying, shrivelled up,
Wrestling with illness! —
Is that the conqu'ring of death almighty?
Is that your stupendest wisdom of life?
Spite of the knowledge you all possess of death,
You are still seen tightly clinging to life!
Why choose you not death of your own free will
In the bloom of your youth, when kind is assured?
When youth has passed, vitality has gone!
Vitality, that makes life alone worth while!
Yet still you cringe before death almighty,
Begging to live your life a bit longer,
That miserable painful, dreary life,
That now becomes your inevitable lot;
Why keep on trying, why keep attempting,
To keep your puny life going onwards,
With help of all sorts of invented means?
Human-beings, grown old and mis'rable,
You are but mere ugly grumbling beggars,
What has become of you, have you no pride?

"Oh, do not insult these, in calling them beggars of life
Among the poor, old and diseased, the rare ones can be found,
Who awakened to the truth of life's sacred secret;
Rare ones and wise ones, because they know, that death means the
To all the divine richness and grand beauty of their souls."
Whose voice is it, reproaching so gently?
The rock? Not the rocks, but a wise woman,
Sitting upright against high steepled rocks.
She is clothed in a flowing grey garment.
Enchanted by the voice so unearthly
The dreamer draws nearer, nearer to her.
Behold! How little he sees of wrinkles
Or the shrivelled up skin, seen in old age.
Instead of that dull lost look of old age,
Noble brow he sees, framed with snow-white hair,
And wisdom and choice shining right clearly
Out of a pair of bright and deep blue eyes.
Emotions of reverence o'ercome him,
Making him almost fear to approach her.
His lips can only stammer: "Who are you,
That are so near death, and yet have the look
Which appears stronger, brighter and keener,
Than the most blooming of all looks of youth?"
"I was once a lonely wanderer,
In search of a long lost treasure.
To find it, I climbed these mountains.
You find me, redeemed, now resting,
Looking down on the vale of death.
I have found that long lost treasure,
I found it on these holy heights!"
"So is your fate like the secret of growth,
As I have seen it in my pensive dreams?
So you have found the key to cognisance,
Leaving us others in tormenting pain?"
"See, how you jump to abuse me again, foolish dreamer!
Since ages, you and your kind have given up list'ning

To what old age has to say, when it was born as a woman.
In ancient times, says the Edda, when eagles were screaming,
And holy waters came flooding down from heavenly heights.
The fathers always listened in reverence,
When an ancestress revealed the truth, hidden in holy runes.
But since you curse the runes, calling them works of the devils,
The wise mothers keep quiet, conceal their wisdom in silence.
And when evil times come, and a tender mother, perchance,
Out of her deep love for you all, offers her rune advice,
Men are apt to shout: Woman, what have I to do with thee?
If this life be wretched, its chiefly the fault of you men.
It was you who built up the towns for chatt'ring corpses to dwell
Wherein there seems nothing better to do, than run backward
And forward in unending haste in soul-killing service!
Yet, forsooth, you have kept one treasure which is holy still,
It is, where mother is; yet the reverence due to her,
Planted by the ancestral-Godliving, inspite of you,
Deep down in your soul, you have changed to your own misfortune,
Building the pompous altars to a stranger's mother,
Your ancestral-mother's wisdom you have learned to despise.
How can you ask me now to reveal the secret of life?
As long as you dare to call wise women's wisdom witchcraft,
It would be the darkest sacriledge to throw truth away!" —
The mother sinks into petrified peace again,
Heeding no more the dreamer at her side! —
With stubborn passion he becomes possessed,
He will wrestle with life's holy secret,
To try and solve it of his own accord! —
Wildly he makes for the storm-driven tops,
Strays away on many rent pathless rocks,
On many slipp'ry dangerous gletchers.
With his brain racking, he wanders about,
Heedless if it be for hours, days or months. —
But at last he returns, haggard, fatigued,
Completely exhausted, nay almost dead.
With a last stren'os effort he reaches

The place, where ancestral-mother is resting.
He finds her still upright on rigid rock,
And throws himself down at her feet.
He hides his tired head in her lap;
"Oh mother! Look, what has become of me,
I, once so full of life, am now near death,
How I have endeavoured to save myself
From becoming a chattering corpse!
Tender your kindness, be silent no more,
Reveal the hidden truth in runes of life,
Oh, believe me, I shall listen with awe!" —
Mother-ancestress stretches out her hand,
Strokes gently and tenderly the dear head,
As if she would protect something, she loved.
Soon the wild storm, beating the rocky tops,
Slowly calms down, the dark clouds dispersing,
And peacefully the sun begins to shine.
The light of ev'ning blesses the land.

The head, that also now rests peacefully,
The mother is stroking with her light hand. —
Silently the sun sinks and disappears,
Valleys slumber among the night shadows.
A last faint light on the high rocky tops,
A last silent sweeping of an eagle
Around the high distant purple summits. —
Then they, the lonely heights, also depart
Into the darkness of the dreamy night.

From out the slum'bring peace of the night,
The heavenly voice of the mother sounds,
She is revealing the secret of growth,
Which lies hidden in holy runes of life:
"The God which slumbers in all things
Willed to live full consciously.
Thereupon the true Will-of-Life

Created new living-beings.
Unceasingly they increase,
Unceasingly increased danger.
Cells took flight and joined one another,
The Will-of-Life divested these
Of their part in perpetual life,
This was left to the germ-cells only.
A grand Will to transform themselves
In the deprived cells was called forth,
Which did enforce itself upwards,
Ascending higher and higher,
Leaving at each new state of life
A better species behind it,
Like, as if it were hard climbing,
Climbing hard steep rocky mountain paths.
The sacred Immortal-Will strides
Up one species to another,
'Til at last that stage it reaches,
Where the state of consciousness reigns.
And holy Will, still ascending,
Consciousness quickens with each step,
'Til finally reason awakens,
And man, the conscious-being is born.
The God which slumbers in all beings
Desires now to live consciously.
And behold! Reason awakens,
For the very first time a soul
Ponders o'er the secret of life.
Mortals become conscious of death!
Now this makes them bemoan their fate,
So fearfully shattered are they
At the thought of such awful curse.
Filled with a persistent longing
To repossess Immortal-Life
They go in search of this treasure.
Hail to the spirit of longing!

Hail to the spirit of mourning!
This caused the untiring struggler
To forget his strife for a while.
They made him, the 'conqu'ror of pain',
Give up his pleasure for a while.
The spirits of longing and pain,
Now so deeply lodged in his soul,
Drove him to 'wander far away',
For the first, the very first time
To ponder apart for himself.
Lo! The spirits of longing and pain
Awaken the wishes of God.
Now, the soul can feel divine love,
Feel divine hate, is longing for beauty
Is longing for truth with reason's tentacles,
Has the divine want to be good.
In the dire times of hard struggle,
Of the struggle for existence,
These divine-wishes grow fainter.
But in sacred contemplation,
They burn in him the brighter,
So truth reveals to his pond'ring soul:
Strife is not life,
Beyond all struggle
Does the Godliving of the human-soul begin!
Yet, spite of all this above sung,
Human-beings will go astray,
They can't keep free of selfinterest.
So God's wishes often get spoiled,
Because they are fraught with a cause.
Immortality is the aim of each creator of beauty,
Yet, if an artist mould beauty,
Merely for the sake of honours,
Surely he will be found wanting,
Because of his vile vanity,
And the divine spring will dry up

Of his creative potencies.
If he, who is in search of truth,
Be greedy for fame and honours,
Watch, how the truth will hide itself
From an one found so unworthy,
Because of his vile vanity.
If a man pant for happiness,
If he strive for his happiness
In this life here and hereafter,
And in his greed for happiness
Abuses the trend-to-goodness
Which comes from the God within him,
In all his industrious life
He never will be capable,
To gain a state of real goodness,
So worthless is he found to be,
Because he was so taken up
With his selfinterestness.

But there were, and always will be
The few divine awakened souls,
Who leave the divine wishes of God,
To grow at will, free, in their souls.
In their sacred hours of leisure
They live and love the "Divine Self",
Existing in all beings and things,
Penetrate into the soul's realms
Which transcend this life here on earth,
Where time and space and cause are not.
In the divine realms it is,
Where the Godhead breathes consciously,
In that beyond, where the soul's home is to be found.
And he, whose soul is always there,
Is perfect God, as long as he lives!

His life is sacred to him,

His body is sacred too
On account of its endeavours
Which create the pow'rs essential
In seeking divine consciousness.
When the cells begin to decay,
Through their final faint endeavours,
His soul is given its last chance
To find home, where the Godhead is.
But, when in the grimness of death,
They come to rest altogether,
In returning to dust again,
His soul turns to sleep with them all,
It goes to sleep once again,
Goes into a deep, a deep sleep.
The soul does not merely slumber,
As the soul in primeval cells,
But goes to sleep deeply, forever,
Like life does sleep in rigid stone!"

The mother grows silent,
Silent the dreamy night,
Only the faint echo can still be heard;
But this quivers with a strong potency,
Adequate enough to waken his soul.
He sinks back into God's eternal life!
When his soul returns from its Godliving,
And he realises that he still lives,
He knows for sure, that he is not bereft
And that it was life in eternity,
In which, he had just now been partaking!
Yet, one sorrowful thought still troubles him,
And in low tones he asks of his mother:
"Can you not still death's song through runes secret?
That song of death, sung by that grand hero
Gilgamesh, and which others ever since
Have been singing over and o'er again?

That sorrow, one feels for a beloved one,
When this one looses his conscious life first,
Leaving naught else to the friend who mourning,
But a deep sleeping soul in shape of dust?"
"Say not that mere dust is left you,
For the soul in its awareness
Is capable still of living
In your heart in full consciousness,
And therefore never dead to you.
The beloved is still to be found,
The dear friend whom you loved so well,
If your soul can dwell in God's realms,
Where time and space and cause are not.
Your sorrow will strengthen your will,
To seek refuge there in its pain;
A past and a future do not exist,
And there you can be united,
As if your friend were still living,
That is, if you have succeeded,
To keep in your heart his image.
Though conscious life he lost forever,
In you he can live, as long as you live,
Not one moment may you miss him.

Those only whimper and weep peevishly
At the death of a friend,
Who never exchanged soul treasures with him,
While he consciously lived.
Those only whimper and weep peevishly,
Who, tired and weary
To the light would but flutter,
Who crawl to the grave,
While still in the clutches of life's struggle!"

At these words comes a peace o'er the dreamer,
As he never before experienced.

His gaze wanders up to the shining stars,
Twinkling silently in the firmament.
Almost unconscious of his presence,
He gives voice to his deeply pond'ring thoughts:
"And up there on the planets?"
Again his ancestress answers for him,
"On a few of them there was life,
A process of evolution
Between hard struggle and hard work
Once took place like it did on earth,
The very same grad'al process
Ascending towards consciousness.
But, when that great day was come,
That day, when one of the death-wise,
Those living-beings of our earth
Had grown into possession of a power,
Which enabled his soul to fly
For the first time into the realms
Beyond causality, space, time,
Where the God, slumb'ring within him,
Could awaken to conscious life,
The process of evolution
Stood suddenly still on earth,
As well as on all other spheres.
No creation took place anew,
Animal and plant-life remained
On the same level of consciousness
Which they all had just accomplished,
When the sudden standstill took place.
Only one kind of state did God
Create for Its consciousness,
For this purpose man awakened.
When the last truly godlike man
Will have past on earth forever,
The state of the eternal God,
When deigning to be awakened,

Will also have gone forever.
Then the process of evolution
Will commence all over again,
This time on a fresh fertile star.
God will desire to awaken,
An ascent will take place anew.
A whole 'night' long the God will sleep,
To awaken the next 'morning',
As soon as the first living being
On that star which has grown fertile
Is able to live verily
Its own "Divine Self" consciously!

Remember, oh remember,
You dear, young, graceful soul
If you never leave beyond,
You can be God all your life!"

Struggle-for-Life and the Soul

Remember, oh remember
You dear, young graceful soul,
If you never leave beyond,
You can be God all your life!

The ancestress resinks into silence,
Oblivious of the pond'ring dreamer,
Again her eyes wander into distance.
He removes the hand, caressing his head,
To place it in the lap of the mother;
Soon the light of morning begins to dawn,
The far peaks arise, dipped in purple haze.
In silence, the pensive dreamer rises,
To make for the valley in solemn strides,
Like one who has been newly anointed.
Greatly has the rune-of-life inspired him,
With such strength of will and such joy of life,
As was never experienced before.
The climber of summits forsakes summits,
To hasten, light of foot, down stoney paths,
Glad at his thoughts caused by the runes-of-growth.
Suddenly, on his way to the valley,
There dawns on him the right, true solution
To the secret of existence and growth.
Then downwards he rushes, spilling his joy,
Making dead splittered stone wake to life,
They tumble in noisy way,

The foot of the God had touched them!
"So grand is the bliss I have just lived through,
That I have lost all count of the right time.
Years and years seem to have passed since the day
I compared you rough and weather-beaten
Upward-storming bushes to old human-beings.
What a folly such comparison was!"
And still full of joy, the god of the day,
Catches the tip of a sleepy branch,
And lets it not go for a step or two
On his joyous way towards the valley,
Not until his foot has reached soft grass moulds,
Which cover the steep, craggy mountain-sides,
With the feeling of his great joy subside,
At redemption in cognisance.
Then he goes to join the bright mountain-flowers,
The most beautiful of the slumb'ring gods,
Lies down among them, stretching out his limbs
To the rays of the early morning sun.
Around the dew-drops glitter like diamonds.
"Sublime, indeed, is the power of man,
As revealed to us by the great, wise seer:)*
Man, the consciousness of the visible-world,
By the rights and virtue of his reason.
Reason makes his perception crystal clear.
Thus then, to him alone, is it given,
To live consciously the laws of all growth.
Yet reason, inspite of its majesty,
Is property of the visible-world,
Submitted to time, space, causality.
Therefore to reason the power is not given,
To raise men above this mundane plane.
Yet, sublimer than this noble wisdom
Is the truth in the mother's holy runes:
The divine wishes of God awakened

*) Kant

And became conscious in a fourfold way,
The first in a Trend-to-Beauty,
The second in a Trend-to-Truth,
The third in a Trend-to-Goodness,
The fourth in a Trend-to-Love and Hate
Guided by wisdom and choice.
To keep their state of divineness intact,
These four wishes of God must trend their way
Outside the bounds of space and time and cause.
Reason can't grasp them, for they are beyond.
If a man succeed in fulfilling, always,
These four divine-wishes, deep within him,
He becomes the Godhead's consciousness.
So we see, death's curse, in reality,
Was fraught with a divine purpose of God.
The ascent of man was caused by a Will,
The Will of God to live consciously,
Which the "Self" in all things, ingeniously,
Fulfilled in the mortal and conscious beings.
Only the human-being, God's consciousness!"
On the sweet meadows, on the mountain-sides,
The redeemer still peacefully slumbers,
When the sunny morning begins to dawn.
From such deep sleep he awakens refreshed,
The voice of the mother still in his ears,
"Remember, oh remember
You dear, young, graceful soul,
If you never leave beyond,
You can be God all your life!"
"How foolish men were,
When dazzled by reason, to ask
Where and when is life-beyond!"
It is not in time, it is not in space,
It is far beyond all man's reasoning.
The "Self" it is which exists in all things.
If a man always live consciously,

His true divine "Self"
He is living God in the realms beyond.
The perfect God is he until death parts.
Only the human-being, God's consciousness!
'Twas this which made all who failed, feel guilty,
'Twas this which filled men with the certainty,
That guilt was human, and must be redeemed,
That men could be redeemed and live beyond.
'Twas this which made men seek newer ways
Over and o'er again, to find beyond.
This it was which called forth myth and legend,
Each of which was inspired with the belief,
That it alone had succeeded, at last,
In finding the true key to the beyond.
This it was which called forth that myth of gloom,
Which made human-beings tremble with fear·
Few mortal-beings gain eternal-life,
The majority tread the easy path,
Which leads them to eternal-damnation.

An abject creature is he, I know well,
Who choses to remain uneternal,
Entangl'd in worldly-webs, he crawls to death,
He lets the God within him sleep deeply,
As deeply as It does in beast and tree,
Although he well knows of death's sure coming.
And after his dead, worldly-life has passed,
The God in his dust sleeps much deeper still,
Than It did, once, in the primeval-cell.
God goes to sleep forever and ever,
To the sleep the God sleeps in rigid stone.
Never was he redeemed from alga's curse,
Never did he partake in the beyond.
So entangled in the struggle-for-life,
"He crawls to the grave", the ancestress said.

What might her words impart? Resignation?

Had she always lived, like this, from the world,
Far away from all its joys and strife,
Had she never known the bliss of Minne?
Had she always lived lonely on high heights?
It was on those lonely heights, at her side,
Where I found God for the first time,
While her tender hand was blessing my head,
And I was listening to what she said.
Must I, too, live on lonely heights,
Must I, too, resign the world forever?
With all its joys, all its pain and all its strife?
If I want to keep my home, the beyond? —
Foolish I am to start asking again,
Where is this beyond, where is divine "Self",
Which is said to live in all beings and things,
Where is the divine "Self" of all things?
When I know it is independent of space,
Both in Minne and strife always present,
The companion both of joy and sorrow. —
"In times of struggle, these wishes grow dim,
But in sacred hours of contemplation,
They will burn in the soul all the brighter"
The mother said, too, "Strife is not life,
Beyond all strife, the Godliving of the human-soul begins!"
But does not the struggle-for-existence
Also mean immortality's struggle?
"His life is sacred to him,
His body is sacred too,
On account of its daily endeavours,
Which create the powers essential
In seeking divine consciousness"
This is what the holy life-rune revealed! —
Growing a stranger to this world of ours,
With all its joy, all its sorrows and strife,
Will not keep my diviner life from harm. —
What a disastrous conflict must this cause

Between the soul and its struggle for life!" —
To the dreamer the conflict appears worse,
Than the conflict was, now luckily solved,
Which estranged the divine Immortal-Will
And the inevitableness of death. —
And sadness again broods over his thoughts.
Insects among the grasses catch his eye:
Restlessly are these buzzing, to and fro,
Keep on fighting, one against each other,
Each hating the other, looking for its food,
Or trying to protect itself from harm.
Each and all restless and sober, always,
Bent on the one intent-Utility—.
"Indeed, your lives are restless and sober,
Similar the chatt'ring corpses
In the ugly idol's temple!
Never resting, you are always busy.
But look yonder; on a friendly flower
Swings a butterfly doing sweet nothing.
Oh, pretty butterfly! It seems to me
This peace gives you a touch of the divine.
Your life appears to be sublimely free,
Nobler than the life of restless insects,
Although these wisely unite into states,
Selling their freedom for their safety,
Working all their lives long in needless haste.
Nobler indeed, albeit your peace be but
The indifferent feeling of comfort,
Which any state that is painless calls forth"—
In such earnest thought, the dreamer rises
To take up his wanderings again.
"How can a man keep alive God's wishes
Amidst all the worldly troubles and toils,
All of which are adjusted to a cause,
All of which are ruled by Utility
Amidst all the heat and hate of strife?

Have not human-beings, like the insects,
Bought their safety dearly, in forming states?
They have: The towns of chattering corpses
Give witness to it. But were they forced to this?
Had not reason got riddance of dangers,
Making men freer than ever before
To enter the divine realms where God is?
But worse than ever are they fettered still,
On account of the exaggeration
They make in their struggle-for-existence.
Preposterous the ways reason struck out on
When she augmented the struggle-for-life.
And what a conflict did men come into
With divine-wishes of God in their soul,
When they allowed their bodily instincts
To gain the mastery over their will.
Yet, might they not have been forced to do this?
It seems as if beasts were nearer, much nearer
To God, than miserable abject men.
When hunger, thirst and sexual-longings
Are appeased, the beasts, they never want more.
How can this conflict be overcome?
How bring the divine-wishes to attune
With the wishes of life's-struggle and love?
How can I remain the God I am able to be
Amidst all the toils and struggles for life?"

Here the gentle dreamer was made to start:
"Not down to the valley am I turning.
There you are again, you weather-beaten,
Rugged old fellows, you upward-stormers,
You that have the look of unredeemed age!
And over there is my cliff, my steep rock,
And there is mother in her grey garment! —
What am I doing up here? Did she call?
No, she is quite oblivious of me,

Her thoughts are far away from me and mine.
It is my soul that is yearning for her."
With these thoughts he still climbs on up the paths,
He now knows so well. His heart beats with joy,
Like when a man returns homewards. How good
It seems now, that, in thoughts, his foot had strayed!
He sinks down at the feet of the mother,
Like one in whom this had grown a dear habit,
He watches, in peace, the sun's departure.
The voice of his dear ancestral-mother
Sounds, waking him out of his pensive dreams.
Her dear hand stretches out to bless him again
Like one in whom this had grown a dear habit.
"Oh, I thought you had just left me,
But I must have been mistaken."
"I did leave you, Mother. With joyous heart
I went hurrying down to the valley,
Living over again the runes-of-growth.
But your words concerning the enmity
Between the soul and its struggle-for-life
Have frightened me deeply,
For through your wise words of wisdom and truth,
I had learned to treasure dear life:
Ther is the cause-ridden hard work of life,
And the uncaused divine-wishes of God.
How can I reconcile these two, dear mother?
Reveal the runes-of-the-struggle-for-life,
Explain to me how I can live beyond
In the midst of life's hard struggles and toils.
How I can succeed to be God,
Midst turbulent life."

Runes of the Struggle-for-Life

How can I succeed in being God
'Midst turbulent life?

And silently the sun sinks and departs,
Among the dark'ning shadows of the night,
The valleys and dells begin to slumber,
The mountain snows bid a last light farewell,
A lonely eagle still circles the rocks,
Then they, the holy heights also depart
In the darkness of this dreamy night.
From out this dark, slumb'ring nightly peace
The unearthly voice of the mother rises:
"The life here can never become beyond,
A deep gap will always divide the two,
Yet the beyond builds artistic bridges
For itself to cross over, in order
To weave the divine-wishes of the soul
Gradually, unnoticeally
Into the web of human existence.
When men joined together and formed a folk,
Reason created protection for all,
Created laws to rule the common-weal,
Which became known as the duties-to-life.
These common duties demanded of man
To do to others as he would be done by.
But as so little was, and still is, known
Of the true nature-of-goodness, it happens

That duty was raised to be a virtue,
And when mere duty was being fulfilled,
Men even supposed they were fulfilling
The divine Wish-to-Goodnes itself!
In God-distant-times of human history,
When the souls of many, entangled,
Completely in the web of existence,
Were merely bent on a purpose, and none
Lived that divine "Self" native in all things,
It enforced higher consciousness in man.
There was knowledge that love was a blessing,
There was knowledge that help was a blessing,
The love of mankind, the love of goodness,
These built the first broad bridges leading to here.
The care for the weal and woe of others
Became gradually rule and custom.
So puny and backward was, and is still,
This knowledge of what is truly good,
That men were, and still are made to believe,
That the one virtue born of compassion,
One divine ray garbed in feeling and deed,
Was already the entire fulfillment
Of the Godhead's divine Wish-to-Goodness,
And fallacy works on its fatal way.

Beyond builds some more bridges still
Which it uses to enter here;
As life's struggle, for so many,
Leaves their beauty-wish unfulfilled,
This divine-wish raises the soul
Beyond all space, thus freeing it
From the fetters of ugliness.
It keeps the soul oblivious
To everything else, but beauty.
To beauty the soul awakens,
To beauty the soul is aware,

Knows in the presence of beauty
How long it had suffered such want.
In hard-ridden struggle for life
It takes refuge, 'gain and again,
Like it was wont to in childhood,
In the magic realms of dreamland.
Then visions of beauty arise,
To save it from its ugly lot.
Also, the Wish-to-Beauty
Brings immunity to the soul;
The tormenting pains of hunger,
The tormenting pains of illness
Are unable to pierce the soul,
That is, if it knows how to sink
Into the nature of all things.
But if, instead of this, it fails
And turns to the coward's prayer
In the wish to escape its pains,
In the world's clutches, it remains,
And remain, its torments and pains.

And while the Godawakened soul
Gradually learns to fulfil
Beyond's-wishes 'midst here-wishes,
Reason, in the stranger-to-God
Driven by bodily instincts,
Has made life for him much harder.
Less wise than any animal,
He strives for more than his mere share,
He has grown greedy for money,
He has grown greedy for pleasure,
How he will hurry and struggle,
And grudge himself all peace of mind
Out of his greed for enjoyment,
Out of envy and avarice,
Merely to heap up his treasures,

So dull are his divine-wishes.
He invents devilish doctrines,
Teaching of ugly utility
For this sadly changed strife-for-life
And calls them doctrines of virtue.
Now these doctrines went to poison
Even the divine childlike soul
Which, apart from the harm of strife,
Should wend its way, in dreams, to life
In growing, awaken to God.
Men have made and are still making
Such devilish doctrines of use,
So dull are their divine-wishes,
Calling them doctrines of wisdom:
Utility is the meaning of life,
Act in the view of one's own benefit,
Arrange carefully work in time and space,
Then one is sure to grow to perfection,
All diligence is a blessing,
All work is divine,
All resting is laziness,
All meditations are harmful
All ambition is a virtue,
All honours mean happiness,
Fame is immortality itself.
Everything done in respect for the opinion of others,
All wealth is a blessing,
All poverty sin,
All power is the proof of wisdom,
Mere lunacy to do anything of no use.
Works of art, like a good meal,
Are very useful, provided the spirits are elated,
But like a good meal can be done without,
In times of trouble, altogether,
For then they are merely a hindrance.
Such are the sayings, good words for the day,

Which chatt'ring corpses have invented,
And which are taught, day by day, to children,
Those young, still graceful, listening souls.
One can watch their tender hearts grow hardened,
Although still spared the toils for a living,
Can watch their eyes loosing their bright full gaze,
Until, in the end, there is nothing left
But the vacant look of a chatt'ring corpse.
Such eyes just manage to flicker,
It needs but lust or avarice,
Greed or hate, envy or revenge.
Save for this bit of a flicker
Such eyes might already be dead.
In artificial light, such eyes,
After the sun has departed,
Seem as if they possessed some life. —
Go down into the crowdy towns,
Where chatt'ring corpses like to live,
Start preaching the true runes-of-life,
There are always the dear children,
Although there might still be adults,
Who have not suffered their souls to be lost."

In deep, deep silence the ancestress waits,
For the sound of these terrible sayings
To vanish; in deep, deep silence she waits
For the high Godhead's anger to vanish.
A wand'ring star appears and disappears
In the dark heavens of this holy night.
Again the ancestress raises her voice
To reveal true runes of struggle-for-life:
"Your own life is sacred,
And sacred is the life
Of your fam'ly and folk,
And sacred is the life
Of all human-beings,

Because all men on earth
Can become God's consciousness,
If their souls be not dead.
You may kill another
In the case of danger
Threatening you and your folk,
To protect beyond-life.
If you can persevere
Living God perfectly,
Your life is more sacred,
Than the possible Gods',
Seldom do these create
Divine meaning of life.
Noisy din of mad crowds,
Intent on a purpose,
Are quite inadequate
To replace your good life.
'Tis a terrible crime
To sacrifice the life
Of Godawakened souls
To chatt'ring corpses.
Never make sacrifice
Of yourself or your work
For the poor sake of these!
But work on for your share,
For your family's share,
For your folk's share of life,
As well as for the share
Of all others whose souls are not dead.
Be a kind friend to the needy,
Yet be not everyone's friend,
Above all, give no helping hand
To those strenuous life-strugglers,
When you know,
They are but mere chattring corpses,
These abuse all your kindness,

To make all the more noise and fuss.
Help rather the animals!
Now you know:
Not all work is a virtue,
Not all diligence a blessing,
Not all work for the sake of order is wisdom!
Your God wants only existence,
Wants to live in you and others.
For this life and this existence
May your hand be always busy!
Thus, if your work be enobled
Through the holy wishes of God
Then all what you do in your life
Will be the life in the Beyond.
Thus, if you keep your life-struggle
Within its bounds; free you will be
From avariciousness and greed,
Discontentment and ill-humour,
Your life-struggle thus ennobled,
That whip of the chattering-corpse;
Ambition, devours not your soul.
The pursuit of fame and honours
Have already disgraced God's wishes!
If your work be thus ennobled,
Your soul will be completely free
Of unworthy humility,
Which makes sacrifice without choice
To the superficial pleasures
Of any hard struggler-for-life.
If your work be thus ennobled,
Well adequate will you be found
To serve your family, folk and self,
And all other Godliving men!
And you live your life, in respect
To all those strict boundaries,
Containing the meaning of life.

Thus, if you keep your here-work in bounds,
Inspite of all toils and all pains,
Your God's life will grow much richer,
Richer in nature of all things,
Which gives its manifestation
In visibility's beauty,
In the divine artistic works
Which are born in the life beyond. —
So wander through the land you love,
And relate the true runes of life,
To release men from those fetters,
Caused by others' greed of power.
Bring a mother's word of comfort
To a much-beloved, poor, sick folk:
Godliving men never tyrannise each-other,
Chatt'ring corpses alone tyrannise each-other.
If your soul still lives,
My own dear folk,
Then still are you God and free!
To the few who still live God
Do I make my appeal,
To rise and disperse into the land.
The true runes of life must be revealed
To awaken the souls, not yet dead!
Well learn how to discriminate
Earnest talk from idle chatter,
The steady gaze of the living
From the flicker of the dead!
Admonish them all
To fulfil the true runes of life,
To despise all the dead doctrines,
Taught by the chattering corpses,
In order to be God,
Like the free and unconquerable! —
If in this, then, you succeed,
Very soon, in the busy towns,

The Godliving men will increase,
And the dead clapping clock work
Ceases, of its own accord, suddenly still:
They hide in their secret places
Where they must breathe without fresh air,
To impart in their croaking way,
The gossip they have gleaned for the day,
Until in the end, bodily death overtakes them,
And they too are dignified by silence."
Marvellous courage, faith in redemption,
Blissful peace, born in the realms of beyond,
Glide over into the heart of the dreamer.
Still in thought, his eyes wander to the skies,
Where circling planets are faintly shining.
A lonely light rises higher and higher,
Silvery moonlight soon floods the high heights.
Hardly conscious of his own presence,
The dreaming dreamer gives voice to his thoughts:
"To maintain the life of my native folk
Is a sacred thing to do,
'Tis sacred too, to give origin to new life,
But maintenance of the species
Is merely the Will of the Godhead,
Does a love-union hinder living-God?
May this beyond-life in here-life
Be suffused with blissful minne?"

Runes of Minne

May this beyond-life in here-life
Be suffused with blissful minne?

All around shines the mountain-snow,
In the silver light of the moon,
The rocks seem enchanted,
Lost is their spirit of heav'ness,
As if suspended in the air
Do the great giants of the earth,
Through this fairyland light, seem now.
'Midst all the breezy enchantment,
Stirring this lonely moonlight night,
A voice, almost unearthly, sounds,
Mother, so wonderful and tender:
"Who may have inspired that question?
You, who are still so young in years,
In your earnest study and thought,
Have climbed the holy heights of God,
You are near the holy mystery.
Look yonder at those great mountains,
Bathed in the pale light of the moon;
They have lost all their gravity,
They have lost their melancholy,
Life appears to be one sweet song.
Sharp lights cannot dazzle the eye,
Darkness cannot cause any fears,
In the blissful light of minne

Life becomes so gentle and kind.
Why complain, when naught tormented,
Why brood in gloomy depression,
When the spirit is not heavy?
Bliss and delight in the beauty
And love of the other it is
Which their fairy-like shine reveals!

How interwoven they appear
In the glimm'ring light of the moon.
Is it one mountain-top or two?
This cannot be told! Just listen!
Soft whisperings are born on the air,
Are they the wooings of minne?
How could this sweet holiday-making
Do other than strengthen the soul?
Can you not remember how rough
Those rocks looked in the light of day?
Look at them now; as light as clouds.
But easily torn is a soul
When afire with the light of love.
One heavy storm is sufficient
To kill its fineness for ever.
What else could please Divine Self more,
Than the love sacred to minne?
The Divine Self, innate in all,
Loves the soul to transform the rough
And hard aspect of life's-struggle
Into a transparent beauty,
Fit for Beyond to work wonders.

What else could mankind more long for,
Than the joy of being in love,
In the love sacred to minne,
When children are born, and fam'ly
And folk, for the future, assured?

Do you remember how sober
The rocks looked in the light of day?
They put one in mind of strugglers
Struggling hard to gain a living.
Watch them now on their holiday,
Dreaming and longing
Far from the day's hard toil and strife.
Do you not know the Divine Self
Delights' in seducing all men
Away from their struggles for life
Away from greedy enjoyment,
And turn them to contemplation?
Therefore, the sight of sacred love
Must be pleasing the Divine Self!
For how many a dear young soul,
Afire with the flame of minne,
Has found refuge in realms beyond,
When the storms of wounded minne
Has destroyed its longings and dreams.
But often in happy minne,
When the light of love is silver,
The soul will undertake its flight
Into the divine realms beyond,
For there it has found the other.
Both seem to have grown magic wings,
Which carry them 'gain and again
In the bright shine of happiness
Into divine Immortal-Life.
How could the Nature of all things,
That wants, in man, Its conscious life,
Not both will and wish that one's life
Be brightened and brightened by love
Sacred to the state of minne?" —

Ancestress keeps silence awhile,
To protect this fragrant saga

From the words she intends to say.
The head of the list'ning dreamer
She suddenly takes with both hands,
As if to protect it from harm,
As if to give weight to warning
With the might of her mother-love:
"But avoid those obnoxious ways
Which men, dead of soul, call minne.
Oh avoid those hells they sprawl about in,
Where no air is, no light, at night-time.
Where, with the look of a greedy vulture,
They drink their poisons 'midst such noise and din.
Where, when they have grown intoxicated,
Sufficient to subdue the last wish
Which might have a touch of the divine,
They still maltreat their suffocating souls
With doses and doses of poisoned love.
Where they stop not to ask
If their partner be friend or foe.
They are ready to exchange bliss
With anyone,
One they know not,
One they love not,
One they respect not,
Nay, even one they despise.
How must they despise their own souls!
How must they despise their own bodies!
Which once, in humbly minist'ring to their needs,
Were destined to conduct them to life.
Oh! Beware of such soul-murdering things,
Already these have ruined so many,
Albeit other dangers could do no harm.
Remember my warning, warm-hearted boy,
Avoid the hells where the chatt'ring corpse dwells,
Many a one has crossed their dark threshold,
Still young in body and soul,

To depart in the grey of the morning
As the sepulcher of himself!"

Ancestral-Mother keeps silence awhile,
As if to protect words, which were coming,
Finding in space still the ugly pictures
Of those horrid hells where the vulture dwells.
Slowly and softly she strokes the dear head,
As if she could efface, with this gesture,
The polluting thought of poisoned minne.
As if, with this gesture, she could implant
The joy, unencumbered, into his soul.
And behold, how able the dreamer was
To understand what was filling her soul.
A voice, almost unearthly sounds,
Mother, so soulful and tender,
Is interpreting holy runes,
Runes of love, runes of sacred minne:

"Never forsake the realms of God,
When united together in minne,
Above all, let this divine feeling bless your will;
A longing for peace, a feeling of sympathy
For all the pain, all the joy
Of your beloved
Will be the fruits of such blessing!
Keep your body pure,
But be not a minne-despiser,
Keep your body pure,
But not only for the sake of offspring.
Keep your body pure,
For minne can murder - can
Awaken the soul! —
And when, true to this holy rune,
You have found a companion,
Let not the eyes of your God grow blind;

Instead, minne must sharpen your eyes,
To examine right well
The soul you love,
To ascertain if it be shaped
According to God's divine rules.
If, then, life be cruel, in that,
The one, that affords you such bliss,
Is unable to stride towards God's heights,
And inspite of all your hope,
All your help and endeavours,
Along those narrow paths will not wander,
But your own step clogs instead,
That yourself must stumble and fall,
Inspite of all your longings,
All your own power to ascend,
Then call to mind, in grave spirit,
That such minne only kills the soul.
Forsake forever this danger to your Godlife,
For, if inspite of the great strength
Which distinguished your sacred minne,
It gave him no power to climb,
But proved futile
In awak'ning his slumb'ring God,
Then, believe me, his soul is already dead
And buried; life itself heaped up
The earth o'er his grave.
There is no voice on earth more powerful
In the awak'ning of a dead soul
To Godlife again,
Than the voice of a lover is
When it calls to the beloved
To awaken and wander together
Upwards towards holy heights.
Forsake the dead soul forever,
Remaine true to yourself.
What, if your heart doth bleed,

Care not for its pain,
Gather strength, grow alone to be God!"

The moon disappears in the bud of the morning,
The mother sinks back into her rigid peace,
For away already is the look in her eyes,
Quite oblivious of the dreamer, still at her side.
Softly, gently, not to disturb her peace,
He removes the hand, still blessing his head.
And as the morning-veil rises swifter,
Revealing the heights bathed in purple light,
From all around seems to come an echo
Of the night warning in mother's voice:
So wander through the land you love,
And relate the true runes of life,
To release men from those fetters,
Caused by others' greed of power.
Bring a mother's word of comfort,
To her much-beloved, poor, sick folk;
Godliving men never tyrannise each other,
Chatt'ring corpses alone tyrannise each other,
If your soul still lives
My own dear folk,
Then still are you God and free! —
How he rushes, in his divine zeal,
Towards the valley!

Will he still have to ask rune-advice?

Runes of Godliving

Will he still have to ask rune-advice?

The dreamer, in his divine urge,
Hastens from village to town,
Into crowds of chatt'ring corpses,
So anxious is he to impart
A mother's redeeming message.
Men and women stop to listen!
Little children stop to listen!
And there begins to awaken
The respect for rune craft anew.
After hearing the runes-of-growth,
The runes-of-the-struggle-for-life,
The runes-of-love, sacred minne —
In them awakens divine "Self"!
When now they meet their fellowmen,
Behold! How easy it has grown
To use wise discrimination.
They know the steady look which marks
The man whose soul is not yet dead,
They know the flick'ring shifty look
Of the man whose soul is buried.
When, now, they meet their fellowmen,
Listen to what these have to say.
Behold! How easy it has grown
To use wise discrimination.
The voice, melodious with truth,

Will rise from out of the grating,
Scraping voices of buried souls.
Buoyantly they step o'er the land,
So joyous are their emotions
At redemption through cognisance.
To all they attempt to impart
The mother's comforting message,
Changing diseased, suppressed people
Into a folk grown Godconscious.

Years of such life and work pass by
And the Godliving men increase.
Until one day, towards the dreamer,
Who had revealed these runes to them,
They hasten to ask a question:
"Many of us succeed to beyond,
Few grow to be the perfect God.
So the one hinders the other,
Friends drag friends back again to here.
How suffer all this in patience,
Forgive, forget, 'gain and again?"
The dreamer withdraws into the night
To think over Krishna's teachings.
"Love is always patient and kind
And should never wait to be asked.
It must be ready to suffer
Ready to hope and believe all"
Here the voice of the ancestress
Is heard 'midst the whisperings of night

"Oh come to the high rugged rock,
Not yet all have I imparted
Come and hear it e'er I depart!
My life-powers are declining,
Soon the God within me will sleep forever,
In a sleep as deep as in rigid stone,

So come to the high rugged rock
My body is tired of serving,
Wants the peace of ashes and dust."
A great wave of longing comes o'er him
For her, his dear wise mother ancestress.
Forsaken paths he treads again,
Knows them all inspite of the dark,
Paths he touched on while being redeemed.
Soon, he feels himself near the rock,
Where he knows his mother to be.
After much groping and feeling
Reaches her and sinks at her feet,
As he was once wont to do.
But how cold is her tired body! —
How cold are her dear blessing hands!
Yet still does her God not slumber;
Soon she begins to speak:
"That song of love you just gave your thoughts to
Is full of error, dear dreamer.
In the childhood of my Godliving,
I loved it too. But it is not wise.
Patient and kind is love indeed,
But it has no right to injure the other wishes.
Truth is not prepared to hope all,
Divine self-esteem to bear all,
Nor divine love to suffer all,
For the sake of another's salvation.
The Godliver will never grow bitter,
But he will hate the life-pretender
With all his heart,
And limits wisely patience and suffrance!
What made Krishna' dream so confused was this:
That God was always ready to forgive,
And commanded men to forgive each other
This kept men down in a state of weakness,
Hindered them from ever becoming God!

That's why the many crawl in crowds to death,
Exchanging daily guilt and forgiveness,
And call this, their miserable existence,
"We are all only human with human weakness"!

Who should forgive?
Should you forgive yourself straying from God?
How can your will-to-become-God grow strong
If it does not carry the full burden
Of your guilt upon straight and strong shoulders?
Never will you forgive your own guilt
If you want to become God.
Who should forgive?
Is it God that should forgive?
God, the eternal Self,
Innate and selfsame in all things?
God should forgive you
Distorting, disfiguring
Its pure state of consciousness?
God cannot forgive.
For God is no person like you.

Who should forgive?
The friend, may be,
Whom you have insulted?
He should forgive you
For keeping him and yourself
Away from the "Self"
Innate and selfsame in all beings and things?
He should forgive your conduct,
The cause of your will weakening
When climbing up to divine heights?
He cannot forgive you,
He must remember:
Lest he loose strength
To redeem you,

Lest he shirk the duty
Of burdening his shoulders
With the live memory
Of your guilt and his own,
Lest he break down
Upon those steep paths to heights
Which you and he must climb!
He cannot forget
Save when he sees
All his love and patience are in vain,
In that these fail
To help you climb towards God,
And you hinder him
When he wants pure air.
Then he can and will forget all you did,
Leaves the whole burden of your guilt
For you to shoulder alone,
Striding, this time, alone and lonely
Towards summits without you,
If really and truly he wants to be God!

Moreover, even forgotten guilt,
One's own and another's
Still accompanies the soul;
There is so much of the creator within us all
That even the worst are natural creators:
The will which manifests itself in word and deed
Keeps on working in your own soul,
As well as in the soul of the other.
And if, in the endeavour to forget,
What once has been said and done,
It flees consciousness and sinks into oblivion,
It lives all the same,
Only this time, in subconscious-life,
Like the knowledge of the animal.
Moreover, this subconscious memory works doubly hard

Either helping or hindering God.
For this reason, the chatt'ring and hasty devils
Are worse and far more dangerous,
Than the lazy, quieter or silent ones;
For the God- awakened soul is very sensitive
To the wounds caused by their evil words and deeds.
In that your will,
When manifested in word and deed,
Has so much power to transform your own soul,
And the soul of another into a good or evil spirit,
You are a mighty creator, responsible for your creatio
Therefore in being so much God,
You are called upon to shoulder proudly,
Onto a back straight and strong,
The full burden and responsibility
Of all your words and all your deeds.
Oh God so powerful!
May your continual companion
Be the grave knowledge, that the spoken word,
The deed done, can never be effaced
Through pardon and penitence,
Forgiving, forgetting
Nor through any divine acts of kindness.
When you have taken this to heart,
And have grown the grave God,
Naturally will you weigh all your words,
Be these spoken in sorrow, in joy
In hate or in anger.
How like such men you will be,
Who were born long ago,
In whom, the gradually growing God
Could form very slowly the words
Wherewith to express itself,
Of whom the minstrels sang:
"He opened his lips to speak."
And because men's deeds and words

Have such power over others,
To no other divine-wish
Has there been given such power
To decide over the existence of God in the soul,
Than has been given to the Wish-to-Goodness!
A grand Wish-to-Beauty,
A potential Wish-to-Truth,
A great love of humanity
Will lead you towards living God,
But you cannot grow to become the perfect God,
Until all your actions are perfectly good.
Therefore, make it your habit,
To examine your conscious closely
To see if the Will-to-Truth be in the main!
Weigh carefully your own fault,
Weigh carefully the fault of the other,
But always be God when you are weighing.
Should the scales of justice shatter your happiness
Remember! if you weigh falsely
When weighing your own fault,
Too little, too much,
False weighing will always prove a hindrance
To you and to others in attaining perfection.
So, ascend now the paths gradually,
To those higher summits of redemption,
To those spheres, where,
God, awakened in your soul,
You can account to the beyond for all your doings.
Look at those, who are always trying
To forgive and forget,
Who believe through contrition
To efface their guilt.
Look, how they crawl,
How fettered they are to earth,
Never will they step into their rights,
Into the state of perfection!

Just look into their temples;
See how they are always kneeling,
Over and over again,
Confessing to the very same sins,
Begging of their personified God,
In the very same breath,
To turn his just judgement from them.
Watch them praying for "Undeserved forgiveness"
Watch them kneeling down,
Although experienced in years,
Still confessing to their weakness.
Look yonder, those men are nearing death,
Their white hair betrays it;
By rights they should be standing
On a high level of insight,
Which would give them the prerogative
To reval to their kith and kin
The paths of eternal truth.
And yonder, are women,
Whose rights it were to be perfect,
And show others the way to God.
Instead, all of them are still kneeling,
Confessing their weakness,
Praying still for mercy
At the end of their lives,
At the gates of death.
They have grown merely unwise,
Although, methinks, their limbs have grown wise,
In growing rigid, as if to proclaim:
In the age of wisdom
We won't kneel down and beg for mercy,
When all our lives long we have endeavoured
To create for the soul its power
To become God's consciousness,
So that, if this goal, the soul has been incapable of achie
Let it beware of asking God for 'mercy'

Whose aim they have thwarted!
For, was not the human-soul intended
To contain God's consciousness?
No indeed! These men and women have not grown wise,
Merely their bodily limbs have grown wise
Having grown too stiff to kneel down."
Here again, the mother falls into silence;
Never did that dear heavenly voice
Sound so sad as it did now,
When it was telling of old men and women
So near death, yet still confessing to sin.
Now, the dreamer raises his voice,
Dark with the weight of his ponderings:
"What evil spirit is it,
Endowed with such power,
Which throws men down one after another?
How few are God's consciousness really,
How many deny God in their struggle-for-life!"
The mother answers him in tones of comfort:

"Cognisance is the only means
Of releasing the soul from these awful fetters.
The "Devil" was the name men gave to them.
And because men so easily succumbed to evil,
They believed it to be beyond their power to conquer.
Yet cognisance leads to victory, and can be found,
Together with the holy mystery, in the growth of life.
To put love in the place of hatred
Is not the way to overcome and destroy it.
But this evil can be redeemed
Through changing it into a helper of God. —
Hate belongs to the heritage
Bequeathed to us from the brute;
Save for the fleeting moments of joy,
Caused by sexual-longing and the love for the brood,
Hatred completely dominates the animal's life.

It flares up like a signal
When its life is threatened.
But this sensation is also of short duration!
In its half-awakened soul
The beast cannot hoard any feelings.
Forgotten is its hatred
As soon as danger has passed.
Its hatred slumbers as long as its enemy
Keeps out of its sight.
But at the very first instance it comes into sight,
The flame of hate bursts forth anew,
Remaining so long, but no longer, in its soul,
Until danger is completely over.
Now compare this behaviour to ours.
Look over there at that man
Sitting apart from the others.
Look how his fists are clenched,
How full of hatred are his eyes,
How his lips tremble with angry-emotions.
But where is his enemy?
His enemy has vanished long ago.
Once upon a time, he wounded the pride of this man
You see sitting and brooding.
Wounded pride reason has kept alive in his memory,
Hatred is the outcome.
During all the years that passed
The wish to revenge himself,
To defend himself remained alive.
It was his reason which kept on working
To find out means of revenge
For wounds once received,
How to give pain in exchange for pain.
And because reason and hate always go in pairs,
Their brood can be born in the heart of man only.
And because reason married hate
And this wretched pair made its home

In the heart of man, their offspring,
Quarrelsomeness, revenge and spitefulness
Are also born there.
Yet, as these vicious children
Are born only in mankind, the right
And capacity has been given to men
To kill them at will.
But the hate he possesses akin to the beast
He must spare, as this is the anger
Sacred to the Immortal-Will
And belongs by right to all vitality.
This kind of hate he may transform at will.
If he succeed in transforming it well
He will never recur to the beast's way of hating again,
Except when his life is in danger,
As his Godliving depends on the life of his body.
Everything that threatens him living God,
Within himself and within others,
He will hate with a hatred of the most intensive kind.
Thus then, hatred, if it be a part of God,
Will always be aimed at those destructive elements;
The offspring of reason and hate;
Quarrelsomeness, spite and revenge,
These are the mortal enemies of God.
The human-being who has succeeded
In becoming a living God,
Will hate these enemies more than the one
That wants to take the life of his body.
Gladly will he uproot them
Out of his own soul and the soul of another
Completely at a loss to understand
The powerlessness of the many.

Vicious children of still another kind
Are born in the human-soul.
Reason and hate are again the parents.

When God is almost dead in the soul of a man,
All what he longs for,
Is to keep out of pain,
All he thinks worth striving for
Is the happiness of enjoyment.
This aim for happiness, as meaning life
Is a most terrible curse.
Reason and hate are always alert to serve such wishes!
Woe to mankind! For in one embrace of this wretched pair
There is born, at the sight of another's possessions
The fearful family of malice, greed and envy,
All of them laden with destruction
Equal to the pleasure wanted.
Redeemed souls never make happiness their aim,
That's why it is easy for them to uproot these fearful foes;
They know how ready these are
To endanger the sacred meaning of life,
They know, that,
Not until the soul be rid
Of quarrelsomeness, revenge and spite,
Envy, greed and malice,
Those malicious children of reason and hate,
Will a man be reborn,
Be able to climb to
The peak of perfection.
Also the redeemed is aware of this:
Being filled with the spirit of divine-hatred
Aimed at everything in himself and in others,
Which is hostile to God,
He is doomed to hate so much,
Albeit he fain would love all..
In so few does he encounter Godconscious,
In almost all lurk the offspring of reason and hate.
Yet, he, who would so gladly love,
Keeps on seeking and seeking,
In the unfailing hope of finding the Godhead.

But again and again is he doomed to disappointment,
And must hate where he so wanted to love.
How happy would he be
If he could but love all!
The higher he climbs
Towards the peak of perfection,
The keener his inner eye grows;
Under all the bright surface he discovers
Where the antigod lies concealed.
Thus then, up the paths towards perfection,
Many a friend must be lost on the way,
Whom, inspite of all his kindness,
It was futile to try to redeem.
God's consciousness is created of a man's own accord
None else can do it for him!
When a redeemed one, ascending,
Overtakes the last of the trees,
And scattered bushes are all
Which greet him, he will pause for awhile,
On his way, to look sorrowfully backwards;
In the forests below him
The last of his friends forsook him.
But again he turns to ascend,
This time, lonely, among bare rigid rocks.
Oh, never could he have risen so high,
Had he not hated the antigod so,
Had he not always clearly perceived,
Where he and others were standing.
Did you ever meet a mountaineer
'midst rocky stone, who would say:
I am walking under trees?
Or, when already on the summits, would say:
I am resting in the meadows?"

A long time lapses in silence,
The hand half raised in blessing

Has been growing colder and colder.
Has her God gone to sleep?
But once again may she speak:
"My powers are rapidly diminishing,
Listen now to the last of my runes!
Keep the Wish-to-Truth, awake,
Make it grow and get strong!
Should you ever stumble away
From the path of truth
Through another's preposterous example,
Excuse not yourself, in saying,
Such is the way of life,
Its paths are made to make men stumble.
There is no use in worrying,
For, inspite of my trying,
I couldn't help stumbling,
I should soon loose my living if I did!
Say instead: How deep down
Am I still standing,
As low down as the vale,
Have lost the right path, no-doubt,
Miserable stumbler that I am!

Keep the Wish-to Beauty alive in your soul
Make it grow and get strong!
Let a burning desire for beauty rival
Your struggle-for-life
Oh, nothing but beauty!
But should you be obliged to make reverence
To the ugly idol of Utility,
Let this mortifying act be as small as you can!
To all those in whom the Wish-to-Beauty is
Particularly great
Give my motherly message of warning:
You, who are the divine producers
Of divine works-of-art,

You, whom I so dearly wanted to love,
To my sorrow, I must hate,
Because you created divine works-of-art
To exchange them for money!

Oh, avoid such temptation,
For it is a mortal danger.
Let here-work serve here-wants,
For as soon as Utility
That grinning idol, coarse and ugly,
Is allowed to touch your works
Which have been born in realms beyond,
To judge if their "work" be useful,
Verily, they will be ruined, be they of a delicate kind.
Once in his greedy, grubby hands
Soiled they will be forever
No matter what their quality.
When the thought, fraught with a purpose
Has once been given entrance
It is an easy thing to spoil
Even the nature of artistic-work.
The works-of-art themselves reveal
This treason committed 'gainst God!

To young mothers give this message,
From the dying lips of an ancestress:
Blessed are you because of your priviledge
To carry the growing Godconsciousness!
A dying mother sends a last warning.
Enter no temples of chatt'ring corpses.
Once you have delivered your little child
Into the coarse arms of Utility;
And its gentle limbs are touched and tested
Shaped and formed according to life's struggle,
And, Utility, you aid and abet
In teaching your child his fearful doctrines,

Be not amazed when it returns to you
In the shape of a smart struggler-for-life,
With none of the grace of your own sweet child.
You will have to bear the pain of the sight
Of a man grinning and rubbing his hands,
When he tells you of all his successes
Made at the great expence of another.
His obnoxious manners put you in mind
Of the idol of coarse Utility
It will be quite vain to search for his soul.
Start to accuse none but yourself for this,
For you have murdered the soul of your child!
But, if, instead, you carry and teach your child
According to the will of the Godhead,
And teach it in tender love and patience
How, in truth, wisdom and life awakens,
How easily will you then
Become one with your child,
In that, both of you, hand in hand,
Are growing to be God."
Slower and weaker the voice is growing
Until, at last, it is but a whisper:
"Much I have told you, yet more could I tell
Did God grant me still space wherein to speak
But my voice grows weak, my senses depart
The truth I have spoken, so be it."
Involved in deep silence, the mother dies,
Still leaning upright against rigid rock,
Her hand has grown rigid, rigid her eye,
The dreamer before her she sees no more.
In his tender way he removes her hand,
And closes her eyes, for now they are dead.
Under starry heavens, on lonely heights
A whole night long he keeps watch by the dead. —
On high the vultures were lurking. —
But when morning dawns, and the mountain peaks

Are once again painted in deep purple,
He moves to take up his mother's body
Which seems still so fresh with the morning dew,
Light seems the burden in such strong arms,
Slowly and solemnly he starts to stride
Down the stony steeps with his dear burden,
At last he reaches the slumb'ring forests. —
And the vultures on high keep on screaming.
"Rest here for a while longer,
Wisest of all wise mothers,
The body that once helped you
To live as your soul wanted,
I am going to protect,
According to the customs,
So beloved by our forbears;
Worms of earth and birds of prey,
In greed, may not devour it."
Log after log he gathers,
Which he piles up broad and high,
Like the dying Brunhilde
Once ordained for brave Siegfried.
Then, upon this wooden mount
He places the dead mother,
According to the customs,
So beloved by our forebears.
Gravely the fire is lighted,
The dead given to its flames
For its last transformation. —
Flames, leaping into a crown,
Give witness to this high truth;
The wisest of wise mothers
Has gone to eternal rest. —
Loudly screeching, the birds forsake the sky,
They are defrauded of their prey.
"No, dear, departed mother, no,
I shall not stop, to whimper and fret,

For did you not tell me,
Those, only, will whimper and weep peevishly
At the death of a friend,
Who never exchanged eternal treasures with him,
While he consciously lived.
Those, only, will whimper and weep peevishly,
Who tired and weary,
Would but flutter to the light,
Who, remaining in the clutches of life,
Crawl to the grave.
Not only your sleeping soul,
Now, in the form of dust and ashes,
Is all I have, which is left of you,
I have still in my heart your live conscious soul.
As long as my own soul
Forsakes not the realms beyond,
I can remember your dear Self
And all the eternal treasures, you gave me.
Should ever my will forsake me,
Let me feel but the touch of your hand."

Once again, the flames rise on high. —
When the last spark is extinguished
And there remains nothing in its place
But embers and ashes,
The dreamer turns to depart. —
All around the sun is shining. —
Enlightened with God, he strides down tow'rds the vale..

As Reason sees it

A new "Religion"?

Despite the gulf which separates the fetish-worshipping negro from the lofty philosopher, an affinity can be said to exist between them, so similar do their soul-lives appear when compared to the soul-lives of all those others who proclaim the inner experience of the invisible to be a fantastic dream born of the mind of the crude and undeveloped thinker; who confess their belief in the utilitarian-principle as being the ultimate truth and the finite and conditional as being the sole reality.

The latter, paupers-in-religious-feelings as they may well be termed, have increased in the 19th century among the Christian peoples, to such a frightful extent, as never before in any other cultural epoch. The "freethinker" considers it to be the result of high culture. We know, however, from the cognisance we have gained, that it is the sign of decay, and that degeneracy is the cause.

The folks of the Nordic race were always concerned with the study and research of nature and her laws; and although on this account, they were cruelly persecuted by the Christian churches, they persevered in their activity and achieved great knowledge. Indeed, so profound were their activities in the realms of intellect, that (as certain fields of science demonstrate) they became capable of cognising the very limits which were set to reason itself.

Now, all the folks of the earth, as well as each single thinker are subject alike to an unwritten law, which is: that a religious belief can not alone be the potent to spiritual life but also to its

decay. It can fulfil its high function, however, when nowhere and in nowise the faith of man stands in opposition to his intellectual knowledge, as is exemplified in fetishism; the faith of the negro is analogous with his intellect. Likewise, the creed of the Hindu, Jishnu Krishna, who lived 6000 years before our times and from which doctrine many of the Christian creeds are derived*, is analogous with the knowledge prevalent before the great intellectual discoveries took place; namely those of the Copernicus System of the Universe, the Evolution-Theory and Schopenhauer's "Belief" which emanated from Kant's "Criticism of pure Reason".

Hence it follows that when the intellect is compelled, by virtue of the knowledge it has achieved, to denounce any fundamental religious doctrine because of its superstition (the religious conceptions of an earlier and therefore limited stage of intelligence) it goes without saying that such condemned religious doctrines must necessarily become devoid of conviction; and here we have the reason, why so many otherwise fervent and truth-loving natures loose themselves among the crowd of the actual God-deniers.

Now, as to-day very little is requisite for the man of science and philosophy (from the standpoint within the boundaries of his reason) to point out by means of his cognising powers the erroneous conceptions which pervade all the religious creeds, (most particulary, the Christian creeds prevailing at the present time) it is significant and natural that he should demand, in respect due to his own religious sentiments, a viewpoint (Weltanschauung) which is attuned to the whole range of the knowledge he possesses.

There is still another reason why so many are averse to Christianity who have made use of the general knowledge of the universe existing to-day. In the famous work entitled "Criti-

*) In my other works (s. book-list) I have gone very fully into this matter.

cism of Pure Reason", the great philosopher Kant has succeeded in showing us distinctly the co-existence of two worlds; the world of our actual experience, which is arranged in time, space and causalitiy, and the other world that lies within, the invisible and unfathomable "Thing Itself" as Kant has termed it. Thanks to Kant's study and research the cultivation of our powers of discrimination have been promoted to their utmost subtlety; so that, to-day, it is an easy matter for almost anybody to perceive if any causal-coherencies of the visible world have been able to smuggle themselves into our religious conceptions. In fact our feelings have grown very sensitive to the difference existing between the anticausal- (illogical) and the super-causal. A like practice of discrimination is nowhere to be found in the religious-thought of the past. So that after this it seems preposterous, to expect us to imagine we are experiencing a "Revelation" or "Holy Inspiration" in the experience of any absurdity, simply because of its absurdness. And yet we hold tenaciously to all the myths for the sake of that grain of truth which they all contain; the dogmas we reject because they have proved themselves to be errors and frauds.

Others there are again, while having studied natural-science, have neglected to study philosophy. If these are still under the influence of Christian illogicality they will run great risks of becoming rationalists, and finally materialists (in the scientific-sense of the word). Now had the creed of Jishnu Krishna been handed down to us unpolluted, let us assume, in that form it took at the period of Hindu decline, may be its effects would have been less perilous, for the Hindus themselves were wont to apprehend all their myths as being merely the symbols of the eternal truths. As it is, we were all fated to become the prey to that great "folk-fraud" which Jewry once enacted, for it was the feat of the Jews spoken of in the New Testament who placed the figures of the Buddha and Krishna legends into the

personality of Jesus of Nazareth making historical facts out of them. Later, these errors of the Indian imagination were intermingled with Jewish religious hatred, and were preached to the non-Jewish folks; Jews themselves have openly avowed this. It was this falsifying of legends into historical facts which has chiefly been the cause of the warped conceptions of those professing to the Christian faith*. Others there are again, who, inspite of their bringing up in the Christian faith, have nevertheless been able to retain their logical sense of judgement; these then have chosen the alternative and become actually godless, which makes us come to the conclusion, that it was the untenable creed which dug the grave for their God-Cognisance. And to these all the rest streamed in crowds whose own soul-lives were by nature so paltry, that, in being unable to sense their own soul, they believed there was no soul to be found anywhere else in the world.

Where shall we turn for redemption in order to escape these dangers? As it is impossible to demand of a man to forfeit his knowledge simply because this knowledge might prove fatal to past religions, it is obvious, that only one way is open which leads to safety and that is for him to call a God-Cognisance his own which rests in perfect harmony with the present day facts of nature. Not only this, his God-Cognisance must also be clothed in a language which fulfils a second very earnest demand. Here I refer the reader to my other works, although mention will still be made of this subject within the course of this book. And yet, are words necessary at all? Is not the abstract sufficient in itself to satisfy the desires of the highly developed? Will not the man-of-culture verily find deep sufficiency in the mere experience of the abundance of his own soul-life, and by the very

* In the following works I have pointed out particularly how dangerous to the human-soul it is, when, in the bringing up of children and in the treatment of believing adults who belong to religious communities, suggestive methods (the fear of hell) are made use of: "The Child's Soul and its Parents' Office" "The Secret of the Jesuits Power and its End."

virtue of the knowledge he would now possess, refrain reverently from wanting in any way to apprehend supercausal-coherencies by the means of his intellectual faculties, let alone want to mould them into rational definitions? Further, will not the living of that bliss which his soul-life calls its own, when paired with the knowledge scientific research has afforded, and which enables him to discriminate of his own accord truth from error, fully suffice? Indeed yes! For any definition in thought or word looses its essentiality when living God has become the concern of the individual soul alone, which is when the soul is steeped in the life of God. This solves the strange mystery why the call of our blood failed so long to awaken us to the duty of rejecting that alien religion which was thrust on us (as it only could have been) by means of force and bloodshed; and why at the same time, in transforming the alien religion to its liking in works of art (as in architecture, painting, poetry and most particularly in music), it found comfort and conformity! But God-living includes also action. According to it the folks' life should be regulated, for indeed God-Cognisance and Godliving are adequate to give shape and form to its culture, jurisdiction, economy and politics, although if true harmony should exist among them all, a clearly and precisely defined viewpoint (Weltanschauung) is essential. Whenever religious sentiments were put into words, the meaning of which stood on the same level as the standing knowledge of the times, it was then that the word-formation was given the power to be a tremendous impetus to man's divine potentialities!

Thus then, we are well able to visualise our Aryan forefathers enduring through the centuries as a folk of high moral-standard and creative cultural-spirit simply because their myths of the seasons, their poetry concerning the heavens, and the sagas of their gods contained a word-formation for the setting of their God-Cognisance which was akin to their blood, and

also because its meaning stood on the same level as their standing knowledge. The changing seasons and the rotation of the stars was the highest wisdom they were able to attain.

Now, in that their knowledge of the universe presented them with the ever reliability of its laws, they recognised how much they had had to be thankful for, in as much as they knew it was their very existence which they owed to these laws; and in a spirit of gratitude and in the vital desire to be continually in union with God (these laws) they attuned their festivals and smaller family feasts to the rhythmical order of the laws of nature.

Yet can we not venture to say that our times as well have produced a wordformation as the setting for our knowledge which fully satisfies the highest aspirations of our intellect? Is not Schopenhauer's confession "I believe in the Metaphysical" equal to any demands? It might have been, had it not proved to be such a vague and shadowy thing; a far too imperfect "objectivation" to use the words of Schopenhauer himself. As such, therefore, it is only fit to lead us to the path leading to poverty of soul-life. However the philosopher himself must have felt very deeply inspite of this fact; his work on "Contemplation" shows very clearly how deep his sentiments on this subject must have been, equally as deep as the emotions which Bach manifested, although Schopenhauer did not possess the rare gift of being able to give expression to his inward experience of the Divine as Bach was able to do in music. And so it came about that intellectual reasoning (logic) gained tremendously from the genius of his philosophy, whereas God-living gained nothing at all. Therefore even his philosophy was incompetent to check the stream of materialism and the mania-of-doubting-everything which set in. Hence we come to the relentless conclusion, that if the spirit of God (God-living) is to be kept alive at all in the souls of the folks'-thinkers, it may no-

where and in nowise stand in contradiction to the standing intellectual knowledge of the times. Likewise the word-formation must take the obligation upon itself to reflect clearly and distinctly the God-living of its composer, for then alone is it adequate to become a "bridge" leading to the "beyond" which ofcourse is not the mythological "heaven".

We are justified in stating that the materialism of our days makes its appearance less as a disease than as a tragic necessity! For, when a folk, which is embued with an unfathomable longing for truth, gives itself up to the research of nature and her laws in a manner grander than any other race of the past has ever done, it becomes obvious, that for this folk harmony between faith and knowledge becomes a dire necessity! Moreover, the language or word-formation of its God-life, its Salvation Creed and its Theory of Morals must also harmonise with its own blood; that means to say it must be akin to its own inherent nature. This subject has been fully treated in my book entitled "The Soul of the Human Being ".

Therein, I have attempted to point out the laws which govern the soul necessitating this harmony should faith be able to retain its fervour. It was the working of these soul-laws which made the creative artists of non-Jewish extraction, professing the Christian faith, once transform Christianity. In my other works ("Creation of Self", "The Folk-Soul and its Modellers" and Each Folk's own Song to God") I have indicated how significantly inportant, in the endeavour to near God, the influence of the inherited character is; in fact it is the driving force in the work of selfpreservation. Now should the effects of an alien-religion be allowed to work its havoc on the soul, breaking the harmony we have just spoken of, then indeed a folk has become forlorn; for it grows godless, and in the length of time is destroyed, independent of the merits or demerits of the alien-creed it professes.

Julius Lippert, on hand of abundance of evidence, has point-

ed out with surpassing clarity, that God-Belief sprang less from an ethical desire as from fear of the dead and departed spirits. And further, that not every folk made the cosmic laws of the heavens the subject of its mythology as our forefathers did; on the contrary, the springing-point was generally fear. Altogether, in the majority of cases the contents of religion was merely soul-cult, and it was in a very gradual degree, that the revered and equally feared spirits became gods and demons, or god and satan. Yet even at this primitive stage, marked differences can be clearly perceived, although Lippert himself was apt to overlook racial differences, and did not perceive them in his research. Racial differences actually did exist, as is exemplified in the case of our forefathers, who practiced very little soul-cult, but instead concentrated their attention to the research of the cosmic laws of the stars and made this usage the chief subject of their sagas, while others brooded deeply over the fate of the soul when confronted with the demons. Strange to say, it was neither sorrow nor misfortune, but the experience of death and its inevitability as well as its misinterpretation which laid the foundation-stone to all the superstitious creeds which prevail in most religions. Men believed the soul had become invisible so as to live on in a wonderous invisible form, and sent happiness when due homage was paid to it, and misfortune when this was neglected. They imagined death (which we now know to be the fate of all men) to be the punishment for sin, or as the Hindu had it, the consequence of error. Now, as guilt (as it was thought), lay heavily on all mankind without exception, atonement had to be made some way or another. Therefore cult-practices and sacrifices were resorted to. To act ethically, according to the spirit of such religions, meant nothing more or less than fulfilling the cult-commandments or offering sacrifices; and it was not until a much later date, that demands of another nature arose which we should describe to-day as having a claim

to the ethical. The fulfilling of the cult-commandments stood as atonement for guilt. Then reward and punishment after death was conceived, and priests took upon themselves the function of reconciling the Godhead with the laity. The priests tyrannised and made excessive abuse of superstition. When at last, sorrow, misfortune and death still held their sway, inspite of all and sundry attempts to appease the Godhead, men began to doubt the efficiency of cult-activities. Driven to despair and disbelief under the tyrannic priestly yoke, men struck out on the path of a new idea. This was the teaching of the advent of a redeemer. That death was punishment for sin for which atonement had to be made, and the belief in chastising spirits or spirit, and the redemption from death through a life hereafter were creeds, the existence of which were mainly due to the teachings of Paul the Jew.

Only the imagination of our Aryan ancestors steered clear of misconstruing death's significance. They did not read into the inevitability of death a punishment in consequence of sin, nor did they burden their minds with superstitious ideas of a hell. Nor did they suffer a priest's tyranny. And yet, for all their research of the heavenly bodies, they were still incapacitated to recognise the sacredness of the meaning which the inborn imperfection of man, and the inevitability of death impart; therefore it came easy to them at a time of such non-knowledge to adapt themselves to an erroneous creed which before had been thrust upon them. But behold! The day has dawned at last when the powers of intellect have been given the priviledge to comprehend that paradox, namely, death as a reality in opposition to the immortal-will. This cognisance dissipates at once the serious error that death is chastisement for sin. Moreover, the day also has dawned at last, when it can be realised, through the powers of cognition, that death rendered the birth of man possible. Furthermore, it has been made possible to recognise

that all the conceptions formed about angry and appeased gods are fallacies, and as such must be discarded, albeit it shakes the basis on which all the religious beliefs were founded. The hitherto warped conceptions of the cause and effects of death are done away with for the first time in the history of mankind. Place is given to a totally different conception, which in its turn, not only forms the foundation to another kind of knowledge and state of mentality, but also a completely new future God-Cognisance.

We repeat the word God-Cognisance. We accentuate the word God, in contradiction to many other great intellectuals who persist in ignoring the word God for fear of keeping up the superstition and distorted idea of a personal god or gods who are thought to guide the fate of mankind.

Philosophers who affirm the intrinsic good in man and yet shun the word God, involuntarily aid that which they so intensely desire to conquer; namely priestly domination and religious superstition. Nor is this the whole mischief, for it allows the earnest searchers after truth to be open to abuse, in that they receive the stamp of being "godless materialists" and are thrown together with the actually flippant unrestrained decriers of ethical values; the appalling result is then that all are left in the grasp of superstition to be lost irrevocably. There is no justification whatever in avoiding a word simply because it expresses a conception which has undergone abuse. Therefore the words love, friendship and marriage we have retained inspite of their appalling abuse. On the contrary the lives of men reveal them to be things as much of beauty as otherwise. Thus this truth is also God-Cognition.

Let us see now, how the mystery of inevitable death and the inborn imperfection of man work out to their own solution, thus revealing the meaning of human-life and the formation of our God-Cognisance.

Darwinism and the History of Evolution

It was indeed a calamity that the Evolution Theory, that science which seemed predestinated to become the safeguard for mankind in the crisis of intellectual-development, should have been fated to realise its exfoliation at a time, when religious belief, through its standing opposition to science, had caused already deterioration. The effects of this antagonism were apalling on the human-soul; materalism (in the scientific sense of the word) grew so rampant that it is a difficult matter now to eliminate this evil. How different it would have been, had some of the great German thinkers made their "Belief in the Metaphysical" the foundation-stone to that grand scientific edifice which so brilliantly illustrated the 19th and 20th centuries. The grand flight which intellectual-life might have taken, despite Christian terror, is beyond our imagination!

As fate would have it, our cultural-life had already fallen a complete prey to Rousseau's rationalism, and so it came as a matter-of-course that, among all the exponents of that wonderful doctrine of evolution, to Darwin alone the priviledge was given to fire it with interest. The chief reason was because his method of treating scientific-matter satisfied so well the crying need of the times. Had Darwin but chosen to approach that chain of development in the spirit of awe and respect which is due to such a subject and, when imparting his knowledge, risked nothing more than a stammer and falter, his achievements in research would have benefitted us more than all his, in reality, incoherent "Theories of Development". As it stands, Darwin,

in the ardency of his research, believed naively, on account of the virtue of his theory, "The Selection of the Fittest in the Struggle-for-Life" to have discovered the chief and most important cause of the origin of the species. The fatal consequence of this was that the Evolution-Theory, although it was adapted more than any other doctrine to save human-kind from materialism, proved, in the long run, the very instrument for its ruin. The profound insight into the origin of species has fructified almost every belief and branch-of-science, or let us say, rendered these hollow and shallow through its influence; so much so that deeper thinkers have been compelled to turn away in a feeling of abhorence from this doctrine altogether. However, a privilcdge, seemingly, was left open to those compelled to familiarise themselves with the Evolution-Theory, who were capable of perceiving the deep meaning attached to the wonders of nature and whom the sensibilitiy to see them and the respect due to the laws of nature were not lacking. Actually speaking, it was the lack of these sentiments and the putting in their stead a dominating habit of judging scientific-matter always in the light of the mere practical and purposeful which was the actual cause of all the distorted conceptions which so unluckily prevail. In reality, the doctrine of Evolution simply abounded and still abounds in high opportunities for our cultural-life. Whosoever approaches the wonders of nature disclosed in this particular science in a spirit of awe and reverence will soon find out for himself how capacitated the history-of-development is to expand the limits of his intellectual-horizon. In this respect even better capacitated than the "Copernicus System" or Kant's "Criticism of Pure Reason" was.

In fact, when we imagine how adequate the Evolution-Theory was to quicken the God-cognising (Gott-erkennende) potentialities in man, it will always remain a mystery to us how ever Darwin's theory could have gained such a hold on the mind of

man. A whole century long it was capable of stifling the creative spirit in the breast of man. In the very name of the Evolution-Theory a grave was dug, big enough to bury all belief in God and the Soul. All gods, in fact, were overthrown. As a consequence men became soulless and uprooted. The exception was the credulous-herd of religious-believers whose powers of judgment and reasoning, through the persuasion of their religion had become so warped as to allow them to go on breathing freely, as of old, in the infatuation that their religion alone was true. A Darwin-influenced materialism, empoverished in petty intellectualism, could not make up to the bereaved for the loss of faith they had suffered. Therefore, in the endeavour to save their souls, all manner of ideals become their refuge. They sought warmth from the cold of petty-reasoning. So the one clothed himself in the rags of superstition, (the Cabala, Occultism and Spiritism) another collected Indian-creeds which, incidently, the Evangelists had not copied down, constructing on them pyramids of a very vague intellectualism. Another again, not venturing construction, took refuge in Buddha and the Vedas, while others perused the book of Laotse. The rest fluttered from one ism to the other in the vain hope of saving their souls from the famine which was threatening them. If any felt soul-contentment, it was those only who were born with such a shadow of a soul as to be spared soul-craving altogether, not to mention, of course, those individuals in whom the race-inheritance had become so stifled and the powers of reasoning so blunt that immunity had resulted.

Woe to us all should the inward vision of our race, owing to its approaching death, be so clouded as to make it blind to the boon knowledge holds out to it! But happy we, should its inward sight be still intact and its soul still alive; for then the wonders which natural development reveals to us, paired with the scientific-knowledge gained in the 20th century, will not

be in vain. The ominous effects of Darwin's theory will become a thing of the past. In their stead will step knowledge; men will grow aware of the true meaning of life and growth, like our forebears had once anticipated it. (S. "The Soul of the Human Being) That new life in the fulness of soul will dawn, such as the folks of the earth at all times have dreamed of; dreams, however, which took on such fantastic forms (through men's urge for happiness), as to conceive ideas such as for instance an "Empire of a thousand Years".

Science, uprooted as it was from out of the soil of its own native God-Cognisance (Gotterkenntnis) and instead, embedded in the alien soil of Christian thought, was influenced a remarkably long time by the impressions it had received from the outer world alone. Although the multitudinous variety and diversity of animal and plant-life had been recognised, it was taken for granted (conform with the Jewish creation-myth) that all living species had been handed down, ready made, from the hands of their creator. Even Linné, in the 18th century, expounded the doctrine of the unchangeability of the animal-species, which he taught were exactly the same to-day as they were from the beginning of time. ("Species tot sunt, quot formae ab initio creatae sunt"). — With the assumption, which had cropped up in the minds of men in past centuries, that all living beings differed one from another, there grew synchronously the unshakable certainty that this diversity distinguished itself not only in the degree of man's development but also in the nature of his soul. The cause supposed for this assumption was completely wrong and in this error men have persevered right up to the present day. The doctrine of the unchangeability of the species greatly marred the intellectual outlook of all the peoples that had been nurtured in the "Jewish Faith". In fact, it proved to be a sheer impediment to intellectual development, for in such a trend of thought no truth could ever be arrived at. Other cult-

ural-folks approached nearer to cognisance. For instance, the Chinese taught in the earliest times that all nature was one and the same, and the Indians, our kindred ancestors, to whom the cognisance of preceeding generations had been preserved, possessed a legend of creation which told that all plant and animal-life originated in order from the most primeval animate being. In fact, despite their non-knowledge of the laws-of-nature, the Indians were able to recognise at a very early age already, that the invisible, the "Self", innate in each and all, could not be grasped by our perceptive organs, nor with the powers of our reason. But as Indian imagination dwelt on the visible-scene (Welt der Erscheinung) as being something which was mere deception prompted to lead mankind astray, (Maya-illusion)* the consequence was that they believed the diversity and variety which the outer-world manifested was also mere illusion. At the conclusion of their story-of-creation (Rigveda Jaitareya-Upanishad 3 Khanda) the play of their childlike imagination is well revealed. Nevertheless, it is full of profound wisdom inspite of the lack of scientific-knowledge. Here it is: "After having been born, he regarded all the other kinds of living beings — and exclaimed: What difference can be found? But still he discerned that the spirit of Brahma had pervaded man the most".

It is of significance to note, that, although the Indian mind, when judged from our standpoint in the knowledge of nature and her laws, was still at a stage of very primitive dimensions, it was, nevertheless, capable of discerning the uniformity underlying the multiform surface, and this was mainly due to the fact that it had been spared from Jewish teachings polluting its thought. It was very different in our case. Science was encountered with a twofold handicap; the unchangeability and non-relationship of the species. But the Indian thinker also lost

* The Edda was the only book belonging to our Aryan forefathers which escaped the flames the Christians had prepared for them. In the Edda, the myth concerned with the world-oak makes also mention of this cognisance. (S. "The Soul of the Human Being").

golden opportunities in disdaining and fearing the world of appearances (Erscheinungswelt). The misconception of its significance barred him from achieving knowledge which alone the research of the visible could yield. We, on the other hand, have fallen a prey to the opposite danger. Our familiarity with the world-of-appearances (Erscheinungswelt) which earnest study and research brought with them has intoxicated us to such an extent, as to make us treat visibility (Erscheinung) as if it were the only reality. We ought to be ashamed of treating "Maya" so irreverently, especially since Kant has presented us with the gift of his "Brahma-most-pervaded" doctrine.

Historical facts prove that the Evolution-history fell by no means suddenly into the hands of materialism. It was a very gradual process. To understand what this means, it is significant to note first how the magnificent scientific results were put to use. An incident, in itself small and insignificant although, physchologically speaking, of great interest, serves to show how a certain practice will gain the upperhand. Goethe belonged to that body of scientists who expounded that theory of evolution which proceeded along the path leading from a uniform to a multiform. He even clothed this conception in the poetic language as follows:

„Alle Gestalten sind ähnlich und keine gleichet der anderen; und so deutet der Chor auf ein geheimes Gesetz, auf ein heiliges Rätsel." "All forms are similar, yet none are alike. A chorus chanting a mysterious law. The sacred mystery of mysteries."

Now, a century has passed since Goethe wrote those lines and in the meantime, as the result of study and research, the doctrine of Evolution has grown into the fruition of achieved facts, and on every possible occasion when natural evolution was written about or spoken of, Goethe's lines were quoted. Yet, strange to say, the last line, where he mentions the sacred mystery, was always omitted. Now, at a time when men had grown into the

habit of explaining the process of the world's growth in the light of the mere mechanical only, the expression "mysterious law" would be suitable enough while 'sacred mystery' quite out of place. So it came natural that 'sacred' was always omitted although it closely belonged to the verse. Words implying that anything was 'sacred' were more than superfluous in a world where men were thankful that the 'mysterious in creation' had been explained away so successfully. This brings us sharply round to the fact that the high importance which was attributed to the Evolution Theory was merely due to the dry fact that scientists were able to emphasize the sheer mechanical by means of the theory which taught of 'natural selection' causing the origin of the species. Herewith the problem of life seemed to be adequately 'solved'.

When one comes to think of it, it seems hardly credible that scientists should have made no attempts whatever to lay the theory of evolution at the heart of their research. Yet verily, a whole century long, the idea of a process of development lay dormant; none stood up for or against it until Mr. Darwin appeared. And what could have been the reason for this? In the first place, most certainly, there was but a paucity of scientific facts to work from; but this is not a sufficient explanation for the reason, why every idea in this trend was so utterly ignored. But it soon becomes clear when we bear in mind that, before Darwin's time, all the scientific-researchers stood in opposition to him. In the first place all of them felt that somehow there was a 'sacred mystery', besides which, there was no craze for the mere mechanical among the public which the scientists were called upon to satisfy. On the contrary, even Darwin's own grandfather, Erasmus Darwin, concludes his book with these words: "The world has not been created, it has evolved gradually, step by step, from a small beginning to a higher end. It expanded through the activity of an inner-potency; has grown

of its own accord rather than been created at the command of an almighty power. What a grand idea this is of the great artificer's perpetual power! The cause of causes, the father of fathers, the Ens entium! For, in order to compare perpetuity, a still greater perpetual-power is necessary than the power is which has caused cause and effects!" Then there was Lamark, who, more than a century later in his „Philosophie Zoologique", taught the doctrine upholding the fact that all the present day diverse species originated from the most primitive being; also that the metamorphosis of certain groups was caused through the species having adapted themselves to a change of life which had brought about the transformation of the organic linbs; these having been put to use or no use as each case called forth. Yet Lamark himself was far from recognising that this very fact was sufficient in itself to explain the process of evolution and also to account for the multifariousness of our present day species. But more important: he assumed that there was a "potenciating first cause innate in all organisms which had issued from the installed exalted Orginator of all things, and which was striving, as of a necessity, to pave its way, in the order proper to higher spheres of development".

Unlike all his predecessors Darwin alone was capacitated to enthuse his epoch. The Evolution-Theory became suddenly invigorated with the breath of enthusiasm. This had been his sole priviledge to awaken. Darwin's own enthusiasm for the Evolution-Theory became contagious. But it was not so much the admiration for his intimate knowledge and minute study, nor for his vast experiments in breeding and rearing which absorbed so much the public interest as the manner of his research. It always happened in the light of the mere mechanical! A whole century became Darwin influenced. It was absolutely characteristic of his times that the scientific facts concerning the metamorphosis of plant and animal were of minor interest, while

the mechanical explanation expounded in his selection-theory found such an echo in the heart of man! (Mind, it was not the scientific doctrine itself which met such interest, but the plausibility of the sheer mechanical explanation. Now, according to Darwin, we are called upon to imagine that it was not so much the struggle-for-life which was the mighty potent in the growth of organic-life, but rather the dry, matter-of-fact competition-struggle. That vast multiformity, manifested in the abundance of plant and animal-kind, was caused through the most realistic of impulses! This thought, arising from the abyss of the most sober of matter-of-facts, came as a boon indeed to a generation which clung lovingly to its materialistic outlook.

This is what Darwin tells us: An over abundance of individual plant and animal-life comes into existence. Before these can multiply, millions are doomed to die in the struggle-for-life going on among their own kind. In this competition the fittest wins the race of life. It is nominated the best of its kind because it achieved that stage which allows it to bequeath its useful attributes to later generations, while the mal-developed inevitably suffers extermination before it can multiply. It follows, therefore, that only the smartest throughout the generations, or rather, as his theory gives to understand, the best-equipped is qualified to become the ancestor of coming generations. The feature of 'smartness' determines the character of its kind. In this manner certain characteristics persevere in developing so long as their possessor can be made 'smarter' than its competitors in the general struggle-for-life, but arrest when disadvantage can happen.

A less dispassionate interpretation can hardly be imagined but, at any rate, it suited his times and moreover was believed to be a sublime truth; in the midst of all the industrious joy which reigned at first everything else was overlooked. That this doctrine could stand no proof when other facts were borne

in upon it went unperceived. And yet we are greatly indebted to Darwin's enthusiasm for his own idea. Without it we should not be in possession to-day of so many valuable scientific facts. Through his study and research the definition could be found for so many characteristics. For instance he made the discovery that colour-change, mimicry etc. were means of defence. And still many more points he brought to light which the warped Christian imagination would have failed to discover. Yet, in-spite of all these benefits to science, the fruits of Darwin's study have been more of a curse than a blessing, for in no wise have they contributed to the ideals of culture.

No one can deny that the competition-struggle played its part in the history of evolution and that the best-fitted in the struggle-for-life multiplied. But it is more than curious to want, from these dull facts, to derive the explanation for the sublime ascent of plant and animal, the origin of which we can trace back to the most primitive being known in science as the protozoon. It becomes even more curious when one bears in mind that the majority of these much-launded practical organs and characteristics were practically of little use in the general struggle-for-life.

To Darwin himself, even, it could not remain very long unnoticed, that whole regiments of plant and animal-characteristics were more of a hindrance than otherwise in the notorious struggle-for-life, but that, on the other hand, they fully satisfied man's imagination of the beautiful, no matter how clumsy in practice they were. Opposition quickly rose on the top of this and proofs in contradiction as quickly brought forth. The best field for observation proved to be the higher species, especially the vertibrates, as the organs or characteristics useful or otherwise could be better perceived. There it could be easily observed that the males often had conspicuously bright colours. For in-

stance, many birds have. At the time of brooding fish have particularly beautiful scales, while many songsters have headdresses which are utterly useless in the struggle-for-existence. Now Darwin transmitted our perceptive organs to the animal-kingdom declaring these outward signs appealed to the sexual-instinct of the female and through sexual-selection had made their appearance mechanically. This shows how Darwin misinterpreted the very elementary laws ruling sexuality. In reality it is so. The much talked-of, bright-hued wedding-dress which so many fishes manifest and which, according to Darwin, originated mechanically through a process of sexual-selection, the fishes themselves do not perceive on account of the peculiar construction of the fish-eye (facet-eye). Therefore, there must be another reason for its existence (We shall refer later to the subject which treats of this). Moreover, Mr. Darwin overlooks the fact that his sexual-selection theory, for instance, the pleasure the female bird is supposed to feel at the sight of the bright plumage of the male etc., clashes with his own mechanical Evolution Theory. The same holds good in more ways.

This fundamental-law (the female's attraction to the male through the bright plumage) is not the only assumption of Darwin which stands in opposition to his own world-theory. There is still another circumstance. All of those 'secondary sexual characteristics' which come in question here, such as the bright feathers of the colibri, are suppositions which stand in a very strange contradiction to Darwin's own theory (mechanism of practicality) for they are a danger-signal more than anything else. According to Darwin's theory it is surprising that all the unpractical little males were not annihilated in the struggle-for-existence. Furthermore, a sexual-passion which is supposed to have been accelerated through the practical characteristics of the male, either through outward signs or otherwise, ought, according to the rules of sexual-selection, to have been applied

to the female likewise. This idea too would soon exhaust itself in Darwin's own Evolution Theory.

But now to come back to our sense of beauty. Are these 'secondary sexual characteristics' (comparatively few in number) the only forms in nature which satisfy our conception of the beautiful. Behold here how the reason of man can turn facts upside down! If we stop a moment to imagine that nature really and truly took the principle of utility to be its guiding star in the course of development how different ought the outward appearance of things be. Think for a while of all the many practical utensils which are of such service to man in his struggle-for-existence. Have these any resemblance to plant and animal life around us? Let us make comparisons. First there would be the flying-machine with its telescope, and then, the high-soaring sharp-eyed eagle. Yet what a difference between these two! I am far from saying that men lack the sense of beauty when they make their uesful implements. But still utility, in such cases, is always the prime object they have in view, exactly as Darwin assumed that the principle of utility was the driving force in the evolution of nature. If the task was set before us to construct a beast of prey, regardless of beauty, but with the endeavour to equip it well for the struggle-for-life, I feel sure nothing would make its appearance which could be compared to the tiger for beauty! The supposition that the principle-of-utility was the ruling factor in the evolution of the species, in face of all the wonderous beauty which plant and animal exhibit, is a striking example of the warped conceptions which mankind is all too capable of forming. Christian thought was loftier, although erroneous likewise. It taught that a kind father living in heaven had created the flowers of the field in such wonderous beauty that we might gather them and place them in water for our delight and pleasure. As they possess no soul it signifies little if they must fade before their time. Now

we have not forgotten how our knowledge of the universe has been intensified and our insight into nature's state of coherency grown wider since we have learned that the scent of the flower and their brilliant hues, in serving to attract the insects to carry the germ of progeny farther, were auspicious in the maintenance of the kind; but we cannot refrain from driving this question home. If utility was the main principle, as the Darwinites proclaim it to have been, why on earth was not a simpler method chosen! For instance, a sheet of colour like the sign of an inn would have done the purpose of nature just as well. Also, we ask the Darwinites to explain to us why the form and colour of the blossoms satisfy our conception of the beautiful so perfectly, whereas the insects cannot perceive them at all on account of their facet-shaped eyes? And again, what could have been the reason for all the superlative beauty of that little mass of protoplasm, that ancient ancestor of plant and animal which we call the unicell, when it possesses no organs wherewith to perceive the beauty of its fellow-companions; and its beauty is useless to it in its struggle-for-existence? (S. Ernst Haeckel's beautiful collection of artistic form in nature.)

An abundance of facts still exist which we could call up to bear witness in the overthrowing of Darwin's theory. For us this one is enough. Utility was not the cardinal-law in the formation of the species. We are fully convinced that it was the contrary. The chief law pulsating throughout all life was the desire of beauty to be realised according to that sense of beauty which men possess. But beauty did not grow in the same proportion as the individual living object developed itself, as might be supposed, in order that each and all should better perceive their own and the beauty of others. The degree in which beauty was allowed to appear on the visible scene (Welt der Erscheinung) depended on quite another circumstance. We are scientifically justified in claiming that each single being was allowed

to possess as much beauty as would not endanger it in its struggle-for-existence. This accounts for the conspicuous colouring of the males and the insignificant appearance of the females in the animal-kingdom. As the male is capable of producing more offspring than the female, his existence, for the preservation of the kind, is of less importance. It matters less in the case of the male than in the case of the female if death occurs sooner or later. Therefore we are fully justified in saying that the males can afford to be arrayed more elegantly than the females can.

In order to follow our farther discussions with intelligence, it is essential to be able to distinguish the dual-will which exists in all living beings: the first will is the will-to-preserve the kind which in times of emergency effected the practical variety: the second will is the will-to-beauty which made the appearance as beautiful as possible, that means to say, as far as the self-preservation-will was not endangered. The sooner we get acquainted with these facts, the better we shall understand how nature formed and shaped all her living beings.

Notwithstanding all the abundance of matter which Mr. Darwin collected in order to point out those characteristics which had proved practical in the struggle-for-life; in reality, he was merely concerning himself with a special group of characteristics which manifested the sacrifices the will-to-beauty had made to the will-to-preservation. In fact he was merely elaborating a group of characteristics which had sprung into existence through the hostility of the surroundings and which Lamark had already mentioned. Yet what applies to one does not apply to the other. Lamark allowed place for the sacred-mystery for the host of varieties which could not be explained in this way. (The passivity of the living-being and the activity of the outward conditions). Whereas Naegli, in accordance with his times, sought an explanation from the sole mechanical point-of-view; he suggested that it was a physiological instinct-to-perfection

innate in the idioplasm which was the cause. It needs hardly mentioning that this was no explanation at all but merely another term for the sacred mystery, but which was better attuned to the materialistic epoch.

Therefore, it was to be expected, that, by and by, the materialists themselves could remain no longer indifferent to the mighty gaps and incorrect assertions which prevailed everywhere in the Darwinian Theory; for, even the most materalistic researcher, be he but earnest in his endeavours, demands the truth and nothing but the truth. Hence it came about, that, after the first outbreak of enthusiasm had calmed down, doubts and disturbing uncertainties took its place. With the so-called Cell-Selection-Theory and Weismann's Germ-Selection-Theory vast research-work set in, in the hopes of expanding Darwin's Selection Theory. But exactly as it happened in Roux's and Osborne's Function-Theory etc. and in de Vries' Mutation-Theory no place was allowed for the 'sacred mystery', much less, for the possibility of a divine creative will existing in all visibility (Erscheinung) which might have been the cause of that gradual and multifarious ascent, the beginning of which was a shapeless mass of protoplasm we term a germ, and the end man.

It was very characteristic for that epoch that the scientists, one and all, not only ignored the assumption of a divine-will potentiating this gradually ascending development, but all were completely indifferent to any philosophies which taught it. Schopenhauer's doctrine was ignored likewise, simply because it taught that in every apparition (Erscheinung) a Will existed that was the "Thing Itself" (Ding an sich) and because this wanted to become an object, (objectivation) it compelled the form in which it could appear (Form der Erscheinung).

It goes without saying that it was an inaccurary on the part of Schopenhauer when he termed the Will the "Thing Itself";

the Will is merely the apparition of the "Thing Itself", an apparition, by the way, which can be revealed to the inner eye only. Are we, philosophically speaking, of the same opinion as Schopenhauer was, namely, that this Will existing in all Vitality has had the power to create the form in which it could appear, and are we also convinced (here contrary to him) that the chief instinct in this Will was the urge to self-preservation, (although, as we shall soon see, what is generally understood by self-preservation, means, in each different being, something else) it becomes plain to us that, when faced with the outward conditions of life, such as; unfavourable conditions, conflicts with ever fresh enemies, change of food etc. this Will was forced to change its appearance. This will-to-adapt itself to its surroundings was a special expression of the Self-preservation-will, which achieved the thing most essential at the time, namely the construction of the "Variety". The struggle-for-life or the Darwinian sexual-selection in the competition struggle merely worked as aids in the same sense. As soon as we gain cognisance (Erkenntnis) of this mutual dependence, we shall be free to understand more than just the origin of this particular group, the small group of practical characteristics; for in as much as this Will willed more than the sustenance of life, for instance, beauty or life-enjoyment, it is obvious that it compelled other forms to be constructed besides the practical constructions. Notwithstanding the fact that Schopenhauer's conception was a mighty step forwards, his philosophy never found the way to the 'sacred mystery' contained in the development from a state of the deepest unconsciousness to one of highest consciousness. And because he could not find his way to the solution of this mystery, Schopenhauer fell the prey to pessimism. And yet it would have been a great progressive step for the scientists, if these had gone at least so far in Schopenhauer's company. But as his philosophical truths tended so little towards the mechanical, being more

adapted to lead men to the 'sacred mystery', they were naturally of little use in the direction natural-science was persevering in.

And so it came about that this grand revolutionising cognisance (Erkenntnis) ended, thanks to Darwin's explanation of the origin of species, merely in the overthrowing of the creation-myth and the construction, in its stead, of a purely mechanical "Evolution Theory". At last men could venture without blushing to say "God is dead". The scientists called out loudly: God is dead, and, in extasy, the lay-world reechoed it, as if it were a truth of a new gospel. And how beautifully did this Evolution-Theory suit the demands of the shrivelled up soul-life of civilisation: nature herself showed, in selecting the fittest and the best, to what high aims and perfect creations the inconsiderate struggle-for-life can lead to; for, and that is the truth of Darwinism, mark you, the most practically endowed is the fittest in the struggle-for-life. What a shameful change from the Greeks who believed that the beautiful was identical with the good. What a pernicious influence must have been exercised on the moral consciousness, when cunning and fraud, the adequate means to victory in the struggle-for-life, become virtues developed through natural Selection. For, in as much as the culminating form in that long chain of development be also subject to the continual laws of natural-selection, it must, of a necessity, by the virtue of its cognising powers, even aid nature's work of selection. Thus, in consequence, the fittest in life's competition-struggle became to be recognised as being the most favoured for the preservation of the kind; these were the ones found worthy this time to be the 'heroes' leading us up the steps to Olympus. Herein lay the glorification of the 'Jewish' or, as it was generally called, the realistic aims in life. What once had had significance had none at all now. What does God-living (Gotterleben) want? What is the reason for art? In this kind of struggle-for-life these sink to be mere past-times; the soul-

harmony essential in the choice of the marriage partner, which, to the Hindu of ancient times, meant the greatest blessing, sink now into irrelevancy. The unholy Darwinian-Selection-Theory must be held responsible for the preeminence of the ones abandoned to the mere practical and whom Schopenhauer called 'the factory goods of nature', and especially for their being upheld as the ones alone priviledged to have grasped the meaning of life. After all this we cannot be amazed to find all the fields of culture jeopardised through the appalling influence of this theory, together with the degenerating effects which the Jewish teachings had left behind them. (See "Liberation from Jesus Christ" chapter-Duty). One can meet politicans, social-economists, national-economists, doctors, of whom none would be ashamed to make a sentence like this: "The moral-outlook has nothing to do with my science". Morality indeed! If it had not happened to fit in here and there with the utilitarian demands, by now, it would have had no place at all in man's thoughts nor activities. Enough attempts were made to bann it altogether from cultural-life. In the end it was allowed to hold its own merely as a section of scientific-philosophy. And yet, how little aware men were of the stronghold which the 'morals' of Darwinism and the 'morals' of Christianity had taken on the human-mind, and how rapidly, in consequence, the free folks of the earth were being driven to their own destruction.

But now take note; above and apart from all the materialistic attempts to explain the Evolution, the marvellous doctrine itself stands unhurt, offering us, anew, the bounteous truths concerning the laws-of-growth. That marvellous doctrine which once had already thrown such spontaneous light into the darkened fields of science, yielding a fulness of individual scientific experience, so that at one flash almost, the old conceptions of life and growth were overthrown! That marvellous doctrine which brought the obscurity of dead ages into life again, so that,

with its light, researchers could trace the laws-of-growth in the forms of the obsolete animal-species giving them a right to prophecy that certain animal-forms would make their appearance (like the astronomer did who discovered the star Neptune) long before the actual discovery of their remains in the earth took place.

The new scientific truth, the so-called biogenetic-fundamental-law which had been founded on the strength of countless proofs, was that, which taught that all vitality had originated from the same prime animate unicellular-being, and was bound up, in the course of its complex development, to laws which were millions of years old. For the first time, since a thousand years, the ancient wisdom contained in the creation-song of the Rig-Veda "What can be seen here to be different" echoed again in the breasts of men. (Long, long ago had these been intentionally separated from the cognisance (Erkennen) of their own ancestors). However, as was to be expected, the old conceptions were held to tenaciously. The materialist found themselves still justified, by the virtue of Darwin's theory, to ring out, "God is dead" and soon the facts of the Evolution-Theory were put even to a second unholy purpose. This time it was "The soul is dead" which they began to call out. The reason they gave for this calling was, that the unicellular-being could hardly be expected to possess a soul. Besides which the cognisance (Erkenntnis) of the gradual development within the animal-kingdom of these nerve-cell faculties which in men we call soul, particularly put an end to all the most confusing and irritating metaphysical fancies. The soul had disappeared, that means to say, in its stead there had appeared: the sum of faculties contained in the living brain cells. Now as this conception appealed mostly to the superficial thinkers, its effects in general were appalling. To human-beings robbed of the God-belief akin to their own race (arteigene - Gottglaube) it could but serve to

give the ultimate thrust which landed the soul into a deeper abyss.

No matter how gladly the materialists hailed this 'wisdom', it proved undeniably to be but another negation which could be added to the negation of the Divine, so that it was with obvious relief when something actually "positive" was discovered in the Evolution-Theory which could be made to look like a new confession of faith. First of all there was the continuity of the species which, notwithstanding the obvious mortality of the individual, was a comfort to the soul. Therefore, to labour in the interest of the immortal-kind, not only through the act of reproduction, but also through personal sacrifice for the preservation or benefit of "humanity" was the moral aim which the history of evolution was thought to yield. Be it clearly understood, however, great care was taken to ignore the true significance which it reveals, which is: The unity-of-race and preservation-of-race make the only solid foundation for life altogether. Put into practice, this truth would soon eliminate that evil; the uprooting of men out of the soil of their native race, folk, kith and kin which, lamentably, has gone so far already (and still goes on) through the influence of Christianity, so that the once flourishing folks of the earth have been brought to the edge of destruction.

Besides the comfort and impetus which the Evolution-Theory had had the merit of giving in the idea of the 'continuity of the species', there was given still a second thought of even deeper significance: the belief in progress. Never before had this belief been given such a chance. It grew to exquisite clearness, for, it was argued, had not the marvellous ascent of man from the beginning of a one-celled-being become an irrefutable fact which implied a future ascent of man himself who was now merely representing the intermediary stage between animal and superman? This assumption deeply impressed Nietzsche who

combined it to many other Darwinian conceptions and clothed it in the garb of poetry making it a thing of lasting beauty. This caused all the lovers of progress and development, who had been persuaded by the newly gained knowledge to bury their God, to worship anew. Strange to say no-one was shattered at the prospect of such a retrograde movement for Nietzsche taught that the child was 'more than those who had created it'! This remarkable theory has had its marked effects already; the children of to-day are already so irreverent to their elders and so unselfcontrolled, particularly the more gifted ones, that one can expect a later generation of men and women aimlessly given up to their own passions*. The respect for 'that which is more than themselves' greatly encumbers parents, in the bringing up of their children.

It is not surprising that the voice of criticism kept silence in respect to this doctrine, for it seemed to confirm so magnanimously the ardent desires of the researchers. This fact itself was certainly a blessing, for it gave so many the hope (and that be it said in a century when two unholy funeral feasts had been already celebrated) of a still higher ascent in man's development. The argument rang: if such a progress as it was manifested in the evolution of man whose beginning was a unicell was possible, the ascent of man to the heights of the superman was also possible. The doctrine became, scientifically, the more feasible from the fact that its work was ascribed first to the spiritual realms where, it was understood, the faculties of the soul would undergo a higher development. The continual reform-endeavours of past generations with their aims of raising mankind to a higher level contrived also to strengthen this trend of thought. Distant vistas rose of future Godlike summits; for these were certain if, in the past, the way from the unicell up to man had been successfully traversed.

* (S. The Child's Soul and its Parents' Office.)

In the triumphant joy over the discovery that science and cultural-hope apparently agreed, one fact was overlooked: The History of Evolution promises very little for the future and hardly any proofs for the assumption that man will ascend higher in that same sense of development as it took place before between unicell-man.

Ancient cultures, such as the Aryan, Sumarian, Indian, Egyptian and Chinese teach the opposite. No elaborate study is essential in order to perceive this. A few cultural-data of these races suffice to confirm the fact that during thousands of years of cultural-happenings there is no pronounced spiritual-exfoliation of any special kind to be noticed. That which gave appearance of being such a 'stupendous' progress was nothing more or less than the manner and degree of putting to use the intellectual faculties which were at hand and the capability of putting to use the knowledge handed down from preceeding generations. In as much as one generation was able to bestow its knowledge and experience (combined also with errors) to the next, an ascent in Cognisance (Erkennen) and knowledge (Wissen), especially in the fields of natural-science and in the intelligent way its benefits were put to the welfare of mankind did take place of-course, which gave to mankind the appearance of 'progress' and a development of new capacities in his soul.

Now, if no development in the scientific sense of the word has taken place during the historical epoch, is there one to look forward too in the future? Had the span of time been too small for a noticable development? The History-of-Evolutiones teaches us the opposite. Inexorable facts indicate that, in a time immemorable, a plastic epoch was concerned in the creation of animals and plants. Very probably sudden and incisive changes in the outward life-conditions took place, especially in the climatic conditions, which caused mutations, that is sudden changes in the living organisms like it has never been experienced since.

This occurence of a one time creative-epoch became the subject of all the fantastic creation myths. Now, what has become unlikely from a scientific point of view, becomes necessarily unlikely from a philosophical point of view which is the object in view I am going to prove, namely; that a repetition will never again occur of that ascent of man from the mammalia, or the fish from the amoeba. It follows from the same reason that a new ascent of man towards the superman-state will not take place. This philosophical truth which ascertains the impossibility of a further development is, in reality, pregnant with good fortune, and as soon as the reason for this has been properly understood all perplexity will vanish; we shall clearly see the reason for the state of stability which the animal and plant-kingdoms achieved at a certain epoch and understand how natural it was for men to believe that the dogma of the unchangeability of the species was truth. Thus we can be certain now that there is no right to trace the origin of the doctrine of the 'superman' to the Evolution History, for its origin cannot be found there. But in the same way as we are indebted to the mastersingers (albeit their art was far from being perfect) for having been the means of saving our folk (Volk) from the loss of their poetic art, we are filled with gratitude to Nietzsche for having been able to inspire so many with faith in the superman. He certainly saved all the scientific-minded living in the Darwinian period from religious destruction. What is more, the language he used was so powerful that it inspired many a German. These began to feel noble-self-esteem arise again within them. Only too long had this divine feeling suffered suppression through the ominous effects of the alien way of thinking which had worked its havoc at will (The intellectual strife of our day is one of the bitter results).

Nothing is more effective in uprooting the mind of man out of the soil of his native imagination than the teachings of an

alien creed. It simply paralyses his brain. Therefore it ought to be no longer surprising that the Evolution-Theory was put to no better use than for the denial of God and the soul, not to mention the puny creeds put up in their stead which became known under the title of "Immortality of the Species, and Superman". Moreover, when we recall to mind, in face of these realities, the rapid hold which the superficial trends of Darwinian thought had succeeded in taking on all the branches of life, it no longer amazes us to find the Christian folks (Völker), already at the brink of an abyss, threatened with their sudden fall to destruction.

The Unicell and Immortality

If ever there was a scientific Cognisance (Erkenntnis) which was capacitated to shatter the mind of man and replenish it with a new appreciation of its surroundings and the realities of life, it certainly was the announcement that all life had once evolved from the most primitive of beings, called a unicell. When one comes to think of it, it seems almost miraculous that within this infinitismally small body, invisible to the human eye save when under the microscope, there lay such a power of development as to cause, together with the aid it received from its surroundings (the impetus danger gave in the struggle-for-existence) the multifariousness of plant and animal-life which we see before us. One of the most incredible facts in the history of culture is this: As soon as this wonder became general good, men became swayed in the fallacy they had solved the mystery of life! There is no denying of-course that the struggle-for-existence endowed the species with the more favourable variety, and this facilitated reproduction; but does this fact really suffice to explain the reason why that sleeping possibility undertook a transformation as to cause the ascent of man amidst struggles which continually increased?

Now, this has remained a mystery, but because all attempts to solve this mystery from the mechanical point-of-view have failed and always will fail, the truths gained from the Evolution-Theory are no longer fated to remain the mere property of an important branch of science as men up till now have believed; instead, their prerogative, to-day, is to inaugurate the

foundation to our new world-viewpoint (Weltanschauung) which will soon bear conviction that it is a foundation far superior to all those contained in any of the myths and religions. But not, however, in that sense as has been understood up till now, for the continuity of that progress of development to farther stages over the line unicell-man we consider to be a creed which is absolutely untenable. We are also opposed to the other conception which holds that the perpetuity of the species amply replaces individual immortality. The religious myths always upheld the personal immortality of man, and because this idea was kept alive in the imagination of man it acted truly as an impetus to all their moral endeavours. Yet we must admit that the preaching of the immortality of the "species" as a gospel of truth found its justification in one way also; namely it was prompted by the same natural desire, the individual's immortality, which was embodied already in the myth. All men are inspired with a great longing for the immortal-state. By now the religious myths would have lost all their significance had they not held out to men the promise of immortal-life, for their second function has lost all its significance. In earlier times its presence was justified; the myth helped to appease the awful fear of men when these were confronted with the elements which in those earlier times could not be grasped with the human powers of comprehension. Gradually, the myth was obliged to give up this second function to natural-science which has succeeded in a most marvellous way to appease the fear men were wont to feel towards the wild powers of Nature. For instance, the fear which men used to feel before the God-of Thunder who, in his anger, annihilated them with flashes of lightning, has been completely banished since men have discovered the principles of physics. They know now that when electricity in the air explodes it causes thunder and lightning. According to like rules men can scare away the fear that takes hold of them when

confronted with the "powers-of-fate". The brighter the light of science shone, the quicker did the fear of demons and the anxiety for cult manifestation make its departure: Instead of the Will of a personal God intruding itself onto the life of mankind, tranquil lawfulness made its appearance. All of us, who have gained any insight into nature and her laws, have experienced how soothing the possession of clear knowledge is after the anxieties felt at that time when we were still under the influence of Christian-Thought. We forgot, however, in the first intoxication of our joy at this knowledge that this could not make up to us for the loss of our belief in the individual-immortality. A fervent and invigorating belief in a personal God who watched over our welfare and to whom we could pray in times of need was nothing compared to the peace of mind which the knowledge of nature and her laws imparted. This belief was not able to impart a like peace and tranquillity in the circumstances of life unless the visible was disdained and even hated in the thought that true life first commenced after death. And because of the superiority which all those felt who had learned, to understand and love nature, it comes natural that scientific cognisance (Naturwissenschaftliche Erkenntnis) became of its own virtue, a new religion. Now religion is the consciously willed connection with the 'Thing Itself' as Kant has termed that something (self) which animates all appearances (Erscheinung). As natural-science, however, denies the existence of this 'Self', it follows, that it is an error to call scientific truths religion. There is a great difference between religion and a Godcognisance (Gotterkenntnis), which fully harmonises with science. Although religion possesses a conscious desire to be inwardly connected with the divine, it lacks the harmony with the standing facts of science and responds to the ultimate questions of life quite irrespective of the force of real facts; merely the wish-for-happiness or the fear-of-pain come in question.

Thus then, science was most adequate in transforming the fear of the demons into a state of tranquillity but it was incapable of satisfying the desire for immortality always burning in the heart of man. When the Evolution-Theory revealed the fact that the sex-cells bequeathed their heredity-substance to one generation after the other; as well as that these cells were potentially immortal, it was at once assumed that the belief in the perpetuity-of-the-species was a full substitute for the belief-in-a-hereafter which the religious myths avowed. Even if facts had been so hard as to dispel mercilessly any belief in a conscious life hereafter, what did this matter? There remained great comfort in the thought that every one could live on in his children and children's children through the virtue of that potency which lies in the mass of one's own immortal-cells. So it was thought to be each one's duty to work for the good of one's children, for the sake of these immortal-cells. What did self-sacrifice matter if it were for the good of the immortal species in which a particle of one's own soul lived on eternally! This seemed truth, indeed, which was equal to anything that was capable of saving the folks of the earth from that path of destruction they were heading for. Alien religious thought had worked enough evil already. It had succeeded in uprooting men out of the soil of their own racial inheritance, making them careless in their ancestral love and reverence, as well as careless in their duties to posterity. But this new wisdom was neither of any avail as it was so improperly constructed on the duties to race. It remained powerless because it could neither gratify man's desire for eternal-life nor could it make men holy. At the best it was merely capable of inspiring a desire to do social work. The true secret of evolution it had not perceived!

Inspite of all this the Evolution-History remains the well from which, when philosophical-Cognisance (Erkenntnis) and soul-living (Erleben der Seele) are coupled to its truths, the true

meaning can be drawn concerning human-life, the obligation of death, the inborn human-imperfection, as well as the fulfilment of the immortal-will.

Let us now turn to our oldest ancestor, the "protozoon". It is a very insignificant little forefather, infinitesmally small, and looks like a sack of jelly. If we observe it closely we shall note that it exhibits the same marks of life as the higher organised species show: It searches food, digests it chemically, evacuates the waste and grows exactly like all the higher kinds of living beings do. Although it does not yet possess proper organs for this purpose, yet it can stretch its protoplasma body into artificial legs called "Pseudopodian" with which it can clutch its food and more about with. What impresses us most is that it can feel (irritability), that means to say it gives response to its surroundings in its own particular way. Notwithstanding these powers, however, its construction is very primitive when compared to the multicell. The most important part is its nucleus which is inside its tiny protoplasma-body. The nucleus is the bearer of that potency which once enabled that grand, almost inconceivable, flight of development. As soon as such a primitive being has attained to certain stage of growth, very complicated and likewise interesting happenings take place within the nucleus, after which it divides into two. Then gradually the plasma-body also divides into two, tightening itself up so, that two independent daughter-animals arise from out of the parent-body, each to live its life separately from now onwards.

Let us emphasize the word 'live'; for here is revealed the greatest wonder which has happened since the existence of the world. The more we ponder over the fact that all of us are consecrated to death and therefore so used to death, the greater this miracle appears.

It happens like this. The unicell divides and subdivides but not to age and die after a certain number of times. On the

contrary, the melting of the parent-body into daughter animals is one continuously unchecked process. Of-course, nearly all these primitive cells suffer death accidently, at some time or another! The first dies of thirst, the second of hunger, the third dies of frost and the fourth is eaten up etc. But not all suffer accidents. Under favourable conditions all could live on forever. Old age and death in the 'natural' way is not their lot; so that we might say the little plasma-cell we are looking at under the microscope is indeed an immortal little fellow, so ancient as to count millions of years. Theoretically speaking, we might assume, like many scientists declare, that once upon a time it was carried with the cosmic dust on to our earth, and at the end of the world will land in like manner on to another planet with the purpose of evolving into higher beings or to divide and subdivide eternally. Therefore the unicell possesses the power to live forever. The scientific discoverer of this fact called it "Potential Immortality". Practically speaking, of-course, all these potentially immortal little beings succumb some time or other to "Accidental Death". On the last day most certainly.

For the moment it seems almost unimaginable that on this earth there is life which is not under the sway of irrevocable old age and natural-death. When this scientific discovery was made the times were very given to materialism, so that it goes without saying that it was attacked in the usual ugly way. This was twofold. At first it was ridiculed and then forgotten. Evidently when a fact is unpleasant, the only help is to ignore and shun it. And so it happened that one of the greatest truths which men have ever been priviledged to gain was suffered to be treated so ignobly.

Prof. Weismann, the famous zoologist, who, for his time, possessed a rare understanding for philosophy although he neglected to let it fructify his research, termed this new wonder the "Potential Immortality" of the unicell. This was an excellent

pronouncement in that it implied that the unicell was immune to natural death; that the usual way of aging and dying did not form the contents of the last act of its life. In the lectures* he delivered expounding this fact, Professor Weismann used words which, although brief, show how deeply he was concerned inwardly with the importance of this cognisance. The words he used were: "With my thesis concerning the 'potential immortality' I intend nothing more or less than to bring science to realise the fact that between the unicellular and multicellular-organisms there lies the introduction of natural, that is normal death". Needless to say, from his contempararies he merely harvested ridicule. No less an one than Buetschli confronted him with the fact that a perpetuum mobile could not exist. This shows clearly how far natural science had sunk into the arms of materialism if one of its most capable and conscientious researchers could compare a living cell to a machine!

After the ridicule and contradiction had subsided, there followed a time of relief when hopes went high that this vexing and incomprehensible question (potential immortality) should be settled and done away with once and for all. It had been observed that certain kinds of "Ciliates" (a higher species of one-celled being) exhibited periodically, after several generations of dividing and subdividing, a certain tendency to lay themselves one upon the other, either to copulate, that is, in the union of nucleus and cell-body, to melt permanently one into another, or to separate again, after having exchanged halves of the nucleus germ-substance with each other, This (amphimixis) was considered to be the method which the unicell undertook in order to rejuvenate and escape natural death. (S. Maupas "Rejeunissement Karyiogamique"). Now, if, really rejuvenation was the main object in view, which incidently is not proven,

* "Discourses on the Theory of Heredity" by August Weismann. Publishers: Messrs. Gustav Fischer, Jena.

and all the unicelled beings practiced amphimixis, which they certainly do not, this fact, nevertheless would not suffice to refute the existence of the potential immortality. It is essential that the unicell also fulfils certain conditions of life, and the amphimixis, no doubt, is a practice belonging to certain kinds of unicellular beings. But this fact there is no gainsaying. Every living thing which is once subject to the coercive laws of natural-death cannot escape it subsequently. To these laws the unicell makes expception, and herein lies it potential immortality. Luckily, Weismann, himself, was able to bring forth excellent material in aid of his own theory. Fate priviledged him to silence the opposition of his contemporaries. It was indeed fortunate for his theory that Weismann experienced personally the controversies that went on, for, with the weapons of his own knowledge, he overcame all the hostile attacks. But since I have revealed to the public what a great philosophical truth his scientific discovery signifies to be, and how easy it makes it for us to understand the evolution of life, and why death had to be, all the errors, long ago refuted, are being brought to life again in order to throw dust in the eyes of the secular-world; in men's terrible anxiety for the life of Christianity!

But behold! For a second time this marvellous truth could not be refuted. Therefore it was ignored. Let us not be any partner in this error, but rather let us look at it in the full light of our consciousness.

Ever since man has been able to comprehend his surroundings by means of his intellectual powers, he was aware of the certainty of death, and his firm belief was, that all living things were subject to death. Indeed, all his conceptions, all his philosophies, all his creations-of-art are pervaded with the idea that all vitality on earth must of a merciless necessity end in death; that death, in fact, is linked closely to all life. Even from out of the darkest historical times, the truth of this comes

sounding upon our ears as if it were inexorable wisdom. There is Hotar Aevata who sings in the Vedas that all life "is in the chains of death, and is its complete slave", and now a truth appears which reveals this to be illusion. A once unshakable conception, which even the Maya despising Hindu learned to respect. It only appeared to be true, but the reason why it could dominate the minds of men so long was because the intelligence of man had not yet discovered the microscope, which was necessary to perceive and observe the life of the potentially immortal little beings. What an irony of fate it appears to be, that, after thousands of years, when at last the illusion can be unveiled, the eye of the researcher has grown so dim; the importance of the new truth goes unperceived, while one could have expected it to shake all the realms of men's conceptions indicating as it did that the life-immortal for each individual was indeed a reality.

There is something overwhelming in the thought, that, throughout thousands and thousands of years, our earth was unaquainted with the fetters of irrevocable death, that, notwithstanding the fact that accidental death was always happening, death as a must-be never occurred. And we might be forgiven, if, at first thought, we claim the higher ascent of death-befallen-beings to be no progress. Is not the agony of death terrible? The believers as well as the decriers of a beyond are both alike in despair, when confronted with the unimaginable fact that a personality through the might of death should be extinguished. When any one we love suddenly dies, who has been all to us in life, and whose ways and manners are still so fresh in our minds, it seems at first quite impossible to believe that death means the cessation of all this, that once was ours. Even those, who believe in a life-here-after, are shattered, when it is born on them that all of that which went to make up the personality of him who has just died cannot accompany him into the beyond, but must be

left behind. It is the "must" attached to the fact which makes it so incomprehensible. When we imagine, that long ages ago the earth was spared this bitter "Must be", we are tempted to think it might have been a better world; to a healthy person more enchanting surely, without this bitter compulsion. Has not that strong desire for self-preservation, innate in all of us, which once was the form-creating-will of all the things visible to us, been rendered cruelly and ridiculously hostile in having been confronted with the fact of death's inevitability? What made it so impossible to preserve that state of potential-immortality in the life of the multicelled plant and animal-species? Here we might be tempted to answer, that the introduction of compulsory death through old age and decline, or in short, as science has it, normal death, was because the useless multiplying of vitality should be put a stop to. This is an error. For in as much as the accidents which happen continually in the general-struggle-for-life can be the cause of preventing a too rapid increase of life, potential immortality would not have stood in the way of this regulation by virtue of the accidental death over which it has no control. As it is, a limit already exists which nature herself has set to control the growth of vitality. Of all those numbers of death-fated multi-cells, only two, on the average, of every original pair are allowed to multiply. Only man was allowed to diverge from this rule. His powers of reasoning released him from the general rule existing in nature (the unchangeability of the numbers). If he wanted to he could reproduce his kind in any number he liked, while for all the other multicelled-beings, the number of their kind remained unchangeable. Therefore we note, that all those in the fetters of natural death, also die accidently in numbers incalculable, before ever they reach the stage when they can multiply. Under these circumstances the state of potential-immortality could have been maintained. Therefore it would have been of no real

moment, if, by the virtue of their potential state of immortality, 399 998 out of 400 000 ova of one pair of herrings perished before arriving to the stage of reproduction, or the 400 000 of another pair all perished, or only 4 of another pair survived; but what a difference this all would have made in the life on our earth. How different would all our hopes and longings be, how different the religions and philosophies. What a different kind of art would there be, and above all, how differently should we think of death. Death would often happen, but in this case, it would be robbed of its coercive force. There would be not aging, no decline of bodily and spiritual-powers after a certain age had been arrived at. Instead, there would be a continual rejoicing in eternal youth. In our very midst there would exist ancient denizens of the earth; all those who had managed to escape accidental death. They would possess wisdom which had accumulated within the course of thousands of years, and would be radiant still with the beauty of youth. Although the probability of death would be always lurking somewhere and at some time, there would still be no-one who could predict for certain when it would occur. All would have the right to hope for eternal life, without however being doomed to a fate like the "Flying Dutchman" or "Ahasver" of the legend experienced. There would be no compulsion to live either; for the daily threatening accidental death could be made voluntary at any time. But the realisation of a 1000, nay even a 100 years, would be such a rare event, as to make it a good fortune which was well worth looking forward to. Not until we can fully comprehend the bliss which such a kingly freedom over life and death would bring, shall we be capacitated to grasp, in all the fullness of its pain, the agonising alternative: So accustomed are we to be fettered to old age and death. As fate, in this way, so mercilessly trampled down the Will-to-selfpreservation, men naturally were caused, since they had created for themselves

a consolation creed of immortality, to succumb to the appalling assumption, that the immortal life after death made up for obligatory death. That to live eternally could be just as fettering and tormenting, and the much-lauded heavenly bliss was nothing else than the fate of Ahasver of the legend did not enter the mind of men. Anyhow it consoled man. He became reconciled to the thought of normal-death.

Now, there is still another question which is also liable to torment us. Why could not that sublime bliss (the state of potential-immortality) be maintained in the manycelled beings since man, in being able to understand it, lent it its significance? Now, was it altogether impossible, or was it really the fault of the conditions which vitality was subject to on our earth? Let us still ponder on for we are nearing the holy mystery.

All life which once has made its appearance (Erscheinung), on the visible scene (Welt der Erscheinung), is possessed of the ardent desire (the will) to remain visible. That an Immortal-Will (Unsterblichkeitswille) pervades all life, even the crassest materialist cannot deny, although he thinks it fitter to give it another name, more becoming and less foreboding to his own viewpoint (Weltanschauung). He calls it the "Preservation-Instinct". From this will spring all deeds, or, when we speak materialistically, it "responds to its environment". The single-celled- being sees this will fulfilled through its potential immortality. (Let us stop for a moment to recall the protozoan to our minds). Besides the anxiety to escape accidental death, philosophically speaking, there exists no other impetus at all to cause this will to change its form and also accordingly its life-conditions. Eventually, the single reason for it to do so would be, when its potential immortality was threatened through accidental death overwhelming.

Now, is this circumstance plausible enough to justify, philosophically speaking, the great change which took place in the

potentially- immortal one-celled kingdom? In face of the tremendous reproduction of the unicelled species, it became a necessity*. Death became more and more frequent, through a twofold cause. First of all the struggle-for-life became gradually keener and keener, and then the want for food. Prior to this, the self-preservation-will, unalarmed, could well be satisfied with the visible form it possessed; But when danger began to lurk everywhere, a gradually increasing instinct compelled it to improve its weapons-of-defence. They were projected into visibility (Erscheinung). This means to say, in other words: the self-preservation-will was compelled to achieve the form of a higher organised species. The "Varieties" were the means. In this development, natural selection (Darwin's doctrine) aided, in that the single individual which had really achieved the more distinctly higher form maintained, as a consequence, its life. That the minutest differenciation, however, was continually accelerated through selection and bequeathment is hardly conceivable, and we must reject this idea from our philosophical thought, and leave it to the Darwinians. The first beginning making for the higher organisation, which, by the way, the unicell, in general, could make little use of in its tremendous struggle, was put forth by the self-preservation-will in numbers and numbers of individuals, so that naturally in the ones that survived the general struggle and multiplied, it was also to be found, but a certain stage of a noticeably more pronounced achievement in the weapons of defence had to be attained before it can be said that selection, for its part, could aid mechanically the best-equipped in the process of reproduction. The more we emphasize the fact that it was the self-preservation-will which was the main factor in the creation of form in the higher species, and not natural-selection, which played only a secondary, or

* The observations which have been made of bacteria show how tremendous the continual natural increase of the unicellular organisms are, so that famine and destruction through the increase of other kinds of unccellular organisms is almost inevitable.

"passive" part, the more will our argument seem to stand in contradiction to the prevailing scientific conception concerning the bequeathment of aquired characteristics. Not until the whole edifice of our view-point has been completely erected will it be possible to obtain a proper view of the facts concerning the bequeathment of aquired characteristics, which to the materialists seems such an impenetrable and contradictory field of science. In passing, however, we may state that this particular question of heredity does not stand in the way of the argument we have just being giving.

Through the force of innumerable facts, the most important of which we shall refer to later, it stands as proven, that the self-preservation-will was the cause of the "variety" from which the higher organism originated and the development which afterwards steadily took place. It was not selection; for this was of minor importance from the simple fact that the applied organs were useless in the struggle-of-life going on at that time. Hence, it was a form-creating-will which strove, albeit unconsciously, towards an aim; the completion of an organ. Let us try to understand this properly first, in order to be able to understand afterwards how all the different species were brought about.

The first transformation which the self-preservation-will undertook was the better equipment of the unicell in the great time of danger. We term this achievement the higher species. The unicell was able to achieve within its own cell-body, in the most primitive fashion, so much, what later, the multicell could only achieve through the application of complete organs and the division of labour. It is remarkable to note how the division of labour sets in within the body of the simple little cell. The nucleus maintains the most important and vital function. While it is dividing into two it differenciates into the great-nucleus and the small-nucleus. The first takes on the function associated with

nourishment and the second for reproduction. In the process of dividing and subdividing, only the micronucleus maintains and bequeathes the heredity-substance, which goes into equal parts into the daughter cells and by the amphimixis melts into the other cells. Furthermore, we can perceive something like a blister which rhythmically expands and contracts as if breathing were its function, a structure which we can compare to our lungs. Within the interior of the cell itself there is another suchlike structure, a contractile vacuole, which acts like a simple kidney, exactly like the kidney acts in the higher species. The cell-jelly or protoplasm divides into a hard enclosing wall and an interior; delicate protoplasmic-hairs or ciliar, whose rhythmical beating drives the organism from place to place, protrude from the outward wall. They are also organs of perceptibility. Many of the unicells have also a mouth or gullet and farther an excretory organ. Thus equipped, the unicell, of-course, is better facilitated to move about quicker, and being robuster through the ectoplasm it is far better protected against its enemies. Digestion does not appear to occupy all the cell-parts; a circumstance which also renders escape much easier.

But there is something particular going on which makes us attentive. The great-kernel, or macronucleus, which was solely concerned with the work of digestion, perishes after its work of division is done, whereas, the small kernel, or micronucleus remains. After dividing into two equal daughter-cells, a new great kernel liberates afresh. Observe now, how the uncanny spectre, called natural death has crept, almost unnoticed and without much ado, into the kingdom of the living immortals. Here the insatiable one behaves gently and humbly, demanding but a small sacrifice from the precious immortal good of life; the macronucleus.

The amphimixis impulse, which also makes itself felt in the higher types of these simple cells, is responsible for the rapid

increase of the multitudinous variety of unicell forms. In the intimate mixture of the heredity substance, the rise was given to all the manifold possibilities. It was in this process that the slightest varieties were intimately mixed and transmitted to succeeding generations. As each of these new kind of organisms met with hostility on the part of all the others, the danger grew in the same degree as the more manifold and better equipped they had become. Therefore it is not difficult to imagine, that, notwithstanding all the benefits which had been gained for the struggle-for-life in general, through the so-called division of labour taken on by the single cells-parts, the Immortal-Will (Unsterblichkeitswille), nevertheless, fell a prey to danger, through the overwhelming power of accidental death. In order to escape this, (life is essential for the realisation of immortality) the self-preservation-will or the Immortal-Will suffered once again the might of a still greater impetus which drove it to seek new ways by the help of the transformation of its visible appearance. (Erscheinung).

If we equip ourselves with the necessary means and patience to observe the life of these single-cells, we shall get the chance of seeing how many of these little animals, sometimes over 50 in number, lay their cell-bodies one upon the other. They remain in this close connection quite a long period of their lives, without however, as in the case of the amphimixis, exchanging any part of the nucleus, or melting one into the other before parting again. Roux (scientist) interpreted this habit, calling it mutual-attraction. As this peculiar habit is not always and not everywhere happening, (for if it were, we should hardly meet a single cell alone) but happens only occasionally between certain beings of the same kind, we presume that it is the manifestation of the first beginnings of the feeling we call affection or pleasure at being in one another's company. I forgot to say that science gave it the name of "cytotropism". May be, too, in

times of danger, the self-preservation-will enhanced this instinct in certain unicells. Be it as it may, the daughter cells do not divide as they did at first to lead an independent life, but the division-products remain attached, and through further division and tightening-up and remaining attached, they form a little colony of cells which hang together. Among the algae which colour the river reeds brown and the ponds green, forms of these simplest cell-colonies can be found which consist of 16 cells. One of these oldest multicells is called the "Pandorina". In one sense it is a kind of between-form. Still it greatly resembles the unicells, so that the individual cell could be taken to be protozoa which were held together through the power of cytotropism. Each cell resembles exatly the other, consisting each of cytroplasm, nucleus, contractile vacuoles, flagella, eyespot and chlorophyllmass, and each cell fulfils its life-duty in the manner of the unicell. It partakes of food, moves about by means of flagella and reproduces its kind through division as every unicell does into two separate daughter-cells. These spontaneously divide and subdivide, but hang still together, and when 16 cells have been gained, the new multicell has appeared and flows forth as an independant pandorina. Because these higher types behave like all the unicells do, we might be tempted to think the cell-colonies are still potentially immortal. But at the next step a change has taken place. Notwithstanding its apparent insignificance and immateriality in the struggle-for-life, this little change decides the fate of all plant and animal-life! "Natural death", which means death from old age and is inevitable, once so powerless over the unicells, makes its appearance now peremptorily and demands its sacrifice. Exactly as it was sung in the Vedas, "death completely befell" all those multicellular-beings which belonged to a higher developed stage than the pandorina.

A species of the algae-family which is closely related to the

pandorina is called "Volvox". It is the first kind of multicells which consist of two different kinds of cells. The first is smaller and grouped closely together in larger numbers and form the body wall. They are all equipped with flagella, which, in whipping rhythmically, enable the tiny animal globe to move about the water. They minister to its wants in feeding and removing waste matter. In short, their function is the division of labour in the struggle-for-life, and do not serve at all as reproductive elements.

This novel circumstance which appears here for the first time in the process of development is of tremendous importance. While these cells have by no means given up the potency to reproduce by division, yet their divided cells begin to develop into cells which strictly desire to be akin, that means to say, they bequeath the functions which have solely to do with the maintenance of existence and nothing at all with reproduction.

On the inner wall of this hollow cell-sphere a few large cells protrude into the watery fluid of the hollow interior. These cells are the second kind. For their part, they have lost the potency of forming any flagella wherewith to move about. Neither are they capable of gathering food, but instead allow the other cells to minister to their wants and protect them from enemy attacks. Well-cared for, (being altogether the greatest treasure of the cell-state) they lie doing "sweet nothing", until one day, each one divides and reproduces, developing then into a completely new globular cell-colony, called volvox. Then, with the rupture of the parent-wall, they escape together with all the like constructed youth, to start the same life all over again.

What happens to the collapsed globular cell which has been left behind? In losing its form, it sinks to earth and dies, but not through any mishap, or want of food or attack of enemies, but simply because it cannot live on any longer. Inevitable, natural

death, as the final change in life, has swayed its scepter for the very first time!

From now onwards, its prey is never once allowed to escape out of its hands. All the animals and plants descending from that globe-like algae called volvox are submitted to him, for they are all comprised of different cells. All of these undergo such marvellous changes within the course of development, that in the end hardly any resemblance of the prime cell is left. The germ-cells make the exception. They remain always the same except for a few slight changes undertaken for the sake of practicability. The former cells range themselves in groups of similar tissue for the purpose of building up organs. These organs then function for the state, for they have lost altogether the potency to be able to construct germ-cells. Therefore they are incapacitated forever to reproduce beings of their own kind. In fact, as is the case of many higher kinds of animal species, many indeed have throughly lost the capacity of building up a newer kind of tissue *, and instead there is produced a lower kind of tissue. Like volvox these cells also are subject to old age and death, although, unlike volvox, the higher types of cell-colonies do not necessarily die after having once fulfilled the office of reproduction.

Before dedicating ourselves to a nearer study of the effects which were caused by "Celldifferenciation", let us try first to conceive a completely clear conception of the "Somacells". These cells work in cooperation, and form the "body" of the multicellular individual. Thus then, according to the historical sense of the evolution history, as well as according to the explanations which will follow here, the cell-state of the animal is made up in this way. All the cells give the animal its appearance and are called "Soma" or body-cells except for a few

* For instance, in this way there arise connective tissue cells in place of higher organised liver-cells.

cells which are in the service of reproduction only. In order to gain a clear and distinct idea of what is meant by "body", it is essential to be able to discriminate from the usual way of thinking. In general, body and germ-cell are thrown together quite promiscuously. When the word 'body' (Erscheinung) is used, it is generally understood to mean that visible something as standing in opposition to the invisible inner life (unsichtbaren inneren Leben) which exists in all the cells, the "Soul" as it is called, or the "Thing Itself" as Kant has termed it.

Granted that these customary terms were but used in the endeavour to discriminate the mortal part from the immortal, it still remains to be stated that in the history of evolution endeavours to do the same are also apparent. The insurmountable gap which the appearance of natural death has caused lies yawning between the body-cell and the germ-cells. The body-cells, because of their mortal character, are death-befallen, while the germ-cells are 'potentially' immortal. The immortal life is realised, in that, a part of the germ-cells, through the act of reproduction, is handed down to posterity. In the case of the unicells there exists the actual potency to realise immortality. What has been gained through this huge sacrifice?

Where the algae, or volvox is concerned, nothing at all has been gained. In the general struggle-for-life, which they are constantly exposed to, they are neither better protected, nor can they multiply in greater numbers than the pandorina. But the process of development and exfoliation of newer species yields another aspect, and seen from this aspect, it is obvious that very much indeed has been gained.

In having given up the capacity of reproduction, the body-cells diminished in importance. As soon as the daughter-colonies could be liberated, their fate turned into tragedy. They were compelled to age and die, for 'merely living', for sheer exist-

ence sake, was not their lot. Yet, vitality, when thought of as a whole, had gained tremendous possibilities of development. What a startling potency must that have been which gave those cells, sacrificed to death, a power so mighty, as to make them transform themselves and rise to the level of a higher developed stage. To the eternal germ-cells, self-satisfied in the fullness of their wishes, such a power was never granted and never will be granted. Let us stay a moment to think of the ascent made from volvox to man, and compare this lengthy way to the course of development, so uneventful of any change, which was made from the first unicell towards volvox. It will be seen then, that the sacrifice, which the body or "somata" made at that time to death, was not too great. What did it matter if only a few plants and animals escaped accidental death after such a short time of youth? At the sight now of animal, plant and human-life our hearts expand with reverence, for they are the product of a power-of-transformation most beautiful and a development most grand. Nor can we forget how the cells 'differenciated', gaining weapons of a more excellent type, at becoming in the end a higher kind of species! Also, that, inspite of all the improvements which followed in the equipment, the danger of death still existed in the world. The greater the perfection of the multicells grew, the more dangerous the enemy grew, for all "Life's Strugglers" were equally well equipped, danger kept apace with every new improvement. Therefore how justified it is to say that the various multicells, in order to achieve the level of a higher organisation, drove each other to perfection in their mutual endeavours!

Moreover the fact, that 'accidental death' still exists in the world inspite of everything accomplished to escape it, is not so saddening in face of all the loveliness effected by the cell-differentiation. It is pleasing to know that both animal and plant are absolutely unconscious of the fate that awaits them, that,

while struggling, suffering and enjoying, they live their lives as if neither the accidental nor natural death awaited them!

One truth has left an indelible imprint on our souls: As we lingered at the side of the oldest denizen of the earth, we became aware of the fact, that natural death, that is; age, decline and death is not the last inevitable change which all life must experience. The soma-cells only are 'completely death befallen'.

This knowledge makes us turn with reverence to the old religious myths once again, for inspite of all their fallacies this very same truth they also contained. Reason has confirmed to us a twofold fact, that all the primitive living beings belonging to our earth possess a state of immortality, which, in a later generation, was lost forever. The voice of wisdom has always preached this; the folks of the earth were always inclined to listen! Has not a paradise lost and a lost bliss 'where death was not' been sung in every form and shape in legend and religious-myth, as if a memory or "Mneme" of our oldest ancestors, slumbering in the subconscious-soul of man, had been awakened in the poets of the myths?

Natural Death and Reason

The materialistic century persevered in its attitude of indifference towards the "Potential-Immortality" characterising the unicellular beings, but, with an infatuation without its parallel in history it fixed its attention on to the cognate immortality of the germ-cells. This verged almost on extasy, although even more devotion was attached to the decay of the soma-cells. It was not so much the doctrine of the "Mortality of the soul", but the subordination of the brain to the perpetual germ-cells (the bearers of the species) which proved to be such a source of satisfaction to the materialists. Therefore it is not amazing to find the sober, matter of fact "Struggler-for-Live" so self-satisfied, for indeed, when seen in the light of that importance that was attached to the germ-cells, how insignificant was everything else which once had been valued as "Soul". Even the "Purpose" of the brain, the bearer of consciousness, was for the reproduction of the kind, for itself, one day did vanish; all the marvellous achievements of the brain-cells, those chemical and physical processes (Kispert's "Enkynemata") merely happened in order to serve the perpetual species. One step in the process of development was thought to be particularly salutary; After the act of reproduction, the body of the higher animals could still live on for a while. In the case of man, a species of the higher "Mammalia", this fact grew into great significance: Because of the better construction of his brain-cells man was capacitated to undertake highly intellectual work, the "purpose" of which it was thought was for the sake of facilitating the struggle-for-

life, not only for his own off-spring, but for his species in general. This mortified the soul completely. What a fall it was from those giddy heights to which Kant's philosophy had brought it such a short time ago. Had it not been upheld that, among all the living beings, man alone was capable of distinguishing his surroundings? That, by virtue of his reason, the cosmos was created out of the chaos of the world-of-appearances (Erscheinungswelt) and was consciously perceived for the first time; because reason was able to arrange for him the objects of his senses in order, as man was the conscious state of the visible world (Erscheinungswelt)? Thus then the soul of man had fallen from the height of heights; the height of the soul which gave him the priviledge of holding a completely unique position in the world. Since the soul's fall man had grown to the small stature of being something different to the rest of the species in that he was the last in the line of a 'differentiating' development. He stood at the top of the Mammalia. The highest standard of importance to which his transitory soma was capable of was becoming the bearer of the immortal cells of reproduction.

When a world-view-point (Weltanschauung) such as this one, is allowed to determine religious thought, it is not startling to find that epoch lost in an abyss of soberness. The suppressed soul is capable of rising to a certain 'social' usefulness, but in every other way it degenerates miserably, although in a different manner to what it does when influenced by religions that are against reason and science. The results of this way in which the soul is being mortified are: brutality in the general struggle-for-existence, fraud, sly cunning, greed of money and the craving to gain advantage of others.

Let us tread different ways to all these on our journey of observation. We shall be repayed with a wonderful cognisance (Erkenntnis) concerning natural-death which again will lead us to a new Godcognisance (Gotterkenntnis) according to which

we can live our lives in that fullness which past religions suspected to exist although they never could achieve it. By the means of our Cognisance (Erkenntnis) the soul will be able to rise again. The heights it can achieve are so exalted, that the glorious height to which once it was raised through Kant's philosophy will seem low; verily the august throne for the human soul when it fulfils itself according to its divine rights.

It was not a mechanically working process of selection, but a dawning will (as we shall soon be near proving) which determined the step towards the mortality of the somata (body-cells). For as soon as we stop to observe the pandorina, we are able to notice that all its cells still possess the same attributes which belong to the germ-cells; hence, potential immortality also. Its near relative, volvox, however, is already condemned to death. We feel certain that, in comparison, the pandorina-state was not less favourable than the one where, for the sake of practicability in the struggle-for-life, that grand mysterious change which has proved so full of tragedy to posterity, was necessary. On the contrary! As the sixteen cells of the pandorina were still capable at any time to form daughter-colonies, whereas the volvox only once in a life time, it is obvious from this fact that the pandorina was just as productive as its relation, so that it strains the imagination to look at the matter from the Darwinian standpoint, for, if selection really counts, the pandorina ought to have surplanted the volvox form. Conceptions, formed in the mere light of the mechanical, fail just as completely to throw light into the matter here as it does everywhere else in the history-of-evolution when the fundamental idea is touched on. (The ascent from the deepest unconsciousness to the highest consciousness). Here the fact comes to light that only an inner Will could have liberated that energy which caused the transformations. Matters are similar in the case of the nervesystem. The nerve-system was the carrier of all those magnificent po-

tencies which exfoliated later into conscious soul-life. Here also it is futile to want to explain this in the light of the mere mechanical, for one reason, and that is that the beginnings to the realisation of this were of no use at all to the individual in the struggle-for-existence at that time. But clearly apparent, on the other hand, is the immortal-will striving in its magnificent work of development to gain the state of consciousness, notwithstanding the fact that the single individual itself was completely unconscious of its presence. On its way to progress, the immortal-will had to encounter a twofold circumstance of cognate importance. First, there was always the danger of the moment, and secondly the illustrious aim in view; the conscious state of life. It seems a wonderful thing for our cognisance that all the transformations, undertaken for the sake of this great aim in view, were, in their first beginnings, of so little importance in the struggle-for-life, that we surely can be pardoned if we claim the conspicuousness of this fact to be especially intended to facilitate the work of man on his way to truth. Only from a certain stage onward did these constructions become of any importance in the struggle-for-life and not until then only could they have received any support from selection, in the Darwinian sense. We must wait still a little while longer before the mystery can be unfathomed; why this sublime Will to consciousness, while remaining absent in the 'germ-cell in perpetual existence', took sudden possession of the soma-cells as soon as these had fallen a victim to natural-death.

In opposition to this transformation, the aim of which was to gain a higher state of consciousness, but whose faint beginnings were practically of little use to the single individual in which it was striving to manifest itself, there was a whole range of perfected constructions in the further process of development which to the species in question were certainly of use. We are thinking here of all those characteristics which seem to

confirm Darwin's hypothesis, the study and explanation of which are also mainly due to his earnest study and research (mimicry). The remarkable thing, however, about the characteristics which Darwin specialised in is this. When compared to the most vital constructions their importance seems incidental, and they have no direct connection at all with the grand evolution aim, which was to achieve an ascent from the darkest state of unconsciousness to the clearest state of a conscious soul-life.

Now, if, in our desire to remain just, we do succeed in imagining a mechanical origin of the above mentioned characteristics, even then, it appears obvious to us, that a Will was more probable than selection in the creation of the first organs, although of-course selection lent its support later on. Therefore, in face of these incontestible facts, we cannot avoid this conclusion! In the ascent from the unicellular-being up to man the part which "Selection" played in the transformation-role was the passive one, while the Immortal-Will (or Self-Preservation-Will) was the active one.

Hence, in the scientific sense, we can say: the reason, why all the cells struck out on their way to transformation and why the soma-cells in particular were deprived of the power to reproduce, and therefore, as a consequence, their immortality, was for the sole purpose of being helpful to the aim of evolution.

How capable did the bereaved soma-cells now prove themselves to be in the creation of form! The extraordinary course which the mortal individual was now called upon to undergo is even beyond the imagination of the most fantastically-minded.

The more the lower species increased, the greater did the danger to all grow. As a consequence, certain kinds of volvox were obliged to fasten themselves to fixed places, and by the movement of their tentacles convey the food towards themselves. There was one very great advantage gained by this. A spot

could be chosen permanently which was certainly better than the alternative of wandering about amidst dangers accompanied by unfavourable conditions in respect to food, light and climate. Posterity, however, gradually lost the power of ever again being able to change their places. But their tentacles became the fitter. In this way the plant, sometimes called the "Fettered Animal", originated. Much indeed had been gained through the sacrifice of freedom. Being always in the same spot the dangers encountered were likewise always the same. The cells, through continual differentiation, gained such practice, as to be able in the end to adapt themselves wonderfully to those conditions in their environment which were important to their lives. Indeed, as danger grew less, this adaption grew supreme; so much so, that by virtue of this fact the construction of plants, conditions of climate, food, light and water were revealed to researchers as if they had been written down in a book.

Algae, on the other hand, did not fetter themselves for the sake of safety. Inspite of all the dangers, they would not forfeit their freedom, so that they were obliged to pursue another course of development. The continual change and the manifold dangers they encountered did not permit of an adaptation which was to meet a few emergencies only. This imperfection was aptly made up for in another excellent way. The ever varying changes which the desire for movement brought with it, gave rise to the neccessity of a greater cell-change as well as combination of organs into cell-groups. Yet even this proved insufficient; for the multicelled being was obliged, above everything else, to become instantly aware of what it might encounter from out of its surroundings. Thus, there originated organs of perception and nerve-cells, which gave the animal the ability to judge from its own impressions and forewith conduct its response. Guidance was obtained. Now this line was of such tremendous issue as to completely distinguish animal from plant-

life within the course of development. In emergency, the self-preservation-will had demanded from each a different course. Indeed, animal and plant-life appear to be so different in the expression of life and its achievement, that it renders it almost impossible for the secular-world to believe they were once of cognate origin. Evidently, the absence of any development in the nerve-system made it possible in the plant-kind to maintain the original relationship between body and germ-cells, so that it can be said, the whole life-work of the body-cells were taken up in serving the germ-cells. What might seem however to be rather unnatural in this relationship is the tremendous size which many plants achieve through the mighty increase of their body-cells (in comparison to which, the germ-cells have no size at all), and also the long life which they have been priviledged to attain through the sacrifice of their freedom. (They had prefered to adapt themselves to certain life-conditions instead of roaming from place to place.)

The soma-cells of the animals, on the other hand, appear to free themselves from the sole duty of serving the germ-cells, especially after the nerve apparatus has developed. They appear to be leading a life for themselves as well. This is especially conspicuous in the body-cells of man, who is the highest of all the living species.

Although the nerve-system, in its first beginnings, was simply the humble reporter of the perceptions received from the outer world, it was vouchsafed to become the best weapon of defence in the struggle-for-life, especially after it had attained the higher degrees of development. Mimicry, poison gas, claws or the swift motion given through the power of the muscles was nothing compared to the nerve apparatus in the matter of defence. Nevertheless, it was impossible to ban danger altogether, for the development which started in all the different animals alike was simultaneous. What happened though was;

the struggle-for-life itself became more and more keen, so that the self-preservation-will was practically driven to seek new improvements.

As the development of the primitive-cell in the life of the individual belonging to the higher species was very gradual, inner fertilisation became necessary, that means to say, the young, after being generated in the mother-body, were also provided with reserve nourishment (reptiles, birds etc.). Among the still higher organised species, the young are retained in the mother-body and are not allowed to enter into the hostile world until they are fully developed. Here, the 'inner fertilisation' which demands the bodily connection of the parent-animals has become essential. Long before, it was evident that the higher species could not multiply to the same extent as the lower species could, and for this reason it became imperative, should the species not die out, to set a certain time apart which should be dedicated to the reproduction of the kind. For this purpose, contrary to the painless lives of their forefathers, there awakened in the halfconscious creatures, the torture of sexual-desire which simply drove them to multiply. And although this meant a mighty step forward in the course of evolution, the unhappy semiconscious creatures had to pay dearly for the better means of defence! As danger was often very great when the animals went in search of food, the selfpreservation-will had to be overcome in that life, was jeopardised in order to save life from famine. Therefore it became imperative that in these semiconscious beings, the craving for food should be felt so strongly as to make them risk their very lives in order to satisfy it. Thus, for the first time again something was being experienced which before, in the lower species, had not been felt; the feeling of hunger. The higher nerve-system lay like a curse on all the animals who were blessed with its possession, in that, if it caused craving to be felt, it also caused the pain to be felt which illness

and the wounds received in battle caused. Yet, the more conscious the soul grew, the greater the comfort grew for all the suffering. For the first time, animals felt pleasure in the act of reproduction. Although it might be said that this sudden feeling of pleasure stands in no right measure to the torments of desire which previously had been suffered, it still remains the oldest and most mighty fountain of joy. This reveals to us how full of pain the lives of the subconscious "higher" animals are. Seldom do they experience pleasure. Yet there is one great blessing which lays her kind hand soothingly over their fate: memory is still blunt. As soon their cravings are satisfied, all the torments which inaugurated them, sink into oblivion. Therefore, inspite of all the pain and fighting which go to make up their poor lives, moments are experienced which are completely free of any pain or suffering at all. Schopenhauer declares this state of oblivion to be the only state in which mankind could find happiness; but that was on account of the bitterness which sometimes overwhelmed him, and because of his persistence in denying man's consciously living God. He could not or would not perceive that the only state which means happiness to mankind is the state in which he is consciously living God. Incidently speaking, even the mating-joy raises the animal above this zero-point.

As the nerve-system proved to be such excellent weapon of defence in the struggle-for-life, selection, from a certain stage onwards furthered its development. When it became evident that it helped greatly the Will which was forming and shaping creation on its way to consciousness, its development became simply marvellous. For instance, the sense apparatuses became very sensitive indeed. (It was their function to report the happenings from the outer world.) Central organs developed (spinal-cord and brain, as in the case of the vertibrates) which were receptive, and which gave the body-cells the com-

mand how to respond to the outer world. In the Mammalia they gained specific importance. Those innate powers which slumber in all living things began to reveal themselves very distinctly. To use Schopenhauer's philosophical term, the "Thing Itself" began to 'objectify' Itself. Here and there manifestations of the Will could be encountered which were not exactly connected with the self-preservation instinct. In the lower species the instinct for food, defence or reproduction only is manifested, but in the higher species a Will begins to manifest itself already which decidedly has a permanent sense-of-direction, which in man we should call 'character features' although of-course here their origin is always still to be found in the self-preservation-instinct.

Besides that permanent sense-of-direction, and those conscious feelings of pain and pleasure which we have already mentioned, there are still other feelings which already at this stage are perceptible for their independence of the self-preservation-will of both the individual and the species. In these feelings the soul expresses itself, although, of-course not half so clearly and distinctly as in man, and it requires a long time to observe them at all. When the higher species of mammalia become domesticated they become very noticeable, I should like to say: awakened. The reason for it is the closer association with the conscious soul of man. A good example of what I am trying to explain is the dog. How often it will happen that the dog's feeling of attachment to its master will cause it to overcome its own indomitable Will-to-life, in order to save its master, a deed, by the way, which otherwise would only save the life of its brood. In general, it is the human-being, and not one of its kind that is capable of inspiring such a keenly awakened feeling of sympathy within the dog. The attitude of a dog, mourning at the grave of its dead master, discarding even its food, tells us with an authority unimpeachable, that there was something

in the life of that dog which was certainly of more value to it than its own life was.

Finally that stage arrives when memory awakens. At earlier stages, already, that faculty existed which could form conceptions of the impressions conducted by the sense-apparatuses and maintain them in the soul. But gradually it grows stronger. Soon, the way its own actions affected its surroundings remains in the animal's memory, and its subsequent behaviour is the manifestation of what we should call the experience-of-life. Soon the power of understanding awakens. Although quite unconsciously, it begins to apply the laws of causality. It arranges its life-experience into time and space, although it is quite unconscious itself of these facts. Conceptions of what goes on around it begin to collect in its brain. But they just come up to suit the animal-brain. This collection is divided into three groups. All the objects which have proved of use in the life of the animal belong to the first group. All which has done it harm, to the second; the third group is composed of the rest, which is of so little importance to the animal, that it is incapable of forming any conception of this at all. Thus it can be truly said of the animal: Nothing exists at all besides the useful or harmful. The third group to the animal is the "to unov" (non-existing) of the Greeks. Although the sense-organs receive the impression of them the brain does not think them worth storing so that, in reality, they are not perceived at all. Why indeed form conceptions of anything of such petty importance! That which is merely useful or harmful alone fills the small humble world in which the animal lives. The useful as well as the harmful are very attentively watched, one might be tempted to say, studied. Images of them are then imprinted on the memory which are at once clear and ineffaceable. These images or conceptions are not true to life of-course, neither are they composed of the characteristics essential which go to make up an object,

for they carry the stamp of the mere animal mind. They are composed solely of those signs which are important to that animal whose attention they are just attracting. For instance, the mouse and the dog will both possess ideas of the "cat", but most probably both the ideas are very different from one another. Each animal collects its own special kinds of conceptions. The lion's collection is different to the mole's, so that, in truth, each lives in its own world, which is 'quite different' to the others. In the brain of each different kind of animal there exists a different image of the world. It is of infinite importance for us to try and understand this sufficiently, for as soon as we succeed, we shall also understand that each of our fellowmen lives in a world of his own making. The conceptions which the human-being also forms differ both in their nature as well as in their profundity. A man whose mind sways only to the rhythm of the struggle-for-life, and who is always bent on making a good bargain, has little in common with a man who is filled with a great sense of the Divine. Something else we shall understand better if we observe the animal-soul closely. We know that man has sprung originally from the very same stages of development, but some men there are who seem to have remained just where the animal is. Although in school, already, these had been given the benefit to learn and form conceptions of the cultural-life, irrespective of their useful or harmful qualities in the concern of earning a living, yet still they let these conceptions all go, (sometimes already) while they are still young, and put in their stead the old way of grouping, characteristic to the animal. We know these three kinds of groups already. They are the useful, the harmful and the indifferent. It is simply amazing how narrow-minded a man can grow. Inspite of all his good bringing-up, he will shrivel back into the animal stage, and, more the shame, even beneath this. It is even more amazing to watch how keen he will grow to know what is of

use to him or what of harm and how oblivious and indifferent he is to everything else. The very best example for the fall of man can be found in the Darwinian period. Thanks to the doctrine which taught that man belonged to the class of animals that suckle their young, industrious endeavours were made to justify it. Observe then this. Man, by the virtue of his spiritual capacities really belongs to a class which is higher than the animal species. His conception-world, however, has the power to drag him back again to the animal state of mind, although unlike the animal, he must retain the power of his memory, for never again can he forget the past, or be oblivious of the future. He has descended to become merely a bastard-like being, which is neither man nor animal, but which is decidedly inferior to the animal. During our discourse the occasion will be given to us to occupy ourselves very often with such a kind of human individual, for it is very important in respect to certain other things to know well what his petty world of conceptions is like. Therefore let us set to, to observe the image which the animal-mind forms of the world around it.

When compared to the bounteous soul-life which has been given to man, the intellectual-life of the mammalias appears very meagre indeed. Yet, this state of soul-awakening which has been attained in the animal is indeed sublime, as the beginning was from a state of the deepest unconsciousness. Already such a change has taken place, as to make it appear as if a tremendous gulf separated the beings with the awakening-soul and the others which exist still in the monotonous state of complete unconsciousness, so much so, as to make it almost believable that the antagonism could be felt, which exists between mortality and the serving attitude of the body-cells towards the eternal germ-cells. However the animal-world is still unencumbered. It has no need at all to solve the mystery concerning life, for it knows nothing of a future. Even the most in-

telligent of its kind can never know that death awaits it and is inevitable.

If we start from this last stage of evolution and wander up the path leading to man's origin the discord is obvious which the soma-cells caused when they determined, for the sake of life, to give up their immortality and differentiate instead. This discord has existed ever since; and as men failed to perceive the idea of its origin, in that it was a part of evolution itself, the mystery which hovered around it was never successfully solved. All the hopes and desires of men in the ponderings of their philosophies were in vain; all the soft deceptions contained in the myths and the religious beliefs were of no avail. Now, as we have already seen, it roots right back into the ages. Long before animal and plant-life separated to strike out on different paths the dice had fallen; at that time, when the cells of the algae once divided into two of a different kind and when later a daughter colony escaped with the rupture of the parent wall (death). Therefore, the yearning for immortal-life should not surprise us, for it is older than the hills. It existed in the breast of man long before he could even think. The melancholy realisation of death has brooded over his soul since times immemorable. We know that the Self-Preservation-Will or the Immortal-Will is the essence of all life. We also know that it exists just as well in the body-cells as it does in the germ-cells, or else these would lack the impetus necessary to serve willingly in the struggle-for- existence. Therefore we also know all about the yearning for immortality which is rampant in the soul of man. But simply because the desire is there, indeed even the 'aprioristical' certainty, this is not sufficient reason for us to take it for granted that immortal-life exists. In every case, we are obliged first, for the sake of truth, to allow for the possibility of this. The certainty which men feel that immortal-life exists is merely a 'memory' (Mneme) of a once experienced

immortal-life, a memory which now lies deep down in the subconsciousness of mankind.

Let us now continue the history of growth. In doing so, let us not give way to our own petty hopes and desires, or else our vision will be marred and the truth we shall not perceive. The animal-mind is so adequate (for-instance in the higher-species) to cope with the dangers which surrounds the animal, that it is really a kingly sight to watch the bravery of the animal when it is in danger. However, two kinds of danger seem beyond its powers to cope with. Man is the first danger, as he is far superior in everything, and the second are the powers of nature because the animal is utterly incapable of comprehending them. If man should make use of the latter, he can overwhelm the bravest beasts-of-prey. See how the tiger is cowed when it is encountered with fire. Its expression is full of fear. (Human beings look the same when they are in a similar situation and are afraid of the devil). We can understand now why the animals are apt to be restless and full of fear when a thunderstorm is threatening.

The powers of nature were the sole enemies which could not be overcome in the ages before man existed, for the simple reason that all knowledge about them was lacking; in order to lead a successful combat against the cosmical powers, the very first essential is knowledge of the laws-of nature. A little more is required, however, than the mere unconscious application of the laws of causality and the arrangement in time and space as the animal-mind achieves it. A fully conscious application of these is necessary.

In just the way in which the Self-Preservation-Will sought consciousness in ascending stage by stage in order to escape death, the final mighty step in evolution was also made necessary through the fear of death. The animal-mind was found wanting. The happenings of nature were too great for it. So,

in that terrific time of the first ice-period, when hecatombs of animals were being sacrificed, the self-preservation-will in one of the exceptional few of those subconscious ancestors of ours awakened to the state of consciousness which alone was competent to venture the combat against the cosmic-powers. The soul had awakened a degree higher; understanding had become reason. And although the evolving changes might have been little noticeable at the time, the effects themselves were tremendous. No other step in the progress of evolution, not even the differentiation of the algae-species was of such infinite importance as this step was, for it gave man, as a token of it, the bounteous kingdom of his thoughts. The becoming conscious of the causal-coherency which linked the visible-world together gave birth also to the ability which enabled man, not only to perceive the visible-scene, but also to keep it in his memory, as well as form conceptions of it. These conceptions stood objectively in distinct relationship to one another. The possibility was hereby given to form a conception consciously. This, of-course, was of tremendous importance, especially when the conception of "Self" could be formed, for then the cognising powers could strengthen. Soon the feelings of time and space added themselves and were applied consciously like the law-of-causality had been applied. In memory, events accordingly were arranged in time and space. Past and future became recognised until, at last, men were capable of creating a cosmos out of the chaos of their surroundings. Now, the being able to apply consciously the laws-of-causality was a great prerogative, but with one stroke it changed the position of man completely. He stood suddenly opposed to nature. This contract, the intellectual sciences call the natural and unnatural actions of man. Now this at first seems absurd as reason, together with all its logical conclusions, is itself part and parcel of nature. Well and good, but reason is not infallible. It is somehow, always open to de-

ception; it is always as likely to judge according to false appearances as not. Erroneous assumptions as to the real cause are frequently made. Thus, men are induced to come to false conclusions and false sims in life just as much as they will come to false conclusions about the laws-of-nature and the meaning of their own lives. This explains the reason why the innate spiritual faculties are just as liable to shrivel up as they are to exfoliate.

Yet, notwithstanding all the damage which man has been made to suffer through the half-knowledge his reason will sometimes gain; the benefits he has gained decidedly outweigh all his sufferings. For instance, look how reason has facilitated the battle for life. No end of possibilities have been opened to him. Thanks to his reason man became the master of all the rest of life. He put everything to his own use, in order that his life might be maintained. Is this all?

If we take the trend of Darwinian thought to be right this is all the advantage which man gained over the animal. And a bitter conclusion we should have to come to as well, which would be, that the stalwarts of finance, the multimillionairs, who, also can be the heartless and cunning masters of so many of their fellowmen, would represent the culmination in that grand ascent which once happened between the unicellular-being and man. Fortunately for us all, however, the precious soul- treasures of by-gone cultures reveal just the opposite. The origin of anything which is of cultural value will never be found in the struggle-for-life. Culture has nothing at all in common with strife. Behold, therefore, how everything which is good in culture tells a different tale to the materialists. Culture reveals how the soul in man awakened when the powers of nature were threatening to annihilate him and reason was born, which taught him the life of his own rich soul. Indeed, the final step higher from mammal to man was more than a mere ascent, for it

taught man to live consciously the Self which was within him, and enabled him to make the cosmos out of the chaos. Thus a being had originated which was completely new to whatever had been, and can resemble therefore the higher species of animals that suckle their young, only in the form and shape of the body, and in that the same physiological-laws govern that body. Just as we might say that volvox, which was the first mortal many-celled-being resembles still in many ways its one-celled ancestor. The deeper insight into nature reveals what a tremendous gulf separates the mammal from man, so that the arrangement of man among the mammalia as being one and the same species is certainly a scientific error. By the division of the species into classes, it should be remembered, in face of all the physiological likenesses, that a tremendous gulf separates man from all the other multicellular species; a gulf say, which is just as sufficient to separate, as the gulf does which divides the uni-cellular-species from the multicellular species. Now this kind of arrangement will first bear conviction when our edifice of thought is being concluded, yet in order to pursue our further observation with intelligence, we must ask the reader to take it already as a given fact. We distinguish the classes a little differently to the usual scientific habit. They follow thus:

1 Unicell = Protozoan
2 Multicell = Metazoan
3 Man = Hyperzoan.

We know not when or where man was first capacitated to distinguish his "Self" out of the motley of his surroundings. Nor when he was aware for the first time that there was a past and future, so that the force of death was born on him, in that he saw how plant and animal died, and knew then that death awaited him also. But one thing we do know, and that is; when all this was happening, simultaneously there sprang into the breast of man the longing and hope for Eternity and the pain

and fear of the incomprehensible mixed up with his own fate. Thus we are justified in saying: in that man succeeded in perceiving the force of death, and that death was in accordance with nature, the possibility was given to him to become a hyperzoan.

It comes hard to-day to imagine what the effects were like which such knowledge must have liberated at that time, because we were taught in childhood to believe that a conscious life existed after death, and this at a time when little interest in death exists a all. Out of the ages, however, in a time when the deceptive errors concerning the existence of a heaven were still unknown, there comes a grand song sounding, which tells of the overwhelming effects caused by the certainty of death. Patient stone has preserved the dirge. Among the collection of stone-tables which once belonged to the Assyrian King Assurbanipal, there is a cuneiform inscription on one of them. It is the Epos of Gilgamesh, the man of sorrow and joy. (Translated into German by George E. Burkhardt, Insel Verlg. Leipzig). First, the life of the joy-man is described, who was the perfect hero and master of Uruk, and whose life was filled with heroic deeds which were inspired by the joyous feelings within his soul. When the death of his friend Enkidu happened he suddenly changed and became the man of pain. In his anguish he, "who was like unto a lion", raised his voice which sounded like the howl of the lioness when she is struck down with the spear. He tore his hair and strewed it to the winds; he tore off his garments and put on instead garments of mourning. Time could neither heal his sorrow nor his despair. His whole nature was transformed. The unfathomable mystery of death left him no peace at all. "Shall I also die as Enkidu has done? My soul is torn with pain, for I have grown fearful of death. I must hasten over the steppes to the almighty Utnapischtim, who has found eternal-life. I will raise my head and voice to Sin the moon, to Nin-Urum who is the Lady of the

Castle-of-Life, to the most bright one among the gods. I will pray thus: "Save my life". There seems nothing more which can ever entice him to do heroic deeds; he has become instead "a wanderer of long ways", for in the ineffaceable sorrow of his soul, the problem of death concerns him alone. On his terrible journeying he repeats the monotone dirge to everyone he meets. He is not afraid to pass the dark weird chasms which lead to "Utnapischtim, the far off one". But here, neither, can the mystery be solved for him. As we reach the last of the twelve tables we learn that his wish at last has been granted to him. The father out of the depths has heard his prayer, and has sent the shadow of Enkidu to him. Hopes fill our breasts that surely now poor, despairing Gilgamesh will receive words of comfort and redemption, for Enkidu will surely describe to him, how through wonderful liberation into the beyond, he has found eternal life! But nothing of the kind happens. The grand Epos concludes in a strain of despair at the terrifying fact that death is ultimate and inexorable. It concludes with the words, "Each recognised the other, but remained at a distance". They spoke to each other. Gilgamesh called and the shadow answered in quivering tones. Gilgamesh began to speak thus:

"Speak, my friend, speak! Tell me about the laws of the earth you have seen!"

"I cannot, my friend, I cannot. Did I tell you about the law of the earth, I saw, you would sink down and weep."

"Then let me sink down and weep all the days of my life!"

"Behold the friend you once touched, the friend who once gladdened your heart, the worms are eating, as if he were an old garment. Enkidu, the friend who once touched your hand has become earth, has turned to dust. To dust he sank, to dust he has returned."

Enkidu vanished before Gilgamesh could ask any more questions.

Gilgamesh returned to Uruk, the town with the high walls. High rises the temple of the holy Mountain.

Gilgamesh lay himself down to rest. Death befalls him in the glittering halls of his palace.

Here, in stone, fragments have been preserved which relate the terribly earnest apprehension of death. And a poet of our century has been priviledged to reconstruct it perfectly for our benefit! How insignificant the pitiful lot of the semi-conscious animals that forget the pain quickly which indeed they have felt, appears now, when compared with the appalling lot of those unfortunate human-beings who were fated to be the first to experience the bitterness of death. Their soul-lives were utterly incapacitated to find balm for their sorrows, for they possessed neither the strength to bear the thought of life being fleeting nor the ability to beautify their lives through the knowledge of death.

Allowing for the difference between man and the mammal to be but a gradual one, there could still be nothing more shattering or crushing than the experience of that moment when the soma-cells of the multicelled individual (man) recognised for the first time how ultimately they had been robbed of that immortality which they so deeply yearned for; that, although they might escape death here and there, it was certain that they would age one day, decay and return to dust. To be aware of all this, and to want still to cling to the inner being or the Immortal-Will is really in itself an impossibility. That long and grand evolution-process would undoubtedly have ended in the self-annihilation of the higher animal, called man, had the spiritual development of man meant truly nothing more than a better equipment for the struggle-for-life. As it really is, however, within the course of the thousand years of the history of man, very few in comparison have been able to subdue their Self-Preservation-Will so far as to seek voluntary death.

The soma-cells, embued with the Immortal-Will, are continually concerned, from the very first moment of their lives, in the industrious occupation of maintaining the cell-state for the protection of the germ-cells, to be defrauded of immortality when their work is done, however. Now, where the animals are concerned, this thought is reconcilable, in as much as their nonknowledge permits them to labour under the complacent belief they are serving in the aim of their own self-preservation. And if we keep before our eyes the lives spent by the higher animal-species and dwell for a while on their trivial comforts and short moments of a painless state or actual joy, we must confess, that, were these even given knowledge of their own fate, it would still mean the negation of life, not yet the affirmation. This impossibility, which is also an absurdity, is very noticeable in the state-builders, such as the ants. For the sake of protection each of these has given up its individual independance and joined together in a community, building a state as it were. The struggle-for-life has been made easier. Yet nevertheless, for them, life means nothing else than one continual burden, which is without the slightest compensation. A chase towards death, as it were, waylaid with multitudinous troubles. Now were these to possess the slightest knowledge of their own fate, it would mean the sure annihilation of life itself, as there would be no want to live as a consequence.

Man, however, has remained the affirmer of life he is, inspite of his knowledge of death. And the basis of this affirmation of life does not rest on the fact that it is a physiological impossibility for man to overcome his selfpreservation-will, for voluntary deaths do (although seldom) occur, giving evidence of this. Thus then, the step from mammal into achieved man must have brought a benefit with it other than a mere better equipment for the struggle-for-life, a benefit indeed, in so much, as it served to counter-balance his transitory lot, or effaced the conflict in

his soul completely. There is still another possible alternative. If there could be found no counter-balance at all nor anything which was adequate to appease the conflict raging within his soul, nevertheless there crept within his soul a feeling, very vague no doubt, which inspite of his knowledge of death and all the tribulations he seemed bound to suffer, was able to sustain him. It whispered to him thus: There is something indeed, which I too am capable of attaining.

But after all is said, does the inevitable fate of death (which awaits all men) really make the world men live in so diconsolate? Do not the majority of us face this fact in a blind attitude and absolutely unenquiringly? When we think of Gilgamesh, who because he loved his friend so well, was made to stagger before the stern fact of death, afterwards experiencing neither joy not peace but dedicated his whole life to the solving of its mystery, we can hardly span the gulf at all which lies between such divergent attitudes. Well now, the hero of the legend belongs to those rare kind of men, who dedicate their thoughts to the ultimate things of life as soon as they are caught in the webs of their mysteries. Such deep longings and ponderings are beyond the spiritual powers of the ordinary indifferent individual. It seems a tremendous pity that such rare sensitive souls, like Gilgamesh was made of, could not have been spared, at so primitive a stage of intelligence, the knowledge that death was inevitable. It was the consciousness of Self and the conscious application of that 'aprioristical' feeling of time, space and causality which awakened in that time of dangerous combat against the cosmical powers, which led to the sure knowledge of death. This occured at a very primitive stage when comprehension of the laws of the universe was not far above the level of the higher animal species. But something more was required as we shall see in the course of the following, to cope adequately with the conflict between immortality and natural

death. This was an exalted state of cultural development, together with a high degree of world-knowledge which could be obtained through the powers of reason only. A few suspected it and sensed it, although these factors were of little aid leading to clarity, so that thousands of years were doomed to pass and were wasted in futile attempts to solve this mysterious apparent absurdity. As a consequence of all these false attempts, appeared the deviation and return to paths and ways that were only partially right, and the change from flourish to decline of once promising cultures. Like the butterfly will burn its wings and die when it flies into the light, non-cognisant of its harmful nature, the cultures of by-gone ages also have fallen to ground with burnt wings, because they flew into the glaring light of knowledge. If any were saved, it was not due to the correctness of their flight in the drive for truth, but because of their stolidity which kept them creeping animal-like upon the ground; to have the priviledge afterwards, however, of being upheld as the superior ones in life.

And yet, inspite of all the paths of error and deviation from truth over which the mind of man wandered in his grave attempts to overcome the conflict between his Will-to-Immortality and the fact that natural death awaited him, we can easily perceive how the soul of man from times immemorable seemed to feel so rightly of its own accord where redemption really lay although the feeling itself was so faint and feeble. It finds expression in almost all the myths of the primitive folks, and more especially in the different kinds of religions professed by the so-called cultural folks; in a manner so adequate that one might be tempted to believe the myths alone would have sufficed to have directed mankind towards the right way to redemption. But alas! we were obliged to witness how this right feeling went astray through the very gift of knowledge, or let us say rather through "false knowledge" (which became ob-

tainable through the powers of reason). For, the explanations and arguments which reason was forever apt to bring forth, together with its fatal habit of conducting the laws-of-causality, time and space to realms which lay beyond this form of intellect, were a grave misapplication, which of a necessity led, not only the believers but also the very creators of the myths themselves astray! Thus then, through the destructive work of intellectual-reasoning, all the beneficial effects which the images of art and the religions aimed at, became futile. After a period of cultural flourishment, or flight towards liberation, a race would sink to earth with burnt wings, at the best to give place to another which would but repeat the attempt and decline in the same way.

The critical point for them all arrived at that time, when reason having reached a state of half-knowledge and refusing to be fooled and mortified by the mode of thought offered in the myths, became bold enough to decry altogether the Immortal-Will and the Divine, ridiculing the affirmation of these as being sheer nonsense! The crisis in the disease of the cultures was marked through the disdain mankind showed for the wisdom of the poets because of the obvious errors (always interwoven with the truth), which they perceived. As a consequence these were totally ignored and the once honoured gods forsaken, and there being nothing else ready to substitute the old faith, the emptiness which had been left behind in the soul of man remained. The 'man of culture' then, at such times, owing to the silliness of his reason's half-knowledge, was less capable of coping with the spiritual state in which he found himself to be, where his Immortal-Will was in constant conflict with natural death, than ever his predecessors were who still believed in the myths. In fact he was even more helpless than his very ancient predecessor, Gilgamesh, who had no myth at all to give him spiritual strength, but who, inspite of this, instinctively felt

that to understand he meaning of death signified the solution of the soul's mystery.

Before we concern ourselves further with all the erroneous paths once trodden by those unique human souls whose habit it became, in their eager search for liberation, to ponder over the ultimate matters as being the main ones in life, let us stop for one moment to visualise all the consolations man created for himself. We must first clearly understand, and our powers of discrimination will be of help to us in doing so, that the Immortal-Will, in reality, has nothing to do with the longing in the soul for happiness, a fact which natural science has particularly clearly given utterance to, in having termed this the "selfpreservation instinct". This aims at living on without any interuption, or final end. It simply wants to exist, independent of any accompanying emotions of pleasure or pain. Hence it happens that the animal is driven to bear unswearingly the miseries of its joyless life like the man who enjoys the full of his life. The fact that the Immortal-Will was non-identical with the will for pleasure or "Happiness" (that is the desire to realise as often as possible the strongest possible pleasurable sensations) explains the reason why the average individual could, and still can find, in happiness, the full compensation for immortality, and in a mad chase after happiness apparently overcomes the conflict. Moreover, as the soul of man was endowed, not only with a higher state of consciousness but also with the gift of reason, an ability was likewise given him to escape that unfavourable state of mind of the higher mammal-species, which suffers long periods of pain and enjoys, relatively speaking, very short spans of pleasurable sensations. It was reason which aided man in sparing him from suffering periods of alternate famine and abundance. He divided his quantities of food-stuffs, so that, actually speaking, the majority have never once experienced what hunger means. Man was not compelled even

to stop at this. It lay in his power to give manifold change to his food. He did so, considering his own personal taste with such devotional care as to make food become a veritable fount of the greatest of all pleasures, meaning happiness its very self. He felt indeed fully compensated for the transitoriness of his own life. There is still another sensation of pleasure existing which has the prerogative of rendering greater recompense. Before reason awakened it became essential, as we have already seen, that a certain pleasurable sensation should be accelerated, in order to find its satisfaction in the function of reproduction, thus assuring its fulfillment; and as the vertibrates for the better protection of the coming generation took to the inner fructification a bodily-sexual-intercourse became necessary. And although within the course of evolution, through the gradual association of the pairing-will and the soul-life, tremendous spiritual benefits were gained, the majority of mankind are still incapacitated to emancipate above the dull form akin to the animal when indulging in sexual-happiness. And yet, this primitive form was in itself sufficient to mean 'life's happiness'. Contrary to the animal, man's intellect aided and abetted him in the invention of all manner of ways and means to repeat at will his sexual sensations of pleasure. (We shall come back to this later.) Hence, there is every justification to say that the sensations of sexual-pleasure signifies the greatest recompense to the majority of mankind.

These "delights" (beautifying existence) were not the only results, however, which the ascent from mammal to man bequeathed to mankind. Man is often tempted to consider aging, decaying and final death more in the light of a blessing than otherwise as it puts an end to the many tribulations of man on earth (spared fortunately to the animal-kingdom). For instance, the increase in population, effected through man's inventive powers in gaining means to protect him from danger in emerg-

ency, gradually accelerated to over-population making the struggle-for-existence for the majority almost unbearable. Many were subjected to others greedy of power and gold, which caused their lives to become a state of veritable misery. By its very law, the keen sensitiveness of man's own soul has been also the means of much of the pain and misery in the world, so that Schiller was justified when he made the utterance. "Everywhere the world is perfect, where man with his pain is not." This subject, incidently, is of such profundity, that it has a right to be treated very minutely. We can mention here, in short, where the roots of the evil lie. The greatest fault lies with memory above everything else, inspite of its apparent harmlessness. Unlike the animal-memory, by the very virtue of its keenness, it is incapacitited to forget either any suffering or hate towards an enemy. The higher animal-species forget as soon as danger has passed. According to our observation, the average individual, (as the fruits of his higher consciousness) is able to pile up his pleasure, considering them to be the sole worthy contents of his life. Of a necessity must this also bring a second appalling effect with it. Man is not only capacitated to understand and keep in his memory his own sufferings. He can extend these to the pleasures of others. In this way "Envy" arises, poisoning his surroundings. And verily the life of most people consists in a continual hoarding up of their own-made miseries, so that the creed which documents that the earth is 'a vale of tears' has apparently found its justification at all times. Besides the consolations of indulging freely in the bodily sensations of pleasure, a second one appeared in opposition. Natural death or the certainty of the transitoriness of life became something worth looking forward to; it was taught in fact to be a consolation and reconciling certainty which gave man the strength to bear life's tribulations. Not only do all those who are persecuted with pain follow this sheer negative form of consolation,

but also, (curiously enough) all those others called the "Hedonist", who consider the aim and affirmation of life to be in the massing up of as much pleasure before old age and illness steps in to be a hinderance. In the end it can induce man to ignore his Immortal-Will as being but an idle desire. It can drive poor weak-willed creatures even to commit suicide.

Such meagre consolation can hardly be considered as a fit recompense for the Immortal-Will, no matter how apt reason was to become reconciled to the idea in certain conditions of life. The feeling of the soul itself, when it awakened that time to consciousness, was a better consolation. Decrying bravely all reason's wisdom, it relied solely on the mneme inherited from the unicell, which told of the surety of immortality. And although the fact of inevitable death could not be contradicted, it denied that death was death in the real sense of the word. It proclaimed that only the visible or the outward appearance died, but not the invisible or soul (the "Thing Itself") which animated the outward appearance. One curious fact, however, is, that the myths contained in most of the religions, account immortality to man alone among all the rest of the visible world, inspite of the fact that reason had had evidence enough that man as much as the animals was subject to the laws of death in as much as all his cells, (like those of the animal) after a process of gradual burning, which is called decay, become again the simplest of organic matter. This conception could not be shattered. The invisible, albeit animate in man, contrary to that in the animal, had part in the beyond! Later on, we shall see how true that presumptive feeling was which said the animals were unredeemable!

And so alarmed, apparently, was the Immortal-Will over the fact that death was obligatory, that it created for itself (in the myths) a perpeptual conscious life; an idea to reason quite appalling. And so it came about that in the myths the actual

world was represented as an illusionary world, a vale of tears, which could prove of great impediment to eternal bliss but which unfortunately we had to pass through if we wanted to gain our eternal home. Now, the vigorous will-to-live, deeply mortified at the fact of death, started to decorate the beyond with everything that seemed worth living for. (How touching for example, are all those visions of a beyond which the 'primitive peoples' have imagined for themselves.) As reason compelled both anticipation and myth to build their beyond in the spheres of space, the Immortal-Will one day, was bound to perceive its heavens laid in ruins, as a consequence of the progress of intellectual knowledge. It was, furthermore, forbidden to exist even beyond the clouds. It was roughly brushed aside after Copernicus had indicated the spheres where stars in systems circle. And even still undaunted, the Immortal-Will was able to reconstruct out of the ruins another mythical heaven. This time it lay even beyond the universe 'whose unendlessness of space was of no significance to the soul delivered of its body'.

And once again, as result of our study, reason has shattered the mythical heaven, this time in its very foundations, for our reasoning-powers have accomplished facts which are of a deeper significance than a mere spherical disarrangement of the firmament. The powers of intellect, having been priviledged so far as to be able to penetrate into the coherency of the evolution history, have as a consequence, been also able for the very first time, to point out the fact that the Immortal-Will must essentially be innate in the mortal soma-cells too, for were it not so, these would hardly have let themselves be called upon to sacrifice themselves so entirely for the sake of the eternal germ-cells. On the other hand, there is also sufficient evidence, that all the different kinds of the soma-cells (or body-cells), including of-course the brain-cells belonging to the multi-celled individual (man included) have no part in the immortality of the germ-

cells. The history of evolution furnishes ample witness why and how it happened that a transitory individual, such as man is, without possessing the characteristic of immortality, could yet be so sternly conscious of the fact of his own immortality. It was owing to these facts, that the history of evolution undermined most cruelly the foundations upon which the heavens of the past were built; those foundations which had even defied reason so long, the argument being: "If a human-being be really doomed to pass away for ever, how could the strong desire and certainty of eternity which certainly exists within him be accounted for?"

Now, if truly mneme, or the sub-conscious memory, which of a necessity, in the progress of evolution permitted the soma-cells to retain their Immortal-Will, inspite of inevitable death, was alone responsible for the certainty of immortality here manifested, then indeed one could be obliged to say that reason had gained the victory over the myth of immortality. And man would have nothing left to do than habituate himself to the fact of inevitable death. As it is, however, in sharp contradiction to Darwinism, one thing remains certain, and that is; while guarding ourselves implicitly against the error which reason makes when it forms actual conceptions of god as being a person there is every evidence for believing in that invisible, unfathomable, nature lying in all things, which of-course can only be felt or experienced and is generally known by the name of God, the "Thing Itself", the Divine or Genius etc.; a belief too which moreover can bear the full light of the history of evolution without its being shattered to pieces. Here there can be found no negation of the Divine, on the contrary, it is verified in such a grand manner as never before. We have already been priviledged to recognise that all the explanations in the light of the mere mechanical only which have been put forth in regard to the history-of-evolution are errors. Instead, abund-

ance of evidence is always proving that a will, animated with a distinct aim in view, at every significant stage in the ascent of man, enforced form for itself in every living thing, albeit this, itself was utterly unconscious of the fact. Hence, the history-of-evolution has benefitted us in a wonderful way, for we are no more called upon to say, "I believe in God" but "I know that every animate and inanimate being belonging to the universe, is the visible appearance of the invisible-Divinity existing within it, and that this innate godlikeness of the mortal body-cells enforced its own manifestation in the appearance of the manifold forms and shapes unique to the different multi-celled beings, a process, moreover, which signified the wish to ascend from the deepest kind of unconsciousness to the highest form of consciousness in man."

Faith in immortality can also deepen into knowledge of immortality. After the intuition I had experienced of the truth of the immortality of man, I was easily facilitated to complete the edifice of my thought, placing facts so neatly together that it appeared afterwards as if it had fructuated from intellectual thought and not from an intuitive source. Now, when intuition rings true, reason subsequently is able to build up the steps which leads to it. But at a time as this, when reason is so tremendously overrated, and the soul-awareness (Erleben) of truth not enough appreciated, it would be a great injustice were the following fact not stressed, which is, that the powers of reasoning in this case were very limited, in as much as they were most certainly capable of indicating rightly the way to the wisdom we expound, but, on the other hand, absolutely incapable of solving the conflicting mystery existing between natural death and reason itself. First, a time of deep contemplation into the myths of the different folks, and also a deep contemplation of the soul were necessary, before light could be thrown into the sequence of matters. So let us now ponder this time together to make sure

of the fact that a sufficient study of the myths, when uninfluenced by Darwinian thought, will lead finally, not to their rejection, but to a high appreciation of them, albeit their contents be as full of errors as of truths.

Among all the various fantastical religious poems which belong to the different folks of the earth, there are four different major kinds of myths which occur over and over again. Of these, two are concerned with the past and two with the future fate of the soul.

The myth of the history of creation relates how, through the will of a higher invisible being, all the manifold creatures seen on earth originated at a period of the earth's history in quick succession, and that man, among all the other beings stood in a special relationship to this invisible being, a being "of the spirit of Brahman, the most pervaded one". Furthermore, that a like creation-process never again will occur; the Indian myth goes even so far as to tell of the affinity and uniformity of all the visible-scene. The observation which we have made ourselves of the history of evolution, compells us to confirm the truth this myth contains, in as much as we strictly avoided viewing it in the narrov Darwinian outlook, and concerned ourselves with just the essential part, discarding deliberately all the fantastical images and those contents which were concerned with a personification of the Divine.

The second myth concerned with the past is the fantastical description of a "Paradise-Lost". Here the poets sing of a time when the earth knew of no aging, decaying nor death; a time, in fact, in which men lived in eternal youth without sufferings of pain or desire. This the doctrine of evolution confirms to be true also, for, indeed, there lived in the hearts of the poets a faint remembrance of the potential immortality of our one-celled predecessors that felt neither pain nor desire, and knew nothing of 'age' nor death.

Then there are two myths which are very deeply concerned with the future of man and the destiny of his soul. A belief, peculiar to the Germanic race, and of which strong traces can be found in the religious conceptions in the ancient Indian Vedas, is the faith in reincarnation. In the Edda, an echo of it is still to be found, clothed in language of great poetical beauty!*

Here we are made aquainted with the hero, called Helge, who, as a single exception, was once given back to life. The song, however, concludes with the firm belief in the reincarnation of the ancestors. Helge and Siegrun are born again as Helge Haddingenheld and Kara. The Vedas cling still even more lovingly to this myth, and it is varied in every way. These recount the stories of the soul's reincarnation, how it appears on earth fettered first in animal nature, and how afterwards, at every new birth it takes on a more god-like form. The doctrine of reincarnation is truth likewise, in as much as it is identical with the "mneme", or true remembrance, which is revealed in the process of evolution and is the fate which the soul has actually passed through. This must have been a very faint remembrance, much fainter than the remembrance, of the "paradise lost", which is the life once experienced by all the protozoa, so that the remembering animate-being, although it is a descendant of discrepant germ-cells has inherited from the ancestral cells the remembrance of the once universal prime and immortal ancestor as well. The remembrance characteristic of the once experienced life of any animal or man may not simply be attributed to the brain cells and left at that, for the germ-cells from which the remembering brain-cells descend, are not the descendents of single individuals only, but of a multitude, which all bear promiscuous heritage. New synthetic hypotheses are not essential to support this as being a scientific fact, as this kind of memory springs likewise into existence in exactly

* Gorsleben Edda P. 41. Publishers Heimkehr Verlag München-Pasing.

the same way as the "mneme" does in the case of the inherited instinct which belongs to the animals, which everywhere is accepted by science. (Nest-building instinct of the birds). Since this means, as regards to the single individual, that the inherited substance of the germ-cells is of a necessity associated with the brain-cells, it also means that it is also associated with the soul of the bird which is nest-building. It was only along these lines that it was made possible for the capacity of nest-building to be bequeathed to succeeding generations at that time when it was being done for the first time by one of its kind. Now, our own souls are no unpromiscuous descendants of single individuals, and owing to this we are liable at times to have visions or feel as if we had experienced certain conditions in a former life already. They are of a mere fleeting and passing kind for the reason that our own souls have no affinity whatever with the ancestral-being. Within us we contain, so to speak, innumerable bits of memory of the experiences which once belonged to each one of our ancestors, and which has been transmitted to us in a promiscuous collection. It was the force of these facts which made it impossible, at all times, to give up the belief in one's own immortality and replace it with the belief in the immortality of the kind. It is a thing impossible to transmit our own personality unadulterated to succeeding generations; at the very best, only a few characteristics can be transmitted, but even these are liable to be mixed with other traits which are wholly alien to our nature. So that, seen from a scientific view, the belief in the reincarnation cannot find any support through the fact of the "mneme", nor could it bear so much conviction as the belief in the other myths did, as for instance the myth of a lost paradise, or as it is called in the Edda*

* I refer the reader here to my work entitled: "Each Folk's own Song to God" wherein I have attempted to point out in chapter "The Religions Fall from their God-living Heights" how bad-reasoning and misconceptions has helped to distort this anticipation once described in the myth making antigodlike error out of it.

"Midgard" where the state of immortality was granted to our ancestors.

The last of the four myths is the best known and is considered in general as the most significant and is revered accordingly. This myth is concerned wholly with the immortal state, or belief in an eternal-life (after death). Now, if nothing else than the strong feelings of nostalgia and assurance of immortality were expressed we should have no cause to take increased thought in this matter, as we have seen that the process of evolution gave sufficient foundation for them. What made us stop to ponder more deeply, is the fact we encounter everywhere, and which we have already hinted; the exclusion of the animals from partaking in a life hereafter, for, according to our faith in the process of evolution, in which sense the "Mneme" confirms strongly the uniformity of man and animal-fate, the reverse could be expected. And further, curious though it sounds, we encounter the repeated assurance that heaven is not for every one; that first, a certain spiritual state is essential before any one can enter heaven. Also that a place in heaven can be lost forever. This conception has gained such influence over the divergent religions, that eternal torments for the ones excluded (in hell) have been added which, of-course, reveals how appallingly the myth itself has been distorted.

The myth of a "Beyond", in which only the few can take part who, of their own accord, have had the power to gain it, cannot be traced in its origin to the remembrance, or memory, which has been inherited from our most ancient forefathers; for it stands in contradiction to all the facts of the historical evolution of the past, as demonstrated by natural science, which is intent on proving the animal-kingdom and man to be one. Let us assume for the sake of an explanation, that once upon a time, some, out of the depths of their own inner experience, composed the myth about the beyond and afterwards succeeding

generations were pleased to sing these compositions, especially as it awakened to life again something which had been the spiritual experience of their fore-fathers and was now theirs. Before, it had slumbered within them as an unconscious memory. May be the poets themselves had been prompted to compose their mythical poems out of the spirit of remembrance also, which had been handed down to them out of the times when man was being born. Or were they composed as the result of an experience which the poets had consciously lived through?

As the first three myths have given proof that their piths are in accordance with truth, they have given us reason to give our full attention, in our following process of thought, to the myth concerned in the beyond.

The Immortal-Will and Genius (God)

Our glance at all the erroneus conceptions man has formed in his apparently futile attempt to solve the mystery which the antagonism existing between the Immortal-Will and natural death presents him has plainly revealed how reason, to a certain degree, was able to make up to him for his failure. On the one hand it gave man the capacity not only to gain pleasure through satisfying his instincts but also to avoid pain; and on the other hand, as a consequence of all misery caused by the very sensitiveness of the human-soul to consider death in the reverse light of a comforter: Death could also become the liberator out of this vale of tears. Here the cognising powers of reason come to an end, save perhaps for one possibility more, the argument of which runs as follows: The inevitability of death and the Immortal-Will are a twofold fact which cannot be obliterated. But as the Immortal-Will is a component of the soul, might it not within the course of history, have undergone a transformation?

Now, practically speaking, no fresh species have originated since the birth of man (the further development of man over the line unicell-man-superman we have already perceived to be a gross misconception); the history of man has, nevertheless, given evidence of a keener and mightier development of the innate powers of the soul, in as much as one generation was able to bequeath its knowledge and experience to succeeding generations. In place of the animal-instinct there appeared understanding among men. The mind of man became capacitated

to transmit the fruits of his logic and experience to posterity either in the form of words, books and works of art, so that one generation, so to speak, shouldered the other, giving manifestation of a magnificent intellectual development.

This development is indeed different in character from that which evolved the one-celled being into man, but it was so beneficial to the soul--life of man, that the exalted man-of-culture grew to have little in common with the industrious stalwarts in the struggle-for-life. This implies that there is every reason to believe that the self-preservation-instinct, or in other words, the Immortal-Will underwent a transformation in exerting its powers of spiritual exfoliation, and that cultural development, as it should be understood in its proper sense, was the result of this. As has already been said, the whole range of sexuality within the history of man has been gradually so interwoven with intellectual values, that this has become spiritualised in a most marvellous manner. This is only one instance in point among the many. Lippert, in the works we have already called attention to, has indicated in the most instructive and minutest manner, how all the religions became very gradually developed into a spiritualised state, not only in the contually developed into a spiritualised state, not only in the continuity of their myths but also in details and even use of words. The downfall of all religions from the height of their God-Living (Gotterleben) happened when the powers of reason started trespassing, and the important part was ignored which the diversity of race always plays. (This I have enunciated in my book entitled "Each Folk's own Song to God".) Lippert points out that words which originally gave expression to quite crude conceptions did not find a higher spiritual significance until much later. As, for example, the word ‚holy' which in the spiritual life (Gotterleben) of to-day means so much, originally, in the soul-cult meant nothing more or less than something

which belonged to the spirit of the dead. As such, no-one dared to touch the goods, let alone take them away, lest the spirit to whom they belonged should be angered. It was very gradually that the word "Holy" gained the meaning for something divine which one approached with awe and respect. Likewise we are justified in assuming that not only the possibility, but every probability exists (history confirms the fact) that the self-preservation-instinct attained to that more spiritualised state, when the soul became conscious that it desired more than to exist perpetually in the world-of-appearances (Welt der Erscheinung). Many a historical figure gives witness to this fact. How many a one, within the course of history, although unbelieving in a life hereafter, has gladly sacrificed his mortal-life for the sake of his Immortal-Will in order that its spiritualisation might be realised. Now, what could have promoted this change in the self-preservation-will and made the change at all possible as well?

We have already noted that the most significant and prime difference which separated the animal at its highest stage from the lowest stage of man was the ascent from a state of understanding to the level of reason; the latter capacitated man to apply the conceptions he had formed of time, space causality to his surroundings, thus becoming conscious of his own person and within fine, live consciously his "Self". Since this means, also, that he naturally applied the cognition he had gained of death to his own person, he attained, as an ultimate consequence, all that knowledge pertaining to death as well. Amazing and significant at once for the trend of our thought is the following fact: In the ages, long past, the poets and believers in the myths, who were limited to a very crude knowledge of nature, while noting the important traits which distinguished man from the animal, laid the stress of all their arguments nevertheless on quite irrelevant matters. Whenever man was concerned with

ascribing to himself alone, among all the other living beings, the immortal soul, it never once struck him as being the issue from the ascent of understanding to reason. His prerogative he imagined to come from quite another fount. He experienced certain longings of his will which, being but faintly traced in the higher developed animals, were easier overlooked than remarked in his observations. Now, these longings must be alive in the human-soul in order to prove their existence convincingly. But as in the majority they are more dead than alive, their manifestation is not much clearer nor more conscious than it is in the animal-ancestor.

These peculiar will-longings which make men so sure-of-soul and so soul-proud are so often and so conspicuously in contradiction to the wills belonging to his selfpreservation-instinct, namely, those in connection with the instinct for food and reproduction, that indeed they prove themselves, when compared to these, to be so utterly indifferent to such wants, as to seem to have their origin from quite another source. It was these marvellous wishes or longings of the will which gave profundity to the soul-cults; which for their part again formed the origin of all religions.

Man became aware of his own sufferings; saw himself continually threatened with tribulations; facts which, inspite of his reason's awakening, he was yet incapable of comprehending, especially when they were caused through the powers of nature. He saw too, how death overtook his relatives; how in the dead body 'life' no longer existed. "The spirits had escaped" he reasoned and must have taken up their abode in the grave. It was they, no doubt, who sent all the sufferings to mankind, the sense of which was so utterly incomprehensible to him; but also protection against harm the spirits yielded. And as sufferings and tribulation continued, and death, as being the relentless fate of everyone, still prevailed, he reasoned further, that the spirits

were angry and began to ponder for the reason of their anger. Soon these thoughts became interwoven with the emotions caused through the inherited memory of that earlier painless state of immortality which once prevailed in the unicell. As a consequence of these ponderings there arose the first beginnings of the conception of a Paradise Lost. It was believed that sorrow and death were sent as the punishment for the sins which the past generations had committed against the spirits. For had it not always been the fate of man to suffer sorrow and death? Therefore, in some way, the spirits had to be appeased in order that sorrow should have an end, and protection and even escape from death take its place. The means of atonement became multifarious. Offerings of the best of food were made, worship was given; in short, all sorts of cult-commandments arose as a consequence, and it was considered to be the worst of all wrong-doings, were these commandments ever ignored or opposed. Hence, the first beginnings of the grave-cult originated. Now, inspite of the progress which knowledge has made, diverse races of mankind are still concerned with this religious trend of thought. Inspite of all the experience handed down from one generation to another, the faith these profess still persists in the fear of the spirits. Herein, too, lies the fundamental difference when compared to other religions which we shall still describe. To come back to these again: Their thoughts were continually filled with the fear of the dead and the demons. Originally they worshipped their gods in dark caves and attempted to appease them through practising cult-offerings. Science has termed this kind of cult-behaviour, the „Chthonian" or earth-cult.

Other races, in particular the Nordic race, behaved very differently. At every step of intellectual-development, there is little manifestation of their being engrossed with their own sufferings or of death or with the blows which fate might event-

ually deal them; instead a spirit of reverent awe and astonishment is revealed in which they were always approaching the holy mystery of life's growth and decay. Their gaze seems to have been forever fixed on the unendless cosmos. They deemed the nocturnal firmament to be the revelation of the ancient and most sacred looks of God. The inviolability and inexorableness of the cosmic-laws which they had discovered while studying the firmament had filled them with such confidence in God, that everything else in their surroundings which revealed to them the same lawfulness, they deemed likewise to be pervaded with the divine; namely the seasons of the year, the birth, death, growth and decay of all living things. Hence, this meant that they themselves were also subject to the same laws-of-nature, and this knowledge filled them with joy and thankfulness, in as much as it assured them that they, too, were cognate with that same divine power which pervaded all things, making them uniform with the mighty universe. Therefore, it was only natural, for them to annex all the events of their lives, such as birth and death, to the seasons. The student of science calls this kind of cult, the "Sidereal" or firmament-cult. The consequence of such study and observation was, that all the folks akin to these races gradually lost all their fears of the spirits and death. What an infinite pity it was that this, their God-Cognisance, (Gotterkenntnis), was doomed in its development to be cruelly put a stop to. It was suppressed by Christianity. One thousand years ago, the representatives of the Nordic race who still aboded in the land of their origin were forced to accept the Christian religion by means of cruel laws which were imposed on them. In the case of the folks belonging to the Nordic race who forsook their native soil, the 'sidereal' cult suffered a different fate. Those who emigrated to other countries, such as the Dorians and the Ionians in Greece, attempted to bring the religion of the native inhabitants into harmony with their

own; an absurd and race-killing endeavour. Here they went practically half way to meet them. They unshelved their own universe-embracing gods from the firmament and placed them on the mountain tops of the Olympus, where they were allowed to retain a few traits only of their former state. (The "Great Mother" Frigge still kept to her necklace containing the images of the fixed stars.) Now, as the Dorians and Ionians had become unfaithful to the faith of their fathers, the cave-gods of the Pelasgi stole out of the darkness of their caves into the dazzling light of the day, and, creeping up the Olympus, mixed there freely among the Nordic god figures. Although this mutual attempt at adaptation might appear at first to be laudible in that it was born of a spirit of peace and reconciliation it must nevertheless be strictly condemned, being antagonistic to all those sacred laws of race, soul and heredity which I have attempted to explain in the book entitled "The Soul of the Human-Being" Chapter "Subconsciousness". After having exchanged the God-life (artgemäße Gotterleben) nature to each, these folks, so different in everything to each other, mixed up together their salvation-creeds and race-ideals as well. This did infinite harm to their soul-lives, in as much as the principles pertaining to the maintenance of race-purity had been cruelly trampled under foot. Disintegration and decline were the inevitable effects. With the Nordic-folks who had been converted to Christianity, disaster likewise appeared.

How and in what measure those two fundamentally different cult-forms, called the chthonian and the sidereal, were developed within the course of time through the benefits of experience which one generation bequeathed to another, can be best observed where a natural development took its own way without being interfered with through any conversions, as was the case of the soul-cult of the Chinese. The clearest evidence concerning the sidereal-cult yield those special Nordic folks who were

spared the violence of a conversion to Christianity, and where the adaptation to the cult of the native inhabitants took place at a later period, as it happened to the sidereal cult in the case of the Indians.

Where all the cults are concerned, a remarkable thing to be minded is, that only very few, by virtue of their keenly sensitive natures, really mount the path of development. It is they who attract the others who are capable of following them. The majority, however, remain stubbornly where they are, and even the civilisation of our present day cannot conceal them from being exposed to this fact! The spiritual-life of the most people in our day is nothing better than fear of demons and the anxious fulfilment of cult-commandments; the public ones belonging to the church and the secret ones to superstition; the only real sentiment prompting them to their religious-duties being the aim to shield themselves from sufferings before and after death or the supposed torments of hell.

Now, what particular wishes might those have been which were the cause of religious faith becoming cast gradually into a deeper mould, and the meditations on the inevitability of death, the cosmic-laws and the significance of man's life to become fructified? Man was born with a naturally agressive spirit which, at the dictate of his self-preservation-will he was bound to exercise on all around him were he to maintain himself. Yet at times he was keenly dissatisfied with himself, when, in the service of selfmaintenance, he adopted cunning and bravery with the selfsame assertion as the brute did. At a very early period already, he was fully conscious of this unaccountable feeling which was like as if he had gone against some inner powerful wish. Now, how could this be accounted for? Was it because this innate wish stood in opposition the the self-preservation-will? No, it could never have been that for different reasons. For-instance, that horrible mal-contentment did

not make its appearance every time a struggle-for-existence went on, or when any particular desires of the body had just been satisfied. Only on certain occasions did it made itself felt. Sometimes, even, it was obviously delighted, when, in view of the selfpreservation-will unwise things were done, and bodily instincts had reason to complain. The most curious thing about this unknown wish was, that no principles governing it could be found, for, at times, it even agreed with the instincts of the body. It was characterised by a special feature which in the body instinct was lacking. If these were not satisfied, they generally revenged themselves by giving rise to such a state of bad humour as to become almost intolerable, but which could be quickly got rid of as soon as they had been satisfied. How different it was to the other wish. The disapproval which met a deed at the time of its happening was but faint when compared to the strength of the mal-contentment of spirit which it was able to leave behind it for lengths of time. A deed which had met with any such disapproval could, somehow, never be obliterated. It remained vivid in the memory, paired with the displeasure of that inner will-trend. There seemed no escape; in fact a whole life long it was able to torment the mind. And so, finally, through the consistency characterising that state of uneasiness which inevitably made its appearance when that inner wish had been displeased, sufficient in itself to dampen even the inclinations of the body-instincts, the potency of this wish became of such significance in the life of man, as to make him set the value of all his doings according to its standard. Consequently, man grew into the habit of calling the deed which the wish approved of 'good' and those which it disapproved of 'bad'. And that unpleasant state of mind which followed like a voice continually warning him, he called the 'bad conscience' and the satisfied state of mind which followed after another kind of action he called the 'good conscience'. Now, as man was

incapacitated to explain the reason for this Wish-to-Goodness which the will within him manifested, and as it so often stood opposed to his pleasure-enslaved-selfpreservation-instinct, it goes without saying, that he searched for an explanation of its origin elsewhere, rather than within himself. As he himself was under subjection; it must come from somebody apparently greater than he was; somebody who, of-course, was immutable, who, unlike his own instincts could never be appeased. And who else could this great unchangeable one be than the 'spirits', gods or god. Thus some reasoned, while they credited their gods or god with the power to influence these wishes which led to spiritualisation of the chthonian-cults. They argued then further; in as much as the spirits, in being the powers of good and evil, could cause the joy or sorrow which was apt to befall man from the outer-world, they likewise could pervade the soul of man and take possession of it. Hence, the 'bad spirits or devil' as well as the good had equal power over the soul, and this evil spirits or the devil, no-doubt, were the cause which drove man to act contrary to the Wish-to-Goodness within him which was God's will. The religions computed to the 'devil in man', not alone all those actions which stood out clearly as being contrary to the good, but also everything else which was liable to distract man from dedicating himself to the service of this will. So that, even the reproduction-instinct, which, alas, led man so very often astray, and made him 'overhear' the voice of the Wish-to-Goodness, was considered 'impure'. All this reasoning, in that it lead to a state of mental confusion and final folk-decline, did infinite harm.

In effect then, the spirits took up their abode in the soul of man, striving there, exactly as they were want to do in man's surroundings, one against the other for supremacy. They fought indeed for the very soul itself. But for what purpose? Now the very moment faith addicted itself to this error, the Immortal-

Will of the soma-cells, wounded at death's inevitability, became simultaneously interpenetrated with these facts. It was believed that the good and evil spirits were capable, not merely of sending joy, suffering and even death during this life, as it was contained originally in the soul-cults; their powers were still much greater. In man's soul they were at warfare for its immortality!

If the old inherited cult of offering sacrifice to the spirits was the way undertaken in primitive times to appease the spirits for the trespasses of past generations and to appeal to them for protection in tribulations, the new way, now, in order to ensure eternal-life to the soul after death, was the dutious fulfilment of the demands of conscience. Herein, however, as we shall soon see, the sublime Wish-to-Goodness was left bereft of its most unique characteristic. The virtue of this characteristic lies in the fact that it raises the Wish-to-Goodness above the taint of any intention or selfinterestedness. Such was the influence which that unique trend of the soul exercised in the development of the chthonian cult. Now, how and in what way did it influence the sidereal cult?

"How like unto the beauty of nature and the exalted grandeur of the firmament is the longing of my own soul". Thus spoke the folks practising the sidereal-cults. Their myths about their gods grew deeper in thought and cognisance. Themselves they believed were the gods' friends, certain of the fact that the longing or the sublime wishes of the soul, as we have termed them, were also divine, at the same time clearly aware of the fact that the intellect could err, and that these errors, together with the pleasure-enslavery of the selfpreservation-will, were something which had to be overcome. — And yet the mystery of death they could not solve, so that it came as a matter of-course, that they also misinterpreted the real nature of the divine.

The book of knowledge which is concerned with the inner nature existing in all things (Wesen der Dinge) is forever closed

to reason; but as reason is blissfully ignorant of this fact it is allowed to seduce man from the path of real knowledge. Vision (Erscheinung) can be marred by the law of reason which is governed by the laws of causation and intention. Therefore it comes only natural to reason to assume, that, when a Wish-to-Goodness is existing in the soul, there must be a corresponding purpose in it. And if a twofold purpose can be found all the better! Therefore, it says, that the Wish-to-Goodness innate in the soul is there to serve the selfpreservation-will and the desire for happiness; the purpose for doing good, in effect, is, that a life-immortal can be gained after death. As the fulfilling of the cult-commandments belong to the rubric of good deeds, in that they serve in the means of warding off evil and suffering, they serve a twofold purpose. They assure happiness on earth (fourth commandment — "that thou may liveth long on earth") and eternal bliss hereafter. The alternative is the consequence of evil deeds, which is unhappiness and punishment here on earth, reincarnations or eternal damnation after death. It remains still to be seen what a mockery it became to the real nature of goodness when this vital wish of the Immortal-Will and purpose became commingled. It was an error which for thousands of years made the folks almost incapable of developing this wonderful desire into powerful life. Although they knew this longing for goodness to be akin to the divine they all were subject to the same error. But — our minds are happily unencumbered with the misconstruction which the workings of man's reasoning have caused. Therefore we can make emphasis of this: The mark which distinguishes the longing-for-goodness consists in its being far above ever stooping to any principles of utility in the struggle-for-life; itself neither being practical nor impractical. Further, we see good to lay stress on another fact and that is; that man has never succeeded, nor will he ever succeed in 'defining' the conception of what is "Good" by means of his

reasoning potencies! All attempts to do so are doomed to fail; at the best bearing the marks of being but mere 'phrases'. All which he can do in this respect is this: he can make a summary of certain deeds which are identical with the Wish-to-Goodness. Also, he can choose, out of a variety of deeds, the best and the better ones, although his choice, as is the case also of every other individual, will remain strictly within the limits of that degree of relationship in which he stands towards this wish-to-be-good. For quite a long time it remained the firm belief that, although the conception of what was 'good' could not be properly defined, every individual possessed within himself an incorruptible standard of what was good; namely, man's conscience which pricked him after a bad action and put him into a state of 'good conscience' after a good action. But the belief that a man's conscience, or 'the voice of God' within him as he is wont to call it, is of so reliable a character, is one of the fallacies among the many which have done such infinite harm, actually, it has detained man from ever reaching a state of perfection. Now, there is nothing in all the visible-world (Welt der Erscheinung) which can be less relied upon: In men of a highly developed moral standard, the "Voice of Conscience" can be compared to a keenly sensitive seismograph which reacts sharply at the slightest change, whereas in others it can be compared to a clumsy apparatus which responds faintly at even the greatest shock. Yet, even such an uniformity is not to be found among the diverse states of consciences; such a wide difference is there in the nature of their sensitiveness. For instance, one man's conscience, when applied to the range of morals in general, behaves like a clumsy machine which vibrates at nothing, but when it is applied to a particular standard of morals, let us say the morals prevailing in society, it becomes suddenly a tremendously sensitive thing.

Villagers of certain mountain-districts steal anything without

suffering the slightest pangs of conscience, but when it comes to a certain kind of thieving, (the stealing of wood) their conscience changes suddenly into delicate seismographs. Indeed, the nature of man's state of conscience differs so widely as to actually contrast one with another. For instance, in one individual a certain action will call forth a state of good conscience, while the same action in another, a bad one, and so forth. History gives sufficient proof of the mutability of the human-conscience. To be convinced of this one has only to bear in mind the gross contradiction which the moral creeds display among the diverse races and periods, as well as all the massacres, tortures and burning at the stake which have taken place in the 'name of God'.

Therefore, we are justified in repeating, that it is vain to want to collect conceptions of what is 'good'. Neither the powers of reason nor intuition make a man capable of doing so; although he who is perfect may make the exception. This is a possibility which is still waiting for us to ponder over.

Now, in view of this, it is of importance to find out, first, if, in the animal-kingdom also, the Wish-to-Goodness distinguishes the soul. Apparently it does, although, admittedly, we are limited to mere outward observation; yet, especially where our domesticated animals are concerned, we pause to think deeper. It is interesting to watch a dog, when it comes in contact with the awakened soul of man. In the process of its bringing-up it receives punishment for its disobedience. When it has done anything which it was forbidden to do, a cognisance of guilt makes itself manifest in the expression it wears, similar to a child in a like situation. We might at first be tempted to imagine that it was fear which gives vent to such expression in the dog's mien, as its powers of understanding, in applying, albeit unconsciously, the laws of causality, no doubt prophesies the consequences. But, when we then experience, how a good-natured dog can be

induced to become obedient, less through punishment and reward, than through praise, and still the signs of a bad conscience are manifest, even when its disobedience is not punished, we are obliged to admit that in the dog a wish to be good most certainly exists; it is identical with the wish of its master. This behaviour also is similar to the child's. Therefore, there is justification in assuming that this trend is innate in the dog, that means to say, innate in the subconscious animal, and, in the above mentioned case, is awakened to life in having come in close contact with the already awakened and more conscious soul of man.

In the lower species already, the first beginnings of a second still more sublime wish of the Immortal-Will are manifested, even more distinctly than the Wish-to-Goodness is. In man, however, it was felt for the first time consciously; this was, when distinct pleasure was born at the sight of form, colour and movement, and when sounds, harmonies und rhythms caught his ear. Man has called this wishful trend of the innate Will within him, the wish for the beautiful. The powers of his intellect have attempted vainly to define what it is. Beauty is circumscribed, diverse expressions are chosen to describe what it is; harmony, rhythm, the harmony-of-form and-contents and-melody are often spoken of. Equal to the case of goodness, he is able to recount innumerable things which mean either beauty or ugliness to him, but the definitions of the beautiful which he puts forth in the overestimation of his reasoning-powers are similar to his definitions of what is good; they are nothing else than mere phrases. And in our day, the good as well as the beautiful have sunk so low as to remain but mere talk. In as much then as all this means that goodness and beauty are only capable of being inwardly lived (erlebt), it also implies that each individual lives the keenness of these wishes in a very divergent manner. In each one of us an inner incorruptible voice

decides what is beautiful according to that degree of the divine wish which each of us has developed in his soul; and if the kind of beauty before us is satisfying that inner-call, it is appeased, if not, it is discontented, so that we are justified when we call it our 'beauty-conscience'.

If, in the performance of religious ceremonies, scope for expansion has been granted to the Wish-to-Beauty and emphasis laid on its value, as was the case with the Greeks, it goes without saying, that beauty's realisation is profounder, and its influence of a more vital nature, than the case is when a religion is indifferent or even hostile to beauty, as for instance, Christianity has proved itself to have been. The beauty-conscience is just as unreliable as the good and bad conscience is. In the cultivated it is like the delicate construction of a seismograph, while in the obtuse it is a very clumsy and heavy thing indeed. Moreover, it manifests a diversity, not only in its choice of what is beautiful, but in most cases the beauty-conscience of the cultivated stands in stark oppisition to the beauty-conscience of primitive natures.

We have noted already how the Wish-to-Beauty, albeit sometimes dormant, exists in every visible-thing (in aller Erscheinung). As we dwelt on the Darwinian Evolution Theory, it will be remembered how easy it was for us to emphasize a fact constituting our cognisance, which is; the Wish-to-Beauty has played a tremendous part in the existence of all living things. In so far as the selfpreservation instinct could make allowance for, the choice of the form in which everything was able to manifest itself was left to the Wish-to-Beauty, and in the existence-struggle beauty sacrificed to the instinct of self-preservation as little of its display as possible. And when we come to look at the visible-scene, in comprehension of ist uniformity, we are not amazed to find all the ugly and clumsy corporeal forms obsolete to-day, and that the main cause of this was not the helplessness they

manifested in the struggle-for-life. Indeed, beauty's unconscious zeal for harmony with the surroundings which is so apparent in every visible-thing (allen Erscheinungen) is of such magnificence, that animal and plant forms, seen in the landscape, appear amazingly in tune with one another, and just as we should wish them to be. But, not only in the unconscious form, visible to the eye, does beauty care to manifest itself; we can trace in the animal-kingdom its first beginnings to consciousness. Here we are reminded of a certain story told by the Italian Beccari in the book of his travels. This book gained its fame through the interest of the public which the Darwinian sexual-breeding had awakened. Among the birds-of-paradise which are distinguished through the brightness of their feathers (The male-bird has a brighter colouring than the female has; he can afford it as he is less important for the maintenance of the kind than the female is) there is an insignificant black and brown kind of bird called, the Amblyornis Inornata, the male of which builds a kind of love-garden (a larger place strewn with sand with which he is occupied in decorating with bright-hued stones and coloured-berries.) He does this apparently in the hope of pleasing the female. But his trouble can only be successful if the female is able to appreciate the beauty of the little love-garden. Another thing corroborating this fact is the pleasure, female birds take in listening at certain times to the calling of the male. The results of ardent study have left no doubts that the female, who must be wooed to be gained, grows excited when the male-bird is calling at breeding-time. Now, that the Wish-for-Beauty, in its first beginnings, is closely connected with the instinct for reproduction, these two facts clearly show. Thus then, by the grace of this instinct, the animal is raised to the level of a higher being, in that it becomes oblivious of the struggle-for-life for a while; its sexual-passion of its own accord, brings joy of the beautiful in its wake.

After this, it will surely not amaze us to learn in viewing man's development, that the first awakening of a conscious Wish-for-Beauty (for instance when for the first time joy awakened at the sounds of music) was connected with minne. Later, music became attached to the emotions aroused by war, when the battle-song was born. From these two springs, the spiritualised*) development of music originated. Now it can be said that, in primitive times, the conception of beauty consisted of the impression which the one sex made on the other, in that it was capacitated to awaken the mating-will. The variety of glass-jewellery which the savages like to wear put us strongly in mind of the little love garden of the colibri, the 'taste' and effects of both being on the same level, with the exception, that the little male-bird lays the bright coloured stones at the feet of the little female, because it is not in his power to decorate her as the savage man can decorate his wife!

Having once risen above this one time spring, the Wish-to-Beauty on its way to a spiritualised development releases itself more and more from every function serving to the maintenance of life.

What a mighty step forward towards the liberation from the finite and conditional did that moment signify, when, for the very first time in the history of man, a certain object caught the eye of one of those old human ancestors of ours, and joy flooded his being, albeit his gaze and smile were still of the dull unconscious kind. A mighty thing, indeed, when it was happening for the very first time, that a human being became aware of beauty and was capacitated to fix his attention on an object or living thing, not because his sexual-instinct was being roused, nor because it had anything to do with his struggle-for-existence, but simply because of its beauty. At that event something

* Here I recommend my book entitled "The Recuperation of Minne" which is a corrected edition of "Erotical Rebirth".

happened to the dull disinterested brute-mind, which hitherto had been merely capable of perceiving what was of danger to it, edible things, or things otherwise of use, that awakened a will, potent enough to concentrate attention. Perchance in that sublime moment, that ancient ancestor of ours bore that look of exaltation which we are accustomed to see in the face of a man, who, having released himself from the petty problems attached to the struggle-for-life, has given himself up to the fulfilment of one of these unique wishes. Yet rare and fugitive must such experiences at that time have been! Life being so full of danger, there was no time for looking at the beauty of objects which were useless in the struggle-for-existence! There is something touching in the barrenness which marks those first beginnings of soul-life, in as much as all the grand artistic impulses of later higher cultural-life can be traced in their origin to these tiny beginnings. Stronger than these emotions of pleasure which the sight of beauty had caused must those first overwhelming emotions in the soul-life of primitive man have been which drove him, by means of a sharp stone implement, to make shy attempts to copy in sand or stone the beauty of the forms before him; to make, as Schopenhauer has termed it, a visible manifestation of his soul-life in its wish for the beautiful. Gradually man's soul became habituated to the trend of such kind of wishes which finally exercised a refining influence on his struggle-for-existence. He started to 'beautify' all the implements, used in his daily toils, in tracing on them all those graceful forms with which he had become so enraptured. Thus appeared the origin of all our sublime works of art. But reason, in its calamitous labours, could not fail to couple the Wish-to-Beauty to the principle-of-utility, in the same manner as already had been done with the trend-to-goodness, and it began to argue: As the soul-life of man was rendered so peculiarly unencumbered with the desires and struggles-of-existence when his sense of beauty was being satis-

fied, the longing for beauty in his soul must surely come from another and better world where naturally the spirits or demons abided. Now, all those, belonging to those races whose 'prime religion' consisted of a fear-pervaded soul-cult, were naturally overcome again with the fear of demons when confronted with beauty which in the first instance had been a source of such untainted joy and had been the means of the first ornaments originating. Reason began whispering that those primitive works of art and tracings must serve a certain purpose. It followed that they were put into the service of the soul-cult. The ornaments were considered to be charms which were effective in excorcising the spirits, and soon they were used as charms which dispelled the fear of demons. The other kind of races, on the other hand, whose wont it was to encounter death, and the blows of fate with a greater composure, and in whom the divine called forth respectful wonder more than fear, interwove beauty more closely into their religious conceptions, although not in such measure as they did it with the Wish-to-Goodness. And in as much as the folks and races differed one from another, the commingle-ment of beauty with religion was also different both in the measure and manner it was used, as well as the nature of its kind; but all the salvation-creeds alike gave in general less signi-ficance to the Wish-for-Beauty. To the Wish-for-Goodness more importance was attached. This brought one great advantage with it which was, that the Wish-to-Beauty escaped a long time from being ridden by the fanatism of practicability which would have been to its own confusion and distortion. It was able to experience a grander exfoliation, as the sublime works-of-art which were created in the heyday times of Nordic cultures give witness to. Contrary to the Wish-to-Goodness, it was not assumed of beauty that it was a means wherewith to gain immortal life, but it was always bound up, nevertheless, in a great measure with the sentiments of religious awe and was

indeed the adequate means of rendering an exalted manifestation of this, so that, whenever man dared at all to represent the "Divine", "Beauty" became its distinguishing mark. This accounts for the fact that religious emotions became a mighty impulse to artistic creation. The Godhead never monopolised beauty as it did goodness, but it could never be divorced from this wish, as it was taken to be the sublimation of everything that was beautiful. In that a communion took place between the beauty-wish and the sentiments of religious awe, a most unique transformation came to life which is best described in the word 'exalted', and which found its sublimest expression in the Nordic cultures; in the Gothic architecture and Sebastian Bach's music.

Accordingly, man's reverence for the myth reveals itself in his expression of beauty. Now let us see how the myth for its part treated that Wish for Beauty. All the religious conceptions of the Greeks, as well as the ideas revealed in the Socratic-Philosophy, give clear evidence of the value which these set on beauty. It was considered akin to the Wish-to-Goodness, and as such, one of the commandments which the Godhead had given to man. Other religions, again, professed the opposite belief. In the Vedas, the sacred books of the Indians, it can be found that man is warned against beauty, as being the cause through which man might succumb to the powers of "Maya" or illusion, although a strong sense of beauty and love for everything beautiful is revealed in the legends and parables of Jishnu Krischna, especially in the legend concerned with the birth of the first man and woman, called "Adima and Heva". These are to be found again, but alas, stripped of all their beauty, in the Bible which was the work of Jewish writers who stole the Indian legends for this purpose.

A great indifference in regard to the Wish-of-Beauty is noticeable in primitive Christianity and in the Scriptures of the

Old-Testament, so that development of any kind can hardly be expected here, and, in effect, religious-architectural and pictorial-art which arose in the course of the development in occidental-culture is nowhere to be found. The Wish-to-Beauty was bound to gain some significance in 'occidental' Christianity, and sometimes it was considered as being a thing of goodness and sometimes not. For instance, if by any means it awakened minne, it was called bad, for the rest it bore little or no significance, as was the case exactly in primitive Christianity. The exception became the rule however, whereever the yearning of the Nordic Christians for the God-living native to them manifested itself, in that a creative evolution of Christianity took place, and works of art appeared, albeit still in the garb of Christianity which expressed the Nordic conception of God and beauty ideals*). The Wish-to-Beauty was given then full swing, but also merely because it served in the glorification of the church and was pleasing to the eyes of God. Thus it came about that the beauty conscience of man became so peculiarly moulded; for it was continually swayed by the religious conceptions of the Christian churches and was pounded as well with their conscience of good and evil, although alas ! in a totally different sense to the ancient Greeks. Therefore, we should like to repeat; beauty was considered evil and disgusting, when it appeared in 'sex', indifferent and of little significance when manifested in lay works of art, but received great approval when its function was to aid in the glorification and transformation of Christianity. Thus then, as long as the Christian myth could maintain its inexorableness, beauty could develope. It attained such a height as to be of a veritable creative potency, in as much as the men-of-genius among the occidental peoples of culture laboured

* Thus it happened that the "House of God" became so transformed. The Gothic-Dom (Cathedral) was once again the "Hallowed Grove" of our ancestors, and the Jews of the Old and New Testament became Nordic figures. (See "The Soul of the Human Being" chapt. "Subconsciousness".

untiringly in their work of transformation. Christian legends were turned into things of beauty which, curiously enough, were so remarkably bare of any traces of beauty in themselves.

It was so it happened, that such an absurd contradiction could come to life among the Christian peoples of the earth, by which is meant that the stupendous artistic works, such as music, architecture and painting were created merely for the benefit of a religious belief which itself never once dreamed of awakening or nourishing any inclination for the beautiful in the breasts of its adherents. Therefore it can hardly be amazing to find grand music sounding in beautiful cathedrals, while the worshippers who are accustomed to kneel in prayer in them are remarkably devoid of a longing for beauty, obviously blind to the very existence of the works of art around them. The majority are there merely to offer prayers and sacrifices in the hope of appeasing the demons, they are so much in fear of. Their overladen altars give witness to their stunted beauty conscience! How unlike this the Greeks were! Art of its own virtue meant to them the culmination of conscious life which again was the fulfilment of their desire. Inspite of the limits, already mentioned which were set to art, the plenitude of creative energy which is manifested in the art of the Middle-ages gives us an insight into facts pregnant with significance. When we compare this period to the 20th century we are shocked at the barrenness of creative potency which the Darwinian period exhibits, more so, when we bear in mind that the artist, living in the Darwinian period, was given the chance of reproducing everything he deemed right, as well as choosing in its minutest detail any style, without having to borrow from a preceeding one. After this we are obliged to conclude that the reign of Darwinism was a mighty unproductive one. The explanation for it is simple enough. God-living is essential should artistic work ever fructify into achieved facts. In this respect even an alien faith can drive the artist, as

one might say, to labour of his own accord in a work of transformation, whereas a sober matter-of-fact materialism does such infinite harm, in that it absolutely sterilises the soul. Now, when we speak of "God-living" (Gotterleben), we are not thinking of any dogmatic belief, nor any special religious work among the works of art influenced by it, neither have we forgotten how appallingly fettered and distorted Nordic art was during its plenitude in the middle-ages. Nevertheless, if materialism is allowed to stifle God-living, the result will be an activity of mere talents with a paucity of ideas. (Each Folk's own Song to God.)

As we have already mentioned, everything else which came in touch with the Wish-to-Beauty remained also (through the influence which Christian teaching exercised) at a very low stage of development. This explains why so little beauty has been realised in the week-a-day-life among the cultural peoples professing Christianity. One might indeed shudder at the ugliness, prevailing in our times, after having once had a glance at the beauty which must have prevailed in the every day life of our ancestors, who lived in prehistoric times; (to which fact the treasures hidden in graves, especially those of the bronze-period, have given ample witness to.)

Besides these two longings of the Immortal-Will which we have just spoken of, and which we have thought good to call the Wish-to-Goodness and the Wish-to-Beauty, there exists something else in the breast of man, which one might think of as being a special kind of curiosity. It was this curiosity which drove man on in his search for the connecting-links existing in the visible scene (Erscheinungswelt) around him, and which, when observed in its first beginnings, might easily be mistaken for the instinct of self-preservation; for in the proceedings of self-preservation, it was often essential to be aware of the causal-coherency underlying all objects. For instance, how often could

danger be averted through the knowledge, man possessed of the principles ruling his environment. Have we not already seen that it was just this which circumstanced the stage of understanding to evolve into reason? (S. Above). Surely the endeavours were both useful and sensible which were undertaken in order to discover the laws governing the elements, the life conditions of the enemy and the laws underruling disease; for the knowledge which might be gained of these, helped greatly to facilitate the struggle-for-existence! And what value did research-activity gain, when, by its due, the will of the gods could be defined! It was due to this wish existing in the breast of man, that, in order to obtain aid in the struggle-for-life, the stars, the flight of the birds, the voice of the wind were all interrogated. The more powerful this instinct of curiosity became developed in the breasts of the rarer and nobler-livers, and the range of research more extensive as a consequence, and knowledge accumulated, the more obvious it became that this curiosity-instinct in man had then little or nothing to do with the struggle-for-life. Indeed, the greater the bulk of knowledge grew which man handed down to the next generation as the treasures of his experience, the easier it appeared for this wish to divorce itself from matters concerned in the struggle-for-a-living. And it is curious to note, how man's impulse for knowledge has made him irresistibly search the path of truth, heedless of the fact that there was no likelihood of his research ever bringing him a single benefit; on the contrary infinite harm and even death; a thing which has so often happened during times of cruel persecution which the Christians raged against the scientific-researchers. History is witness to the fact that many a scientist has been capable of sacrificing the strong impulse of self-preservation to this special wish. In fact, for its sake, they were all willing to die!

Let us not be startled to find this wish, contrary to the other

two, still entirely devoted, in its first beginnings, to the course of usefulness. Altogether, it is interpenetrated with reason in a much closer degree than the other wishes are. While the Wish-to-Goodness is the factor which determines our actions, and the Wish-to-Beauty the valuing factor in our perceptions, this wish is the pilot of our thoughts, and, as such, is closely attached to reason. The laws of "logic" are the implements by means of which the Wish-to-Truth achieves its fulfilment; but by no means does it depend solely on the support of these. On the contrary, the awareness of its cognising powers are keenest when they are derived from the inner eye; that spiritual-experience we call intuition, or the creative vision. It goes without saying, therefore, that the cognising powers relative to the Wish-for-Truth will never be able to gain that stage of supreme exfoliation to which they are entitled, until the potencies of reason are fully developed which implies that keenness of intellect, clarity of judgement are required, as well as power of intuition. Should the latter be highly developed, and the powers of intellect and judgement dull and stunted, the results can be amazing; for the profundest knowlegde will be found to go hand-in-hand with the most useless of fallacies! In the study and research of the laws governing the world of appearances (Welt der Erscheinung) less harm is done, if the powers of intuition are less developed, for potential reasoning powers are requisite in this case. This, by the way, explains why men of logic are invariably attracted to the study of natural-science, but also for the danger incurred when insufficient estimation is tolled to the grains of truth which are born of intuition. For this danger means nothing less than the being stranded in sheer materialism (in the sense of natural-science), of-course.

A better possibility is given to define the Wish-to-Truth, than is given to define beauty or goodness. This is on account of the close association which the Wish-to-Truth has with reason. When

the question is put, "What is truth"? We are justified in saying: Truth is the identity of conception and reality.

Hence it can be summarised, that the Wish-to-Truth, in order to satisfy its longing to penetrate into the inner nature which exists in all things, (Wesen aller Dinge) is the desire to collect and possess conceptions, as well as form new ones, which are completely identical with reality. However, this longing for knowledge which mentality affords is not made content with the cognisance which concerns the laws of the visible-scene (natural science) and the inner nature of life (philosophy) only; it wants more. It is keenly alive to know if the conceptions which we and others have formed of soul are identical with reality. It strives, therefore, for knowledge of Self and 'genuineness' as standing in contradiction to hypocrisy and deception, and above all sincerity towards others in word and deed. This latter reveals how the divine Wish-to-Truth meets the Wish-to-Goodness. At a very early period, already, emphasis was laid on this last mentioned part-effect of the Wish for Truth; sincerity as being a simple duty which the laws-of-the land demand. In the daily-struggle-for-life it worked effectively against cunning and artifice. It is subtle enough to be awakened very early in the breast of the little child, and, when supported by moral-instruction, will leave an indefatigable imprint of what is good and evil on the conscience. Intellectually speaking, however, there is little scope allowed for truth, as the religions are averse to scientific facts for the sake of their bigotted dogmas. For this reason, it finds its culmination in the intellectual workings of the brain which belong to the very few only. And these men alone have what can be rightly thought of as a truth-conscience, in the same sense as there is a beauty-conscience and good-conscience. Now, for example, when we are taken up with the study and research of science, or may be, we are concerned with the examination of our own conscience, or we

are testing the charakter of our fellowmen, an indubitable uneasiness will take hold of us as soon as our logical thinking is induced to be distracted from its own unswerving line, in that we might have given ourselves up to the desires of affect, body-instincts, or any other kind of impulses, such as religious hopes and desires. The sharpest pricks which a highly sensitive truth-conscience can receive, however, is when it has been tempted to sacrifice an ingenious cognition to reason, simply because this believed itself capable of judging in matters belonging to realms, where it had no right to intrude itself. What bliss the truth-conscience will feel, when, on the other hand, in the act of thinking, the drive for truth gains the victory over all profane wishes.

The Christians took on a specially hostile attitude towards the Wish-to-Truth when manifested in the work of research. For this reason, we meet so many in whom the Wish for Truth in this respect is unbelievably stunted. The upholders of the myths and dogmas thought fit to uphold truth as a virtue only where general speech and actions come in question. Little interest was taken in the drive for truth in matters of scientific-research as long as it did not collide with the myths. Yet the greater the steps were which reason put forth along the path of knowledge, and the nearer it came to the knowledge of nature itself, the more frequent were the collisions against the prevailing dogmas, and as a consequence, the hostility, hatred and persecution from Christianity followed. Hence, the wish for knowledge concerning truth was more often and more bitterly combatted in our epoch of culture, than ever the Wish-for-Beauty was in the most fanatical times of ascetic ideals! In itself, this fact is comprehensible. Every religious myth, at the time of its origin, corresponded with the knowledge prevailing at the time. But when the myth is still upheld in the centuries following as being immutable religious truth, as it happened in the case of Christianity, the

collision cannot be avoided which inevitably happens when the knowledge gained in the search for truth has considerably widened und deepened. The more the human intellect became enlightened through the knowledge which preceeding generations bequeathed to it, the greater enemy it became of "Religion", and indeed the powers of reason have, so far already, sucked away the vital power of all "Religions". Observe then that the Wish-to-Truth was treated more strictly than the Wish-to-Beauty. It was allotted but conditionally to the row of virtues. For instance, as long as it made no attempts to shatter any dogmas, all was well. But woe to it, if this did happen. It was then declared to belong to the 'works of the devil' and suffered the same fate as the 'beautiful witch': It was burnt alive. Now, if the distortion of the other two wishes had suffered through the limitations imposed on them, in that they were made to serve purposes and conditions alien to their nature, the maltreatment of the Wish-to-Truth, in comparison, was appalling indeed. Everywhere it was oppressed by the commandments in practice which persisted in implicit faith to the dogmatic creeds of Christianity. And as long as the oppressive exercitation of the church reigned, in that these dogmatic creeds were compelled to be accepted as inexorable truth, it is obvious, that the Immortal-Will in its trend for actual truth could achieve its clearest state of consciousness in the few men-of-genius only.

On account of its close association with the cognising powers of reason, the Wish-to-Truth, even in the garb of its faintest beginnings, was barred being present in the animal-kingdom. With the Wish-of-Beauty, the matter was different, for the colibri-bird and so many songsters have given witness to the fact of its existence in the animal-world, although but faintly traceable. That will which is ruled by the self-preservation instinct, whose function it is to distinguish the useful objects from the harmful ones, may certainly not be mistaken for the

Will for Truth. Yet, nevertheless, just as we were bold enough to state that every living thing is as beautiful to the extent, its own selfpreservation-will can afford, we can also state, that every living thing is 'genuine', that is, rings true, as long as the struggle-for-life permits. The practices of artifice and cunning are only put to use in cases of strict emergency. Animals, given to pretence, are the exceptions as well as really ugly animals are. In the animal-kingdom, as seen from the human point of view, the brutal and selfish side of life's struggle is tackled with the slightest pretence of hiding purposes. The sexual-wishes in plant and animal-world come likewise quite truly. Their expression, therefore, must be 'genuine'. In short, in all things living there is manifested, as being a rule, a conformity of motive and behaviour. Only in times of danger do exceptions happen to this rule. Hence, after this, we are justified in saying, that in the unconscious components of the soul of all the living species, truth's-trend finds its adequate expression in perceptible behaviour which is the true reflexion of the will-impulses which was its cause. And now let uns turn to see how man, in that he was graced with reason, has painfully deviated from the path of truthfulness. In him but a fragment of the Wish-to-Truth has been left; it is found in the labours of his scientific-research. This was due, mainly, to the peculiar way, man was swayed under the state of his own confused moral-conceptions together with his ignorance of the history-of-evolution and the laws governing the soul-life, all of which, in fine, compelled him to sheerest absurdities.

Although it would be a most fascinating and instructive study to compare the fate which happened to the three wishes of the divine Will in the different races, religions and developing stages of a certain cultural-epoch, we must here refrain from doing so and choose, out of the many, a few details only. Thus then, we first remind the reader of the fate which the Wish-to-Truth

suffered at the hand of Christianity together with the Indian origin of its contents. Although the Indian-myth, when confronted with the knowledge of nature we are in possession of to-day, sounds impossible as well as improbable, and the Theosophical attempts, shallow and unnatural, when these made the legends of Krishna and Buddha look less like those of the Old Testament; the fact, notwithstanding, cannot be escaped, that the creeds of Krishna and Buddha are far superior to the distortion which Jewish plagiarism made out of them. Their superiority lies in the fact that so much value was set on the will making for knowledge which all the creeds contained in the Vedas as well as those belonging to the Indian period of decadence so clearly reveal. Here, a will prevails which ardently and unswervingly searches for the truth concerning the ultimate mysteries of life; this also accounts for the traces of the highly developed philosophical sense which can be found in them. The ignorance of nature which they exhibit, beseeching almost in its helplessness, makes merely a contrasting note. And among all this childlike ignorance of the most elementary laws-of-nature, and, among all the confusion, caused by the primitive notions of cause and effect, a remarkably strong will runs rampant in the one endeavour to grasp the mysteries of life and death. It seems as if every other interest diminished besides this one. Even the interest in their own personal fate seemed of no consequence, compared to the longing, they felt to solve at last that what they deemed to be the profoundest of all mysteries. There issued from this that second stately and enthralling characteristic, cognate to that of our own ancestors which manifested itself in the being free from the petty habit of bewailing one's fate in the greed for happiness, a habit, namely, which helps to make the demeanour of man so undignified when fate confronts him. The worst what could befall the Indian was not so much the danger of falling into a state of sin, as falling into the danger

of a state of error, that means to say, not so much the failure in the endeavour for goodness as in the endeavour for truth. And, while the Christian believer stoops to degrade his Immortal-Will in associating it with his desire for happiness in the state of "Eternal Bliss" in a life-hereafter, the ancient Indians (our kindred ancestors) (Blutsbrüder) longed for eternal life merely for the sake of the solution, they hoped to gain, concerning the ultimate mysteries of life. But now there had never been any cause given to the Indians to make them feel hostile towards the Wish-to-Truth. The visible-world (Erscheinungswelt) the Hindu had been taught to despise as being "Maya", illusion, so that his interest was never sufficiently awake to make any scientific study of it. He dedicated his thoughts to philosophy alone. And so it came about that his myth was not doomed to suffer the harm which the knowledge of truth always brings in its wake. The Indian-culture was left singularly unacquainted with the progress of natural-history, so that the interpenetration of the twofold wishes with the desire for immortality was each in its way of a very divergent kind.

In the course of time a change came to pass in the fate of these wishes. Gradually but surely they divorced themselves from the clumsy principles of self-interest. This could be expected from the nature of our folk whose fighting-spirit in the course of freedom and truth no cruelty nor coercion of any kind could kill. It makes up for much to notice how the association of the Wish-to-Goodness to principles of self-interest which is everywhere to be found in the "Holy Scriptures" of the Christians have nevertheless given way to more refined intentions. It is quite an easy matter to follow the traces of those attempts which the Christians made to release the Wish-to-Goodness from principles of self-interest; the 'obligatory' Immortal-Will was gradually loosened, and finally it was only associated with the optional wish-to-happiness. Within the

precincts of the church the crude principles of self-interest which were followed in the works of charity are particularly noticeable in the prelutherian times. They surpass even the bargains which Jahweh in the Old-testament was wont to make. For instance, with a collection of good deeds as his capital a man was not only capable of delivering himself from a state of sin, but also of buying "Bliss Eternal" for himself. There was even a chance still for the dead; if these had missed the chance of making such bargains while alive, their time of punishment could be shortened for them through others buying masses said for the dead. There was even a 'balance sheet', and when a surplus of good works happened, as in the case of the 'saints', this was put to the credit of debtors. That the principle-of-utility ruled the Wish-to-Goodness could surely not be more candidly manifested than it is here. Therefore in nowise could it find echo in the soul of the German. Accordingly, in the 16th century, it happened to the great joy of Luther, to discover words in the Bible which seemed to condemn this barter in good works. He thought them adequate enough to conceal at least the intention, if not get rid of it altogether. To be delivered from the oppression of such an undignified misconstruction worked its wonders on Luther. "Man shall not be judged according to his works, but according to his faith". These were the words Luther had discovered in the Bible. Paul had taught that eternal bliss could never be gained through the practice of good works alone, because no matter how ardent the desire to be good in the breast of man was and no matter how great his penitence was, his guilt remained still greater and could never find redemption. Only the grace of God, and the belief in the redeeming power of the death of Christ brought salvation. Now, a doctrine which taught that grace could be obtained through the innocent death of a son of God was not liable to liberate the trend towards goodness from the purpose-fraught-thought, much less be adequate enough to

be the regulator as the world of conceptions contained in the German God-Cognisance and its morals would like it; but it was capacitated to prompt goodness if this virtue kept free of the spirit of gross bargaining; the spirit so apt to make the virtue of goodness its own distortion.

The Wish-to-Goodness also became gradually less entangled with the wish-to-happiness; that happiness which meant the eternal state of bliss hereafter being the exception. According to the Old Testament though, there is still another promise of happiness which can happen to a man before his death; it is the reward for his being good. In this case, God is supposed to reward the good deeds with long life and well being. The persistent contradictions happening, however, eventually caused the belief in such a crude doctrine of reward as this was to be shattered, and within the course of centuries it experienced a gradual refinement. Better men, by the very virtue of their own sensitive nature live naturally in accordance with the nature (Wesen) of the divine wishes. They will revolt at the notion of attaching any intentions to the Wish-to-Goodness. Only a very spiritualised state of happiness is able to smuggle itself into their souls. The following words give utterance to it: Do good to gain inward peace; the state of mind which brings joy and happiness with it. Do good to others also, that their happiness be greater; then the joy of your own soul will become greater. Evil deeds cause discontent and trouble to the soul. Now, this doctrine was capable of finding its justification in the minds of good men from a twofold fact; first, the nature of their own soul-life confirmed it, and secondly the pricks of a bad conscience were indeed likely to trouble their soul!

No matter what our assumption of the 'voice of God' looks like; be it in a strictly dogmatical sense or pantheistical sense, one thing is certain: Our own personal experiences give witness to the fact, that after an evil deed the mind is troubled, and

after a good one it is peaceful. Then we 'rest in God', or we are 'At peace with God', and how could this state of mind, in comparison to the opposed, not be called happiness? Here is an interpretation which conceals intention and purpose the most softly of all. No wonder, that the Christian, in his dogmatical belief, is not the only one to whom this interpretation appeals and allows his thoughts to be dominated by it. The majority of mankind are under its sway. Therefore, it can be expected to live in the minds of men for a very long time to come yet. What a comforter it is in misfortune, and how adequate it is to still the yearning for happiness. "Oh may the evil-doer carry the victory in the struggle-for-life!" (This is generally the case). "His happiness can be but apparent, for in reality he must be suffering torments caused by the state of his bad conscience. My own peaceful state of mind and inner happiness I would never be induced to exchange for his apparent good luck!"

How praiseworthy this doctrine seems to appear at first. It excels everything else in that the wish to be good is but so finely fraught with intentions and purpose! It is indeed the able comforter in the disappointment which overtakes us when we are obliged to stand aside for the happiness (even in spiritual matters,) of the man less worthy of it. I suppose it will require a very long time and much courage before mankind will be able to confess to the truth. In every case he will have first to stand his moral conceptions being shaken to their very foundations. The truth he is obliged to face is this: In the first place it is contrary to fact, whenever it be assumed, that the morally unscrupulous, that means to say, all those whom fate favours with victory in the general struggle-for-life, (because they have laid no moral restraint on themselves in their selfish chase of pleasure) are plagued with the qualms of a bad conscience. It never persecutes them. On the contrary they enjoy to the full their 'peace of soul', albeit it be not the 'peace of God'; they

are either in peace with mammon, the enjoyments of the table, sexuality, or any other idol which they think good to adore at the moment. It is a great fallacy (which can strangely confuse the minds of men) to believe that the "Erinnies" persecute the murderer, or that every criminal is overcome with shame. This is not so. As the nature of each conscience differs widely to the next one, it issues, that certain deeds are capable of torturing that kind of conscience only, quite irrespective of all the other kinds, to which they stand in opposition. Hence, a murderer will feel qualms of conscience only, when the deed he has just committed stands really in opposition to demands of his own conscience, or when, through his own initiative or the inducement of another, he changes on the strength of better reflexion the demands of his conscience after the deed is done. Yet the fact will always remain that the good man inevitably suffers greater in this respect than the bad man does. This is owing to the fact that in the good man the Wish-to-Goodness is in a more perfect condition, and his conscience-sense highly strung, while in the bad man the wish-to be good is stunted and his conscience more so.

As a consequence of this knowledge, we are led naturally to reflections bearing on education and the influence it exercises. Let us now give our attention to one among the many facts which seems to be the most important at the present. The wish-to-be-good never can stoop to the wants of man's happiness. Therefore, we may not miss saying here to all those striving for this wish-fulfilment, (in their endeavours to obtain 'inward peace' and happiness), that it would be more to the point, if they kept the state of their consciences in as primitive a state as possible and not encumber it unnecessarily with the values of moral standards; for then at least the chance would be ascertained of their living and experiencing, not only 'inward peace', but also success in life; moreover, every likelihood also of satisfying

their greed for wealth, ambitious aims; and all the other desires of this world. If men would but try to cognise the truth of what we have just been saying, how very near they would be to that sublime state, (in their wish to be good,) where purpose is not!

Notwithstanding all this it cannot be mistaken that the joy, which, under circumstances, a group of good actions will afford tends most certainly to stiffen the emphasis which is apt to be too readily laid on the belief which makes happiness its highest object (Eudemonism). The obstinary with which this error has been kept up will amaze us no more as soon as we bear in mind how the Christian churches have always preached that the fulfilment of the Wish-to-Goodness was a surpreme demand of morality, not forgetting either that philosophy, especially the system of Schopenhauer, has done this even more emphatically. In effect, the work of charity which comes from the compassion for our fellowmen releases such self-satisfaction generally, as to actually surpass the satisfaction which might be expected at the experience of our own well-being. This fact serves also as an apparent confirmation. Yet, there is still another side to the matter. When a man realises, that his work of charity is of no avail in eliminating suffering, the strain of his compassionate mood will make him suffer so much, that satisfaction at doing good pales beside it. And as this is more often the circumstance than not, it goes without saying, that the really philanthropic man will more often experience pain than joy in his work of charity. Other types of men do not suffer at all at the sight of their fellow-mens' suffering. These are of the brutally selfish kind, who are capable of going so far as to bargain with and even make profit out of the misfortunate state of another.

Although no other doctrine has had such potency to lead mankind so near the truth as this Krishna creed of the Indians has done, in that the principles of self-interestedness entwined with the Wish-to-Goodness were of such a highly spiritualised

kind, we are obliged to reject it because of its fallacy. Had those sacred duties which are so essential, should family, folk (Volk) and God in the breast of man be preserved, been made part of the contents, the Krishna creed (which the Evangelists made use of later) could have been counted to the sublimest of all the Indian-legends. The laws governing the preservation of folk, family and God in the soul of man, I have treated fully in other books.

Charity is but one of a very small group of attributes effected by the Wish-to-Goodness. (Later on we shall find the proof for this.) It developed through the influence of a fourth wish which awakened to consciousness in the soul of man. It was the spirit of this fourth wish which aided in the development of the Wish-to-Goodness. By its virtue man's emotions emancipated from the mere struggle-for-existence and learned the feelings of love towards his neighbour.

Like his animal-ancestors, man was compelled, originally, to depend on himself only in the general-struggle-for-existence. He was always surrounded by beings which he either hated, or which, at the best, were indifferent to him. Sexual-intercourse alone was capable of releasing a will-to-approachment for a few fleeting moments. Beyond this there was also the attachment of the mother to her young which was of longer duration, of-course. By virtue of the greater possibilities of the human-consciousness, and also on account of the long beseeching helplessness of the off-spring, this maternal attachment developed into mother-love. Besides these two, new attachments grew. There sprang up feelings of friendship and fellowship. They all owed much, in their development, to the three wishes we have already dealt with. The greater, however, the wishes of the soul grew in power, the more did the soul itself have to suffer. It was the wish to apprehend truth which made man recognise that a

similarity existed between his soul and the soul of his fellowmen. The Wish-to-Goodness was the means of facilitating peace after war was over, and the Wish-to-Beauty found satisfaction in the peaceful harmony which the intervals during the combat yielded. It came natural, that, where the two older approachment-wills were already present (sexenthusiasm and love of the brood) a man should extend more easily his feelings to others of his kind. And so it came about, that, when man became domiciled, the feelings of his attachment stretched out to all those who were related to him in blood, irrespective of any affinity of a spiritual kind. In our days, the majority, actually, are not much farther than this primitive stage. And yet, even in those primitive times, when, as we have already observed, men were merely animated with a spirit of interest towards the beings around him who impressed him with hatred or indifference (expect for the fleeting moments of sexual-intercourse and ties of relationship), men-of-genius lived who apprehended that there was a deeper and more diffusing love which took the whole folk related in blood into its arms, as well as mankind in general. The Indians, who were living at the time when the sin committed against the purity of race was doing its deadly work, began to preach the redemption doctrines of their Buddha and Krishna. They suddenly lost sight of the power which the love of family and folk yields in the maintenance of race and taught instead that it was a 'virtue' to love all men. The indiscrimination which mainly features the 'love your neighbour as yourself' in Christianity is even still worse in its effects. We must condemn the Krishna-creed on account of all the snares concealed in the love (without choice) for all men which it preaches, and we must set up new tables in its stead. (The Evangelists copied those legends, putting Jesus of Nazareth in Krishna's place.) Notwithstanding the fact, that this doctrine was powerless to hinder the growth of selfishness, (does not the work of charity assure one against

hell?) it was, on the other hand, capacitated to alleviate much pain.

We are not amazed to find that man could not imagine this fourth wish of the will to be other than purpose-fraught. And so the usual reward after death is promptly forth-coming. But, as it also is the cause of the tremendous conflict which exists between the fact of natural death and the wishes of the soul being felt more intensely, it is also the cause of the greater increase of the yearning innate in the breast of man for the eternal bliss which all the myths have promised. For it is exactly the feeling of love, we nourish for others which makes the separation caused by death so hard to bear and the fact of death's inevitability so incomprehensible. How few realise what death means until the death of any beloved one compells them to face it as a fact. How they still resemble Gilgamesh, although unlike him, they are not called upon to wander the long and rough way to Utnapishtim in order to receive the answer to their anxious inquiries; for Christianity gives them sweet comfort; they are told that their beloved dead has only gone before them to a place where separation will never take place again. Of-course this serves to tighten the dogmatic ties and silence the doubts which reason might eventually be putting forth.

Notwithstanding all the stumbling-blocks which religious-errors and the habit of attaching purpose to spiritual matters put in the way of mankind, that sublime wish, innate in the soul of man, experienced in due course a grand exfoliation. But an end was put to this, as soon as reason, owing to the progress made in the knowledge of nature, destroyed the faith in the myth and instead succumbed to materialism in much the same way as the "Maya" sense of natural-science. If even religions were not immune to the fallacy of harnessing the four sublime wishes of the divine Will to the principle-of-utility, although

they were indeed pervaded with a spirit of belief in the metaphysical and approached the mysterious, to a certain extent, in a spirit of humility, what can be expected of the Darwinian period? Verily, during this period the four wishes were indeed honoured with the exalted title 'usefulness' in a broader sense of the word and done in a spirit of greater self-consciousness and impudence, than ever before. They were confined strictly to the principles-of-utility in such a monotonous fashion as the Christians had never been able to do. The only two motives around which the Darwinian doctrine circles were, first, the advantage in the struggle-for-life, and secondly, the utility in the interest of the species 'humanity'. On this mean "Procrustean-bed" the four wishes were stretched out, and although it was not an easy task, it was done with zeal, until the four wishes were cut down to shape. Narrow-mindedness was never slow to nip in the bud the superlative beauty and richness of spiritual-life (which we have thought good to call God-living) in order to make it fit to the vision of a narrower horizon!

The task of fitting the Wish-to-Goodness to the Procrustean-bed was undertaken lightly in that everything which did not belong exactly to the 'social virtues', known as charity, was rejected. To this, "Philanthropy" was added after it, also, had been cut down to conform with the health and interest of the 'perpetual species'.

This, however, did not mean that the august law controlling race should be minded, on the contrary; to these materialists the word 'species' meant nothing more than that promiscuous mass of humankind which they had termed 'humanity' and which had seemingly nothing in common with that race-purity under the suzerainity of which all the other animate beings stood. Thus then, 'philanthropy' and 'charity' meant serving humanity, or in other words, promiscuous crowds, and curiously enough the Darwinians proclaimed them to be duties towards

the preservation of the 'kind'. Men were called upon to sacrifice themselves in the interest of the 'perpetual kind' and as the 'social virtues' found their proper place in this respect, an adequate explanation for their appearance in human nature was promptly found. It was said, that, within the process of evolution, these virtues had come mechanically into being through the laws ruling natural-selection, in about the same way, it was explained, as the claws in the cat-kind appeared, and therefore, there could be no more 'wonder' attached to them than there was to these. What a good explanation this is indeed! Especially when it is scrutinized more closely, for then we are called upon to remember all those in whom the Wish-to-Goodness really exists in its most glowing positive form. We can observe then, how, in the untiring-struggle-for-life, the good ones often fail and so have the very least chance of multiplying. And then there is another thing which evidently is forgotten, and that is, that the 'social instincts' constitute only a part of the Wish-to-Goodness and as such are far from exhausting the field of philanthropy; that, moreover, the desire, inherent in the breast of man to love his own kindred folk and race, is the potency in the prime which upholds the maintenance of the 'species'. And it might be added, that the unpretentiousness which seems to characterise the apostles of the above mentioned creed is indeed itself a cultural marvel which is unprecedented.

The Wish-to-Beauty seems to present more difficulties. It was not such an easy matter to accomodate it into the Procrustean-bed of the Darwinians. With all the effects which it manifests in the works of art, and the emotions which these cause, it is also put, of-course, into the service of the perpetual-kind, but its significance is but indirect and therefore subordinate. If a comparison might be drawn, it is of less importance than the bee's sting; for instance, although it still possesses sufficient value as to have been spared being completely eliminated in nature's

process of selection. A factor on which the greatest value is laid is the appeal which beauty makes to sexuality. According to our developed sense of beauty, this is its crudest form. But here emphasis lies in the fact, that sexual-life is the strongest agent in the perpetuation of the immortal-kind. Therefore, from the Darwinian standpoint, the Wish-to-Beauty which is not connected with sex is of much less importance, and when manifested in the music of Beethoven or Bach, can only gain sense at all, when it affords pleasant intervals of recreation during the otherwise very tiring struggle-for-existence. Beauty then is given limited rights, for does not recreation invigorate the powers of man, so that he is able to serve with renewed strength the god which he now calls the perpetual race? This indeed seems another good explanation, although the fact is forgotten, that in creating and enjoying beauty, mankind can also be seduced to a state of indigence and incapacity, and be hindered therefore altogether from being able to partake in the practice of 'social virtue'.

We can hardly expect to find the Darwinian period intending to give such a clear view of the significance of art like I have just done. On the contrary, behind the notions of man's ascent to superman and progress, attempts were made to conceal their paucity of soul-life, allowing, of-course, for the cultural-values at any right moment to speak in here and there. Now, these conceptions were born of a neccessity, as being the indispensible consequences of the Darwinian world-viewpoint, despite the fact that its adherents have never had the courage themselves to confess to it openly in the light just described. The chemist Oswald perhaps is the exception. He confessed openly and courageously to the doctrine of mechanical-evolution even to its bitter ends. In the discourses he held on Sundays for the benefit of the Monistic congregation, he applied, seemingly in all good faith, his own doctrine of 'energetics' to the four divine-wishes.

This indeed is a striking witness of the historical culture of his times! Within the course of the Darwinian century these kind of conclusions became so taken for granted, that involuntary, without any necessity of their being loudly expressed they were the determining factors in the valuation of everything. If this had not been the case how on earth would those artists, (who were not exactly mentally deranged) in calling themselves, futurists, cubists, dadaists and what nots, have taken the impudence to call their work art, if they had not been already tainted with the spirit of the Darwinian judgement which had already suffused the world. Consequently, works of art went parallel with the needs of man contained in a refreshment room adjoining any factory. In order to fulfil their purposes, these had to come up or down to the 'taste' of the few or many as the case might have happened. Did they succeed in doing this, they were sure of being stamped as works of art. It simply required anyone or other, albeit he might have had no notions of what a conscious god-living was like at all, to proclaim that such rubbish 'appealed' to him, and at once it was stamped with the hall-mark of 'art'. This meant, in reality, that these 'artistic' works had been elevated to the important and useful state of functioning as a welcome refreshment in the midst of the strenuous struggles of gaining a living!

The easiest to adapt itself to the Procrustean-bed was the wish for knowledge of truth. Natural-science proved its importance, and so it was allowed to manifest itself accordingly. In effect, the researcher-sense had aided not a little in the struggle-for-life. The Wish-to-Truth was granted acknowledgement because its activity helped to 'save energy' which in the words of Oswald was also a gain in an 'ethical' sense. Thus then, it was found fit to serve the new god. Again this also appears to be a good explanation, but its justification requires one to forget, that the potentially strongest Wish for Truth is mani-

fested in philosophical-research. Now, philosophy was never great in alleviating the material burdens imposed on man in his struggle-for-existence, much less save 'energy'. It was thought to be a 'pity', that so much time had been lost in the work of research, when the results were of so little practical use; although something was found which could still be said in its favour. It was this: The results of research-work might fructuate in the future into the achieved facts and so become one day of use in the general struggle-for-life. Hence, of their own virtue they were not any worthier of more attention than, let us say, the colour spots which were the origin of "Mimicry". Has not Darwin so ably convinced us that the widespread habit of imitating colour which later took place in the animal-world originated from these spots through natural selection? This is what the Wish-to-Truth looks like from the Darwinian point-of-view. It is more than obvious what little scope was given to its development, for how often have we been able to observe the fact, that, during the Darwinian period, the scientific researchers seemed blind to the most essential truths come to light in the study of the evolution-history. They held fast with a surprising tenacity to any absurdity, simply because it helped them in their denial of God.

Such was the fate then in the 19th and 20th century of those sublime wishes which once had been called the "Voice of God". After the experience of Darwinism, one might well say how near the truth men were, when they used this expression, for, in spite of all other facts, (for instance, the abuse of the divine wishes, in that they were strictly kept within the limits of man's own aprioristical form of thought which courses through space, time and causality) men seemed well aware at least, that the wishes had their origin in a 'beyond', where these forms of thought were not.

Verily, they are born in a 'beyond' where cause, space, and

time are not, for they are exalted far 'beyond' the conditional, be it in time, space or causality. Cause they know not. The touchstone of wisdom will remain beyond the reach of man, as long as he cannot grasp the fact that it is futile to want to apprehend the divine-wishes innate within him by the means of his reason's potencies, for they are absolutely beyond his form of thought. Now, in order to make ourselves intelligible, we should like to call these four wishes in future, either by the name of "God", "the Divine Wish", or the "Wish-to-Genius". We are doing this, in spite of the prevailing fact that the name of "God" has been so abused in that the religions always talk of a personal God. We are obliged, therefore, to draw a sharp line between the achieved fruits of our cognisance, and such misconceptions of God, in order to keep us clearly apart, as well as we must keep apart from any of those notions relating to "Pantheism". The doctrines of Pantheism teach; that God exists in man in much the same degree but not more than in the rest of nature. From this fact then it must be concluded that man can carry no greater responsibility for his actions than to the extent of the power which has been given to him. What we declare is this: God exists in all things (in aller Erscheinung), although the state of God's consciousness in all things varies greatly. It was due to Schopenhauer when it became general knowledge, that the Will, known to exist in all the animate beings, existed also in the inorganic world. Incidently, however, Schopenhauer did not give the attention which is due to the four divine-wishes. Contrary to Schopenhauer, we recognise that, in the existence of just these wishes, the potency lies which enables man to live his soul-life. In having perceived the following we have even gone further. One of these four divine-wishes, the one we have called the Wish-to-Beauty manifested itself visibly, although still unconsciously, in the "Inorganic" world already, more distinctly in the living beings of the 'organic' world of

prehuman times, and in a fully conscious state in man, after reason had awakened. As the elevated position which man takes among all the rest is due exactly to the consciousness of the divine wishes, we cannot help saying, that from a philosophical point of view, those men only can be considered to belong to the Hyperzoa who, not only live according to the grace of their reason, but also consciously according to the divine-wishes. Moreover, all mankind is included in the conception "Hyperzoa" in as much as all are attended by the possibility of the divine-wishes within them awakening to consciousness one day or other, although it cannot be denied that for the majority there is little probability of their ever doing so, because they have been allowed to grow so stunted.

The divine wishes do not suffer themselves to be fettered to one particular faculty of our consciousness, but instead, they penetrate the whole soul-life with the rays of their glory. And yet each wish, at the same time, seems to have chosen a favourite spot from where it desires to manifest itself; or in other words, each sublime wish has evidently chosen a special colour wherewith it may be distinguished, and therefore we must take to different words in order to give expression to these different colours. Hence, potency is given to our reason through the Wish-to-Truth, to our actions through the Wish-to-Goodness, to our perception through the Wish-to-Beauty, and to our feeling through the Wish-to-Divine-Hate and Love. We shall soon comprehend, how futile it is to want to form definitions of these wishes. Rational thinking can work disaster to the apprehending soul; Schopenhauer is an adequate example of how disastrous these consequences can be. Evidently even this superlative philosopher could not escape the disease of his day, the name of which is Rationalism. He became so far infected with it, as to be able to call those three words, goodness, truth and beauty the clumsy phrases of superficial philosophers, just

because really superficial thinkers had tried so industriously to give a definition of these wishes, gushing over them in silly talk, and, also, because freemasonry had monopolised them, in order to conceal crimes which in these phrases were lauded.

The distinguishing mark which characterises each divine-wish, as well as the God-life they cause in the soul, is the happy unconcern exhibited towards time, space and causality. We assume rightly, therefore, when we declare them to be beyond the reach of reason's researching. Reason can cope with the visible-scene (Welt der Erscheinung), but its potencies are inept to cope with the invisible (Wesen der Erscheinung). Hence, it comes natural to say, that we are living in realms beyond, when the divine-wishes come to life, and the soul in all full consciousness is steeped in the experience of them. The expression serves to distinguish such kind of experiences from others subject to reason, and which are described generally as belonging to 'here on earth'. Now we are fully aware of the risks we run in making use of the same expressions, should my books be ever distributed among Christian populations. It is common knowledge, that all the Christians are under the sway of certain conceptions they have formed of heaven, and which they also call the 'beyond'. To make ourselves understood properly, we are, unfortunately, obliged to use the same expressions which are bound up so closely with the notions of time and space. But we may not pass on, without emphasizing the fact, that the meaning of words which stand for the trends of the divine will such as beyond should in every case be made faultlessly clear in the first place. We know that God exists in all human kind, although more often than not men suffer the God in them to lie inert. When it comes to pass, that in a single individual one of the wishes of the Divine-Will has been given the priviledge of particular development, so as to become an appearance, (in Erscheinung) (as is the case when a work of art appears), such we shall call "Men of

genius". A man in whom the Wish-to-Goodness has been particularly developed can also be described as a man imbued with the wish-to-genius, in that he has been able to create a work of art out of his own soul which is then manifested to others in his words and actions.

In history, witness is given to the fact, that not infrequently, it becomes the rule for one of the divine wishes to be specially developed in the soul of man. The grander then the effect is (perhaps on account of its rarity) when all the wishes develope to their superlative height at the same time which makes an appeal to us to reserve for such individuals only the title of 'Perfection'.

What a sublime appearance in the history of mankind do perfect men afford, especially when we compare them to other men of the creative-spirit in whom one wish only has succeeded in growing to virtue. For-instance, how grieving it is to observe how degenerate the Wish-to-Goodness was in so many artists of the Renaissance-period, and how degenerate the Wish-to-Beauty which the world-religions reveal.

Because the growth of virtue in one wish only, instead of all in unison, is so often encountered in the course of our experiences, it might be conjectured, that all the divine-wishes existed independently of each other, and moreover that all that was requisite is the growth of that special wish which a work of art symbolisies.

In one way this is right; but for the Wish-to-Goodness (which finds its expression in actions of a divine nature) there must be reserved a regal place, but not because we are falling into the same habit, as the religions had, in that all the other wishes were put under the Wish-to-Goodness. Nor do we think a moralising tendency in art its proper function. Yet one thing cannot be denied, and that is, no matter what work of art we look at, it is certain to reveal the degree of goodness which its

master has attained. I should like, in respect to this, to draw an example from the world of science. Chemistry knows of a substance which, by its mere presence, causes the decomposition of other substances, although the substance itself remains unchanged (Catalysis). In like manner, the Wish-to-Goodness, by its mere presence, causes the improvement of the other wishes. The greater the creative-spirit is inflamed by the graceful presence of the Wish-to-Goodness, the more this grows in virtue itself. The presence of the achieved work-of-art is the cause of this. Thus then, the Wish-to-Goodness fructifies the works-of-art, and these, again, for their part, aid in strengthening and developing the Wish-to-Goodness in the creator. Afterwards the finished work-of-art tells of this mutual promotion and enrichment. To those watchful eyes among the public gazing at it, it reveals plainly, in what manner and to what degree the process happened. Once Beethoven defined this. In a conversation with Bettina von Arnim he said: "The moral-sense lies at the foundation of music just as well at it does in all the other arts. Every genuine emotion is a moral step forward in the labours of progress."

The power of developing the divine-Will in its trends to Goodness, beauty truth and discriminated feelings-of-love-and-hate is a possibility which is given to each and every one, provided, of-course, the soul is kept alive. It has certainly not been the priviledge reserved to the men of perfection or the men of genius only. In order to succeed in the progress of spiritual-development it is necessary to keep the divine-wishes pure. The purpose-fraught-thought may not contaminate them; so that men and women should be recommended to-day to break away, especially, from the creeds preaching of punishment and reward. The God within us will begin to exfoliate as soon as we can say to ourselves honestly; I do good, I search the truth, I long for beauty, my feelings of love and hate are guided by

choice, but not because I want eternal bliss hereafter, nor earthly goods, nor even spiritual-happiness and inner-peace, for these are designs and intentions of a self-seeking character, but simply because I want to of my own free will which is beyond any purpose; and therefore noble men will very easily overcome all these difficulties, save perhaps for the last mentioned one which is spiritualised 'eudemonism'. Now this might seem absurd at first! For, are we not accustomed to think that the profundity of our soul-life (a state which above everything else might be entitled to be called happiness) arises from the divine qualities within us? What, for instance, can afford us greater delight than to look at the work of any great painter or sculptor! All the pleasures of an every-day-kind dwindle besides these. It seems so true, for the more a man has been priviledged to partake of the bliss belonging to the realms beyond, as well as that he knows also what superficial joys are like, the less will he be inclined to exchange his estate with the man who has failed to cultivate the love of genius within himself. Yet, what a fallacy this is in spite of its apparent truth. For one reason. If a man has been capable of entering those realms where God reigns supreme through the victory gained by the divine wishes within him, he will most assuredly partake of that joy the profundity of which alone is due to God; but neither will he be spared the immeasureable pain (so great sometimes as to shatter his very soul) which is also a part of the life in God. What are the pains and sorrows of the less nobler man compared to his? They are indeed dwarflike. What here is called pain and suffering appear to him to be mere discomfort or superficial sadness, and what is called joy mere pleasure when measured to his. In his aspiring flight to God, man is so often wounded, that pain becomes inevitable. Suffering frequents his heart more often than joy does, so that there is no justification whatever in saying that triumphal God-living brings inevitable happiness. Ample

witness can be found for this, when we stop to observe the lives of men in whom the divine-wishes have fructified into achieved works of art, and whose behaviour besides, in their endeavours towards the accomplishment of genius, shows how devoid they were of any mean or petty purposes of a self-seeking kind. It can be found then, that the nobler men are not a whit happier than the less nobler, callously-indifferent men of the world. On the contrary, when their lives are being described, one thinks more of martyrdom than anything else. And, although the spirit of degeneration which characterises all the Christian peoples, together with the heinous crimes of the "Secret Societies" which cause a great deal of their misery, the chief cause of all their suffering is due to their own superiority which, by the very law of its being, brings pain in its wake like unto no other in its intensity. In as much as this means, that the more potential the divine traits in man are, the greater will his capacity be for sorrow or joy; it also means, the more immune he will grow to the influence of superfinal joys and sorrows, until in the end, his soul is liberated from them altogether, in that the significance, attributed to them, dies away. Buddhism also taught this, although rather onesidely. Moments can happen wherein the soul is utterly free form sentiments of either joy or sorrow. But this freedom does not come of the contempt of joy and sorrow, as it is taught in Buddhistic circles, for the simple reason, that joy and sorrow characteristic of God, can never be despised by men who live according to the divine spirit within them. Neither are the joys and sorrows which happen in the daily routine to be despised. They are merely less important in comparison to those of the spiritual-kind. It is a freedom from that emotional state, caused by pain and sorrow which, in its kind, is indeed unique; and although it is impossible to describe a state of the soul-life in words, because this the soul itself alone can live, I should nevertheless like to give utterance to possibilities of a

twofold kind leading to it. If the endeavours of a man to transform his imperfect nature have not yet fructuated into the achieved state of perfection which, as a consequence, causes him to sway alternately from the life 'here' to the life 'beyond', his first experience in the realms of God will be marked by a strong emotion of the soul which utterly fails description, except for the single word "Exstasy". Hysterical conditions of a diseased mind are often mistaken for this. Now if the state of exaltation issues from a healthy frame of mind and not from a diseased one, the cause is either a noble sorrow or joy. These can shatter the soul to its foundations, and then a man will say, "I was overcome with a deep emotion". If, on the other hand, the cause of man's exaltation is neither sorrow nor joy but merely a gliding of the soul into the life of God, the word 'contemplation' is used in order to describe this state of mind. Yet it cannot be described by the means of reason, nor is it comparable to any other experience which happens in the general course of superficial life. In fine, its peace is not in the least of the kind generally known. Real art seldom results from the labours undertaken when the artist is shaken by the state of his emotions. A masterpiece, modelled on lines of perfection, is born of the fruits of contemplation, or after the shattered emotional state has been calmed down to succeed in contemplation. It will chance, most likely, that the conception of a work of art will be born during the time the soul is shaken with its emotions, but the actual creation of the work-of-art happens when only the memory of these are left. Thus, master-pieces appear on the visible scene (Welt der Erscheinung) which manifest superbly the God-living of the artist. Either the emotional joyful or sorrowful state of the soul is revealed, or the state of the soul in emotionless contemplation. This distinction is seen the clearest in musical works. Beethoven's works are more of the emotional than the contemplative kind. The listener, who has gone through kindred

states of emotion, will feel the deeper accordingly; Bach's works reveal peaceful meditation for the most part and therefore can be better understood from a contemplative point-of-view.

I would be a great mistake to think of the emotional and the contemplative works as being different to each other in their value and probably want to arrange them in a scale of order according to their value. This would mean using measures of a very unjust and forcible kind. Two paintings can never differ in their value, simply because the one leads us to the stages of emotionless contemplation, and the other, through the beauty of the sadness or joy depicted, to realms of divine vitality.

Observe then, that God-living does not exact the elimination of sentiment, as it is put forth in the salvation-creed of Buddha, nor does God-living require sentiment. Therefore, it is evident that God-living is fully independent of happiness or unhappiness, just as it is not contrary to purpose but fully independent of it.

All we have just been saying about God-living must be thought of as the mere hint of something which every attempt to describe in words, or seize with our reasoning powers will forever remain futile. God-living belongs to the consciousness of a higher grade, the nature of which differs very widely from the lower grades; so much so, that if a man has not yet been admitted into this state of higher consciousness, it will remain such a mystery to him as to be quite beyond his imagination. This situation is similar to the animals in that these are utterly unaware of the different grades of consciousnes which man is familiar with in his daily life. This incapacity accounts for the rampant lack of judgement which such men, above mentioned, manifest, when face to face with any master-piece of art, how these possess the power of leading mankind to God. This does not mean to say, that the art-critics know nothing of the value of art. They do, of-course, in a certain measure. For, in that a

work of art is visible to the eye and therefore arranged in time and space, reason has been able to collect an abundance of points-of-support, according to which the value of art can be duly measured. Yet at some time or other the actual ignorance of all these critics comes to light. For instance, when they give praise to the work of an artist and call it a model of perfection, while to all, who have ears to hear and eyes to see, it manifests mere talent; because the work is not born of God-living. In spite of all their theoretical knowlegde, and the competency of the judgement which issues from their reason, these critics of the fine-arts will still remain impotent as long as they lack that inexorable sureness which is the distinguishing mark in the judgement of men who have experienced for themselves the life in God. A last but most important lack of sureness will always be obvious in their criticism, especially when a painting or sculpture must be judged the first time. Petty imitations are apt to be praised for their 'originality' or their 'novel' traits, while better productions which clearly reveal the divine spirit, in which the artist was living while they were being made, are rejected, simply because they are thought to be lacking in 'novel' traits. In short, the ignorance, that the latter have their origin in a 'beyond' is clearly revealed. It is a curious thing, but this lack of noble judgement is to be found mostly in the actual lovers or 'connoisseurs of art'. The last word is indeed well chosen, for it tells the tale, how men will always strive to seize God with their reasoning potencies. Apparently, the study, they have made in the theory of art, has been the cause of their actual impotency to judge art. A peasant woman might be deemed a worthier and more reliable judge, when, for a rare sublime moment, her soul is capable of being lifted away above the turbulent life of this world into the realms of God which the noble masterpiece, she is contemplating, reveals to her!

Art can ring true only in the fulfilment of its right function

which is in the manifestation of the life, born in the realms beyond. It is then identical with God. To this fact men must be fully alive when they take to study the laws of the rhythm, light, form and sound pertaining to the visible world (Erscheinungswelt). Observe now, on the other hand, the sureness and self-confidence which will inevitably characterise the opinions of that man, who, in his judgement of art, is vitally conscious of the divine within himself as well as the divine in the art before him. Moreover, the stronger the divine features grow within him, the more capable will this man be of judging, if the art before him is the work of a man whose soul was dead or not, as well as he likewise can rightly judge, if the souls of the critics are dead or not!

But it is not only in art, that it has become the custom for the least capable ones to express audaciously their opinions. It is alike everywhere in the fields of God-living. It is always the man, who does not possess the necessary support of a higher grade of consciousness, who is actually the one distributing opinion.

I repeat, that the life in the realms of God is characterised by its independency of joy and sorrow and its superiority to intentions of any kind. In fact it is very far above these and is indeed the life 'sui generis'. Yet time and space can form the link between the 'here' and 'there'. Has it an connection with these? We can happily deny this also.

The realms of God are even beyond time and space. Yet bridges, by means of which man is capable of entering the spaceless and timesless realms of God, can be constructed. The works of art which have been created in memory of the life, spent in God's realms, the fulfilments of the Wish-to-Goodness and emotions of a divine trend manifest in noble actions, the unconscious Wish-to-Beauty, made apparent in all things, the Wish-to-Truth, come to life in scientific work, are the bridges,

we can think of, which lead to the realms where man can live God's life.

In order to be able to understand better what the timelessness of the 'beyond' means, let us just think a while how little the exactitude of time means to a man who happens to go through 'interest', 'weariness', 'pain' or 'joy'! Interest and joy make months or weeks appear to be mere moments. Weariness and pain stretch hours to the length of eternity. In such cases, a man is labouring merely under illusions which govern his feelings detaching him for a while from time. By no means is he existent in that state where time is not. In dreams we are even more deceived about time. (According to experiments, the most dreams are dreamt in the few seconds before a man awakens.) There is no stretching or shortening of time, as is the case when pain or joy are experienced. Yet in dreams we can experience years of pain and sorrow, lead long conversations, and think out long problems. This shows plainly what can happen to the soul when left to its own devices, in that it is without the control of the potencies of reason. With magical speed it changes its life from one state to another. Its emancipation from the actuality of time is amazing. A condition which is utterly unknown in the wakeful state of every day life. Notwithstanding all this it is not the timeless state of the beyond. For the simple reason that in some way or other it is bound up with time in its estimation of 'long' and 'short', in spite of its wilful behaviour and ill-adjustment to the beat of the time which the earth takes to turn on its axis.

After this, one might assume, that life in the realms of God is in a still greater measure under the rule of time, than life is in the dream-state. Do not the divine emotions of the soul which awaken at the sight of the beauties of art or nature appear to be of a duration shorter than the actual time, comparable to the experience of pleasant sentiments which we are familiar

with in our superficial life? Have we not all of us, at one time or other, laboured under the illusion that the time spent in contemplation of a masterpiece of art had passed in the briefness of a few 'seconds'? Yet, inspite of its apparent plausibility this assumption is erroneous. Let us think deeper. Now, a melancholy picture, simply because of its melancholy nature, does not necessarily make time appear longer, for we are liable to deception in such cases quite irrespective of the nature of our sentiments. Observe then, how the wilfulness of the illusion is again of a unique kind. In reality however, the point is; when men are in such moods of contemplation, they have managed generally to have reached the bridges leading to God where they are then lingering. The participation in the actual life beyond is not yet theirs. It seems as if many a year must pass before the divine is sufficiently awakened within the soul of man as to allow of him to enter into the realms of God-living! It might then happen, much later in life, that the picture or landscape which once had enticed our steps to walk along the bridge, where the fetters of time could not encumber us, rises so vividly before our sight as to make us succeed this time really in entering the realms of God in all full consciousness. All this, however, is not a preliminary essential, for at the very first acquaintance with God as manifested in art, there is the likelihood of a man being priviledged to enter God's realms. The majority of mankind, however, stop at the bridge, which of-course they deem to be the sublimest of all experiences, and, inspite of their frequency to the bridges leading to the beyond, they seem to remain forever incapacitated to participate in the God-living awaiting them. Beethoven was so aware of this fact when he said: "Therefore many are acquainted with music, yet they still remain ignorant of what it strives to reveal". Indeed few are 'chosen', but not, as is so widely imagined, through the injustice of 'an act of grace'. Those have been 'chosen' who themselves

have given scope to those potencies of the soul innate in all men. Now, should any man be anxious to find out, if he belong to the 'few' or the 'many', he has but to examine closely the nature of his God-living (Gotterleben). He must be able to discriminate if his enthusiasm for art or nature have been dictated by a suggestive power coming from out of his surroundings, or if its origin is to be found in the potency of its own virtues. Now if this remains still inconceivable to him, that means to say, if the enlivenment, which his soul has received when God has met him in art or nature, has been effected through suggestive powers coming from those around him, it is certain, that, notwithstanding all the love he cherishes for art, science, nature and man, he knows not the life 'beyond'; he has been merely lingering on the bridges for all these, in the inefficient way, he has embraced them, in fine, are merely the bridges and nothing more. Moreover, that man, who gets accustomed to frequent the divine-bridges, without making any attempts to enter the 'realms beyond' then, turning back regularly to the superficial life familiar to him, will run great risks of enfeebling his chances of ever attaining a God-living, in that the 'animation' and 'enjoyment', he constantly receives, will make him incapable of doing so. The rarer ones among men, the chosen 'few', however, are just as capable by the virtue of their own inner powers, as they are independent on outer influences, to ascend into the realms of God. Even were they doomed to be fettered down to a spot on earth, where no traces of art or culture exist, they would, nevertheless, remain of their own accord in the paths of God, although it goes without saying, that there is nothing which could mean greater bliss to them, than the crossing of those divine-bridges of beauty (each so different 'individually') which lead to divine life. By the grace of the selfsame natural ease they can enter the realms of God as well as leave the bridges to return. There is no coercive force or laws which compell them;

and this God-living of theirs has nothing in common whatever with hysterical extasies, methodistic systems and mystical experiences.

But once they are in God's realms, in conciousness of a higher grade, they are partaking in the life which is timeless and spaceless. That means to say, they have become utterly oblivious of time and space which belongs to the realms of intellect only!

While God-living is happening, it matters little if a thousand years or only a second slips by; the soul is completely indifferent to the span of time! Owing to this complete releasement, men-of-genius are so lost after their return 'here'; they are obliged once again to suit themsleves to reason's form of thought, in that the present be linked up as a matter of course with the time before their God-living had happened. This would be tremendously difficult were clocks not ticking the time and calendars recording days. Their return within the bounds of time make them want, subsequently, to annex the notion of time to the life experienced in God's realms; a thing which had been impossible while it was happening. However one little word seems to them to be alone adequate. It is "Eternal". — After their return again 'here', nothing for a while seems more incomprehensible than that they themselves are still living and their children also. Accordingly, their leife, arranged in time, grows more in the nature of a dream; not that they live it less keener than their fellowmen, who are unaware of an existence other than the one bound up within the limits of time: It is merely found wanting in interest and spirit when compared to the depth and profundity of his God-living. It were futile to want to elicit more about that timeless existence in God. Descriptions of every kind will always remain but vain endeavours, because our world of thought is completely subject to the powers of reason.

Hence, this means that all we are capable of saying in our

endeavours to describe that existence of the soul of man which you know now to be God-living, and which is that state of consciousness which is on the highest level, is this: It is oblivious of any sense of time. The influence, it exercises, is of such a kind as to make us attune our lives to the conviction, that our God-living alone is reality, and that this reality is clothed in manifold garments as is presented to us in the visible-world (Welt der Erscheinung) around us. After our soul has succeeded in asserting itself so far as to have achieved a certain high degree in the enfoldment of God-living, it remains in this condition. Then we are capable of sinking into contemplation; in complete 'oblivion' of the visible-world (Welt der Erscheinung), without any necessity of diligently pursuing intentions. For this reason it seems so curious, funny almost, to watch men (Theosophs) exhaust themselves in their endeavours to attain God-living through daily 'practice of concentration', while in reality, it is given to man in such a natural and graceful way and can never be gained through artificial means!

Once a man has gained entrance into the exalted realms which are beyond those, where time, space and causality are, he knows of a certainty, that he has attained the true dwelling-place of his soul; absent, he always longs to return and is glad of the bridges, that is, the images of God which others have created in works of art and wisdom. And when his own spirit has grown in resembling God efficiently, he begins, earnestly and intelligently, in loving remembrance of the God-living he has experienced, to create similar immortal divine images. Yet the gradual ascent in the Godward direction remains the sublimest part of all his life. The more often he has succeeded in crossing over the bridges, the less will the world enthrall him. In fine, all his thoughts and actions he dedicates solely to God. Even the sheer superficial wants which remain are given nobility because of the divine touch which always accompanies them.

We have said God-living was timeless. Now, does not timelessness mean the opposite to timeness? Would it not be more proper in respect to the deeper sense of the word, to say "Eternity" instead of "Unendlessness" when we think of that state which is oblivious of a sense of time? Moreover, is not the entrance into the realms of timelessness and the conscious participation of the same a personal kind of life immortal (Eternity), the participation of which, in the spiritual sense, is more profound than the unendless existence of the unicell? In effect, is not this the fulfilment of the unquenchable desire for immortality which persists in all the soma-cells, inspite of their doomful decay and death?

When man imagined 'Eternity' to mean 'without an end' his conception was right, in so far as it embraced the inner nature (Wesen) of all visible-things (Erscheinung), but when he went so far as to believe that he himself would participate consciously in eternity, without its ever ending, his conceptions became stigmatised with error and fallacy; for his conscious "Self" may enter the "Beyond" only under certain conditions during his life-time. Never at all, after death! Now, as time has no significance in the realms beyond, it would matter little how long his participation in the same would last. What might he care, if it lasted a billion or even more years. In God-living there is no sense of time, especially when it is borne in mind how 'fleeting' the experiences of daily life appear when compared to the soul's experience of God-living which always bears the mark of 'eternity' and is therefore 'everlasting'.

Thus then, through the process of development, the Immortal-Will deepens and spiritualises, to realise its fulfilment in the grown consciousness of the wishes of the Divine-Will. Instead of the unconscious unendless existence in the timeness of the unicell, the Immortal-Will is given the conscious endless existence in the timelessness, called 'eternity'!

Such a transformation might appear at first to be impossible. Observe then, how all life reveals an ardent desire to live forever. Likewise man. All the myths contain a promise to man of a life everlasting after death which is to be found in a beyond as the realisation of that wish. It can certainly not be from the effects of deeper thought, but more from want of thought, that a wish of such kind should have taken root so long. Men seem still blind to the fact, how like hell in heaven that kind of Ahasver fate would be, which, according to his knowledge of time, he thinks to be unendless.

It is not unendlessness, but a state which is beyond any sense of time which the awakened soul of man, from its dawn forth, requires for a conscious participation. Now, should the achievement of the state beyond time be actually possible before death, the participation in it would have to satisfy the demands of the Immortal-Will proper to a conscious soul; also the desire to participate would be felt, as long, only, as any consciousness existed. (Therefore during life and not after death.) But is not this conception identical with the 'kingdom of God on earth' contained in the myths? That divine kingdom perchance which we can participate in during our lifetime albeit in a very imperfect way?

The following will soon enlighten us. The world-point-of-view (Weltauffassung), morals and the paths which the fruits of our cognisance lead to differ very widely from those, contained in doctrines teaching of a beyond after death or on earth, albeit here of an imperfect kind.

Whenever, on our way to knowledge, it was our good fortune to encouter any sublime truth which, on account of the absence of general knowledge had been perceived by others of the past in the light of revelation, we were filled with a sense of deep satisfaction. This cannot be otherwise, for even without the help of general knowledge and intuition all men are given the

possibility of attaining God-living. Ten years after I had finished the present work (during its preparation for the new edition) I came across something written by Schleiermacher who was a staunch Christian. "To be united to the unendless and thus be eternal every moment of our lives means being immortal in the midst of the endness." If anything, this seems a contradiction to the doctrines he preached, namely he believed in immortal-life after death. Yet what has just been said fits in capitally with our cognisance of God.

Faith and cognisance however are two different things. Because we have succeeded in holding fast all along the line to truth, belonging to reason, (Evolution History) without having had to give up a single inch of the ground we gained intuitively, we have been given the sovereign right to call the attention of all the faithful to this fact which is, that the myths, they believe in, must be condemned as errors, inspite of all the right suspicions they contain. And now it will be seen among all who have gone so far with us which ones have really and rightly understood the truths, revealed in the Evolution-History. Whosoever has steeped his thoughts in the truth of the irrevocable and inevitable decay of the body-cells which all the multicellular-beings possess and faced the hard fact, that the soul participates in all the daily tribulations which those serving-cells have to suffer, he will know that: consciousness is lost for ever, when in death the cell-state returns to inorganic substance or, in other words, unconscious visibility (Erscheinung). He knows that not even the monotone life, proper to the unicellular-being, remains. He knows in fact, that that visible form we call "I" has disappeared forever.

Now, we, for our part, have learned this truth in conscious endeavour. But it thrusts itself at times even on the mind of the most pious Christian, who actually believes in a life hereafter. For instance, how cruelly does the fact of natural-death thrust

itself on him, when he stands at the death-bed of someone he has loved!

The reality overwhelms him at the open grave! Face to face with death, the stern reality of truth fills his soul for a while with doubts in the creed he adheres to. He is almost startled at his own 'heresy'. After the grave is closed, the words of comfort which he whispers to himself or those which the priest is in the habit of using help him to regain his equilibrium and with it his faith again in the existence of a heaven and hell. Yet, notwithstanding this fact, in those moments of doubt, his soul had been touched with truth's graveness and calm. Thus he might have queried: How can the personality of the dead man be preserved, if the smile, essential to it, disappears along with the dead man's lips! Was not each and every cell necessary to make just that particular smile appear? The way he walked, the turn of his head, the sound of his voice, and the expression, peculiar to his eyes, were habits noting the oneness and uniqueness of the character native to him. It was the cooperation of all these single features of his which made up his personality. In fact he could not be thought of at all without them. Like his conscious life, they also were caused through the workings of his body-cells which now for ever have disappeared in death. They have turned to dust.

In effect, when death is happening, it will come home to the staunchest believer in heaven, that the myth of immortality, he puts his faith in, is just as incapable of giving him any assurance of his personal immortality as the doctrine of Darwin is which teaches of the immortality of the species as being the promise of life immortal. Let the Will-to-Truth make us strong in the bitter times, caused through the loss of any dear friend, and make us capable to understand, that beyond the grave personal-life is not!

Yet the selfsame consciousness which has been the means of

helping us to seize this grave truth is also the means of saving us from being separated from the departed! Our "I" is capable of gliding into a beyond which is not distinguished by a yesterday, to-day or to-morrow, so that the once-experienced and the experience of to-day are equal in their vitality. We can live hours and hours over again in company with the departed friend, provided his character and actions have left a deep enough impression on our minds, and also, if the mutual exchange of the treasures, proper to the beyond, actually took place during his lifetime. Therefore, there but remains for the one living-longer, to have power enough to enter the realms beyond in order to enjoy the company of one who is dead; and verily this experience is of a profounder nature than any other experience can yield which is in the way of a remembrance of a mere superficial kind. Hence, as long as the one, who is remembering, still lives, no real separation can take place, notwithstanding the fact, that the consciousness of the departed one is forever effaced. Yet we are lost completely to the one dead, but of his loss he has no feeling. This is the kindness and peace which death means. Moreover, this is also the gist of truth contained in the otherwise crude, materialistic doctrine which maintains the direct intercourse with departed 'spirits', generally known as spiritism. The gist of truth which of-course is absolutely free of any of the notions which are likely to be of a supertitious kind, such as, that the spirits are still living and are capable of reappearing. Once in possession of this truth, we shall no more be forsaken when face to face with death; it will give us strength to bear even the most cruel sting. Thus then, in all full consciousness, that the beloved one, we have just lost in death, has gone forever, we gaze once more at the peacefulness revealed in his features. This last vision of him, as a remembrance of the greatest solemnity, will act like a kindly light leading to the realms beyond, where for the benefit of our consciousness he

rises in our own soul again, and we are joined together again as closely as we were before his death!

Our immortality, as has been said previously already, must be realised before death takes place. It is the knowing of this truth which divides us from other men who confess to a belief in heaven. In everything almost it makes us different to them. Above all our morals take on a different aspect.

The reason why immortality, the kingdom of life eternal, can be within the reach of the soul as long only as there is vitality, is on account of consciousness which is the great essential to God-living. The individual-being cannot be immortal, for the simple reason, that it depends for its vitality on body-cells which are mortal. Thus it issues, that the "I" consciousness cannot be immortal either; it disappears forever also, when death overtakes the visible form; immortal alone is the Divine which is innate in all visible things (Erscheinungen), the internal. Therefore the inner nature of the visible-being, known as man, is also immortal. But, like all mortal multicelled-beings, man also returns one day to that visible form which is unconscious.

That death became known to man was owing to his consciousness. He is given the scope to misapprehend, as well as fully comprehend what death means. This priviledge, however, reigns only as long as vitality pulsates through the cell state, that means to say, only as long as 'personality' exists. For it is just the wish for a personal immortality which makes itself felt particularly strong within us! Not that we have lost sight of the fact, that Godliving leads us away from the fetters of our personality; indeed, the very fact of this being-lifted-away from our-own-person, is one of the surest signs of the life which is beyond. But the way, all this is undertaken, remains the special priviledge of our own person in that it depends on the emotions which may or may not accompany it, the way we proceed to

throw off the fetters of reason, as well as which divine Wish is allowed to be cultivated the strongest. Therefore, there is nothing more silly, than when religious communities lay down fast rules or directions-for-use which should be gone according to for the purpose of obtaining God-living. The knowledge, we cherish, that no life exists after death, is more adequate to compel the soul to spiritual-flight, than belief in a heaven is. It is pitiful to watch the wearying attempts, made by all those who go according to 'recipes' in their agitation to flutter towards the light! How uncommon each person's individual God-living turns out to be, despite the fact that God-living, by the law of its being, transcends all the limits of personality, the masterpieces of art clearly reveal in the personal traits of their extreme manifoldness. (Masterpieces of art are born of the life beyond.) These traits of personality reveal themselves so distinctly, that we are able to tell, for instance, in music, after the first few bars have been played, who the composer is. And finally, each single piece makes on each one of us a different impression which is called forth according to the individual response of our own nature. Observe then, that after all this, we are fully justified in saying, that the wish for the special immortality of our own person is duly gratified in the life of God which you have often heard us call Godliving (Gotterleben). But alas! As men's conception of immortality are so often warped with error and ignorance, immortal-life remains the singular prerogative of the few only. As a rule, the rest end their lives in the arms of eternal death, without having once experienced the participation of immortal-life. A great hindrance to live immortality is formed, when it is said, that it does not begin until after death; another hindrance happens, almost graver, when men stunt their soul-lives.

This comes to pass, when men keep down purposely the wishes of the divinity within them and instead attach themselves to

superficial desires. Through this habit, the divine-wishes become at last so insensible as to become completely incapacitated to develope a state of consciousness at all. Yet, some there are, who have never once succeeded in opening the entrance to the beyond, but who, at best, have managed to cross its bridges. When death approaches, it might happen then to these that the Immortal-Will within them will rise up so tremendously against its final suppression, that its agony gives power to the soul for its last and only flight into the realms of the beyond. This is reflected then in the change which takes place. The ugly distortions of the body, caused by the agonies of death, give place to a beautiful calm. The eyes take on that peculiar far-off look when the soul painlessly and quietly glides into the state where being is not.

Note here, how a participation in life-immortal was gained, in the end, albeit in the last few hours of life, after which the Immortal-Will was fulfilled and gave up its struggle. Now, the mourners, standing at the bedside, read in the dead man's face the traces of what happened. Death had 'glorified' his features. A 'holy peace' lay over them. The 'far-off look' lay still in the eyes. And at the sight of this they become overwhelmed at the thought, that such features could be capable of such sublime beauty which during life had been so often distorted. In whispering tones they remark to each other: "He has gone". "He is already in realms beyond". The belief, they confess to in a life beginning after death, is once more strengthened. The last expression which the rigid hand of death had imprinted on the features confirms it. "He is already beyond", how right they are in meaning what they have witnessed. How erroneous the sense what they mean. Instead of the word 'already', they ought to have said 'at last'. For, during the agonies of death the soul had been given the power indeed 'for the first and last time' to

participate in life eternal which, however, ended at once at the moment, death arrived.

It is an indisputable fact, that, the nearer death approaches (in the case of old age and serious illness), the greater the understanding becomes for the life beyond. This fact is not difficult to understand as soon as we look at it in the light of our cognisance, by which we mean here the fact, that the Immortal-Will finds its fulfilment before death, and the conscious life, after death, irrevocably passed forever. When a change like this takes place in child-hood, it becomes very obvious. Being still so far from old age and death, however, children as a rule are not attracted to the life beyond, and the sight of the longing for it, manifested in their elders, awakens no interest in them at the time, although the child, itself, lives unconsciously in direct connection with the divine-trends (S. "The Child's Soul and its Parents' Office"). But when it happens, that a serious illness overtakes a child, and death is probable, the Immortal-Will begins to make itself strongly felt in its anxiety to fulfil itself precipitating the young soul which is ensnared in the dangers to its life into the serenity of the beyond. It grows precociously, surpassing often the wisdom of those still deeply steeped in superficial interests, who are around it, and, on the other hand, is often beseechingly helpless to partake in the silly games of the other children of its own age.

How wisdom-fraught is this transformation; and in knowing the goal, how sublime does the course of evolution appear to us! Within the course of thousands and millions of generations, the Immortal-Will was the impetus which compelled the gradual ascent to higher stages of consciousness. On the way, the body cells (somata) were left behind; each in its turn had to pass away, without the Immortal-Will having once been realised, and utterly unconscious of its fate; until in man reason was born. Then the trends of the Divine-Will could develope to a state

of ever keener consciousness, until, among men the first was born who was able to understand why the body-cells were obliged to be robbed of their immortality, as well as receive the grace to live a new immortal-life in the realms of God.

As we have previously observed, the ascent to consciousness in ever higher stages began, when the first multicelled being lost the 'potential' immortality which, as a unicell, it had once possessed. The ascent stopped when the highest developed multicelled-being had regained this 'potential' immortality in a spiritualised form. It is clear now, why the scientist is incapable of finding any proofs to confirm the further ascent of man to superman. He is but capable of pointing to the fact of the growth of some of the organs of sense in man and some stunted 'rudimentary organs', inherited from the animal, of which there are about two hundred. This is now fully explained, however.

Already, in primitive man, the possibility of a spiritual development lay innate in the potencies of his soul. For the realisation of the spiritual 'potential' immortality, however, the enfoldment of the divine-wishes is essential which must be a free development, unencumbered by reason's form of thought, and undertaken under the endeavours of man himself! Men of the past and present, who have succeeded in these endeavours, are the ones alone entitled to the name of hyperzoan; they alone are not only death-wise but immune to death's sting.

The Immortal-Will, deprived as it was of fulfilment in the unconscious mortal body-cells (somata), strove for a state of consciousness for the sake of its own redemption. Through a process of evolution, in which it obliged the outward appearance of the forms of nature to undergo a continual transformation, its aim fructuated into an achieved fact in the final appearance of man. We shall never get at the reason for the paradox great variety of forms, we see manifested in nature, until this fact is clear. Although it is tempting, we must, nevertheless, refrain

from traversing all the new ground again which the potencies of our intuition laid open to us at the time we were in search of the truth (which since has become our sole property,) for fear of being lost now in detail. One fact however we must mention, as bearing weight which we have already pointed to in an earlier page; it is, that every man of science is sure that the bequeathment of acquired characteristics is a supposition, which if denied, would make many a fact, concerning the evolution theory, vain. Also, every man of science knows perfectly well, that no practical experiment which has ever been undertaken has yielded any precise evidence however to this fact. Yet, the facts, contained in the cognisance we have collected, are capable of yielding enlightment to the matter of the bequeathment of acquired characteristics. The mystery is easily solved, if we know all about that state of coherency in which nature rests. The existence of one single impulse was essential which, in a state of coherency, had the power to change the element of heredity within the germplasm so as to cause the form which was necessary for the higher stages of consciousness to differentiate accordingly. This powerful impulse belonged to the Immortal-Will which acted thus in the life of the many-celled-being. If changes of another kind had taken place within the germplasm in the course of the multicellular existence which had not been to the service and aim of this purpose, the process, evolving to a state of consciousness, would have been considerably endangered. Therefore it does not in the least surprise us to learn, that in the kingdom of man, where consciousness has succeeded in gaining its highest level, a bequeathment of acquired characteristics takes place no more*). The reason why it is absent in the animal-kingdom to-day will also become clear to us, if, with the support of the knowledge we have just

* In my book entitled "Origin and Nature of the Soul" 2nd. part "The Soul of the Human-Being", I have gone into detail concerning the plasticity of the human germplasm in regard to the divine-wishes.

received, we give our attention for a while to this remarkable fact: The ascent making for the stages of higher consciousness came to a stop in all the animal kingdom without except as soon as man was born.

The Immortal-Will seemed aided by invisible wings, when it undertook to carry the world of multicellular-mortal-beings out of the darkest stage of unconsciousness into the light of wakefulness. On the way, innumberable beings were doomed to perish without ever beholding the light from even afar. And man, to whom alone the priviledge was given, was forward enough to believe he could 'seize' it with the powers of his intellect. To this fallacy, cultural-epochs have succumbed time after time, until at last, reason began to criticise itself and found out that it also had its limits. And now, after a space of three hundred thousand years of the history of mankind, we are capacitated, in a deep spirit of reverence before the incomprehensible, to join together the acknowledged laws-of-growth to what we have learned in the realms of God; and behold, we find redemption in cognisance! Henceforth, to partake in the life of God will be our aim; all our actions and thoughts, our feelings of hate or love, altogether, our whole existence will be completely changed through the cognisanse, that Godliving is attainable before death only. For the man, who is redeemed, everything changes in its value!

After this, it must be an easy matter to understand, that there will be no 'higher species' to come to succeed to the throne of man, for the simple reason, that man has already regained possession of the attribute of 'potential immortality'. What happened to the impulse to evolution in the animals, after they had gone such a long way towards the heights of consciousness? Why can't an amphioxis evolve into a vertibrate to-day like it once happened? Why can't mammal, or let us say rather an ape, evolve into a kind of human-species which is given reason?

The process of evolution stood still in the animal-kingdom, as soon as man was born. What has science to say to this curious fact? Science surmises that in earlier periods the cosmical conditions exercised a greater plastical influence, and owing to this fact mutations more readily took place, than would be possible to-day. In other words, the men of science are ignorant still; but the evil about it is, they don't take any trouble to solve the mystery. Well then, none should be annoyed, if philosophers take it upon themselves to solve this mystery, according to the laws and train-of-thought which belong to their special realms!

The realms of God which are beyond causality, time and space, and the seizure of reason have been known to man up till now by such names as "God", "Nature of all things" or the "Thing-Itself". This was the conception of God in the universe which men generally accepted. They seldom stepped any further than this, hardly ever into the high office of representing the most awakened soul in the universe which was theirs by right. They shied the responsibility of ever uttering admittance to this fact. It was left to us to summon the courage to proclaim it, by the right given us in having united the historical facts of evolution with the experience, gleaned from the life lived in the realms of God. By virtue of his reason man became the consciousness of the visible-world (Welt der Erscheinungen) (as Kant already indicated), and in like manner man can become God's consciousness, if he is capacitated to live in accordance with the laws governing the inner nature of all things (Wesen der Erscheinung). As the ascending process of evolution ended as soon as God's consciousness became a possibility in view, this must have been the final aim of evolution. This aim could be achieved in that the body-cells were robbed of their right to immortality, whereby the Immortal-Will was given the impetus which compelled the evolving ascent in order to regain its immortality. That man can become the consciousness of God or the 'nature

of all things' (das Wesen der Erscheinungen) is a matter of truth, belonging to our cognisance, which separates us from all the different kinds of Pantheism and Deism. While those doctrines reject the idea of a personal God, but acknowledge that the universe is God-pervaded, they fail to perceive the tremendous responsibility which rests alone with man amidst all else in the universe. Our philosophy says this means the very kernel from which all the fruits spring forth. It gives the meaning to our lives. It benefits our morals with the character of earnestness, clarity, potency and inexorableness, making the prevailing ideas within the range of culture turn topsy-turvy. And yet this is still but the faint suspicion of the real sublime office of man. The possibility, we know, is given to man to become God's consciousness. But this is not all. Among all living beings on earth man is the only one who has this prerogative which shoulders him with a tremendous responsibility in that his virtue expects of him to become God's consciousness before he dies. Of all this we are sure, for we have the confirmation of the History-of-Evolution itself for the facts.

In the History of Evolution it is clearly revealed, that a general stop took place in the ascent to consciousness. Also, that the whole animate world had had its part in the ascent, man included, which had had its origin in the most primitive of all the animate beings (Volvox). Now, here is the historical fact which is the confirmation of an ancient suspicion which existed in the soul of man, and which philosophy since a very long time has surmised. It is, that all things in the visible-world (Welt der Erscheinung) are inwardly closely associated with one another! This uniformity is obvious in the visible-world (Welt der Erscheinung). It is an easy matter to compare the outward appearance of one thing to another, but it is impossible to compare any of these with the "Thing Itself" (Wesen der Erscheinung). The same applies to the great cell-state-man.

Among all the cells which make up the human being, only a small group are reserved (the greater brain-cells) to be the bearers of the faculty of consciousness, and again, among all the mass of animate beings, men alone, owing to their reason, are reserved to be the consciousness of the visible-world (Welt der Erscheinung) and finally among all human kind, only a very few number of individuals are called upon, through the potency of their own self-asserted virtue, to be the consciousness of God.

This uniformity or "God-pervadedness", as I should like to call it here which embraces all the visible-things (Erscheinungen) of the universe, was the cause of the mutual participation of the multicellular-beings in the general ascent to consciousness, as well as the general stop when man was born. Their part in the ascent meant (from the stage of the volvox onwards) an untiring process of transformation in the outward appearance which was the manifestation of the special endeavour of each one to attain to a higher stage of wakefulness. The birth of man indicated the fact, that that animate being had succeeded to existence which alone was capable, in that it could become God's consciousness, of partaking in immortal-life. Thus the growth of the species was made to come to an end. "Creation" was finished.

As soon as we have grasped this unity of nature which underlies the whole universe, we shall most surely be conscious of what God is, if we are sure about the fact, that the unity embraces, too, all living species which might eventually be living on other planets. We may not allow ourselves to be misled through the comparison, just mentioned of the cell-state, called man, for every comparison is imperfect and as such may lead to errors. All animate nature which might eventually be in existence on other planets must show the selfsame unity in God who is beyond space. Therefore it goes without saying, that all the animate beings, habituating any other planets, were also

involved in the general stop which took place among the animal-kingdom as soon as man had appeared; for the aim in view which had set their development in motion had been achieved; a being, man, in the universe existed, in which God could live consciously. Moreover, we can gather from this angle, that there will be no reason for an evolving process to start again on any other planets until the end of man has come, which might take place simultaneously with the end of the world, or before this event. Also, it is just likely that on some planet or other, in the time before life was born on our earth, animate beings existed, possessing the inherent capacity to become God's consciousness, and not until their end came, could the process of evolution start again on our earth. The state of divine consciousness, as we shall get to understand later on, can only be attained by the human-soul best explained on the assumption that its nature is imperfect, but carries within itself the freedom of will to join God in perception, thought, feeling, and action. The misery which the state of imperfection brings with it, as well as the calamities caused by the laws of the elements, steep the life of the conscious beings so deeply in suffering as to make us convinced that only one thing is capable of reconciling us to the fact of God's perfection, and that is, that human races can be the bearers of God's consciousness (Gottesbewußtsein) on one planet at the time being.

This means a confession which is of a significance as yet unheard of, not only for the existence of certain soul-laws in rule, but also for the laws governing the history and cultural-life of the different folks of the earth. To all those without any personal experience of such a general insight, this might appear at first to be an assumption of a very 'wilful' or 'unimportant' kind altogether, while, in reality, it is the key opening the gate to the knowledge revealing the sense of human-life as well as its history and culture. Indeed hardly any other truth, can be

more capable of fructifying the moral values, we are about to set forth, than this ground truth is: The state of God's consciousness is to be found in man alone*). This fact in itself must mean sublimeness to man, yet it includes something more which is of greater importance still: As God is the absolute, is perfection, it issues, that the being, in whom alone God can be manifested consciously, must be granted, by virtue of this very fact, the inherent possibility of self-creation to a state of perfection which happens as the result of the subjection of all our conscious life and deeds to the divine-wishes. And after the soul has succeeded in living the absolute, death follows, as it does to all body cells as a natural course. Death obliviates consciousness, after which the cells, returned to dust, reveal manifestations of the will, similar to all 'dead' stone, in the form of 'physical and chemical characters' (substances).

Thus, the guilty feeling which will overcome man before God is not surprising in front of the fact, that, in becoming God's consciousness, the responsibility lies solely upon man himself, and the only chance for its accomplishment is during the time he lives! Indeed how few are what they are able to be! There is another superb historical fact which, when seen from this angle, gains deeply in meaning: When worldly desires and errors keep man from fulfilling his sacred duty, the divinity in one man has been known to awaken suddenly, in the stress of danger, to such a state of clear consciousness, as to be the means of leading other men back again to a godly life.

Observe then, how our philosophy raises man to unbelievable heights, in that it gives witness to his being God's consciousness. In revealing to man the fact that he alone, admist all the rest of the universe, stands elevated so high, the assurance of obtain-

* To dwell here on the philosophical proof for the statement, that "the single state where God finds consciousness is within man alone", would lead us too far into phychological details. It has been therefore treated in full as the problem "liberum arbitrium indifferentiae". (S. "Origin and Nature of the Soul", "The Soul of the Human-Being", chapter Freedom of the Will.)

ing a state of perfection already in this life was also given to him, as well as the responsibility of fulfilling his life in this sacred sense. Especially in times of evil, when men in general have given up God, to lead an immoral life instead, cognisance of such a weighty kind means double responsibility to the few, who have managed to keep their divine-wishes alive within them!

The ability to cognize exactly how sublime and unique the nature of the task is which has been allotted to us in the universe, compells the antidivine to give way to the divinity within us. Also, the divinity within us will grow strong in the grave knowledge, that the realms beyond are obtainable only before death occurs; never after. In the longing to gain this life beyond, many things lose the significance they once had. Wonders are worked within the soul; it awakens to the state of the highest consciousness. Then the time is at hand, when, elevated beyond itself and the world-of-appearances (Welt der Erscheinungen), it can partake in the life of God. In this state of the soul it is clearly revealed to us, that time, space and causality belong to reason's form of thought which enable us to research the visible-world (Welt der Erscheinung), but which we have no right to use when we are concerned with the life of God, for God-living is out of their reach. Our God-experience tells us how foolish it is to want an explanation of the internal nature of things (God) (Wesen der Dinge) through reason's instrument. Man would not do this, were he less entangled in wordly snares. We have ceased to put the silly questions about the beginning and end of God; instead, we have attached our lives to God, thus participating in the eternal-life; for we know that the visible-world (Welt der Erscheinungen) only has a beginning and an end, and in respect to this world only is it right and proper to apply forms of thought such as space, time and causality. "What is the cause of God's existence" and such like questions, concerning the

beyond, reveal how ignorant man is in the use of reason's potencies. He might just as well use a barometer to tell the time, as put the instrument of reason to such a purpose. It is a futile endeavour. But all these tantalising mysteries are solved of their own accord, as soon as we are lifted to that state of consciousness which transcends the mundane planets; namely, when our consciousness has become God's, or the consciousness of the inner nature of things (Wesen der Erscheinung). We can put reason in its proper place then. When we are at the task of researching the visible-world (Welt der Erscheinung) around us, we use reason's potencies, like the fine intsrument it is, but when we want to comprehend the inner nature of things (Wesen der Erscheinung), we lay it aside, as being an instrument neither proper nor useful for such a purpose.

As previously mentioned, in our endeavours to arrive at the truth we have not relied on the inner voice alone. As far as reason was capable of supporting us, we have conscientiously trodden the path of logic and scientific knowledge. Whereever reason was forbidden, intuition became our guide. Therefore the results mean something more than a "new faith". Indeed it is knowledge, it is cognition, which according to its intrinsic nature, might rightly be called 'wisdom', for it culminates in God. Now, the real sage does not obtain his wisdom through blind 'belief', but through the 'insight' which he has been capable of gaining. He will always opine that words are inadequate to describe to others how and in what way the goal may be attained, for the remembrance of his God-Living fills him still with too much awe and respect. He knows it to be a part of a man's life which can be lived but never talked about.

Nevertheless, in the summary which now follows, we put forth this wisdom, as being the confession of our God-Cognition; it must strictly be refrained from being looked at in the light of a dogma, for, by the very virtue of its being, our God-

Cognition is loathe to any kind of dogma. It has come to our knowledge in the selfsame way, as the laws of nature have been made known to mankind, through 'insight'.

I. I know, that only the unicelled-beings, like the germ-cell, have the potency to live without end in the realms of the visible-world (Welt der Erscheinung). I, myself, must die like all the other somatical-beings.

II. I know, that when mortality happened to the soma-cells, in order to assert itself, began a process of transformations until consciousness was born in man.

III. I know, that, owing to my conscious state, the possibility is given to me to live God (the Divine, the Genius, the Beyond) consciously and by this to fulfil my Immortal-Will as long as I live (after death it is eliminated).

IV. I know, that man, by virtue of his reason, has become the consciousness of the visible-world (Welt der Erscheinung). Moreover, a few, by their own free decision become God's consciousness as long as ever they live. I, too, can gain perfection through my own free decision and deed of self-creation.

God living and the Struggle-for-Life

The struggle-for-life, the vital desires, thirst, hunger, sexuality, together with the misconception and misinterpretation of God, (caused by reason's half-knowledge mingled with error) have worked such havoc in the soul of man, as to make the keen observer lose all hope of perfection ever being achieved on earth. For alas! The divine potencies in man he sees everywhere stunted.

Now we might be led to think that the fallacies, caused by reason's half-knowledge, the evil done through the vital-desires, greed especially for money, (still unborn in the animal-kingdom) were the only causes which induced the struggle-for-existence to feel hostile to God. Deeper thought shows how erroneous this assumption is, for a yawning gulf must exist between a struggle-for-existence which is ruled by principles-of-utility and wishes of a divine kind which are distinguished by exactly the absence of such like principles. Thus, then, the gulf can appear to be almost unsurmountable. There is a tragic air about the fact, that the redemption of the Immortal-Will which finally came to pass in the awakening of the divine-wishes to consciousness should have created another gulf, graver than the one already existing between the Immortal-Will and natural-death. The significance, it bears, seems all the more obvious, in as much as, contrary to the adherents of religions which teach of a heaven, we are fully aware how necessarily important our existence, that ends with our death, is, in respect to the realisation of our Immortal-life.

In order to realise properly what this apparently unsurmountable gulf means we should, do well to make an observation of a certain existence first which is totally free from the direct workings of either God or degeneration. For this purpose, the life of the higher animals are best to choose, as these are next to us.

When the young animal leaves the care of its mother to enter independently into the general struggle-for-life, many things in its surroundings crowd in upon it. Already it has learned to know the ones which are its bitter enemies; these fill the young animal with fear. Others, it has found out, are of no importance in its life and therefore it takes no notice of them. The rest it mistrusts, being still unaware of the nature they are made of. Warding-off danger and the search for food are the two occupations which fill up its life. It is roused out of its mood of peace through torments of hunger which were sent by the self-preservation-Will within it. The tortures it generally has to suffer are so out of proportion to the fleeting moments of pleasure which it is allowed to enjoy, that it might seem as if something like a curse hovers over its existence. It is well to know first that the beast is priviledged to sink into the state of blessed oblivion, or else the 'patience' with which it suffers its joyless and burdensome fate might appear to be almost incredible. It lives merely in the present. The past it cannot remember consciously, and the future, with its looming pains and fears, is beyond its power to anticipate. Much peace has been granted to the beast, which lends to its behaviour a character of stateliness, especially when it is compared to the hastiness and restlessness of man. It will never be induced to struggle for anything more than for the bare necessities of its existence and consequently, as soon as these are secured, it sinks back again into the lethargical state it is accustomed to, where no emotions of joy or pain can touch it, so that we think of the

beast then as being in the same condition as human beings are when these feel 'comfortable'. The very young animal will manifest more feelings than those of comfort. It shows how glad it is to be alive when times are peaceful. It is up and doing things without the necessity to earn its living forcing its actions. It springs and jumps about in play, 'free from any care'. Just like the human child, it loves teasing its companions; it is enjoying life!

There are cases when the adult-animal is also capable of enjoying life. The domesticated-animals give clear witness to this fact. The dog, especially in that it has been spared the struggles for its own existence through the care of its master, will show signs of undiluted joy. The rest of the animals, however, which have to fight for themselves, are quickly sobered and at a very early period lose all desire for play. In old age the lethargical state, characteristic of the beasts, is uninterrupted, save for outbreaks of bad temper or the excitement of combat. This gradual descent from an overflowing joy to sobriety and from this to morbidity and bad temper are signs well known to us. It is the scale of emotions generally prevailing as the ages change, not only in the animal kingdom but among humankind too. It strikes all those individuals, who, in having been too taken up with superficial cares, have remained ignorant of God's life. This does not imply however that the struggle-for-existence is alone responsible for the descent of the emotional-life, for, curiously enough, it is found to exist in individuals who are not obliged to fight for their own living. In fact, it is very clearly exhibited in actually lazy people who let others work for them. Old age is the chief cause of it. In other words the gradual loss of life's power or 'vitality' of the soma-cells which have been doomed to age and die. Therefore it comes natural to all beasts and men, save those men who have cultivated

God within themselves. The decrease of vitality, in the somatical sense, is overcome by an increase of the powers of genius.

Thus then, the life of the individual animal passes in alternate change; from states of frequent work and torments to the rarer times of peace and rest. Yet this is a fate which indeed can be called a 'happy' one, when compared to the existence of some other kind of animals which, to avoid danger, have united together in a kind of state-community, as for instance the ants dave done. Their lives are utterly bare of any peace or rest at all, they are like the organs of the multicelled-beings. For instance, the heart keeps on pumping without the slightest interruption from the first until the last minute of life. In like manner animals, such as the ants, start working in service for the community and then never stop until they die. The greatest struggle-for-life which might happen to a single animal, accustomed to danger, is nothing compared to the hardship and monotony of those animals ruled by a state. In having congregated, they have found better protection. Unity has made them strong, so much so, that they have become the feared enemy of animals, they could never risk to encounter alone. But for the protection which this community affords them they were obliged to sacrifice the sole delights which could ever be theirs; peace and independence! If they could but know that inevitable death one day, of a certainty, will destroy the grand edifice, they have taken such trouble to build, as well as themselves; what would happen, we wonder? Would they still continue as before to labour at such a restless pace? Incredible though it be; there are numbers of individuals among mankind who live no worthier than the hasty ants. In fact they persist in this way of living, although they know quite well about death and what all their troubles are really worth. Notwithstanding, they have not the slightest ambition to change their mode of life for the better. Not even that mode of life attracts them which at least

the animal, living singly, enjoys: The existence which falls into a state of peace as soon as ever the bare necessities for a living have been acquired!

Although life in the animal-kingdom has not had to suffer from the effects of degeneration, it is crystal clear that it runs, nevertheless, in the opposite direction to the divine-wishes of God, (for these are spaceless, timeless and without purpose.) A deep gulf yawns between the nature of the vital-desires and the divine-wishes of the soul. But might there not be the possibility of spanning bridges over the deep gulf by means of feeling which might have a divine nature?

Wherever we look in the emotional-world of the animal we see hate underlying all the feelings they exhibit towards their surroundings. On the occasion of a superficial observation this fact is hidden, because of the incapability of the animal-mind to remember things. It is not on the level of a man's state of consciousness. The animal, in being incapable of retaining experiences in its memory, will express the feeling of hate only, when it is actually capable of sensing it and that is, practically, at the time of danger and only while this actually lasts. Hence, as soon as danger has passed, it falls back again into its habitual state of indifference. But the voice of the Immortal-Will, within the animal, continually admonishes it to hate everything, dead or alive, which threatens its life and never will the Immortal-Will cease in this demand! This is a fact, the vital importance, of which every living thing tells us of and which we must indelibly imprint on our minds, because the nonknowledge of evolution and its laws has done already such infinite harm to man. It goes without saying, of-course, that in those men, whose Immortal-Will sublimated in longing for God-Life, hate shows transformation similar to the spiritualisation of the Immortal-Will. (We shall come back again to this theme.)

The sadly monotonous state of emotions which the animal

exhibits to the world around it is made up of hate and indifference. Occasionally, however, this is interrupted by the waves of sexual-heat which make themselves felt and which induce the animal to approach, accordingly, the other of its own kind. But as soon as its sexual-sensation has been gratified, it falls back again into its old monotony. The sensations, experienced in connection with its young, are of a deeper and more lasting kind. The higher the class is to which the animal belongs, the more helpless it is after birth, the stronger grows the mother-instinct together with the desire to tender and make sacrifices for the young. This is the fount of all the deep mother love. But even this instinct fades away into indifference as soon as the young have gained the state of independence. Finally, we can observe how the animals congregate together in herds or flocks, or live in matrimony, like birds do, thus manifesting an emotion the kind of which can be described as having 'grown used to each other' which strongly puts us in mind of the family relationship of man. In gloomy world of brute emotions, there is not yet the faintest shimmer of the divinity but it is there, nevertheless, only slumbering. The behaviour of the higher kind of animals, when they come in contact with man whose soul exists in the most awakened state of all, give ample witness to this fact. Already we have heard of the awakened state of conscience which the dog will exhibit and also the sentiments of tender attachment it develops, when longer in the company of man. Sentiments, which, in respect to strength and permanency, it is utterly incapable of exhibiting for its own kind. If this means, that the influence which the mind of man exercises over the dog and the care he takes for its welfare is the cause of the divinity awakening which manifests itself then in sentiments and actions, it also means, that the divinity before that was in a state of slumber.

Observe then, how this daily intercourse with man has

produced a creature which is neither man nor animal. Here we seem to have to do with an 'anachronistical' (if we may so call it) awakening of the divinity in respect to the sentiments and actions of the animal towards its master; the one who has proved to be its friend in the struggle-for-life. And yet, every time the domesticated animal is obliged to play the part of a struggler-for-existence which sometimes happens in spite of its priviledged position; the pitiful alternative between hatred and indifference, manifest in the state of its emotions, steps again into its rights. It is interesting to watch the divine glance spring into the eyes of an animal when it is acting from feelings of attachment, forgetting sometimes, when it does so, its own instinct of self-preservation; and then compare the virtuous nature of this glance to the glance which is habitual in the eyes of all such men in whom the divinity is dead. In having given themselves up to the sole endeavours of earning a living, while enlisting as well in the petty service of mere utility, such individuals have become animalised in an anachronistical manner.

Already we have been fully satisfied that the divine feature, called truth, exists everywhere, albeit unconsciously, in the animal-kingdom. All the animals 'ring true' in that their outward behaviour accords with the motives for the deed. However, there is a grave fact we may not overlook here and that is; the higher the animal-mind (understanding) has become developed, the more easily do those characteristics, called cunning and slyness, make their appearance in the heat of the combat which aim at deceiving the enemy as to the motives which underlies the deed. The evils of cunning and slyness, however, are redeemed in the animal from the fact that they are applied only in cases of emergency, i. e. when the life-interests of the animal are in danger, in the strict sense of the word. Therefore the animal's habit of cunning and slyness are in no ways identical with the hypocricy and lies which distort the

life of human-kind. Nevertheless it makes us feel grave to think that the impulse to use trickery in the struggle-for-life was inherent in the breast of man almost before the divinity in man began to awaken; it was the characteristic, he was already in possession of as representing a piece of property which had been bequeathed to him from the animal-kingdom. Observe now the make up of the inheritence received from the animal. Instead of the Wish-to-Goodness and Beauty there is the sole interest in utility. In place of charity, hatred towards everything which threatens its life, and in place of the Wish-to-Truth the use of strategem, when danger of death is near.

The majority of mankind indeed live similar lives. Nothing varies the state of their emotions which change alternately from hatred to indifference. When they have to work, they are animated with the thought of the profit it brings, otherwise they prefer being indolent. Passing sexual-intercourse makes up the rest. Yet they are without the benefits which the animal enjoys, in that it is oblivious of the past and suspects nothing of the future, for the awakening of reason has changed the whole course of man's life. Reason has built a bridge of errors in order to span the gulf between natural death and the Immortal-Will. In similar manner it has tried to span the gulf between the demands of the struggle-for-life and the divine-wishes existing in the soul of man, but that bridge likewise was built of errors. Just as the course of development found its way to spiritualisation, in spite of all the deviations reason seemed obliged to make, and the yawning gap disappeared, the divinity in man subjected vital-desires to divine-wishes, so that unity came to pass.

In very early times, already, men were fully conscious of the fact that the vital-desires strongly clashed with the divine-ones. The contrariness and antagonism which had sprung up between the two began to appear almost insurmountable. To prevent this

state continuing men thought out means to overcome the difficulty, but these have proved since to have been of a very erroneous and uncouth kind. One of these primitive methods still exists to-day and might be called the worst of its kind. It is the habit men have of wrapping up the divine-trends into space, time and purpose. Having thus been stripped of their divine nature, it was an easy matter to bring about a union. (We have already treated these attempts and the results which followed). The second method which cropped up with the same regularity as the first in all the religious teachings of the past is just as erroneous, because of the awful ignorance which is revealed concerning the meaning of life, the law of life, as well as the true nature of God, although a greater spirit of respect is manifested towards the divine-wishes. It teaches that, as vital desires are contrary to God's Will, the only escape from them is through the practice of asceticism and the denial of the world. Consequently the monk's cell was resorted to, where, in hours of prayer, sin could be overcome. Undoubtedly this was a life which was dedicated to God, but undertaken in such a onesided way and in utter ignorance of the fact that the vital-desires are capable of being sublimated and united to the divine-wishes.

While the asceticism of the monk considered sexuality to be the worst sin against God but surrendered itself willingly to the temptations which the enjoyment of eating and drinking offered; another kind of religious-ideal considered fasting to be higher than chastity in the eyes of God so that in this case the food taken was not only limited to the smallest quantities but also to certain particular kinds. It was thought that such rules would help to lead a man to God: In Theosophical and Antroposophical-circles a kind of divine cookery book has made its appearance according to the recipes of which a state of perfection can be concocted. The origin of these fallacies are to be found in the doctrines of Buddha and Krishna which cropped up

at the time of the decline of the Indian race. Christianity adopted very many of those creeds, but the errors, we have just mentioned, are not preached in the gospels in this way exactly, although the surrendering of one's possessions is claimed to be a good way to gain salvation. The Indian exhibits a greater independence of fate than the Christian does. The Indians sought to overcome the conflict, existing between existence and God, in that they strove for an attitude of greater indifference to fate. Their myth of rebirth aided them in their efforts. It admonished them to disdain struggling for life also for life's joys and sorrows should they wish to gain that state of inward peace essential for the sinking into contemplation which is the participation in divine life. Notwithstanding the fact, that the Indians were a folk of deep philosophical-trend, their religion, like all other religions which teach of a life in another world, lacked the drive and potency to genuine divine contemplation. The art of Yoga which they were in the habit of teaching gives ample witness to this fact. This contains religious-practices which are supposed to help man to participate in the life of God, inspite of all the impediments which lie in the way. According to the truth which has been revealed to us, we know that the possibility to partake in the life of God is given to us in this life only. It is the very gravity of this thought which animates us, and as we know by experience what the real nature of God is there is something comic about laying down fast rules wherewith to obtain the life in the beyond, especially when the rules practised are those of auto-suggestion and the results which follow mistaken for God-living (Gotterleben). Moreover we are amazed at the doctrines which laud poverty, chastity and self-denial, as being the adequate means in overcoming the conflict which separates the struggle-for-life from God-living.

Verily, God-living (Gotterleben) strikes out on quite a different path. In its endeavours to solve the problem it does not

allow itself to be roughly dragged into the daily routine nor does it flee the world. On the contrary, in its own sublime way it interpenetrates all vital-desires in subjecting them to the divine-Will.

At the time, when mankind began to live in communities, he sought for revenge for murder the keener his memory grow. The impressions, however, which the results of the continual chain of revenge for homicide left on his brain were so fatal in the end, as to make him seek new ways to make up for the taking of life. Goods and chattels were demanded instead of life. Here for the first time the conception was born that guilt should be atoned for. Later this idea, in the sacrifices of those races who distinguished themselves by their fear of demons, gained in significance. But not only that, goods and chattels became suddenly of great value, in as much as they could be exchanged for the very life of a man. As a consequence the individual life of man also gained in value, in as much as by such means it could more often be saved than heretofore. As a result of this reasoning the beginnings of a foundation to laws-of-the-land were laid (I repeat laws which were born of reason) and simultaneously, although unintentionally, a bridge leading to God was built. For through the surrender of goods and chattels, instead of strife, peace and goodwill appeared on earth which were the essentialities to progress.

The suffering, memory kept alive which had been caused to some in the community through the selfishness of others, made reason think it good to extend the hand of the law over all the other ranges belonging to the protection of life and good with the motto on her shield: Do to others as you would be done by. At the same time, as if to balance this, there existed an inherent selfpreservation instinct subconscious in the breats of man (who at that time still lived in the purity of race) which was identical with the instinct to keep the kind going inherent

in the animal. This instinct is clearly manifested when the animal cares for its young or puts up a tenacious fight for its own life, or as in the case of the ants and bees (the state-builders) the intense service each one makes for the good of the whole. The dire knowledge what foolish behaviour man is capable of, resulting in such infinite harm to himself, his family and his folk, in that freedom instead of compulsory force accompanies his selfpreservation instinct, made the wisest and best think it proper to lay down fast rules to make up for the absence of force in this instinct. Though these laws are born of reason and serve practical purposes, yet the divine in man was now actually given the first royal chance of exfoliating; in other words, the conflict, existing between the divine and vital-trend in man, was overcome for the first time, although unintentionally on the part of man himself, for he could not have been aware of the effects which would follow from all this.

Incomparably more essential in bringing about the friendly relationship between the two worlds (here and beyond) was the power of the divine, as it grew conscious-in-feeling together with the support it received from the doctrine of charity which for its part had been prompted through the natural desire man felt to help his fellowmen. Such deeds were called the 'social virtues' and became, eventually, the means of building an expansive bridge connecting the struggle-for-life with God. The fatal results which issued later to the general detereoration of so many folks of the earth came about when charity was being practised without any discrimination and the duties to family and folk were neglected as a consequence. This evil had its origin when the Buddha and Krishna creeds of a coming 'redeemer' found acceptance in the Indian folk after it had become degenerated, and when later the Jewish Apostles added their creed of hate towards others who did not profess the same creed; this evil, in that it was a race destroying element, grew

even worse. Thus then, the bridge, leading from the struggle-for-life to the realms of God which had promised such success, had become now also the means of the folks' destruction. In the one great virtue, called charity, (humanity) all the other opportunities which the wish-to-goodness offered were overlooked, so that it came to pass that genius came but second to the demands which the practice of this virtue made on him. More even, as the consequence of this ignorance the divine wishes got all mixed up with the duties owed to the common-law (laws of the land). And this error happens to be the worst which still exists in the morals of today. Yet, despite this grave error, the bridge, leading from struggle-for-life to God, still holds, for indeed the common-laws and charity have bestowed a great blessing on mankind.

Another great aid was the progress in the development of reason itself. Although reason is capable of erring and in having often done so caused the struggle-for-life to become so degenerated and full of unnecessary hardships; through reason, nevertheless, the struggle for the bare necessities of life, that is, the life we think of as being contrary to the life led in the light of the divine-wishes, has been greatly improved. To understand what this means, we have but to bear in mind the immeasurable benefits to mankind which the cognising potencies and insight of man's reason have brought; for instance every time he was able to perceive the prime-cause amidst the cosmical happenings. By virtue of his reason's potencies man has become the master of the forces of nature instead of their slave: What once was of danger man has turned into his service, something which the animal mind was incapable of doing. Hence, the struggle-for-existence has been made comparatively easy for a great number of individuals provided of course, that the vississitudes of war and catastrophes of nature have been spared them. From this might be expected, that less stood in the way

of the fulfilment of the divine-wishes, than in those far-off centuries when the forces of nature had not been mastered yet. But it is not so, for the steady increase of population and the evil effects which the state of degeneration leaves behind it has rendered the struggle-for-existence even more difficult than it ever was, so that it goes almost without saying, that the marvellous bridge, crossing from here to the beyond, has been laid almost barren through reason's evil concoctions.

Yet the influence of the trends of God's Will, inherent in the breast of man, have caused the trend of his animal emotions and instincts to be so closely interpenetrated with these, that one might well speak of a 'divine' transformation. They have formed another bridge, more beneficial and of more importance which man could use if he desired to enter the realms beyond.

As we have already observed, the fundamental sensation of all vitality was hatred. It was the sole sentiment which was capable of arousing the living-being out of its habitual lethargy and was directed against everything, without exception, which might threaten in any way its own life. Now, as man, unlike the animal, cannot forget the past, the feeling of hate, in particular, has proved to be the worst of all God's enemies. It is apt to paralyse terribly the feelings of charity; in so many cases it has suffocated altogether the wish-to-goodness, and it has rather seen lies than the wish-to-truth triumphant. Alone the wish-to-beauty it leaves unattacked. For this reason the sense of beauty has had a better chance to develop in the cultural folks than the other divine-wishes have. We are not surprised, therefore, that Buddha and Krishna, in face of this awful danger to God-living, felt obliged to create those world-religions of humanity which chiefly contained doctrines preaching the resignation of hate.

In those creeds man was admonished to quench the feeling of hate within him altogether. He was told that if he practised

the virtue of charity, he could even turn his hate into love. What a fatally absurd idea this was! If a man should ever succeed in rooting out his sentiments of hate, he would have first to extirpate his own innate Immortal-Will, for, as we have clearly perceived hate has its origin in the Immortal-Will of man, which, by the very law of its being, must flare up into hate in order to give the signal that life is in danger. Thus then, the results of the exhortation to resign hatred in reality looked like this: In many ways it appeared as if hatred had been successfully overcome, in reality however it still worked disaster in the soul of man. It is a pity we must refrain here from discussing the sublime way of redemption, where, under the divine influence, hate can be successfully transformed so as to be fit even for the service of God. We should be going too far into the range of our morals. But one thing we should like to mention here, and that is, if the sentiments of hate are put under the guidance of the divine-Will, the deep gap which it usually makes will be easily bridged over, for harmony instead of discord will reign with God then.

The vital-instincts, inherited from the animal, work also in a contrary direction to God. But here also, the divine-wishes are able to overcome the conflict in their own sublime way, they can either interpenetrate the vital-wishes or loosen them from their bondage. Both ways are far superior in its kind to the petty endeavours springing from the reason which the Indians and Christians put forth when they preach of the resignation of the sexual and food-instincts. God demands neither chastity nor fasting from mankind. On the contrary, potential life in the individual as well as in the race is holy and significant to God, for the simple reason that the life in the realms beyond can be assured to man only as long as he lives. Therefore God respects all sane vitality in allowing all the conditions essential to it.

And when the vital-instincts threaten to become stumbling-blocks which hinder man's partaking in the divine-life, it is again the divine influence which steps in and liberates man from his vital-instincts altogether. For instance, a creative artist can go on for days without almost any food when he is particularly taken up with his artistic production. Being then in the realms beyond, hunger and thirst are practically not felt. Days and nights will be passed in utter disregards of the wants of the body. But as soon as the state of genial production has passed over, the body demands its rights again. Then the artist, not like those hypocrites who believe a good appetite to be something unholy, will satisfy the wants of his body with right good will. In this way, then, God-living is enabled to escape with ease from the bondage of the strict rythmical beat of the body's want of food and its satisfaction, when its subjection to these would mean a hindrance to the realisation of the divine Will, namely that time a man spends in the life-beyond. A sane person will always refrain from exaggeration, even in this respect, in the sure knowlegde that the satisfaction of the natural demands of the body is essential in order to lead a healthy life, for earthly existence is the prime essential to the living of the Life-Immortal. In this endeavour, therefore, the impulse for food should neither be mortified nor unnecessarily restrained. What really matters is, that it should get rid of that trait which is so awfully hostile to God and which makes it so difficult for a man to live his life in God, in those realms where time is not. We are thinking of the antigodlike habit man has of strictly timing all his experiences with the slavelike regularity of the machine! Unfortunately man succumbs to this fault only too readily, thus making it so difficult for himself to bring the daily struggle-for-existence to harmonise with God. Moreover all the numerous inventions of his own reason's making appear to fetter rather than free him from the enslavery which the living of his life

means when he divides it strictly according to time. We shall treat this again.

There is another feeling of pain and discomfort, from which a like divine escape is undertaken when it tends to act as an impediment to man in his participation of God, and that is the feeling of pain caused from illness. These are practically not felt at all, when the patient lives God. In fact, it is amazing to what extent the insensitiveness to pain will grow, provided the divinity in a man was been keenly developed. (Of course it must be clearly understood that by this we do not mean anything which is connected with the painless zones of hysterical individuals.) Nor must we think that merely distraction is required, should this state of utter insensitiveness to pain be gained. Incidently, Christian-Science has occupied itself with this problem with the result, that the truth has suffered complete misinterpretation. This singular behaviour towards pain which a patient will manifest during illness has led to the belief in the fallacy, that pain is one of the 'corrective means of the deithy', sent to man for his salvation. The different conditions of the patients rest chiefly on the nature of his liberation from pain. Is it of a divine nature, this will be reflected in the patient's whole behaviour; while the mind of the one concentrates itself wholly on the diseased part, the other, it will be observed, will give hardly the sufficient attention which even the doctor might think was due to his illness. On the contrary, if the endeavours to gain a living left him little leisure while he was able to get about, the sick-room will be dear to him in that the chance is given him to partake of God in peace. And it is this divine peace only which is able to obliviate pain. In the keen occupations of the practicalities of life or in the passion of the chase after avarice or ambition men will be made to forget their pains too, but never are these distractions appropriate like the workings of the divinity are in making men so divinely insensitive to

pain. But, of course, whereever the intensity of the pain is greater than the attained state of insensitiveness, these will prevail, calling man's attention to them imperatively.

Now that we have finished demonstrating the independence of physical defects which Godliving manifests, ve must turn to denounce as error the statement that bodily health and power are a hindrance to the development of the divinity innate in man; this is most certainly not the case. On the contrary, complete health of all the soma-cells is of vital importance in order to achieve that state of keener consciousness which facilitates the endeavours of a man to live according to the divine-wishes of God's Will. If, however, the subjection of the vital-instincts to the divine-wishes has been neglected and by reason of this fact have remained still at the animal-stage and as such are contrary to God, they will be more capable of hindering the development of the divine-wishes, than the weakened instincts in the case of the bodily infirmed. As the religious moral-creeds exercise such an extraordinary influence over the majority of mankind, few have been really able to subject their bodily-desires to the Will of God, and as a consequence it has become almost essential for a man to have weakly developed passions, should he be able to do justice to the Will of God.

This fact brings us round to face sexuality as being opposed to God. How can this be put right? During God-Living, the influence of God is so strong that sexual-passion disappears of itself, so that its opposing effect is hardly obvious. However, the best way to overcome the opposition is to associate the sexual-will to the divine-wishes. The more this takes place, the greater will it be dependent on the fact in how far the divine-wishes are satisfied or dissatisfied. When finally sexual-will and divine-wishes have become inseparable, the conflict between the two Will have disappeared altogether, if but from the fact that the desire for any sexual-communion would disappear, as soon

as it threatened to stand in the way towards God, without a man feeling anything extraordinary about the matter. In effect, sexual-passion, provided it is held completely under the sway of its association with the divine, can be raised to that rank which we shall henceforth call spiritualised minne. Once in this rank, it becomes the most powerful aid in the fulfilment of the divine-wishes which before might have slumbered. Then, not only the experience of joy becomes divine, but the experience of suffering also.

When we come to demonstrate our morals of minne, we shall be obliged to concern ourselves, first with the fact, that man has done very little towards supporting this relationship, in that he has allowed the errors, caused by his reason's inefficiency to perceive more than the half of truth to gain the upperhand and in doing so has widened the gulf, already existing between divine-wishes and sexuality.

We have already noted that among the divine-wishes, the Wish-to-Beauty was less exposed to injurious hatred. It might have had therefore a greater chance to exfoliate, had man, like the animal, been permitted to live in closer connection with nature, practising just the vital-demands (like the animal does) which existence lays on him. As it is, the struggle-for-life has been made so difficult in the noisy towns through the density of which the rays of light and air can hardly ever pervade, that the sense of beauty is under continual insult. Men, famished for the want of beauty, are doomed to live all their lives in the most ugly surroundings, making the divinity-in-perception more opposed than it natural was towards that struggle in the general chase for the practical. But here again God comes to man's aid! Just as the influence of the divine was capable of releasing the ties of time which threatened to make him the slave to his bodily-instincts, in like manner the divine influence releases him from the ties of space which bind him to ugliness. Sometimes

this happens through the power of imagination (phantasy) which God makes use of. It becomes the magic wand which throws the fairylike veil over the matter-of-fact, every day things, making them appear to be things of actual beauty. Men, who are full of God, will grow immune to an sting of ugliness until at last they become simply oblivious of its existence. It puts us in mind of the animal way of ignoring the objects around it which happen to be neither of any use nor any harm to its person. Therefore we conclude from this observation that men-of-genius exhibit the same behaviour towards the ugliness which they cannot escape from as the Greeks exhibited when they nominated such inevitable ugliness, the 'non-existing' without however their divine blindness being the cause for them to neglect the necessary every day duties. In such men, on the other hand, the divine-wish-to-beauty makes itself strongly felt. When and whereever anything really beautiful strikes their eye, their attention is keenly attracted, making them follow attentively the thing of beauty with the same intense feeling as the animals exhibit when anything useful or hostile makes its appearance before them. Thus the men-of-genius, living in the dirty ugliness of big cities, are saved from those moods of melancholia which would inevitably befall them if their want of beauty were not in some way or other redeemed.

Thus then, we are justified in summing up as follows. Man's saviour is his God-living and not his reason, in as much as the gulf which the awakening of reason created between the struggle-for-life and the desires of man to live in realms beyond was made to disappear again through the gradual process of spiritualisation. The ways, this took, were, as we shall see, very diverse. In the first place it transformed the inheritance which the animal bequeathed to us, in that this was made to associate itself closely to the divine-wishes (sexuality). Secondly any disturbing feelings, such as hunger, thirst and those aroused at

the sight of ugliness, are periodically banned, so that the participation of man in the life of God can happen undisturbed. The third way, finally, which the process of spiritualisation goes, is in the strengthening of the divine-wishes to power. This way bears the most importance. Mankind might have been spared much of the suffering which the conflicting desires of this life and the life beyond still cause even today, had the process of spiritualisation been allowed to go its own dear way. As it is, succeeding generations were compelled to accept all the errors and fruits of degeneration which belonged to their ancestors, as well as the misconceptions of God which degraded religions suggested. The process of civilisation (the knowledge of the laws of nature and technical inventions) might have become means of making the divine-wishes the superiors in man's life; whereas the fact is, that the majority have to slave and are abused for the sake of the enjoyment and lust of the few (s. Each folk's own song to God).

The Morals of the Struggle-for-Life.

The great obstacle which has always stood in the way of moral-development, be it the moral-development of whole races or the single-individual, is the principle of relativity which governs the human-conscience; this makes the 'voice of conscience' unreliable. Notwithstanding this, a development in morals could have been expected; for in reality, this feature is a great blessing, as it alone affords man the possibility of becoming truly good. Now let us see how this can happen. In the first place it can prevent one becoming good or wanting to be good in order to save oneself the torments of one's conscience, for it alone makes the alternative possible which is the deadening of conscience in order to escape its torments. The disaster, it has worked, came about because of man's falling to the fallacy that he could rely on his own conscience, as being the 'voice of God'. The belief in this fallacy was strengthened through the feeling, called a 'good conscience', which came after a 'good' action had been done. In this way the erroneous doctrine of the "Erynnies" originated which belonged to the Greeks. The Erynnies were supposed to be persecuting the evil-doer when his conscience was tormenting him. Similar doctrines contained in other religions were those which taught that the feeling of a 'good conscience' was the reward for a 'good deed' and a 'bad conscience' for an 'evil deed'. Now, not until a man has been able to fully realise that everyone, even the most immoral, can be the lucky possessor of a clear conscience if he but take care to keep his conscience free from the force of the moral-suggest-

ions which stand in contradiction to his actions, will he be capacitated to forsake the wretched moral-creep of the quadruped and erect himself walk upright like the real hyperzoan, he is destined to be. The first step to spiritual-exfoliation is to show the deepest mistrust towards one's own conscience, for the simple reason that it is swayed by the force of reason and can therefore err.

The most degraded of men might examine the state of their own conscience and, in the fullness of their self-satisfaction say; "behold, it is good", if when judging, they have taken their own warped moral conceptions as the measure. If we could but find reasonable definitions of absolute validity for each individual case, it would be a trivial matter to put an end, once and for all, to all the unreliable judgements which prevail. But as this is impossible, (as we have already been able to see) the consequences are, that the most confused conceptions are mixed up with the word 'good'. History gives abundant examples of this. The burning of witches at the stake, and the massacre of millions of heretics and researchers etc. will suffice to show what is here meant. Hence we repeat again: Not reason, but God only, can be the redeeming factor here; God-living alone is capacitated to liberate man from the error which he has been persuaded to believe when he thinks his conscience is the "Voice of God", or the "Holy Ghost", and the "Pricks of Conscience" the just punishment for evil doing, and the trust he puts in its reliability. God-living only can reveal to us that our conscience is merely one of the many instruments of our reason, the duty of which is to inform us whether our actions conflict or agree with the conception our reason has formed of morals. This will help to explain why a Chinese can do things with the clearest conscience which would torment a Christian with the greatest qualms of conscience. Why we, in the fullness of our God-Cognisance, are obliged to call certain actions of Christians "Murder" which

they think to be "Pious deeds". But not only according to race and religion does the voice of conscience show its variety, it differs also, in that the morals of class, family and individuals differ.

In order to avoid the unreliable and come instead to the reality of what is good, deeper insight is requisite. Above all it is very necessary to know why death is compulsory, what the meaning of life is, and why immortality takes place before death, whereby, the preservation of self, family and folk become duties of a most sacred import, in that they are made subject to the divine-will, and therefore included in the wish-to-be-like-God.

According to these truths, each individual of his own accord will come to weigh his actions. Values will then fructuate, the nature of which will be more and more identical with God. In this endeavour we can be supported greatly if we live consciously according to the divine-wishes The more we dedicate ourselves to the life in God as being the essence of life, the less we shall allow ourselves to become influenced by the confused moral standards which call moral actions bad and immoral actions good. The nearer too shall we be able to approach that state of perfection from the vantage of which, we can regulate our lives, with a somnambulic sureness, according to the divine-wishes and the above mentioned truths. The more we try to keep the divine-wishes alive in our souls, the easier we shall be able to discriminate if the moral-conceptions, we have formed by means of our reason's potencies, are likely to further the divinity innate in action or not.

To escape from all confusion, it is essential, at first, to be able to discriminate between morals altogether. There are the morals of the struggle-for-existence, the morals-of-minne (the more spiritualised-love) and the morals-of-Godliving.

In the field of the latter divine free will reigns supreme.

Right up till now, all the moral-doctrines, contained in the diverse religions, philosophies and natural-sciences, are stigmatised with just this lack of discrimination. One and all reveal a mere motley of doctrines. There are those serviceable to the struggle-for-life, sexuality, the life-preservation of self, family and folk; which are merely duties and therefore belong under the heading "Common Law" or the "Duties-of-Life" and then those pertaining to the wishes of the divine-Will, which I have reserved to be called alone the "Morals-of-Life", Godliving or morals of life. Finally, there is still to be found a few dogmatical and cult-commandments mixed up with this motley of creeds. Then again the materialists on the one hand, take only a small part of the duties pertaining to the common-weal into consideration, especially where the duties of self-preservation are concerned, while the philosophers on the other hand take only a part of the range where the divine-wishes come to light into sufficient consideration; as for example, Schopenhauer, who was taken up in particular with the urge which men reveal to come to the aid of their fellow-men, out of which the virtue of charity is born. Especially in the misconception of the morals-of-life, as well as the duties to the common-weal governing the life-preservation of self and folk, the "World Religions" did infinite harm in that they pandered to deterioration of race. ("The Folk-Soul and its Modellers.") The 'conscience' of all those religious-adherents could not have been led more astray than it has already happened under the inducement of such a motley of moral suggestions. The commandments given to Moses is one of the best examples for the motley of moral commandments we have just been treating. Now, since 2,500 years, these commandments have been the foundation of the Jewish religion, and since 2,000 years they have played an essential part in the Christian religion. Even still they are allowed to exercise their influence over the 'voice of conscience' in our little ones. As I,

myself, have laid down moral-values (as the issue of the truths I have been able to perceive) and, on accord of the solution which these have afforded in solving the ultimate mysteries of life, I am also obliged to take up a criticism of the moral-demands prevailing to- day.

Note: These commandments, like all the other commandments of Moses, were written down by Esra in the year fivehundred A. D. He mostly copied them from the Books-of-the-Law belonging to the Persians and Indians. I have given full witness to this in my other books. (S. book list).

1st Commandment: "I am the Lord thy God which have brought thee out of the Land of Egypt, out of the house of bondage. Thou shalt have no other gods, before me etc." A dogmatic instruction of Monotheism, as well as a nice little reminder of the benefits God once bestowed, fill the contents of this commandment.

2nd Commandment: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." The contents of this commandment is morally degraded through the pursuit of intention which it reveals and therefore, morally speaking, is of no value. It was once a cult-commandment originating from the fear of demons. At the time Esra wrote it down, the conception prevailed that in the calling out of its name a demon could be disposed of.

3rd Commandment: "Remember the Sabboth day, to keep it holy, 6 days etc." This is a divine-wish

as it calls men to God, but is spoilt through the command it gives sound to.

4th Commandment: "Honour thy father and thy mother, that thy days may be long upon the land which the lord thy god giveth thee", belong partly to the duties-of-life owed to the common-weal in its demanding subjection, and partly to the laws-of-God, but which is spoilt through the promise of reward, as this indicates the pursuit of purpose.

5th Commandment: "Thou shalt not kill", is one of the duties-of-life owed to the common-weal, but put in a completely immoral way, as it does not provide for folk-defence in the event of war nor self-defence in the case of emergency.

6th Commandment: "Thou shalt not commit adultery" is a divine-wish, although lessened in its value through the words 'thou shalt' and also a duty-of-life owed to the common-weal.

7th Commandment: "Thou shalt not steal" is one of the duties-of-life owed to the common-weal.

8th Commandment: "Thou shalt not bear false witness against thy neighbour" could have been called a divine-wish, had the words 'Thou shalt' and 'thy neighbour' been left out, for these represent both a command and a limitation which should not be, and is therefore a part of the common-duties (common law), owed to the common-weal.

9th Commandment: "Thou shalt not covet thy neighbour's house etc." is a repetition and extension of the 7th Commandment, in that it points to the sin which can be committed 'in thought' also. Thus also it belongs to the duties owed to the common-weal.

10th Commandment: "Thou shalt not covet thy neighbour's-wife, nor his man-servant, nor his maid-servant, nor anything that is thy neighbours." This is a repetition and extension of the 6th and 7th commandments, and therefore belongs also to duty (common-weal).

Now of all these ten commandments (which in religious instruction, by the way millions are made to believe, are the veritable foundations of morality) two repeat themselves, so that in reality there are only eight instead of ten. And among these, only one (keeping the sabboth holy) can be said to be a pure and disinterested divine-wish, because no purpose is attached. Three of these commandments are mere claims which the common law makes on mankind, and as such are self-understood. In fact the penal-law of our state demands their fulfilment. Therefore they have no right at all in religious instructions. As for the rest; one commandment is a dogmatic claim; a second, a divine-wish (corrupted, however, through the promise of the reward it contains) as well as being merely one of the duties-of-life; a third prohibits the calling up of demons; and a fourth a divine-wish corrupted through making a command of it and a duty-to-life (common-weal); "Thou shalt not commit adultery and thou shalt not covet they neighbour's wife" sound particularly edifying, when heard from out the lips of a young child. Altogether the conceptions, contained in the ten commandments, seem nothing but a mass of confusion

when seen in the light of our philosopny. Yet historical value at least could be procured for them, were the children taught that they were extractions from the laws composed by the Indian Manu; laws which in themselves were partly of a very exalted kind and partly very profane. In every case this would lead to a better understanding of the tremendous insight into truth which, in the course of the long centuries, man has been led to gain under the guidance of the divinity within him. But, unfortunately, our children hear nothing of the like. On the contrary, instead of hearing that the commandments (as we have just said) are merely distorted extractions from the law-book of an Indian, they are told, that the ten commandments were revealed to Moses by the God of consummate excellence. Owing to this fact, these commandments become the very cause of the confusion which often goes on in the child's breast and which hinders it in developing spiritually. More often than not it is the very cause why the lowest stage can never be surpassed a whole life long.

Innumerable examples of the like kind can still be found which have their cause in the unutterable moral-confusion of the prevailing creeds. From the same cause the general estimation of character is also made up of a motley of truth and error. Just observe for a moment those men who are standing upon the top-rung of the moral-ladder. They are thought to be men of 'good' character, or honourable men, not because they have cultivated the divine-wishes within them, for, on the contrary, they have stunted them; and not only because they have honestly endeavoured to gain a living for their family, but simply because they have succeeded in amassing the family-fortune. Look how they walk through life in the firm belief their characters and achievements are "Good". Their self-satisfied mien plainly reveals it. They are believed to be the 'clever, smart, dutiful family-fathers' and enjoy the admiration of all around

them. Along side of them, on the very same 'high rung' of the moral-ladder, housewives will be seen standing. Now observe how little the divine-wishes are alive in them, but how the more industrious they are in the welfare of their family, yet not to keep God alive in the members of their family, nor in the work of gaining the bare necessities of a living for them (these would be noble purposes), but all what seems to matter to them and on which their minds are solely bent is the preparing of the meals to the enjoyment of everyone's palate. On that peculiar moral-ladder, where the men stand blessed with a 'good character', others, of-course, are suffered to stand as well, but lower down, as long as these fulfil the demands which the struggle-for existence makes on mankind. There God-living matters little in men's estimation of them here. Moreover, among the group of 'bad' characters, there can also be found the same kind of mixed society. Among these 'bad' characters some are called 'antisocial', because of their disrespect for the ordinary duties of mankind; there is no distinction drawn between those, whose convictions are due to genius being very strong within them, albeit the sense of their direction may not be divine, and others, who in the greed for money and through the degeneration of their instincts, disrespect indeed the sacredness of the common-law. The most curious of all among the crowd of 'bad' characters, however, are those individuals whom the superficiality and confusion of the prevailing morals fill with indignation, and in wanting to 'better the world' endeavour to release mankind from the fetters of the prevailing ideas in that they themselves strive to give the example of a new standard-of-morals.

Hence, as all this means that the claims of God and the claims of gaining-a-living have become so entangled, the only way to find a solution is to treat each different claim separately. We must make a clear distinction between the claims God makes

on the struggle-for-life and the instincts of man, and God-living of man Itself. The aim of the latter is the strengthening of the divine-wishes of the divinity within man's soul. Therefore we must necessarily classify our code of morals as follows: Duties-of-life: (The common-laws owed to the common-weal as being thought of as the unwritten laws-of-the-land), the morals of the struggle-for-life, the morals-of-minne (the spiritualised love) and the morals-of-life.

It was fatal for the religions not to have suspected the evolution of man from the animal; not to have known of the spiritual inheritance which the animal had bequeathed to man, for it bereft them of the most important hypothesis. It was natural therefore they should remain ignorant of the fact, that the instinct which forced the animal to preserve its own life and that of its kind had to be made up for somehow in the human community; therefore laws to this effect, under strict penalty if neglected, could be the only recompense for the lack of the sure instinct which the animal possesses. I call these laws the Duties-of-life. They are completely different in their nature to those moral-laws I have called: the Morals-of-life. For the trait of divine voluntariness distinguishes the latter, that means to say, neither punishment nor reward has any influence over them; divine free-will, the aim of which is to bring man's will in unity with the will of God, is supreme.

These special duties, (among the range of the duties-of-life,) which answer to the purpose of preserving the life of self, family and folk as well as preserving the spirit-of-God in the single individual, we cannot stop to treat here. Space has been given to them in the second part of my triple-work entitled "Works and Deed of the Human-Soul". The main points have been clearly and briefly indicated with the aim in view of being comprehensible to everyone in a booklet, entitled "Extracts from the God-Cognisance of my Works".

However, the point we should like to lay stress on in this book is, that the morals-of-minne (the sublimated sexual-will) and the morals of the struggle-for-life should always be subjected to the divine-wishes with the aim in view of giving divine sense to our lives.

Knowing what the meaning of the life of man is, and what the animal's struggle-for-life means, it is clear that any errors arising in this respect will always stand in the way of man's living the life in God. In our observation of the animal-kingdom, it has been clearly revealed to us how much easier the struggle-for-existence, in the way the animal fights it, can harmonise with the divine-wishes. This is because there is no other aim than the one to preserve life, so that, except in cases of emergency when cunning is made necessary, hypocrisy is unknown. Thus our morals of the struggle-for-life make a peculiar demand on mankind: Forsake first the path of degeneration and confusion and return again to the amoral nature which characterises the animals' struggle-for-existence.

How did the perils of degeneration arise? Like this. Through the power-of-memory the experience of every and sundry joy or pain could be held fast in the grasp of conscious remembrance, and, through the power-of-reason, experience was gained respecting the rules governing the cause of happiness. The results of this were that a novel kind of struggle-for-life arose, which, although quite unknown among the animals, was possible in the life of men, notwithstanding the fact, that their intelligence had little of the nature of the divine. This was characterised by the struggling endeavours to enjoy as much and as often as possible. By and by this novel type of combat came up to the front and takes up the most part of man's life, although curiously enough, through the development of his reason, the actual struggle-for-existence had been rendered decidedly easier. But of this fact men seem completely oblivious. They struggle

on untiringly without once stopping to sink into that stately attitude of peace which so beautifully distinguishes the animal when its labours for a living are over for a while. Men drive on from one state of pleasure to another. Instead of a just appeasement of hunger, the indulgence in too much and too good eating has become the ugly habit. Sexual-communion takes place, not in that holy spirit which strives for the maintance of the kind, but merely to indulge in the lewdness-of-lust. For such purposes the possession of riches, of-course, are of great importance, for riches make a man independent of working for his living as well as give him the facility to prepare and heap up pleasure for himself. To slave a life long for this aim is generally 'understood' to be the right thing to do.

In still another respect has reason been able to transform life. When families gathered together into one folk-body to be ruled by a 'state', the consequences which arose were obliged to be different from those which arose in the animal-kingdom, as men were endowered with reason. Of- course, in the human-state individuals also work for the common-weal. But as the possibility always remains for the individual 'servant' in the state to be full of that novel instinct of man's own invention, that is, the chase after pleasure and amassing of fortune in order to escape working for a living, (all of which he can do at the cost of his fellowmen through the potencies of his reason) the unjust division of property was obliged to make its appearance in the human-community. So it came about that while some could amply satisfy all their desires, others had to work hard for the bare necessities of life. These abuses can have the support or the rejection of the state, but never will they be completely eliminated from human society, until each individual man has succeeded in changing his mode of spiritual-life, that means to say, until he stops his chase after mere pleasure, or in better words until he stops being merely a 'fortune hunter'. Now those

who are acquainted with the laws which render the soul's 'imprisonment' which I have taken particular trouble to explain in the third book entitled "Creation of Self" of my triple work "Origin and Nature of the Soul", will hardly be inclined to believe such a change can be brought about in the soul-life of man. But our God-Cognisance has indeed the power to redeem man from his pursuit of happiness; its fruitful influence, in this respect, works more to the improvement of these human grievances, than any change which the law could bring about.

Now, as it proved impossible in the past to evade the injustice of overloading the majority of intellectual and manual-workers for the benefit of the few, ways and means had to be thought of in order to give these unfortunate ones a sort of recompense for the disproportionate remuneration which the state was rendering them for their services. So, in order to keep them going cheerfully, mere work was raised to the standard of virtue in that it was made to believe that work was born of the Wish-to-Goodness, and as such was an action of a divine nature. This was a pernicious thing to do and has caused much confusion in man's moral state as a consequence, as well as it has helped greatly to stunt the divine wishes within him. It was thought that as the wish in man to be good is closely connected with his Immortal-Will, (this we have already clearly perceived to be true) the possibility was given him to earn immortal-life in 'heaven' through the diligence of his work. Therefore, work became a duty which in reality was a mixture of moral as well as immoral achievements, instead of the duty it is which is to aid in giving a deeper sense to the lives of men, in that it serves in the maintenance of self, family and folk. This fallacy would never have gained such a hold on the minds of men, had it not been for a twofold circumstance which made it appear so essential and desirable. While.the animal is only allowed a very short time to remain under its mother's care, to have then to

take up the struggle-for-life itself which means it must search for food and defend itself in danger; with man the case is different. Owing to a much slower process of development, the child, fortunately, is spared the trouble of gaining a living for many years to come. Parents take this trouble off the child's shoulders. This, of-course, is of vital importance in the development of the divine-wishes in a child, but which also can bring harm. I have fully treated this subject in "The Child's Soul and its Parents' Office". It can be the cause of the child taking it for granted that the endeavours to gain a living should be taken off its shoulders, as the impression of its childhood can be retained consciously in its memory. As it is, men in general, are apt to consider their work, in the endeavours for a living, to be a great 'achievement'. In this judgement, they are often supported by the trait of inherent 'laziness' (indolence) which they have inherited from the animal-world and which is still greatly indulged in, inspite of man's greed for pleasure, as only danger and hunger seem capable of overcoming it. Now, to come back to the young child. As it receives from its surroundings the impression that, in the aim for a pleasurable existence, utility in the struggle-for-existence is the most important, it is only natural when it exhibits a habit of indolence at school in subjects which are not exactly associated with getting-on in the general struggle-for-existence. Of-course the great mistakes made in the choice of educational-subjects, and the peculiar manner in the system of teaching (pedagogic), are also causes for the indolence of children. (See the above mentioned book, chap. "The Sign to Knowledge" and "Modellers of Judgement".) Thus then, in order to inspire diligence, the most potential means are requisite; the child therefore receives the instruction, both in the form of poetry and prose, that work has its reward. Both heavenly and earthly gains are the recompense.

The preaching, that work was a virtue, found substantial

support in the divine-joy-of-creation which is one of God's wish-fulfilment. Now, through that confused moral-conception which told that all kind of work was in itself virtue, this joy was extented to every and sundry achievement, so that everything done was accompanied with a 'good conscience'. Besides which, the favourable effect which work had on men of a lower standard (Carlyle) convinced men all the more that work in itself was a virtue. Undoubtedly it was true, that through work the dangers could be evaded which sprang from degenerate instincts (due to reason). For instance, the distraction from the sexual-instincts, and the weariness which overcomes the body after hard work has been done obviously helps to keep down the strength of the temptation, in much the same manner as sport effectively influences the really indolent who absolutely fight shy of work; so that it goes without saying, men will always be tempted to believe that every kind of work is the greatest blessing in the life of mankind; is it not like the 'magician' who can drive away 'evil spirits'? Now, in reality, work succeeds very little in vanquishing the 'evil spirits'. At the best, it can only hide them from the world around; the greatest industry will not prevent them working their evil way in a man; so that it often occurs that they revenge themselves for having been hidden so long, when then an unbridled beast of prey can be born. There are other kinds of 'evil spirits' which are not connected with sexual-instincts, but which work is still less capable of keeping down. On the contrary, the doctrine that all kind of work is a virtue, has been such an incitant, that infinite harm has been done. For instance, how many industrious persons there are, who, through the good opinion they have of themselves (good conscience) and the favourable public opinion which surrounds them, are seduced to give way to the most obnoxious trends in the passion they show for work!

Notwithstanding the success achieved already in having raised

work to the pedestal of virtue, there was still very much evil left for the state to rectify. So many sacrifices were being made daily, for which meagre wages and the protection of the law were a poor recompense. Innumerable individuals were kept at work like ants to break down in the end exhausted. Work is a 'virtue' had its effect only, where the really noble-minded were concerned, in whom the desire to be good (the divine Wish-to-Goodness, as we have termed it) was inherently strong. On all the others in whom this characteristic was absent, its effect was lost. They were doomed to become inevitable failures. And so it came to pass that the cunning mind of man invented another moral 'trick' which undoubtedly was also crowned with success; it caused men to gain amazing achievements. Although more than anything else it was the cause of man's degeneration! Like into a witch's-pot human sentiments were thrown. The divine-joy-of-creation was mixed together with the ancient joy of the beast when it gains the victory over its enemy. To this, the poison called 'fame is immortal' was added. The result was the mixture known as 'the sane ambition' which, curiously enough, men also ventured to raise to the pedestal of virtue. As the trend-to-indolence (one of the heirlooms inherited from the beast) is stronger in man, than the trend to ambition, the first often kept the latter down in the case of such individuals for whom, in the first place, it was intended; but as a state which is made up out of a confusion of moral-laws is very dependent on the workings of ambition, it was seen to, that this particular trait should start its development already in the little child. To this purpose awards and rewards were invented which hardly ever failed in their effects; for by the time a child had grown up, the divine-wishes had been poisoned or trampled down by the aims of ambition, as many persons around us reveal, who are nothing more than unwise schemers. The worst evil among the many is this one however: When

ambition was awakened and kept alive in the young, it was not only to answer its purpose in respects to achievements which should make the struggle-for-life a success; it was extended equally to the achievements which have their origin in God. In passing, tutors make themselves accomplices of evil-doers when they neglect to tell their pupils that ambition kills the spirit of God within us, in killing divine talents which are the beginnings of those divine-potencies of creation in later life.

Now, what do our morals say to all this confusion? When ambition is mentioned which to God is the deadliest enemy of all, they say: No moral value can be attached to the joy-of-creation in, let us say, works-of-art, or in the ordinary achievements concerned in the struggle-for-life, unless the wishes of the divine-will are fully considered, that means to say, the joy-of-creation must be subordinate to the divine-wishes. (We shall come back to such kind of labour very often in the course of this book). But this moral-joy will reveal itself to be utterly independent of the achievements of others. If they surpass it, it will not be ashamed; if they are surpassed, it will not feel proud. Neither is it shaken in any way by the 'judgement' which public opinion falls on it. It is immune both to 'fame' and misunderstanding. The first does not serve towards its development, nor can the latter destroy it. But ambition which can be easily recognised because its behaviour is so different to this is great immorality, because it distorts and kills genius. If the powers that be, allow children to be brought up at school to depend on awards for the joy to achieve or in a spirit-of-desire to 'beat' the others, instead of cultivating the divine spirit of moral-joy in achieving, merely because of its own virtue, commit a great crime against the God in the human souls which have been entrusted to them. It is true, many persons would rather sun themselves tranquilly (as the lion does in front of its cave), than give themselves up to painting, poetry, scientific-research,

fighting in a good course, or dangerous sport just for the sake of fame. But one thing is certain, none of all the folks of the earth, our own included, will ever be able to recuperate from the evil effects of degeneration, until these evil spirits men have called up have been put again into their graves for the dead things which they are.

Considering the infinite harm which the evil spirit of ambition does to genius in man, award, in the support of this, for achievements which belong to the spiritual-world should be emphatically discarded, more so, as true genius is above reward. And now, the holy meaning of human-life and work as a virtue. What has this truth of our cognition to say in face of this error? It acknowledges that work can be of a moral, immoral and amoral kind, that means to say, there is work which is good, work which is bad, and work which is neither good nor bad, but which is self-understood, the neglect of which however would be bad. For example. Work in the natural endeavour (in the sense the animal does it) to gain a living for oneself, one's own and one's own folk is the amoral fulfilment of the duty one owes to on's kind and the preservation instinct of self and is therefore selfunderstood. Neither "God nor the devil" are touched at the sight of our endeavours in the search for food to keep ourselves and our children from starving. A state of indolence which would prevent us from fulfilling this duty would consequently be immorality. When all the cunning tricks, which are used to rob the state of its due and which pillage the working-populace, are once and for all eliminated (these render life so difficult), and squalid overpopulation is no more, then sufficient scope will be given to the divine- wishes inspite of this work which has the nature of being a matter-of-course. In order to discourage 'laziness' (which is immoral behaviour) the morals of the struggle-for-life demand from every healthy adult

who has the protection of the state to earn his own living and to look after the welfare of his children who are still under age.

All other kinds of work may be moral or immoral as the case may be. It bears the moral character when it is completely subjected to the divine-wishes. It bears the character of immorality when it goes contrary to them. Now, God wills the life of each individual person, that each may participate in the Immortal-Life, (exceptions exist which we shall learn about shortly). Therefore the work, undertaken for a man to be able to live at all, can never bear the character of immorality, although the same kind of work is immoral, if it is done in order to gain superfluity of riches, especially when these are put to no good purpose either for the one who possesses them or those around him. All work fraught with the purpose of satisfying a man's ambition or vanity is likewise an immoral endeavour. Observe then, that whenever a thing is about to be done, our philosophy asks first if it is moral or immoral. All labour, of each and every kind, must be weighed according to the scales of the Divine-Will and that meaning of human-life which we have grown in knowledge of. Industriousness in the cause of immoral work is, of course, always immorality. A man must fully weigh beforehand and then give his promise to do the work which as a 'duty', he then takes upon himself. According to these new rules many would have to climb down lower, who, to-day, stand at the top of the moral-ladder. But on the other hand, it would bring mankind benefit, in that all would surely be more careful and critical about the aims he intends following in life. How many parents, for example, are there, who strive from morning until night for the welfare of their children, and because they grudge themselves every bit of pleasure in this endeavour, they imagine their behaviour to be so 'good'. They heap up wealth in order to leave it their children, and in this industrious endeavour they forget all about God which calls for development in their own

breasts; in fact, in the one endeavour hardly time or power is left them to be able to support the development of the divine wishes in their children either. Then, from the example they give, their children also learn to consider goods to be of the most vital importance in life and, under the sway of such ideas, begin to smother the kernel which contains the essence of divine-life in their souls. Hence, the results of the parents' 'life of selfsacrifice' is the death of their own soul as well as the death of the souls of the children committed to their care.

When we stop to think what else men have made a virtue of, we shall soon see, that, besides having made a virtue of work which they believed effected the amassing of pleasure if governed by the principles of 'practicallity and utility' (a complete misunderstanding of causality) they have also made use of the other two forms of thought, called time and space. Actually, the rule of order and time have been created into virtues just like men made a virtue of practical work. In reality, these faculties are of minor importance, as they are as liable to disturb as well as aid the development of the divine-wishes within man. Under the impression of such a misconstruction of these facts, parents are apt to consider the disrespect of the divine will of less harm than the neglect to divide life into time and space, despite the fact of the warm intention they have to save the soul-lives of their children.

The logical division of things in space is called 'order', and order of every kind is called 'virtue'. It can become the 'blessed daughter of heaven' as Schiller called it; in reality, however, it is the 'blessed daughter of reason' and can become neglected from a twofold unequal cause. The first cause is the indolence native to man. The animal inevitably sinks into the original state of tranquillity as soon as the pangs of hunger and the fears of danger have passed. This feature it has handed down to mankind. Indolence prevents a person being orderly. The second

cause very often arises when men participate much in the life of God. Their sense of order then lacks its keenness. It is alarming sometimes to find this 'daughter of reason' absent in men of genius, for a disorderly habit is often the cause of the disturbance to their God-living which, as a consequence, they not infrequently experience. The "God that reigns free in the Ether" must indeed feel beseechingly helpless towards objects limited to space! Men who are blessed with a keener sense of the divine are often quite oblivious to ugliness, a fact which we have already spoken of. This also can cause them to be disorderly, for one is obliged to be aware of the disorder, in order to avoid it. The reason why they are not capable of seeing it is, because order is generally connected with beauty, and disorder, therefore being ugly, is for them the 'nonexistent' generally: It is not perceived. It is not curious then to find them, in unexpected moments, intensely busy putting things in order, for they are the moments when they have come back again to earth. Their bad sense of order is greatly aggravated, of course, because their spirit is always beyond the limits of space when they are participating in the divine life and are at work for it.

In the confusion of men's ideas, little thought has been given to find out the real cause of a man's disorder. This accounts for the reason why the sober, matter-of-fact struggler-for-a-living to whom the objects surrounding him are essential parts of life, shows contempt for the man-of-genius for the same reason as he despises the indolent. Moreover he lustily supports that fallacy which is, that 'a man who shows sense of order must also be a moral man', whereas in reality many lovers of order are completely soulless and sometimes morally degraded as well.

In contradiction to the doctrine, 'order is virtue' our morals say:

One must strive for order, as it is related to the divinity

in perception which manifests itself in the divine Wish-to-Beauty. As long as it aids in the fulfilment of this wish it bears the character of morality. Furthermore it is of advantage to man in his endeavours to gain the necessities of life which is important again for his Godliving and is therefore amoral, being selfunderstood. In such a case, disorder would bear the character of immorality. Finally, the state of order facilitates God-living, a fact which will become clear to us as soon as we think of all the time lost in search of objects which men-of-genius encounter through their own disorder. Order gains importance when it aids and supports Godliving; to neglect it, in such a case, would be immoral. Moreover it is acting immorally, when, through disorder, we disturb the necessary struggle-for-a-living or the Godliving of our fellowmen. Likewise we would act immorally if, through commanding order, we are likely to disturb or encumber the Godliving of another. Thus then, in diverse cases, order can be immoral, but, on the other hand, the state of order or when it is demanded from another can be moral, if it is the fulfilment of the Wish-to-Beauty. It is always immoral, in every case, when it does harm to that in man, what we have called the life-beyond, the life in God or "Godliving".

The division of time, that is, the logic distribution of activity and repose according to the beat of time, has also been given its value. Curiously enough, however, a 'virtue' has not been made of it, like man was bold enough to do with order. What could be the reason? Is it because the division-of-time was not so closely related to the Wish-to-Beauty like order was? But there is no evidence of this connection having been recognised in the past. Exactly as it was unknown that the moral-state demands the development of all the divine-wishes and not the Wish-to-Goodness alone which also means that the Wish-to-Beauty would not have the moral nature, did it stand in the

way of any of the other divine-wishes. Therefore this evidently was not the reason. The division of time cropped up much later than the division of space. Not until the increase in population as well as other matters which rendered the struggle-for-existence so difficult, did time-division gain importance. Nevertheless the division-of-time has grown to be highly estimated. What does our philosophy say to this?

As the division-of-time is not directly connected with the divine-wishes, it cannot be classified among the morals like order. In respect, however, to the essential part it plays in the general struggle-for-life, it becomes a selfunderstood matter and therefore has the quality of being amoral. Its absence in such a case, would mean immorality. If time and peace are made wanting for the benefit of Godliving through any neglect of time-division, this also becomes immoral. Finally it is immoral, if, through negligence of time-division, the struggle-for-a-living or the God-living of another is made difficult. Thus then, it is possible that the neglect of time-divison can become immoral, while time division itself can never be classified among the morals. It is amoral always and becomes immoral only when it is a disturbance to Godliving. Now, in such a time as ours, when life is minutely divided, it is of the greatest importance to understand the weight of such immorality, how necessary it is to perceive it brings about the death of God in man; for the growth and life of God depends on the oblivion of time in order to find entrance into the realms where time is not. The life of God is timeless and must be so. Therefore it is futile to want to subject it to the time of the clock. What a blessing it is that men are not able to calculate how much of the Life-of-God has been destroyed through the ticking and striking of clocks, or they might be tempted to forget their usefulness and smash them in their anger. Happily the God-loving man experiences no difficulties in entering timelessness. The greater his development is in the

progress of his diviner-nature, the easier this becomes, so that, despite life's necessary division-of-time, his God-living is safe, provided of course, there are none of those untiring worldly strugglers near to disturb his peace. For in them he will find no sympathy at all for the slowness which he exhibits sometimes in getting on in the world. They call it waste of time. And time is money they think. I have called them "the Chattering Corpses" (they really resemble ticking clocks) to distinguish them from the God-living man, who is animated with the spirit of God. It is funny to watch these cut up their lives and all the soul-experiences life contains according to the inches of a tape-measure, so to speak, but shocking when they dare to disturb others in the participation of the Life-of-God and that with a good conscience, merely because they think it good when some trivial thing should be seen to at any a precise moment. There was once a time, however, when even the chattering corpses were capable of forgetting the beat of time; that happened in the dreamland of their childhood. But the struggle of later life sobered them all too soon, and because they have forgotten how to get rid of the fetters of time, they are anxious of the quick flight it takes. They are only aware of the fleeting side of its nature unlike the Godliving man who is so often priviledged to partake of life eternal. The more the spirit of God exfoliates within him, the greater the length appears of the years that are passing. To the chattering-corpses each year seems to pass more quickly, the farther they leave the life of youth with its affects and dreams behind them, and the less scope they can give to their own imagination (Phantasy). An interesting fact which one can note in all educational institutes, when the aim of which is to mortify the soul, is, that all the occupations are divided strictly according to time. One occupation will be suddenly stopped to start another. Even prayers start precisely at such and such a minute. These are the most efficacious means in bringing them towards

their ends. Note, for example, the Jesuit colleges, the aim of which is to bring up young priests to be "Loyala's Corpses".*)

Notwithstanding all this, men have forever suspected that an animosity exists between God and the habit which man has grown into of dividing up time and space. Yet this caused but another error. That the division-of-time and space was considered a 'virtue' was indeed a false conception, but another had to be added which was, that, disorder and carelessness in the division of time was a sure sign of genius. Many an artist and researcher, in the plenitude of their divine talents, succumb only too gladly to this error. They are all too ready to be blind to the fact how badly they have trained their own will to discipline, how degenerate they have allowed their instincts to become, and how weak they are in action, and how all this, as a consequence, makes them unfit for the struggle-for-life. So they shift the fault to their own genius and squander their time in indolence or in the lust of their passions, instead of living and working in the development of their genius.

And now we come round to our morals of the struggle-for-life. These tell us to beware of indiscrimination and not call every kind of work, diligence, order and punctuality a virtue, but instead to consider carefully each individual case in the light of the divine wishes and the meaning of life.

Among all the claims which reason put to the individual, when men of the same folk clubbed together and respected each other as a community, one seemed particularly to appeal to them. It was, 'do to others as you would be done by'. We have already traced the origin of this. (See above.) Now, in as much as this law (The duties-of-life) became gradually consolidated, in that it extended its protection to property and life so that family and folk-preservation was assured, its dutiful fulfilment, notwith-

* We refer the reader to the book „The Secret of the Jesuits' Power and its End", chapter „The Training in the black Kennels".)

standing, did not raise man above the moral zero point, although the neglect to fulfil this duty which is in the interests of the common-weal is decidedly immoral. Nevertheless, great importance must be attached to the fulfilment of this duty, in as much as man's participation in God greatly depends on it, although the impediments to God-living which the common-law (duty) eliminates would not exist at all, were man living solitary, instead of in community as he does. What religion has taught up till now as being transgressions against the duties-of-life, when looked at from the light of life's meaning, is immorality, and as such must be rejected, for, from our philosophy's point of view, the subordination of divine deeds which issue from the divinity in man to the results which issue from reason may never be; every demand which the duty to life makes on us, must be closely scrutinized in order to assure ourselves if its fulfilment would be in harmony with the divine Will, in which case it would be amoral and in the contrary case, immoral. We have drawn lines to work on in this respect in the following chapter "Morals of Life". Here the demands belonging to the duty-to-life have been made sufficiently clear, so as to be a guide to action in the happenings of any event, yet leaving scope for the individual to think and judge for himself which is a matter of infinite importance in the development of Godliving.

Among all the morals of the struggle-for-life which are in practice to-day, there is only one which has a distinct touch of the divine. It has already been often mentioned. It is the 'charitable deed', born of the feeling of pity, which has its origin in the one divine emotion, the feeling of love towards one's fellowmen. Yet, when looked at more closely, it will be found, that there is still much to be rejected as being inadequate to fulfil our ideal of morality. First of all, there is the indiscriminately directed love of mankind (humanity) and pity, and then comes the fact, that the majority of the so-called 'acts of charity' would

have to be stripped of their attribute of virtue and left for what in reality they are, merely actions which in the life of man must be considered as selfunderstood. Namely the duty-to-life expects everyone to be ready to do to his fellowman what he himself would be done by in a similar case so that there would remain very few, of which it could be said, issued from the wish-to-be-good. When we come to treat the morals-of-life, it will be noted that "Altruism" or the selfsacrifice for others, practised indiscriminately, is just as immoral as "Egoism", or the indiscriminate practice of self-interest is. Indeed, our standard-of-morals expects, even in the practice of charity, a plenitude of inward depth and profundity to enable man to understand properly how to measure his actions according to the divine-wishes and which, by his own free decision, in each and every sundry case he will continue to do, until in the end, the correctness of his judgement, as to what is moral and what is not, will have become, a habit which has gained the quality of reflexibility. After which, in the spirit of sureness he is now possessed of, he will very likely be tempted to say to others: "Just tell me for whom you are sacrificing yourself, and I will tell you, who you are."

But as mankind, in general, have grown so callous in their feelings towards God, it is no wonder we are pleased to find (amidst the spirit of selfishness which is everywhere rampant) any traces at all of pity and charity no matter of what moral kind they are, although this should not be allowed to drive us to the abuse of ignoring the dangers, for the sake of this fact which are hidden in the prevailing moral estimations. When we think of the towering grace man is capable of, the dwarf surely can never serve him as a pattern!

Besides the duty-to-life, as well as the divine emotions of pity etc., there are other conceptions, of a most peculiar kind which also dominate the struggle-for-existence in the life of man. These are manifested in the so-called 'morals of society'. These

however, are in very light touch with God. Instead of giving support to the divine-wishes, they often oppose them. These 'morals of society' are governed by the rules of respectability which sprang, originally, from a twofold noble source entirely harmonising with God. The one is proud self-command together with the gentle consideration of others, and the other is the Wish-to-Beauty. These demand men to practice selfcontrol in order not to give way to any outbreaks of their instincts or affectations, as moderation in all things gives equilibrium to a man's behaviour which is least irritating to those around him. Through such behaviour, beauty of mien is gained; a fulfilment of the Wish-to-Beauty. Politeness is demanded when wishes of any kind are expressed or knowledge of the wishes of another are desired. Man's dress and the surounding in which he lives must comform also to the Wish-to-Beauty. Now, all these endeavours are most certainly important. The mistake is, that the value put on them is tremendously overrated so that, in the endeavour to fulfil the demands owed to good-society, the vital ones are forgotten. And yet this selfsame good society is not abashed at immorality of the most formidable kind. For instance, what a mockery of the Wish-to-Truth it is, when men become so frivolous as to say, that nothing really is shocking as long as the outward appearances are kept up. What does it matter whatever happens in the intimacy of the family-circle, as long as it doesn't leak out to cause 'scandal'. To be in control of oneself in public is much more important than the control of ones passions in private! In private, even blasphemy is tolerated, that means to say, the participation of the Life-in-God is degraded, in that it becomes a part which has to be played in the round of social duties, a 'social call' paid on God, so to speak. Moreover, ladies and gentlemen remain members of the church in all good consciousness and remain so all their lives, confessing to it without a single blush of shame, although, in reality they are only "Christians-

in-name" and nothing more, in that the belief they profess to cherish has lost for them all its powers of conviction.

Now, observe again for the second time, how the moral principles which men have thought good to follow in the benefit of the general struggle-for-existence have, except for the 'virtues of society', nothing at all in common with the nature (Wesen) of the divine. This explains for the gulf which has arisen to separate the works of a divine-nature from the general struggle-for-existence. The latter became gradually modelled on certain lines in the existence of the higher developed folks of culture and at first sight commands respect, although in reality it is antagonistic to the vital interests of 'culture'. Nevertheless, everything was thrown together and was called 'civilisation', no matter how erroneous the indication was. "Civilisation" began with the evolution of reason, when the first implements were being made to facilitate the struggle-for-life, and the duty-to-life began to take definite form. Therefore 'civilisation' does not mean decayed culture (as Spengler has it); civilisation and culture are two utterly different things and have always been so right from the beginning of time. For "Culture" indicates, that God has become visible to the human-eye which is so, when the labours of artists or researchers or words or emotions manifest something of the divine-nature. On account of the great development which reason has undergone and its consequent arrogance, civilisation oversteps its grounds, threatening, in doing so, to suppress the fruits of culture which alas! eventually can lead to its complete elimination.

Contrary to all the other standards of morals which have played their part in the history of mankind during the past, ours bring culture and civilisation to agree with each other. The struggle-for-life is given its proper due, not that it is let to go its own way, unconcerned of divine-wishes and divine meaning of man's life, however; on the contrary, everything concerning

the struggle-for-a-living is subjected to the guidance of the divine wishes, thus making it possible for man to act well, that is to say, in accordance with the divine-wishes. In this redeeming process however, we fear little would remain of that state which we are wont to call to-day 'civilisation'.

Morals of Minne

These morals have a peculiar history of their own which again bears witness to the fact, that, during the intermediate stages in the life of mankind, (between the state of absolute ignorance and pure cognition) man was doomed to stray from the path of truth and become the prey of error, a danger which in the earlier stages had not befallen him. In the far back ages when men were given to soul-cult (chthonian cult), it was general knowledge already, that sexuality exercised a tremendous influence on the soul of the human-individual, so much so, that the act of sexual-communion became a cult-commandment which at certain times had to be practiced at the grave and later in the temples. It was also considered a 'satanic' power of tremendous potency; for human beings, at that time, were fearful of demons. Was it not obvious that the demons could 'rob man of his soul' during sexual-communion? Therefore, in order to ward off this danger, tedious cult-commandments and long ceremonies were willingly gone through.

Finally, the fact spoken of last, experience confirmed. Seldom could the soul interpenetrate sexuality so as to become of the kind we Germans have called "Minne"*, the sublimated sexual-will, so that it came only natural that this assumption should predominate and found its expression in the "Ascetic-Ideal"

* The Goddes Minne stood for the soul-pervaded-sexuality and was the ideal female figure among our ancestors. In making use again of the word minne, which was generally known in the middle ages and indicated the gallantry of the knights. (They were in the service of minne) we must call the readers attention to the fact, that the kind of sexual emotion for which we have chosen the word minne has nothing at all in common with the amorous adoration of the knights of the middle ages. This was generally mere sentimentality of a very unwholesome character, and was indeed a vain effort to make up for the suppression and contempt which women were doomed to suffer.

which cropped up during the period of the decline of the Indian-race and persisted to exist thousands of years later in Christianity. The ascetic-ideal proclaimed that it was a virtue to obstain altogether from sexual-will and was a sin to give way to any indulgence in the same. But, as the fact could not be ignored that sexual-communion was the essential factor in the maintenance of the kind and the blessing of children to parents so necessary for the extension of religious communities, the ascetic-ideal found its complement in another moral-ideal of a second-class kind; the ideal marriage, the virtue of which was the production of many children. (Paul of the bible says: Marriage is good, but not to marry is better.) The blessing which the priest bestows, in the belief the blessing protects the soul from harm, is identical with the old faith in the magic of the demons. The only means adequate to ban the 'demon magic', it appeared, was to raise marriage to a sacrament. So the wedding takes place in church and the blessing of the priest is 'more powerful than all the magic of satan'!

The knowledge which mankind gained through the progress of natural-science (Darwinism) distracted man for a time from his ponderings on religious subjects. The ascetic-ideal was overthrown, but in its place, a very peculiar kind of creed appeared. It was this. Sexual-communion had neither the character of morality nor immorality but was amoral (that is neither of the character of the one nor the other) in as much as it did no harm in the health of either parties which, incidently, is but the most primitive demand which the common-law exacts. One thing, however, was supposed to be capable of elevating the amoral character of sexual-life to morality, and that was, when the duty towards the perpetual kind had been fulfilled. It is not amazing to find materialists understanding by this a kind of race-breeding like animal-breeding was undertaken. The consequences of this idea became very fatal when Nietzsche gave it sup-

port. Nietzsche believed the child to be of more value than the parents from whom it originated. Accordingly, by virtue of the offspring alone, could sexual-communion be called a deed, bearing a moral character. Even to-day countless individuals give their support to this idea as it fits in so well with their own purposes. By their behaviour they confess to it. Now, this sexual-creed is remarkable for its own peculiarity and we are justified in putting utterance to it as follows: "The circumstance, that I have had a child or wanted a child, has raised my act of sexual-connection to a moral deed, notwithstanding the fact that there are no more offspring forthcoming."

Observe here, that instead of the priest's blessing with holy water, the self-preservation-will grants mankind a ticket, valid for all times, to enable him to partake in sexual-communion, as a token of its appreciation of his having helped in furthering the preservation of the kind!

On the basis of a conception such as this one is, no development in the respect to the moral standard-of-minne (the higher, the sublime kind of sexual-will) can be looked forward to; neither will the sense of that duty be cultivated which is necessary for the propagation of family and folk, namely the keeping of the senses pure. Not until that state of disintegration be rectified which has befallen the sacred laws of race-purity and blood-consciousness can we expect any revival to enthusiasm, and that sense of responsibility which is essential for the parent-office. Should this once be attained, however, the proof will be given how superfluous, nay, even pernicious it is to decry, in itself, the chastity of the sexual-will and the sacredness of the act of conception, in order to prevent degeneration through overindulgence of the sexual passions. The reason, why all the race-pure-folks of the earth (especially the Nordic-race) during the prechristian era could be maintained throughout long ages, was because they upheld the wisdom of their forefathers which

was to practice self-command in order to keep their manners and morals pure and chaste for the sake of self, family and folk-preservation. So, before we lay down moral lines on which to work on, we must first get rid of all the religious errors belonging to alien creeds and try and give the answer to one vital question. What is there to prove that the act-of-reproduction makes the satisfaction of the sexual-will a duty which comes under the duties-to-life (common law), or what is there to prove that the realisation of minne, irrespective of the act of reproduction, has a moral or immoral value or that it is indifferent to any moral value and only through the act of reproduction gains ethical value at all? If the latter supposition were right, no moral rules for sexuality would be required at all, as the duty pertaining to the struggle-for-life already demands that the health of the other party be protected. Also the sustenance of the kind can be considered as one of the duties towards life, and as such must be counted to the morals of the struggle-for-existence. Also that the act of reproduction, by the very law of its being, is a duty to life, in much the same order as the search for the food of the family is and can likewise be gathered to the morals of the struggle-for-life. Indeed the fulfilment of all these duties should be a selfunderstood matter. In the same way as the animal cares for the brood, man must be made responsible for the life and health of his children with the aim in view of sustaining family and folk, in order that the race, these belong to, be maintained. But if disease of a pernicious kind has been inherited, then ofcourse the childless state is the only right path to choose. Yet, is there not something else still of even vital importance?

It remains a tenacious fact, that no sexual-connection can take place, be its experience ever so fleeting or merely corporal, without leaving its impression on the soul of the individual who partook in the experience. It will either cause the soul to grow in grandeur or decline, and herein lies the proof of our statement

which we here repeat; every sexual-connection possesses ethical significance, quite irrespective of the duty-of-reproduction.

As the believers as well as the deniers of God were not always capable of keeping their sexual-life in harmony with the moral feelings of a profounder kind, they were prone to deny that sexual-connection could exercise any great influence on the soul of the human-being, be it of a fleeting, lasting, 'primitive' or spiritualised kind. The reason for this rash conclusion came of a manifold cause. The communities of race-conscious-men had been scattered; the office of begetting offspring had been robbed of its sacred character, race mixture * had been tolerated, the influence of prevailing creeds had robbed men's minds of the fact, that, in themselves, the human instincts are pure, and finally the degeneration of the life-instincts had set in, and quick sexual-connections of the most superficial and unworthy character had taken the upperhand in the general life of mankind. In reality, the actual influence which minne exercises over the divinity-indeed is just as great and permanent as it is on the divinity in the other wishes of the soul. We like much more to be reminded of the awakening and vitalising influence which divine-minne exercises on these, than be confronted with the degeneration which issues from unworthy sexual-connection. It is almost amazing to watch, how in the enthusiasm of their minne, the spirit of the divinity will awaken in man's perception (the Wish to Beauty), sometimes so strongly, as to become a potency which is creative in the realms of art. How often have minne-experiences been the making of a great poet or composer! It is a wonderful thing to watch how the slumbering divinity attempts to manifest itself in the animal-kingdom also, at the time when sex is appealed to. I remind the reader here of the bright coloured wedding-dress of the fishes which makes its appearance, although the fishes

* According to the Christian religion, a 'pure marriage' means when both parties belong to the same jewish confession, a 'mixed marriage on the other hand means when either party belongs to a different Jewish confession irrespective of the fact that both parties might belong to the same race or not.

themselves are quite incapable of perceiving the beauty, much less admire it. Also those little birds which adorn their nests with bright coloured stones, and others, that are songsters. How sweetly do these sing at the time of mating! In this case, it matters little if the behaviour of the animals is done unconsciously, while man behaves consciously. The fact remains that the slumbering divinity attempts to manifest itself at mating-time, in the animal world as in the world of man equally, in the garb-of-beauty. The selfsame thing happens to the divinity-in-deed. Minne has its foundation in mutual estimation of moral qualities.

Not infrequently, the moral-questions which concern minne particularly are of the same nature as those are concerning the soul-life, so that many of the moral principles ruling minne which we have heard or read about are merely a part proper to the moral principles of life. Generally, these handle the problems which arise in the relation between two adults, or an adult and the child entrusted to its care. Now in most cases the child, just mentioned, is a man's own, and the adult either a husband or wife with whom one lives. Therefore it is incorrect to choose for the regulation of these questions the title "Morals of Minne". We are careful not to fall into the same mistake; therefore we think good to choose the heading "Morals of Minne" for the express purpose of solving the problems which are liable to crop up between the demands which the divinity-in-deed makes regarding the 'whether' which is concerned with matters of sexual-connection. Thus then, the answer to this question will be sought; must the communion of minne be avoided or given up altogether, when it proves to be of an immoral character? In our search of this solution, we must be careful not to get the question concerning the begetting of offspring and the care for them mixed up with this question as has generally been the case up till now. An immoral married-life can never be made moral

'because it happened, and is kept up for the sake of the children'. What a tremendous lot of cowardice for the sake of public-opinion, sexual serfdom, indolence to face of the tribulations of earning a living, paucity of soul, and degradation of character are hidden behind the motto 'for the sake of the children'! As it is very natural to want to look after the spiritual and bodily weal of the children there are certain exceptional cases when the parents can live together under the same roof, provided the situation agrees with the divine wishes. If the character of the husband and wife are both unimpeachable, and no ugly quarrelsome scenes liable to disturb the family peace, there is no reason why their married-life should not take on a new form of friendship which must do without any sexual-communion. It is not probable at all that the children should ever get to know of the change.

Yet sexual-communion which is an immoral act for the certain reasons which make it so can never become 'moral' just because the parents are living so 'close to one another' on 'account of the children'.

Now, if, in the course of our examination, we put aside everything which does not precisely belong to the morals of minne, the work we have to do next will be partly of a 'negative' character, before we can arrive at a point where the 'positive' foundation of a sexual-law can be laid. The unwholesome and unnatural habits which prevail today, together with the ignorance and misconceptions which prevail concerning the fundamental laws-of-sexuality, require above all the respect which is due to the laws of nature revealed in the history of evolution. I have treated this subject very fully in other works.* In the following it will be merely touched. Men must be warned not to trust their instincts, for, unlike the instincts of the animal,

* "The Recuperation of Minne" which is the improved edition of the "Rebirth of Erotic".

theirs are not immune to evil influence. Man's instincts drive in the trend of piling up pleasure, which reason so erroneously upholds to be the essence of life. Only one way is open to man should he want to rectify the fallacies born of unreason, and that is, with the aid of reason's potencies in the labours of scientific-research, to find out the fundamental-laws of sexuality according to which he should try to adapt himself.

After all the truths we have already been able to glean so clearly from the study of the history-of-evolution, it is not surprising that it is able to reval a complete and satisfactory plan of the construction of sexual-community.** How clearly has the similarity been made obvious which exists between the unicelled being and man; between the first and last in the rank of animate being! Potential-immortality is the mark which distinguishes both from all the other intermediary beings. The chosen few actually partake in the Life-Immortal. But the chance is given to all to gain this priviledge. While the uni-celled being brings this to pass in that it persists in living perpetually in a corporal state, man is able to realise life-immortal in the spiritual-form, in that he can partake of the unendlessness in endless time. It will seem natural, after this, that the unicell should exhibit a Will-to-approach others of its kind (let us call this, the approachment-Will) in some different way or other in a pure corporal form, a habit which none of the others in all the long chain of development exhibit; finally this habit appears again in man, the highest of all the species, in a spiritual-form, as the approachment-Will of his soul manifested in the conscious emotional life of the soul.

The approachment-Will of the unicell appears like a peculiar contrast amidst the excitement of the continual struggles between life and death. The nature of this desire is not at all monotone. Sometimes whole groups at a time, or only two unicellular

** "The Recuperation of Minne".

beings, will lie on the top of each other and, thus united, spend a certain time together without however exchanging their cell-kernels. The potency which enables the unicells to be attracted to each other and remain in each others company for a while has been called by the scientist "Cytotropism". There is another way which has been called "Conjugation". This is when two individuals of the same kind come in contact with each other and partially fuse and during the period undergo a complicated series of nuclear change. The heredity-substance has been exchanged. After this process is over, they leave each other and live alone again. According to the accounts of the scientists who are still making examinations of this process the exchange of the chromatin, or heredity-substance in the process of 'conjugation' causes the rejuvenation of the unicellular individual. The third way is the permanent union of two individuals, the body and germ-cells of which fuse closely together, and a new individual appears. This is called 'copulation' which means the permanent fusion. But these are the exceptions; in general the unicellular-being perpetuates its kind trough division. The habit of permanent fusion, however, has been maintained in the multicellular kingdom. The other two ways, the cell-attraction and the exchange of the heredity-substance, are not taken on again until man appears, when, besides the usual way which the reproduction of the kind is carried on in the manner of his animal-ancestors, different kinds of spirititual forms of attraction appear which, in their nature, are very like the three corporal forms manifested in the life of the unicellular-being.

The cell-attraction; the life in each other's company manifested by unicellular-beings and which is known as "Cytotropism" are the very first bodily signs of the feelings of friendship and love which we are aquainted with in the human-life, but which can not yet deserve to be called minne. The exchange of the heredity-substance, or, as the scientists call it, 'conjugat-

ion' is the action of two unicellular-individuals which periodically unite closely in order to exchange the essential parts of the nucleus, to seperate again rejuvenated. This is the first visible sign which the body gives of that kind of human sexual-will which is distinguished for its spiritualised feature; we have called this spiritualised sexual-will minne. In this case, the spiritualising element (its origin we traced back to the 'conjugation' of the unicell) is strong enough to induce men and women to seek each other's company, not merely for the purpose of the bodily-union, but more for the sake of the exchange of that spiritual-good which mutually attracts them. Generally, this kind of friendship is on and off and is not that state of minne in its sublimest form, although it is the most spiritualised form of which the state of polygamy is capable. Finally, there is still the union which is constant. Its faint beginnings are to be found in the mutual attraction of two unicelled individuals which create a new individual through the permanent fusion of germ and body cells. This act is the symbolical realisation of that rare jewel in the crown of sexual-connection which, by the virtue of the spiritual good exchanged, melts the lives of two human-beings into the mould of a spiritual unity. This is the culmination of the wedded state. (spiritualised monogamy.) Seldom do human-beings accomplish this perfect state which, in its own faint way, the unicell could accomplish for itself. The mere bodily-union proper to the mammals, unadorned with any spiritual beauty, is the best they arrive at in the drive of the sexual-instincts both have in common, and which has been handed down to them, intact, from their animal-ancestors. When "Copulation" and "Conjugation" come to pass in their spiritualised-form in men, they are found to be independent of any desire for offspring, a characteristic which proves its likeness to the unicell. As the unicellular-beings perpetuate the species through division and subdivision, and it is obvious that the

attraction they show for one another is a will which manifests itself of its own accord, that means to say, quite irrespective of any instinct to multiply. Now, as this feature is of such ancient origin, it becomes clear, how necessarily fatal the consequences were, both in the past and present, because Christianity did not regard the will for offspring as a sacred desire that might be added to the raptures of minne, but attached an unholy character to sexual-community altogether which could only be tolerated when it lead to the begetting of offspring.

Let us forsake the unicellular-kingdom and go ahead in the history of evolution in order to meet our multicelled-animal-ancestors. These make us aquainted with the fundamental laws of sexuality which we must gravely try to understand as being the fundamental difference of the sexes. Once upon a time, our ancestors were fishes which were similar to the boney fishes. Now these multiplied by means of exterior fertilisation, that means to say the female laid its ova in a favourable spot and then the male passed over and fertilised them. In those days the fundamental law of sexuality was created which to their own downfall men have forgotten how to respect. It is this. The discharge of the female germ-cell, as it is accompanied with the change of the reproductive organs which is an important factor in sexual-relationship, should be the determining factor in the sexual-rythm. The fact, that the male-sex has neglected to keep to this law, explains the reason of nature retaliating in the bitter way she has done. It is the fault of the male if so few women are priviledged to enjoy the pleasure of these ultimate-emotions (called orgasm) which issue from sexual-connection.

Let us now take a step higher to those ancestors of ours, where the act of germ-fertilisation, on account of the higher construction of the bodily organs, had to take place within the body of the female, necessitating as a consequence, also,

the bodily union of the parents. The laws governing this stage of sexuality are important to know. (Generally, mankind suffer because they are misunderstood.) By means of the organs-of-sense, the sexual-emotions of the male are accelerated. In the case of man, the highest species of all, the eye takes in the sight of the other sex. The sexual-emotions of the female-sex, on the other hand, are caused to accelerate (the degree being gradual) through the wooing of the male which is the most successful at the time when the germ-cells are maturing. Here a fundamental-law is represented, under which man, as well as the subconscious beast, is swayed, although, through the faculty of his reason to grasp but half which makes it therefore so liable to err, man has completely lost sight of the importance of keeping to this law. Now, as the female appears more often on the sight than the male can woo, it happens, as a consequence, that the nature of the sexual-emotions of the male makes him depend more on the female than the female depends on the man. Thus, it came natural, that the male-sex should have been animated with a strong desire to suppress the female the more the indulgence in the lust of passion became the aim of man's life, and the less self-mastery was practised as being a virtue of the race these kind of men belonged to: That means to say, the less any real masters were wanted (self-mastered). As man was no longer a member belonging to the subconscious community of quadrupeds but had grown out of this stage into the stage where he was a conscious being with an upright walk and the use of his two hands, it became an easy matter for a man with the degenerative characteristics, we have just spoken of, to hold in suppression another living-being belonging to his own kind. As the suppression of woman went hand-in-hand with the peculiar nature of the male-sexuality, the upright gait of the human-species and the power of the arms, as well as the mastery which the lust-enslaved-self-preservation-will had gained over human

nature, it followed, as a consequence, that the natural laws partaining to sex were turned tospsy turvy; so that the wooing of woman as being the rule which should govern the sexual-life was left out of consideration completely. No wonder that the rule which appeared instead was the absence in woman of that ultimate sense of pleasure which issues from sexual-connection (called orgasm) and the quick dispassion of the man as a consequence, who, moreover, in the adjustment which nature strives at in respect to her laws, strays away to other women, in the hope of recapturing the passion which the difficulties standing in his way might heighten. In the vague want to adjust this malconditions of things, it became the custom to concede to women an apparently dominating position in society. The Minne-service of the knights of the middle-ages was another such vain attempt to balance the unnatural sexual relations which prevailed. How different it was in those days before race-mixture had taken place, before the soul, through the work of alien creeds, had been uprooted out of the soil of its own race. In the Nordic-race, especially, it was the custom to bring up both sexes in the practice of self-command. History proves to us how chaste their lives were (s. Tacitus). Chastity and the sense of purity placed woman in a dignified and independent position which was the guarantee for happy wedlock in the fulfilment of the natural laws of sexuality.

Besides these two, most essential, albeit generally ignored features of sexuality, the history of evolution reveals us more. It is this. Through the inner fertilisation the sexual-pleasure of woman has been jeopardized because the function of motherhood requires the channels through which the ripened fruit is discharged to be as insensitive as possible, while the act of begetting requires the contrary. The history of evolution has badly remedied the conflicting character of this dual-function; and, in misunderstanding the fundamental-laws which exist here,

men have done infinite harm in this direction, so that it has come to pass, that very few women indeed enjoy the plenitude of full development, and, despite frequent connection, never, or very seldom, experience the pleasure which should issue by virtue of sexual-connection. Now, this fact has worked real disaster among men and women in that the spiritual-equilibrium of woman has been disturbed as well as the joy of motherhood and the enthusiam of minne detrimentally effected. This is disaster to the husband as well and aggravates all the corruption practised by man in his instinct for passion, especially all that corruption which came in the wake of those errors known as 'ascetism' and 'the sinfulness of the senses.'

If we trace the development of sexuality within the history of man, we shall notice what a great change it has undergone. Originally, it was linked only to the bodily organs of sense, but later it became closely, very closely linked, indeed, to the functions of the soul. In the place of "Sexuality" there appeared the minne-enthusiasm which gradually came to depend more on the values which the soul possessed than on anything else. If, in primitive times, the mere appearance of the male was not sufficient to awaken the sexual-emotions of the female, how much less important, in this respect, is the outward appearance of the male to her now. She lays more value on character, development of the intellect and heart as these greatly attribute to the beauty and quality of his wooing. Woman was accustomed to do this since time immemorial. It seems here as if the Motherhood-Will, innate in the female, speaks in the choice of a father for her children; but spiritual values will also play a large part in the sex-appeal to men, although in its degree race is a determining factor, but never quite to that extent as its happens in woman. However, from this stage of spiritualisation onward, we are justified in calling sexuality "Minne", as being something different to mere bodily sexuality, and as having

nothing in common with the feeling of 'humanity' which of-course is not moved by any instincts of sexuality.

Observe then, how, hand in hand with the spiritualisation of sexuality towards minne, attraction (in the animal, still impersonal and fleeting), begins gradually to attach itself to some other person of the opposite sex, until at last the minne-Will is fixed firmly on one single-individual. Then the approachment-Will (the cytotropism of the unicell) and the exchange-of-spiritual-good (the 'conjugation' of the unicell) make their appearance. There comes the sublimest form of sexuality which alone deserves the title of minne. The more the divinity in a man awakens to life, and the more conscious he becomes of the significance of his own life, the more capable he will grow to realise that sublime state, the union of two in wedlock, which, in its prime phase, was the 'copulation' (permanent fusion) of the unicell. In our days, we do not often encounter the constant union of two in wedlock, although so many strive to obtain this state of perfection. The state which we have compared to the conjugation of the unicell is more frequent. It is on a level which is between the original kind of sexuality and the highest of its kind (the perfect union). We mean the unity of two on a more spiritual basis which is not however of a constant nature. Finally, as we have already mentioned, the greater majority still remain at that stage of unspiritualised bodily-union which is similar to the action of those unconscious animal-species which are related to man the most; we mean such individuals who are wont to carry on sexual-connection of short duration, merely for the sake of gratifying their passions without the slightest regard to the spiritual or personal value of the other party. Yet alas! these three different forms of sexual-life which have their parallel in the animal-kingdom have been almost eliminated in the present times through matters of an abnormal kind. First, there is the ill developed female-sexuality, and secondly

the abnormal male-sexuality which means disease, although it is considered to be the normal-state of male-sexuality. How can we explain for this?

Of all living beings, man is the only one priviledged to grasp consciously the cause which links circumstances together in the outward-world and to remember things he has once experienced. Through this he was exposed to a danger which has since overwhelmed him and which the animal was spared experiencing. The memory of the once experienced pleasure and the knowledge it imparted of the laws governing the animation of the mating-will, awakened within him an impulse to repeat it again purposely. Alcohol and drugs were the main seducers in this pernicious habit. Besides the damage which was caused to the health of the drinkers and their offspring, there was added the evil which issued from perverse practices of the mating-will. Now, as the poison of alcohol minimizes just as much as it excites the potency of sexual-emotion, everyone, given to poison of this kind, inevitably forsakes the path leading to a healthy sexual-life, of which equilibrium, exactly speaking, is the distinguishing mark. Unfortunately, the majority of men have fallen a prey to this perversity which has worked disaster to the natural state of their physique. It is a disease which has become rampant. I have given it, in order to be intelligible, the name "chronic-Sexual-Excitement". Womens' lamentable behaviour is mostly the cause of it. In ignorance, probably, of the evil they are causing, they make use of all the inventions of civilisation which answer to the purposes of their vanity. Thus, they constantly make abuse of the quick tendency to be sexually-animated at any sight of the feminine form which is proper to the masculine-nature; the evil results, as a consequence, are a constant state of unnatural excitement on the behalf of men. This works such disaster, chiefly because it robs men of the benefit which peaceful intervals bring ("I stumbled from the one to

the other; from the craving for lust to its satisfaction; and amidst enjoyment, I am craving still"). It makes men quite incapable of minne as this requires a sense of profundity and spiritualisation. On the contrary, it generally causes nervous break down and premature old age. The very law of its being signifies tragedy. The more it has, the more it wants, for after the depression which inevitably follows comes the craving for fresh stimulants, just as it happens in cases of chronic-poisoning through habitual morphium. The hardened state which evil habit inevitably causes requires continually stronger stimulants and is the rule which characterizes diseased sexuality, but which is never to be found in sound sexuality, in the spiritualised as well as the unspiritualised, in the fleeting as well as the lasting kind. Among the Christian nations men have become so terribly infected, that the life in towns and cities has adapted itself merely to the demands of those who are 'chronically overstrung'. Fashion is always ready to adapt itself to any craze which is diverting and stimulating. Women are quick to make use of fashion for their base purposes, for what can better be expected of her who has been degraded to an occupation in family and folk as would become the immature-individual only. Laws, as we know already, arising from the confused state of moral-conceptions and creeds of racemixture have led to this apalling state of things. To the craze for change and stimulants can be added still the many skilful inventions made for the purpose of effectively arousing the mating-will (sexual-eruption), a circumstance, it can always be noticed, which happens when ascetism is put up as an ideal. "Prostitution" remains still to be mentioned (sexual-connection on sale). This is frequently allowed to erect its premises under the paternal protection of the law itself; an actual brooding of 'overstrung sexuality' takes place there. But it does not stop there for, seemingly, men of all professions are liable to this infection. There is the stateman, himself more

or less tained with the disease, proclaiming prostitution to be a necessity. Then there is the doctor, similarly tained, saying science justified its presence, while the artist, and this is the most disastrous case of all, abuses his very genius, in making it serve this base law; his artistic productions he dooms to be mere stimulants of the lowest order. And yet, what other response could be expected after the teaching of the sinfulness of the senses had been allowed to work its disaster so long? Hence comes the mud of literature belonging to the so-called 'cultural folks' which is such a cause of danger to the healthy souls as well as the radically diseased. Moreover, that the diseased critic, as well as the public he is able to influence with his opinion, should applaud the degenerate 'works of art' goes, of-course, without saying. To make bad worse, there comes Psychology (soul-science) which is also contaminated with the disease. (Chronical sexual excitement.) For instance the 'psycho-analysis' of Prof. Freud abounds with errors. Very few of his conceptions in respect to the laws ruling the soul are correct. I have attempted to point this out clearly in the book I have written entitled "Origin and Nature of the Soul" second part, "The Soul of the Human-Being".*

Besides nervous exhaustion, a disease we have just before mentioned, the state of chronical-sexual-excitement also leads to a perverse inclination of the mating-will, for among the majority which it has befallen, few are born with it. Moreover, a truth of great importance comes to light when we make the sorry study of each single sick case. As soon as we are able to distinguish the symptoms which make for disease and then compare a

* Freud makes no distinction between the workings of a soul in a healthy state and the bilious workings of a soul in a chronic state of overstrung sexual-excitement. Here it is made to believe that the crude, shallow sexual-folly proper to the soul mechanism of a person chronically overstrung form the base of all soul-life; that the origin of all dreams, irrespective of their quality, can be traced back to this. In fact, these 'psychologists' are not loathe to explain in this ugly light the reason for those works of art even which are born of minne or of the Life-of-God; now the latter are far from all sexuality at all, having their origin in realms beyond time and space.

diseased state of soul to a healthy one, we shall perceive clearly that a fundamental law governs both. In fact all mankind is subject to this fundamental law. We explain as follows; The nature which characterises the first experience becomes the rule which guides all later ones. Now, this fact gives us hope as well as fear. For in as much as a first experience of a low nature will throw its dark shadow over all the later life, a ray of light can also be thrown which redeems everything, if the first experience contains any spiritual value at all.

The history of this disease yields still another valuable truth. The sufferers of this disease reveal the significance of the calamitous attempt which has been made to save men from the bodily desires overpowering them and which is generally known as the ideal of asceticism. This ideal had its origin in the teachings of Jischnu Krishna and Buddha who lived at the time of the decay of the Indian-race. It spread much later to other countries. Asceticism teaches that sexual-connection of every kind is impurity and sin, the act of reproduction alone redeeming sexual-union from the stain of 'sin'. Now, as the emotions, as we have seen which accompany the first experience, are liable to become the rule in all later experience, it issues, that the adherents to the ascetic ideal will naturally be persecuted with a 'bad conscience' whatever the nature of their first experience be. Thus, when later, marriage allows sexual-union, as being the case when no sin would be attached, or their own spiritual development has grown to such an extent as to allow of a spiritualised higher kind of sexual will (minne) which might happen to come their way, in both cases they would be incapable of the essential spirit which must animate these. For them, a conception of what is pure and sacred can never go hand in hand with sexual-pleasure. Thus then, it must be said; the ascetic ideal, which the 'redeemers', called Krischna and Buddha, created for the purpose of redeeming mankind has become instead, the cause of that sorry

rule which the majority of men are subject to, namely, that only in the swampy places of sexual sordidness (which are so far apart from pure and chast minne as the swamps, where the frogs dwell, are from the mountain tops) are they capable of experiencing sexual-pleasure to the full.

We have made an observation of the history-of-evolution up to the period when man made his appearance on the scene, the history of man himself, and the laws ruling diseased sexuality; and in doing so have gathered a clear idea of what healthy minne is, as well as an exact idea of the confusion which the prevailing 'morals' are weltering in. Well and good. Now let us turn to man himself and watch the process of development which love makes within the life of the single individual. It will complete the picture revealing the great differences existing between the sexes.

As the fate of family and folk depends mainly on healthy motherhood, nature sees to it that motherhood is duly protected. This is done in the way the development of love is allowed to proceed within the life of the woman. But as nature does not work exclusively for this purpose, it can be seen, that, while in woman a masculine kind of development can take place, in man also a feminine kind of development can occur. Now, as the 25th year is the lowest age limit for healthy motherhood, while the period of egg-ripening starts ten years earlier, nature strives to prevent a premature motherhood through this. For quite a long period, girls are made to feel the approachment-will in its spiritual form only which is accompanied with an ardent desire for tenderness. In Germany this is generally known as "Schwärmerei". Not until much later, and then only in a gradual degree, does the potency awaken in woman which allows of her to enjoy sexual rapture; provided, of-course (which is not often the case, nowadays) that the respect to the laws pertaining to sexuality have not been ignored. In keeping true, until minne awakens,

to this path proper to her, woman is kept safe from the evil of premature motherhood, and the folly of shallow love affairs, the best of which is but a mere satisfaction of the bodily desires. Thus it is she who is chosen to redeem man from falling a prey to the degradation and deterioration which is the state prevailing among the so called 'cultural folks' of today. The abstinence to indulge in sexuality which the female-sex generally manifest until after it is twenty is such a natural matter that nature seems to expect it. Moreover, it is the one redeeming point when a 'dual' state of sexual morals prevail. For the other part of her life, however, the unawakened woman, naturally, is subjected to laws which are different to those, ruling the life of the woman whose sexual-life has been fully developed. Finally, the attractive woman, whose favour is frequently courted by men, is more liable to succumb to the danger of temptation, inspite of the sincere desire which pervades her soul to achieve, in the state of matrimony, its highest form of spiritualisation, than the unattractive woman, or the one who makes less appeal to men.

Contrary to woman, the male potency to experience sexual-pleasure is awakened very early. It is there before any enthusiam of a spiritualised kind (Schwärmerei) has made its appearance; generally before any interest for the other sex is felt at all. This causes the male-sex, in general, to be exposed to a danger of a twofold kind. The first is the indulgence in low sexual connection at an early age. As his first experiences generally are likely to take place in the degrading precincts of the chronic sufferers of overstrung sexuality, it becomes the rule of his life. In this way many men, who in other things have a keen sense of the divine, grow shallow in their sense of sexuality, becoming almost incapable of experiencing the happiness which can be found in a more spiritualised union. Men with exceptionally strong characters are capable of freeing themselves one day, no doubt, although some of the slime will always remain attached

to them. At sometime or other, the expression in their faces will betray those places they were wont to linger in, in the days of their youth, or a habit will crop up again to spoil the hallowed spirit which animates the experience of grand minne; those, however, who have weak characters, go completely to ruin in low company, for they lose all their strength of will and what is worse any longing for better company, without however finding satisfaction in the life they have grown in the habit of leading. But the chattering-corpses, as we have called those human-individuals who have managed to kill every bit of the divinity that might have been within them, simply wallow in the filthy morasses of sexuality.

The second danger which is ready to threaten boys is this. The premature development of the potency which permits of sexual pleasure drives the boy to seek a companion. Now, those of his own age in the other sex, on account of their later sexual awakening, are not yet fitted to fulfil the demands of the situation, nor is the boy's mating-will directed yet in that direction. Therefore he seeks to enjoy his first experience in the company of his friend. In this indulgence, he has given way for the first time to a "Homosexual" inclination which is liable to grow into a lifelong lamentable habit. As in such companionship persons can also be joined together in the affinity of spirit and soul, it happens, that because of the inferiority of the spirit which animates other couples of their own age, who stoop to exchange love for coin in this 'cultural age' of ours, (prostitution) these ones, also gone astray, alight on the fallacious idea, that the unnature characterising their erotical-life must be the reason for the greater spiritual value which it contains. Therefore, some will stick to this kind of puerile sexual-will all their lives. They live then in the firm belief that the 'man and male' and 'woman and female' is the highest kind of minne which is capable of

bearing fruit of a good kind. Their praise only causes other immature human-individuals to be contaminated also of-course.

Observe then, how we come to the shattering conclusion, that in the majority of cases, both sexes, albeit in a different way, have been defrauded of a healthy sexual development. This matter has been extensively treated in the book entitled "The Recuperation of Minne".

In order to complete the picture I have already drawn of the misery generally prevailing, I have but to mention still the appalling sexual-diseases which unfortunately so few escape. I should also like to remind the reader, that among the so-called "cultural folks", the mating-will does not fall much short of being a great economic source of income. Namely, sexual-connection can be bought for so much at a time. In fact polygamic "prostitution" enjoys the protection of the law. Then again, men and women allow themselves to be bought, in a life-long union for the sake of a fortune or any other goods. In calling it 'marriage' the law honours it with the same rights as it does the marriage of permanent minne. (The permanent fusion of two souls into one.) Hence, it can be assumed, that those purchasable men and women, as well as those in connection with them, are ignorant of the fearful immorality of their undertakings. There can be no other worthier explanation. In any case their moral shame makes them conceal the bargain. They pretend they are marrying each other for minne. But not one among those monogamic prostitutes are aware of the fact, how far below the beasts they have sunk in stooping to such actions.

Verily, what unnature and nonsense this is which has usurped the place of the gradually growing spiritualised minne, and all because reason will perceive but the half only of the truth which of-course turns it into error! How different it is when the four divine-wishes are given their rights! Namely, these are the illuminating factors in the workings of consciousness. They

grant conscious God-living to man. They reveal life's true significance. The more frequently men partake in the life of God, the greater richness and meaning will be given to their own lives. Also, the graver, yet withal jubilant, will their song and poem resound in the praise of minne, as being the glorification of their mating-will. Men, alive to God, have always sung hymns in praise of the divine power of minne. It was heard above all the confusion which prevailed. Nothing seemed able to prevent it, not even the teaching of the ascetic-ideal of the Indian redeemers, nor the suppression of woman. And now, our philosophy is able to confirm the truth of it.

Notwithstanding this, however, and because of all the degenerate trends prevailing now in human nature, we must put a demand similar to one contained in our morals of the struggle-for-life, although it must be mortifying for the 'cultural folks' of our time to have to accept it. It is this: In order to regain the respect which is due to the fundamental laws of sexuality, it is necessary to return to the level of the mammal-stage. The issue will be the relief from evil conditions such as; purchasable sexuality, in marriage or otherwise; the chronic disease of sexual excitement; woman will again be installed into her right to enjoy sexual-pleasure (called orgasm). With the riddance of these evils, however, it will mean, morally, the arrival of man to the mere point where the animal-kingdom stands, the moral zero-point. Burdened with the aforesaid evils he stands below the moral zero-point. But with the achievement of the moral-zero-point, it also means, that mankind will be given a greater chance of experiencing the true happiness which alone minne (the name we have given to the spiritualised sexual will) can bring. Now, before we go on to explain why and to what degree the creation of happiness has to do with our sexual morals, we must point out that the moral-zero-point belongs to the demands which reason made on behalf of the common-law (the unwritten law)

and which signifies in the struggle-for-life the first beginnings to any morality at all. Observe then, that the sexual-life of every human-being should be guided by this principle; do to others as you would be done by. Also, the life and health of the children may not be endangered through any fault of the parents; this is an duty which the common-law expects of every one. The neglect of this duty, in as much as it does harm to the offspring and therefore folk as a whole, is crime. The fulfilment of this duty (care of offspring for the weal of the folk-body) merely raises mankind to the level of the animal-kingdom; no higher. Therefore, all those who neglect to take the responsibility of this duty upon themselves, as well as the ministers of state who lazily tolerate such evil conditions, sink much lower than where the animal stands.

Let us consider for a while before we continue our ascent, how sexuality is imbued with the power (especially the spiritualised higher form) to link the actions of one person to the actions of another. Nothing else has the power like sexuality has of putting the happiness of one man into the hands of another, be it the happiness which lasts a day or a whole lifetime, or the very fate of the soul itself. The deeper, the more tender, the more exclusive minne is, the deeper man's soul can be wounded, the unhappier his life long he can become, and the greater the loss he will suffer to his own soul. This part (the rôle of the Godhead) which everyone plays in the imagination of the one who is engaged in minne, by virtue of the power which is exercised over him, plays no part however in our philosophy, for happiness is not the sense of life. We simply ask if the spiritual influence in itself which is caused by the sexual union is relevant or irrelevant in respect to our morals?

Morals mean nothing more or less, than the application of the divine-will (which is noticeable through being unfraught with any purpose) to each single decision of the human-will.

May or ought they allow themselves to be influenced by the consideration of one's own happiness or the happiness of others?

Well now, our morals are free from any aims of happiness whatever (Eudamonism). We know well, already, that the exfoliation of the divinity, innate in man, does not signify happiness only, but signifies the deepening of the sense for happiness as well as unhappines equally, as long as the experience is spiritual of course. Is it otherwise (unspiritual)) the sense of happiness or unhappiness has equally vanished. Thus we may never stand in contradiction to the Will-of-God, merely for the sake of our own happiness. The adage, what just does not kill me makes me strong, is very true indeed. Where minne is concerned, misfortune is just as capable of developing the divine side of man's nature, as fortune is. But it can also be a deadly weapon; like the adage says, it can 'kill'. In the time of youth, when the mating-will is strongly developed, and the divine-will weak, success or the hope of success in matters of love will often be the reason of keeping a man alive. How often have passionate natures been saved from committing suicide through the postponement or breaking-off of an engagement until a more favourable time when the divine-side of a man's nature has more chance of superceeding his mating-will. Observe then, how the divine wishes, out of consideration for exceptional circumstances, resign in favour of life for the sake of a may-be future realisation of the life-beyond. From the sexual-moral-standpoint it is indifferent which side benefits. Such kind of behaviour is certainly moral; but such cases are the exception and hardly come in question where the parties are made up of persons of a mature and sensible character. For, if an adult is capable of giving way to suicide for the sake of minne-happiness, it would be futile to expect of him to ever develope a right sense of what is moral. As the absence of this (the moral-sense) would make him wholly unfit to partake in God's-Life, it is a

matter of complete indifference from the moral point of view at what time such a life ends, as it is merely the appearance of life. What does it matter, if the soul is dead, when the body returns to dust as well. Yet in every case, it is not good for a person, in whom the divinity is well awake, to stay in the company of a person whose soul is dead, just for the sake of keeping this corpse among the living, for he would run the risk himself of suffering the loss of his own soul.

While that danger, merely impending to life, brings both parties into an equal position when considered from the moral point of view the responsibility for the happiness of the other, however, is more closely connected with the divine-wishes than the responsibility for one's own happiness is. The latter, called 'egoism' in the proper sense of the word, means aid in the service of self; in general it is not this; but love of self which is of a degenerate kind, because it goes contrary to every law holy to the duties-to-life (common law). The self-preservation-will in the breast of man, since it has become joyenslaved, directs all the actions of man towards enjoyment, as being the only thing which signifies at all in the human-life. Therefore any inclination to help another he will quickly nip in the bud. In this case Self-aid has gone bad. It has turned into 'selfishness'. Selfishness is a sin of disobedience against the duty-to-life (common-law). We have inherited the trait of egoism from our animal-ancestors, and when it grows spiritualised, that means to say, when it is guided by the divine-wishes, it raises us to a high moral standard. We shall come back to this in our morals-of-life. The compassion for others in misfortune, and the joy at another's good fortune are the daughters of the divinity which manifests itself in feeling (love for mankind, or humanity). These give birth to the will for selfsacrifice, known as 'altruism'. It gives the urge to do 'acts of charity'. Thus 'altruism' in its spiritualised form, that is, when it is guided by the divine-

wishes, is able to fulfil two divine-wishes simultaneously. This will explain why all those who live gladly for the happiness of others have greater chances of developing the divine side of their nature than those others who see merely to the welfare of their own souls. Notwithstanding, the gladness in making others happy should not lead a man to act indiscriminately, for kindness is not the only attribute required to be worthy to live God's life. Not once, for instance, may the desire to sacrifice oneself for the benefit of others, lead one astray from the interests of self when these are of a divine nature which can be recognised by the bend taken in the direction of God and the urge to perfection. Compassion, the priceless gift of human-sympathy which finds its expression in innumerable acts of kindness and helpfulness, can also degenerate in character. It will do this, if it is allowed to grow rampant, when it becomes actual disobedience to the laws ruling the common-weal. This will happen the more readily when it is supposed to be a moral ideal, as it is contained in the Buddha and Krischna-creeds which were later taken over by the Christians. It is fatal to ask "Can there be a greater happiness than that of sacrificing one's self for others"? It points to mere "Eudamonism" and is of a certitude immorality. For instance, it is a crime committed to the God within us, if, in preferring to remain in lower moral surroundings just for the sake of the frivolous happiness of another who feels comfortable in sticking there, we neglect its care.

Now, our sexual-morals clearly and inexorably keep the laws of nature holy like we have become acquainted with them in our study of the History-of-Evolution and the experience we have gained of the diseases prevailing. They also keep holy the claims which preservation makes on family, folk and race in order to preserve God-living in succeeding generations. They are fully aware, in fine, of the potent part minne plays in the fate of the human-soul, in that it is the determining factor in the

Godliving of the lovers. Hence, this means that the sacred meaning which human life bears should be the guiding star in fortunes' tribulations as well as in the decision of a union of two in love. Therefore the cognition of the holy meaning which the life of each of us bears, admonishes thus: Mutual minne of a grand kind is required to form the prime and inviolable basis for the state-of-marriage. Minne may be the only motive for the closer union of the sexes, should the pleasures of sexual-will retain the purity of their character. Our ancestors who lived during the prechristian era lived according to this insight (wisdom). And others, also akin to us, who emigrated to India, clothed the same morals in the poetic language of the legend called "Adima and Heva", that beautiful legend of minne which is found again in the "Old Testament", there so miserably stripped of its intrinsic beauty. Nevertheless, according to our philosophy, profound and sacred minne does not alone suffice for the fulfilment of life in its proper meaning. The influence which each soul exercises on the soul of the other in the communion of minne plays such a striking part, that every choice of a partner should be avoided which is made in the superficial humour of the moment or from the mere urge for the happiness which mating yields; for this is immorality. Therefore let us accept the admonishment which our cognition gives us. It is this: Before we yield to that communion which we know will take such possession of our soul, let us hesitate a moment to examine gravely if the nature of our will and the nature of the will which is longing for us really deserves being called deep chaste minne. Then we must examine the nature of the soul of the one we so dearly are longing for and see if it proves true to our divine wishes. Can and does the union then take place, remember to be the guardian, not alone of your own happiness, but, indeed, also the guardian of the happiness of your companion. Then, always conscious of this sacred function which we must fulfill, we are

free nevertheless to step everywhere else within the bounds leading to life's sacred goal. Should it happen, inspite of everything, that this should fall into the danger of not being achieved (the meaning of life) and the union therefore be dissolved, do your duty without a murmur of regret for the happiness you might be losing. Yet, postpone this duty, should there be any fear of suicide or hope of reunion on a divine basis.

Moreover, we are aware from the knowledge we have gained of the laws-of-sexuality, that each single individual, through the trend of his behaviour in youth, holds the fate of his soul in his own hands. (s. above.) As an unworthy union can cause the meaning of life to suffer distortion, it issues that precise moral claims exist to counteract this. (s. The Recuperation of minne.) As every youthful experience of sexual-pleasure is not without its pernicious potency which a later experience, no matter how divine its nature may be, is made to feel, it stands to reason, that a state of abstinence, and not the indulgence in base sexual-lust, should be the rule for youth. It goes without saying, that adults, in whom the divine side of human nature might have had the opportunity of developing, must always abstain from entering into base connections, as this is immoral. In fact there exists but one choice only; either a worthy moral bond or total abstinence from sexual-life altogether. Observe now this: our morals make the following claims. In place of the antigodlike asceticism on the one hand, and the sexual-life which is immoral because of its promiscuity on the other, we place the bond which is abstinence which is in full accordance with the sacred meaning of life. This sort of abstinence in certain cases is decidedly the only alternative to immorality. We stress this fact in spite of the responsibility which the insight into the laws of sexuality has placed on our shoulders, for the duty which these laws make claim to may never be a sufficient excuse for the neglecting of the God within us. The spirit of abstinence,

which prevents us from entering into a sexual bond because of the fears we have, that it might rob us of the chance of ever obtaining lofty minne or developing the divine side of our nature, is akin to the spirit which makes it a duty to break the ties of a union, when we find out we have been deceived in our companion's character, as the keeping up of such a bond would only mean calamity to the God-potency within us. Of-course, the higher in kind the morals are, the easier are they subjected to abuse. This is because each individual case must be weighed with divine weights, so that base motives are likely to be concealed behind moral claims for the sake of self deception. Thus it can be observed, that persons of a polygamic disposition or even those chronically disposed to sexual 'overexcitement' will gladly deceive the world and themselves as to the flippant change of their sexual-will, when they conceal their behaviour with a moral cloak in saying 'the union disgusted me' or 'my better self was depraved'. Now the sublime superiority to every thing else which the nature of our cognisance reveals is founded on this fact: Everyone, who has been priviledged to grasp its full meaning, will be imbued with the longing to partake of that eternal state, in the sure knowledge, that if he be incapacitated to attain this aim before death overcomes him, eternal-life will be lost to him forever. Likewise he is aware what folly it would be to cause more difficulties in this respect through the fault of his own hypocrisy. Therefore, if we are earnest in our endeavours to live according to the truths which our cognisance points to, we must put ourselves under the obligation to strengthen our Will-to-Truth, in hating deception of every kind. Before undertaking any grave steps at all, we must stop first to practice examination-of-self. If we decide truly in favour of God only, and all the ties broken which held us to another person, and the state of abstinence is undertaken of our own free will, then the outward appearance will inevitably coincide with the inner.

Yet it would be folly to want moral principles of the kind just mentioned planted in the degenerate soil where the 'cultured customs' of our times are growing. The men and women who adhere to the truths of our philosophy do not marry irresponsibly. They strictly avoid race-mixture, for they know this is the very spring from whence all misunderstanding and quarrelsomeness arises. Such questions like these, "was it from a disposition to quarrelsomeness, or through any fault of my own character, or obstinacy in forgiving any one which was the true reason for my decision to part from anyone", are the same questions which are properly asked in the relations of one person to another of a nonsexual nature. But these are moral-trends of the thoughts belonging to another field. They have nothing to do actually with the morals-of-minne.

Notwithstanding all this, the matter has another aspect where the bond of minne is concerned in that there is every justification in saying; greater chances exist for the transformation and development of the character than exists in unions of any other kind. Now, here we are touching exactly the point where the great moral value lies, for the mating-will works like magic in bringing forth the divine side of a person's nature. But also — and this is the other side — it is capable of causing utter depravity and death of the soul of both ones living continually in sexual-attachment, when the spirit which animates the union is of a baser kind. The appalling distortions of human kind which come to sight after long years of base married life, find there parallel nowhere else. The contaminating atmosphere of a base friend, mother, sister, brother or superior are nothing in comparison! The characters which Strindberg has described are not half so horrible as they are in real life. Indeed, when one comes to think of it, it is appalling to watch how sexual-attachment causes so many to sink down to a state of base littleness, who once promised to be men and women fit for higher things. Our

picture is complete. Opposite the perfect God stand the dwarfs and libertines of humanity, between, are all the others, although not one but has been changed in some way through the "Divine" or "Devilish" power of the sexual-will. Thus then, according to this pattern before us, we are able to build up our moral-principles which, with the wishes of the Will-of-God as the governing factors, should be the guide when men and women decide to indulge or obstain from the bond of minne.

The Morals of Life

When I undertook the task of revising this book ten years after its first appearance, it was not with the intention of effacing the line, by means of which the development of my philosophy could be traced. I never had the intention of adding to this, my first philosophical work, the fruits of a deeper and more prolific insight which I gained later. (These fructified into achieved facts in my work, entitled "History of Creation.") In the accomplishing of this work I was granted an insight into the workings of the soul-laws and their connection to one another, as well as "Selfcreation" and "Soultransformation" which it is possible for man to attain during his lifetime. What I did in the way of revision was, however, to lay more stress on the importance of keeping the laws controlling race more holy as well as to point out the harmful effects which the creeds of equality bring about, for it was obvious all this trampled on the inexorability of the soul-laws. I had nothing to change, as nothing at all turned out to be error; on the contrary, all my later works sprang into being from out of the cognition laid down in "The Triumph of the Immortal-Will". Therefore this chapter "Morals of Life" is in the main in the original, although the inner sight I gained into man's soul, and its laws and the growth of the universe, has contributed not a little to its profundity. Oh! May all those, who have understood me up till now, follow still in my footsteps, in order to experience the truth of my convictions for themselves. They will soon then be convinced of the importance of noble self-esteem and other

things. But to do this, it is essential to make an observation of the growth-of-life on its way to the creation of man, not from a personal point of view, nor from the outward appearance of things (Erscheinung), like we have done in this book, but from the standpoint taken from the soul which exists in all things (Wesen der Dinge), as it has been done in the "History of Creation". Until this is undertaken men will remain ignorant of that sublimeness which the human-soul is capable of.

During the period of Darwinism, God and men became estranged. The majority of mankind (not the superficial ones either) cannot perceive any right reason for separating the morals-of-life from the morals-of-the-struggle-for-life. They believe this to be a superfluous thing to do, for they say; life is one continual struggle. In fact the untiring strugglers founded the saying "No life without struggle" and infected even the man of a more worthier soul with the spirit which this breathed forth. Accordingly, where no struggle is, there must be death! Is not the process which all matter undergoes, be it of a chemical, physical or physiological kind, the manifestation of a struggle of conflicting powers? Does this not also mean continual combat with the 'evil powers' in our own breasts (to use Christian words) which ends with the final victory of the good or bad? Is not human-life a manifestation of a continual struggle between the noble and the ignoble? Is not public opinion animated with the spirit to aid the good to victory through the might of mentality? Here, it is obvious, that only one side of life is being examined, either from a logical or illogical point of view. The inner and most essential part is forgotten. We have something else to say to this. But, no doubt, a sage of the prehistoric times would understand it better than the Christian or Darwinist of our times. It is this:

Combat itself is not progress. The divine-wishes and the divine Will of God awakens to power where combat is not. Let

us but remember how many human-lives have passed away in a futile combat against 'the evil spirits' within their own breast, without once having had the chance of reaching the state of perfection. How many there are fighting daily in public for the welfare of mankind, and yet, everywhere evil reigns still; undaunted people reply: Failure in this respect may not discourage us. The reason is because we are so few. We must win over more to fight with us. But they never stop to consider if the 'evil', they are striving to put down, is being searched for in the right place, or if the way, they are fighting, be the right one, making bad worse in doing so. To this our philosophy replies: Combat is powerless to awaken life. And to the warriors it turns to say: Go, forsake the public place of battle. Let only the few remain, in whom God is strong enough for there to be able to teach the truth. And you others return to help when you have grown in the spirit of God strong enough to do so, that means to say, when you are able to live yourselves according to the divine-wishes of God's Will, and not merely for the struggle-for-life alone. Your combat for the good will then consist of revealing to the world those deadly enemies which work in secret. To the mind of the confused you will reveal the true meaning of life, freeing them from all the fallacies which serve to enslave them. But 'the evil spirits within the breast of man' will be something you will leave unuttered, for you know, from your own experience, that redemption came to you from your very soul itself. Very few will become real helpers. In kindness, however, the few will show man how 'evil' the nature of their wishes are. Never will they use persuasion, on the contrary, they will point out the reason, why mens' lives are bad and explain them the power which belongs to their own free will, in asking them, if they want to remain in such an evil state or not. And because the helpers themselves are animated with the spirit of God, their words will have power to awaken in others

the desire for perfection. Soon it will be revealed to them, that perfection can never be attained through 'fighting' down the superficial-desires, but rather in listening to the voice of God within them. Gradually the craving for baser things will give way. They will hardly notice its progress, until one day all baseness has been overcome altogether, for each time they have been capable of acting truly noble the God within them has been strengthened.

In the process to perfection no 'spiritual weapons' are necessary at all.

'Spiritual weapons' are in their proper place in the wordly-field of combat, for desires and aims of the struggle-for-life or to fight human-enemies, whose purpose in life it is to kill the divine spirit in man.

Indeed, it is a mighty and extensive field where it is proper to use 'spiritual weapons' to fight with, for, there is not one single part of the struggle-for-life where it is incorrect to say: "I must refrain from looking at it from the moral point of view." Now, it is a wonderful thing to notice, how, in this matter, the two sexes differ from one another. Although in the realms-beyond, sex plays no part at all, as it belongs decidedly to the world-of-appearances (Welt der Erscheinung) the female-sex, nevertheless, distinguishes itself, through the preference it has for quiet activity, as opposed to combat. In other words, woman strives to beautify life in illuminating it with the light which is of God. (s. "The Cultural Achievement of Woman"). Therefore the harmonious state of life which saves mankind from destruction can be expected to come from woman alone. Here we touch the blessing of genius itself; the divine can pervade all struggle-for-life, but the latter can never enter with its desires and combats into the realms which are beyond itself.

God-living of the soul is beyond all strife. Not until we are able to grasp this truth and all what it means, shall we be able

to detect properly when the rights of the struggle-for-life make infringements on the rights of God-living. To avoid this error ourselves, in the task of working out our special morals, we have divided the divine claims in order to treat them separately. On the one hand there are the claims on our God-living, and the claims on the struggle-for-life and minne on the other hand. Our morals claim due respect and subjection to God in all. Our morals of life demand the potential development of our genius, the goal of which is perfection.

This aim is superior to any thoughts fraught with purpose even to those connected with our Immortal-Will, for this can be redeemed through the grace of one single experience of the life of God, if it but happen in the hour of death. Perfection is happiness neither, for it can contain pain as well as happiness, and the individual, craving for happiness alone, will never look upon perfection as the aim of his life. It is not the manifestation of an admonitor, demander, forcer, but is the aim of the will of the few. And this is the fact which is so shattering, for we know from the truth our cognition has yielded, that the possibility is given to us all to gain the state of perfection, in that we alone, among all the rest of life, have the grace of becoming God's-consciousness. Put this possibility (selfachieved perfection) at the base of all the ideas or language contained in the morals of life; of a certainty the demands, you find, will accord with reality.

Now if we recourse to a separate study of the morals-of-life, it is not out of consideration for the original conflicting nature of Godliving in being opposed to the struggle-for-life, but because we are conscious of the fact, that, if all struggle-for-life stands under the control of the morals of Godliving, a state of harmony between the struggle-for-existence and life itself will be created. The spirit of animosity which animates Godliving when it comes in contact with existence will be dissipated

through their influence. No more will the profane be disdained, no will its laws be rudely trampled on, as we see the religions doing, and as the morals-of-minne so clearly have shown us. The Buddhistical disdain for superficial joys and sorrows are absent in our morals. On the contrary, they know that every experience, be it joy or sorrow, can animate the human-being with the spirit of God, besides which, they teach us wise discrimination, so that we are saved the humiliation of giving ourselves up to every kind of joy and sorrow which fate might happen to throw in our way.

For the same reason our morals-of-life admonish us to refrain from awakening any artificial emotions in the soul of the young child. Children should be left in peace to develope very gradually into a state of Godliving. Who can tell, if not the once heartily enjoyed delicacy in childhood was not the means of enabling a genial enjoyment of later years? To the spiritual development of genial forces it does harm to 'spring two or more steps' at a time, as Nietzsche has it. Therefore, the tutors' task is not an easy one. Children are still very uninterested in God or the questions concerning the ultimate things pertaining to the meaning of life. Thus then, in such matters, he must adapt himself to the particular stage of interest which the child has arrived at. Infinite harm is caused which can never again be put right, if the degree of spiritualisation is overestimated. In this way it only breeds mock piety which brings sure death to the life of the soul. In this way innumerable individuals can be robbed for ever of the capacity of living God. How often, for instance, does it happen that countless adults find themselves incapable of Godliving through the fault of their having been made to rattle down prayers during their childhood!*

Just as much as our morals-of-life have not the intention of

* We refer the reader to the book "Works and Deed of the Human-Soul", 1. part, "The Child's Soul and its Parents' Office".

forcing men to leave superficial joy or sorrow for the life beyond at a time when these may hardly be fit to arrive at the bridges do they neither turn their back on useful work. Through subjection of the morals-of-existence the opposition is easily overcome. As we have seen already, discrimination must be always practised. What is found to be essential for the sustenance of existence is also found worthy. This is a novel truth which animates us with an eager spirit to leap to the new day in order to gain a living. It makes men-of-genius work for their livelihood without the feeling of a 'bad conscience' tormenting them. Knowing what the true meaning of human-life is, as well as that one day our personality of a surety will end, we are made fit to do the work which is necessary for our livelihood, as we shall be safe from endeavours of a trivial kind. All those, in whom the divine potency is great enough to be able to manifest itself visibly in immortal works of art and science, are not guilty, when they accept the sacrifice of others who want to spare them the trouble of earning a living. This is far from being immoral; on the contrary, our morals expect it. As it is done for the sake of genius, the one, who sacrifices himself in this circumstance, acts morally. What is more, the spirit of God will increase within him. Yet, these differ (in that the nature of their self-sacrifice is different) to all those thoughtless individuals, who, in working from morning until night industriously, according to the pattern of the Christian ideal, without self-esteem and discrimination, often help the most worthless of creatures or things. If we should scrutinise them more closely, it would become quickly obvious, how, in the end, their industrious labours are undertaken for the sake of ridding themselves of the vacancy which fills their souls. We must strictly refrain from dedicating ourselves to work of all kinds, especially when, according to the truths we now know to be, it bears the characteristic of immorality, much less undertake to do it in the light of a 'duty'.

The selfsame Will-to-truth which induces us to keep faithful to any given promise would also be the cause of a moral conflict to arise in our spirit which would lead to equally fatal consequences. Therefore, as in all the other cases, let us here also consider first before we act in order to convince ourselves, if the promise we are about to give has the full consent of the divine-wishes. Not until this is the case, should we think it our 'duty' to undertake any single piece of work or take on an office of any kind.

In the chapter dedicated to the "Morals of the Struggle-for-Life" we have already mentioned, that, according to our cognisance, the sustenance of life is not the prime duty in the life of man, notwithstanding the fact that it is indeed a sacred and important duty. It becomes a sacred and important duty in as much only as it is completely under the guidance of the divine-wishes. For this reason, voluntary death even can become a moral-action in special circumstances. The Immortal-Will, innate in the unicelled-being, strives for unendless existence in the world of appearances. (Welt der Erscheinung.) The aim of our Immortal-Will is different in that it allows the selfpreservation instinct to work its way at will, but only so long as no harm is being done to the God within us. It is prepared even to give up preservation-of-self in time, and therefore the conscious life in timelessness, if this be for the good of any divine-wish, or if living on meant the loss of the fulfilment of any divine-wish. Thus the man- of-genius will prefer death to the surrender of his doctrines which he knows to be true. All death for the sake of an idea which has been suffered within the course of time is a divine accomplishment in the light of our point of view, provided it was not suffered in the hope of a 'heavenly-reward' or 'immortal-fame'. Cases can exist, therefore, when selfdestruction is the only alternative to choose, should the moral-self be saved. Thanks to the truth we have gained, we

are well aware of the tremendous sacrifice this means. Now, if a man believe that there is a conscious-life after death, he ought, as a logical consequence, walk light-heartedly unto death, for in doing so, he is able to put an end to this 'imperfect' fleeting life and enter earlier than he would otherwise do into the realms of 'eternal bliss'. And on the other hand, if a man do not believe in a life hereafter and is living his life similar to the animals, merely for the material world, he will, under certain circumstances, also commit suicide, in order to put an end to the troubles and tribulations earlier than these naturally would have ended. In fact, he may take courage for the last step, in telling himself of the escape he is about to make from the miseries of old age, and may be able to end his animal-existence, he calls life, with even a joke on his lips. Finally there is the other kind of man, who knows, as we do, that immortal-life can be partaken-in before death only. Perchance, such a man will also sacrifice his chance of immortal-life for the sake of God. If he do so in this spirit only, his action indeed is a divine one. How great must the dominion of his Godliving over his soul have been to enable him to bear and to overcome the pains of his loss. Everyone, imbued with the spirit of the truth which our philosophy has revealed, will be incapacitated to make such a mighty sacrifice other than for the purpose of saving the God within him from shrivelling. Never would any superficial aims of his own, his family or folk be strong enough to persuade him to do so; the exception would be, when life was in danger. Self-destruction cannot be committed by one who knows the meaning of life and death, except for the sake of God. When the truth of this has come home, there is hope that a gradual disarmament will be undertaken in the proper light of discrimination. If war be still inevitable in the future, then only folk-wars will have the right to be fought out. Up till now the folks of the earth were ignorant of the fact, that they were driven to war and revolution for

other purposes than for the self-preservation of their race. For the first time in history, however, the eyes of men have been opened. They can perceive now, if they will, those secret world-powers, that are the unscrupulous instigators of war. These men are greedy for power and, to attain their unscrupulous ends, make atrocious abuse of the unsuspecting folks of the earth. The more the principles of our cognisance will be allowed to govern the lives of men, the sooner it will be seen, that wars, caused for any other purpose, save for the life of a folk and the freedom of its mentality, must be strictly condemned for that which they are, murder and outrage. When we are called upon to judge any case of voluntary-death (suicide) we must make use of our discriminating potencies, like we have done in all our other moral estimations up till now. The act of self-destruction has a dual character. It can be a virtue as well as a crime. It is so: In the estimation of all mens' actions our morals conduct us to God's scales to have them weighed in the balance of the divine-wishes, so that indeed only the 'peerless' actions, in the deepest sense of the word, are found worthy of the moral-self. The necessity of this continual examination, however, makes the potency-to-perfection grow within us. The state of our conscience grows gradually more and more refined through this unremitting practice. Then, almost reflexively, our judgement will be made up quickly and reliably, until at last we are capable of striding along the narrow path in harmony with all the divine-wishes, balancing ourselves with the surety which is comparable to a somnambulist only.

Divine-Actions.

The morals-of-life give the instructions to all those will-decisions of ours which aid in the development of the divine trends or wishes, as we have called them, of the Will of God. Perfection is their lofty aim. Perfection can be gained, when men make it their habit to participate in the life-beyond. Thus each of the four divine-wishes ought to be treated separately in connection with the morals-of-life. As divine-deed is included always when morals are spoken of, it is not exactly essential to treat this subject separately, for morals mean, that in all our will-decisions, the Wish-to-goodness has been applied. Yet it should not been left unsaid in which way we can develope this inborn wish to so high a degree as to make all other wishes, not of the divine-kind, pale beside it.

At the start of our spiritual-ascent the divinity within us is naturally very weak still. At this period, consequently, meditation and self-examination is a necessity. The nearer one approaches the state of perfection, the less self-examination is needed. In its stead the life in union with God has taken place. We have called this achieved divine state of the soul, God-living. In connection with this fact the explanation can be found for the reason why so many human-individuals could not find the right way to the moral development of self, although they were able to break away from the Christian church through the strength of their own convictions. When they broke away from the church, they evidently were standing at that moral state still, when daily self-examination is an absolute necessity. The great

importance of meditation is seen from the results attained from religious prayers, when these ask merely for the grace of God and are unmingled with any longing for happiness, albeit more often than not even these are not completely free from selfish intentions. There are prayers begging God or the saints to turn away tribulation or give reward and happiness etc. There is little good in anxiously begging for help or ignobly begging for grace or begging to be distinguished from others in acquiring happiness. There is no place for these in the realms beyond, for Godliving is never fraught-with-purpose. The one, who makes it a habit of doing this, will never make any progress at all. In fact he can keep on praying like this, day by day, year by year, it will all be to no avail. Death will put an end one day to all his immoral mutterings; that is all.

Already we have given utterance to the significance of the Wish-to-Goodness in an artist, on account of the fructifying and vivifying influence which it exercises over all the other wishes. But this applies to all of us not only the artists, of course. The Wish-to-Goodness has a particularly superior place, for in as much as the development of any of the other wishes suffices for a man to enjoy immortal-life, a potentially strong Wish-to-Goodness in the first place is essential if a man ever wants to attain perfection. Unfortunarely, in the past, these facts were only partly recognised and accordingly valued. Men lacked the greater view which is required to scan the extensive realms belonging to the Wish-to-Goodness.

We have been given the opportunity at different times to notice what confusion arises when restrictions of any kind are laid upon the Wish-to-Goodness. In so many cases it was limited to the duties demanded by the common-law, and charity which is known generally as the "Social Virtues"! Granted that 'thy kingdom come' and 'suffer not the loss of thy soul' is also the pith of most of the religious doctrines prevailing today; the

advice which is given to mankind to get there, however, is full of error. Moreover, few are the claims which, when seen in the light of our philosophy, can expect our approval. This is because the are so full of confusion where the Wish-to-Goodness as well as charity are concerned. What a difference it would make if the other three divine wishes were put under the dominion of the Wish-to-Goodness. Let us turn now to these other three wishes for guidance to see how profoundly their influence effects our actions.

Divine-Thought.

We spoke just now of the necessity of self-examination, especially at the time when man is starting his process to perfection. Selfexamination is most essential, should we desire to be strengthened in our Wish-to-Truth. Unfortunately, the majority of mankind have become incapacitated to undergo self-examination of a genuine kind. This is on account of so much that is blameworthy in the bringing-up of children. (We refer the reader to the book which has already been often mentioned in this respect.) The usual habit of attaching reward and punishment to moral-behaviour, as well as to the behaviour which is governed by the duty attached to life makes the divinity shrivel up within the human-child. If early youth succeeds in escaping punishment through telling lies, the adult, as a matter of-course, will intentionally deceive himself in order to keep up his self-esteem. Any stray reason will do in the attempt, subsequently, to justify anything in his conduct which he might have doubts about. By all means he will try to prove his own innocence, thereby supporting the soul-laws governing self-deception which by itself is sufficient to make self-knowledge a difficult matter. Our attention has been given to this in the books entitled "The Soul of the Human Being" and "Creation of Self".

Thus then, self-creation for the purpose of obtaining the state of perfection is made almost impossible, although in such cases there is hope that men can come to reason, whereas, in the case when a person is always ready to proclaim himself guilty even in the most trivial excusable things, there is not a vestige

of hope left. These are blissfully ignorant of the crime they are committing against their own soul and are irrevocably lost because neither they themselves nor anybody else around them have the faintest idea what hypocrites in reality they are.

It will be found, that just in those men in whom the spirit of God is not exactly dead, men who are not likely to care for low company, this way of injuring God (the opposite kind of hypocrisy) comes easily into being. It happens like this. When these love strongly, let us say, their parents, children, husband or wife, they will easily be induced to pretend that the fault is theirs only. They cannot bear to find fault with anybody they love. Therefore, in minimising the faults of others, they succumb to the crime of magnifying their own. But in this way they succeed in preserving their 'ideal'. It is nevertheless deception of a likewise immoral kind which one day revenges itself bitterly. Their exaggeration and self-deception will always be an impediment to their own inner-development, and the development in the "Self-Knowledge" of those they love. Generally, the latter are of the sort, who easily incline to throw the fault on others instead of on themselves because of the weakness of the divine-spirit within them. And because the other gives way to their weakness just for love of them, the blindness to their own shortcomings get the upperhand, so that they remain, morally speaking, where they are through the very fault of the one who really loves them.

Hence, we must strongly recommend the practice of self-examination in order to strengthen the Wish-to-Truth within us, if only to put down the cunning we have inherited from our animal-ancestors which induces us to practice selfdeception. It was a bad thing for the Wish-to-Truth that all the religious commandments were directed against the animal-kind of deception only. (Thou shalt not bear false witness against thy neighbour.) Thus attention was drawn only to a small part of the

workings of the Wish-to-Truth, and later, bad was made worse in this respect when religious authority suppressed the work-of-research when this happened to go against the doctrines of the church. The result was the elimination of genius (God)-in-thought which would have been complete, had it not been saved by the indestructability native to race-inheritance. When the greed for money and pleasure became the habitual feature of the general struggle-for-life, the inherited trait of animal-cunning became appallingly aggravated in human-nature. It grew to be no more the deceit of the animalkind which was to be applied in emergency only; it became perversity which pervaded all mens' actions. Without the least blush of shame men use means to deceive their fellowmen just as if they had taken the figures of the Old Testament to be their models. It is easy enough to deceive others without 'the necessity of bearing any false witness against ones' neighbours. Thus the conduct of the Christian has become very similar to the manner in which the Jews behave: The Jews consider it to be a virtue to deceive others who are not of the jewish race. Just observe how the habit of lying has become rampant in the daily life of mankind. In politics and commerce, in fact, truth is considered to be 'madness' and deception 'cleverness'. The conclusion is, that if such a state of immorality is allowed to prevail, it stands to reason, that the most unscrupulous lier is the one who gets on in life, be it the single individual or a folk-body. What is required to get on, is, according to the prevailing state of affairs, the development of reason. The 'reasonable' man is the successful one, for he has learnt the art of falsehood best and knows how to deceive his fellowmen to his own advantage. Now, this was just the right soil in which to grow the Darwinian theory (the struggle-for-life). All the world applauds such brave 'fighters' and cannot do otherwise, as all dream for themselves the same good fortune and are readily prepared to stoop to the same

means of gaining it. If they never succeed as others have done, it is merely the lack of logical consequence or strong will or highly developed powers of reason. When they lie or strive to deceive they are more stupid than the others; so they are not successful; that is all.

Now, the side which is the saddest of all this is, that even the morally better individuals tolerate this kind of thing. Not that they put down the Wish-to-Truth altogether, but they put limits to it. For instance, in 'affairs of the heart' in 'pure human matters' they certainly are genuine; they ring true. But when it comes to matters involved in the struggle-for-life, for instance, in politics and economy they say to themselves 'in this wicked world, truth would be very misplaced' or 'in Rome one must do as Rome does' or else folk and family will go to ruin *. If the good men in this case would tell the truth and nothing but the truth, the good ones would be more suppressed than they are already. More suppressed than they are already? Now, would they?

This is hardly possible. For who are the exclusive masters in the world today? Only those in whom hypocrisy, tyranny and powers of logical reasoning are combined. Should a man give way to the Wish-to-Truth, he would not succeed inspite of his powers of pure reasoning and his potential will to dominate (tyranny). No matter how great that capacity in a man is which makes him successful in 'adapting' himself to the present state of life, if any of the four divine-wishes (goodness, beauty, truth and wise discrimination in the emotions of love and hate) have power over his soul he is certainly doomed to fail. But what does he loose when he prefers to behave like this? Here we are confronted with the inviolable in the field of morals which will suffer no 'halfs' and no 'adaptions'. The slightest adaption to

* In politics deliberate methods of deception are used. This science is called "Tactics". Nevertheless the politicians not only consider themselves honourable men, but they are considered so by everybody else.

the cunning struggler which is not of the unintentional but the well considered kind, the 'compromise' which cannot be so easily 'done without in this imperfect world of ours' will be the means of hindering a man on his way to perfection. It can never be said of him who acts (if but occasionally) against any of the divine-wishes, that this man 'stands upright'. On the contrary he has suffered himself to be terribly bent down within the course of his lifetime. May he rid himself altogether of the desire to climb to the heights of perfection, for in this manner, he will never achieve them. Gods with bent backs, there are not.

But would it not mean the ruin of an individual and a folk also, if one should want to ring true among a world full of lies? Even should this actually be the case, it would not change the mind of any one who confesses to the discrimination demanded from our moral-of-life. We have already experienced many cases in which the man-of-genius has willingly committed self-destruction, preferring the death of the body to the death of his soul. Thus then, a folkbody or any of its members (suppose God is still alive within them) would choose death instead of maintaining life on a foundation of lies. Fortunately the real case is not so bad as all this. If a folk-body as well as its individual member is capable of looking at life in the light of the life-beyond, and is content with the honest necessities of life and nothing beyond in this respect, there is no danger of destruction either to the folk-body or the individual-man. But both must be aware of elements hostile to the divine-wishes. In truth, whoever limits his worldly-wants to the material necessities of life and for the rest lives for God alone, will learn gradually, to his own surprise, that deception can be elimated even in the bitterest struggle-for-life, especially as it is quite in accord with our morals-of-life to keep a watchful eye on others, so as not to be caught by their hypocrisy or lies. The inexorable service in the course of truth makes the eye remarkably keen in detecting hypocrisy, cunning

and make-believe in others. How quick we are to recognise the chattering-corpse by the very look of his flickering eyes! How quickly we can detect falsehood, no matter where it is we encounter it! Thus then, we are not obliged to fall a prey to the false play of any others. Vigilence, silence, prudence, life-experience, foresight and wisdom are virtues which willingly join in with the divine-Will-to-Truth. Verily we are not left unarmed in the battle-of-life. Ours is the victory over hypocrisy and sly attacks. Let us ascend, therefore, to the heights of perfection. Something else yet which is good to know. It is marvellous to think how a man who is given to the truth and nothing but the truth is capable of teaching another to throw off his bad habits. Through his good example he is the only one who is capable of doing so. In fact, he would not have this power were he in any way a 'relativist', that means to say, if he gave way to any 'compromise' in the realms of divine-thought. From this it is now easy to see why the lovers of truth are few in number. Hardly any man is free from stooping to make compromises. The rest are downright liars.

But is not a lie, morally speaking, justified when spoken for the sake of another divine-wish? Can we uphold the lie told in emergency? Are there not cases in which it would be a cruel thing to tell the truth; when we must lie for the sake of pity? For instance, when we refrain from telling a sick patient the truth about his illness and even those about him, in order not to darken their lives with the thought of inevitable death, is this not praise-worthy? Truth, no doubt, can be cruel and brutal; but generally it becomes so through the inadequate way the truth is broken to anyone. Either we tell matters which the other one need not know, and which we were not asked to tell, and the silence of which would have meant no deception on our part, or we not only neglect to tell the truth properly, but fail also to imbue the others with the strength to bear it. This

happens because most people lack the proper sense of charity or Cognisance-of-God. (Gotterkenntnis). It must also be remembered that come-down Christian folks who are used to telling lies in all emergencies will neither fight shy of putting unworthy questions*. Our Germanic ancestors knew well what was meant by such questions. In the Edda, Brunhild says to Gudrun: "The question is unworthy of you." A folk brought up to tell the truth will know very well when a question injures the moral-sense. These are the questions of an insinuating kind which induce people to make false statements. Truthful persons always respect the silence of others when this is not soft concealment of facts but the distinguishing characteristic of the chaste, reserved kinds of natures. Yet life of such a lofty nature can hardly be expected to find approval among the 'cultural folks' of the present day. All are such busybodies; always chattering and asking silly questions in their industrious way and always telling lies to get out of any emergency. To come back to our other case. If we keep the patient and those around him in the dark as to the real state of his illness for the sake of pity, we are committing, in doing so, an act against morality of a twofold kind. How many cases have proved to us already that the knowledge of death approaching has been the very means of expanding the divine-wishes in the patient, thus giving him the chance of his last flight into the realms beyond. Inspite of all their erring, even superficial men, when stricken with a mortal disease, have experienced, in the face of death, the redemption of their Immortal-Will and sometimes gained the state of perfection in the quick progress they made in creating their moral-self. Had vain hopes of recovery been nurtured in the breasts of these kind of men, little hope would have existed that the God in them would ever have awakened at all. As to the other kind, no difficulties present themselves when the time comes to tell them of their approaching

* Englishmen are still wont to say: "Don't ask questions".

death, for these have already grown in the spirit of God before their illness, and being familiar with it, await it calmly. And finally, all those, who partake in the knowledge of the truths we have gained, would resent, as being an insult, any protection given through the telling of a lie, for, having already attuned their lives to the rythm of God's sublime truths, they have no craving for a 'happiness' 'before or after death' which is able to be given through lies only.

Now, in this world of lies, better-men, guided by the moral feeling of charity, have brought about a division of untruthfulness into two different classes. To the one class belongs the contemptible lie. It is accounted to be 'immoral' because it is prompted by selfishness, for it is told either to harm another or in the hope of profit for oneself. The 'moral' lie is the opposite kind. It is told for the good of another and sometimes harms oneself. It is the lie of selfsacrifice (altruism). Our morals-of-life reject altogether the doctrine which teaches that egoism is always immoral and altruism is always moral, for this is a foolish misconception of what is moral-in-emotions. Instead, our morals advise the application of wise-discrimination where the feeling of sympathy for our fellowmen is concerned. Besides which, it is impossible for divine-feeling to be realised at the cost of divine-thought, for our morals have taught us that all the divine-wishes have equal rights. One may never be put down for the sake of another. It is only natural of-course that we all should hate the selfish lie which, by the way, insults two divine-wishes at once. It hinders the development of the moral-self more than the lie does which is born of the spirit of 'altruism'. Now, if a man would dedicate his attention to all the four wishes equally, there would be no trouble here at all. A good man would never accept the grace of a benefactor were it supported by a lie. The only kind of deception existing which is not immoral but amoral is the animal-kind of cunning. As long

as mankind is struggling like animals, threatened with danger of death, cunning is in its right place, for it helps man and animal to escape danger. In fact it is a moral demand in such cases, in that opportunity must be given for the realisation of Immortal-Life. Cunning, used as the weapon of defence to escape death from the murderer's hand, (the animal-cunning) is in all such cases amoral, that means morally neutral, for the reason, that it is applied in order to save life, but not the life of-course which is at the cost of the moral-self. (The morals-of-life prefer self-destruction to the destruction of the moral-self.) The murderer, on the other hand, who denies his deed in order to save his life acts just as immorally as Galilei did when he denied his own truths to save his life. Other cases in which cunning might appear justified, albeit there is no actual danger to life threatening, never can be amoral (morally-neutral). For instance, there are artists who believe they serve their genius when they resort to deception. They try to improve the standard of their living in order to get 'known' and make a 'career' so as to gain more 'time' for their art. In doing so, they merely reveal their nonknowledge of the true nature of real genius which may never be tied to time, but is dependent on just how fully and richly the participation in the life of God is. The apparently more favourable circumstances in which an artist might be placed through resorting to pretence would merely help to close the well from which the genial spirit springs, so essential to his art. The morally-upright, on the other hand, those who keep to the path of truth inspite of all want and suffering will earn their living in honest work just in order to keep the spirit of their art chaste. Despite want and bodily weakness the spirit of genius within them keeps alive, for the Wish-to-Goodness here is the greatest benefactor.

Truthfulness is only a part of the Wish-to-Truth. Now the genius-of-research is not given to everybody, especially in the

search for truth by means of logical thinking. The importance of this, however, should not find appreciation from the researchers alone. The vision of all men should be opened to the knowledge which the researchers of science have gained in order that all may be given the opportunity of gaining truth and wisdom. A pity, that the desire for philosophical-knowledge is so small. The majority, therefore, hardly step over the threshold to consciousness. Theirs are the powers to sense merely what is useful or harmful, similar to the animals, everything else is of little consequence to them which again can be compared to the 'not existent' of the Greeks. The pondering on the ultimate things of life which easily result in doubts they even dare to call 'sin'. Moreover the knowledge, gained about the laws governing the visible-world (Welt der Erscheinung), thanks to the potency of human intellect, seem more harmful than useful to them. It goes without saying, that, not until the dogmatic belief for some had lost its power, could the labours in the endeavour for truth bear any fruit. Yet the more the dogmatic-belief removed itself from the real facts, the quicker it seemed that men were obliged to fall to that new error; the denial of the soul. But also intensive study started. Men were anxious to find out the truth concerning the laws which govern the universe. Natural-science which the power of the church had suppressed at the penalty of death blossomed, inspite of all the Goddeniers of the "Darwinian Period". A sublime proof indeed for the divine-Wish-to-Truth. Grand achievements were made in the study of the visible-world (Welt der Erscheinung). But they remained the property of the realms of reason only. These freethinkers seemed struck with a peculiar kind of soul-blindness. All sense of divine-perception seemed absolutely wanting in them, and strange to say, the crudest errors were accepted if they helped them in their denial of God. Now this peculiar feature which characterised the period when science was about to 'flourish' confirms clearly the fact we

here put forth. For a potential development in the realms-of-thought divine intuition is almost essential. Hence, Darwinian-science was potential enough to throw light into the darkness which enveloped the visible-world (Welt der Erscheinung), but failed completely when it touched on matters belonging to the invisible world (Wesen der Erscheinung). Did not the researchers deny the existence of the soul? Therefore, it was not to be expected, that their "Philosophical world-viewpoints" (Weltanschauung) and 'moral creeds' should be of the loftier or moral-kind. Actually they serve to confirm this our cognisance: The world-beyond, which is God, can penetrate the material-world, but the material-world is not capacitated to penetrate into the world-beyond. Any attempts to do so would mean an abuse of its powers.

The scientific truth-researchers remind us that the purpose of divine-thought has not only the one aim in view; the applying of itself to all our actions (the state of truthfulness). It has also another aim which is to perceive truth by the virtue of its own divine faculty. It is essential that this faculty be of the divine kind (genius) should it be worthy of leading to cognisance. The manifestation of divine-thought is to be found in the works of art and science. Yet few men possess this trait-of-genius, although to each and all the possibility is given to attend to what the scientific-researchers reveal. This is a duty, for the attention, they give, awakens the divine part of their own mentality and guides them to bridges leading to the beyond which genius has already erected, thus enabling them, through the knowledge of truth, to partake also in the life-beyond.

The full development of all the four divine-wishes is the goal which our morals-of-life strive for. In this endeavour the most important leader is science; for science is capacitated to come into the closest touch with the nature in all things (Wesen der Dinge) which the material world, of its own power, has not the

power to do. Therefore, in a similar way to the works-of-art, science can be divided into three different classes. The first class is concerned with the visible-world (Welt der Erscheinung) only together with the laws which govern it. Natural-science belongs therefore to this class. Here, the invisible-world, the nature, innate in all things (Wesen der Erscheinung) which is God throws its light upon the material world which is the visible form of this inner nature. Its concern is the material-world (Welt der Erscheinung) only. To the second class all those works belong which divine-thought has created when it made the study of the laws governing the visible-world (Welt der Erscheinung), its object as well as the use of intuition, thus partly protruding already, or should do so, into the realms-beyond which is the inner nature of all things; God (Wesen der Erscheinungen). They are generally known as 'psychology'; soul-science and "Pedagogy" (the science of teaching). Now, the reason why so many fail here their calling is because they imagine they can cope with their duties by means of their reasoning powers only, whereas in most cases the soul-experience should be called upon and be ready to hand, should the reasoning powers bear their fruit. Nothing has been able to lead "Pedagogy" more astray from its right path, than when it was allowed to realise its calling in reason's attempts to grasp the being 'child' by means of its visible-form (Erscheinung) only. It is obvious that these sciences have a greater right than natural-science has to lead human-kind into the realms-beyond. By the very nature of its endeavours, natural-science is only too apt to forget, or even deny altogether, that there is in every visible-thing (Erscheinung) an inner-nature (Wesen der Erscheinung). Would it but unite its powers to the science which belongs to the third class, man's powers of perception would be able to scale sublime heights. The potential bridge which leads to the entrance of the world beyond would be erected, and through knowledge, 'cognisance-

redemption' would be ours. The science which belongs to the third class is "Philosophy"; divine-thought in the pursuit of the divine. The realms of its endeavours are, or at least should be, in the beyond, for it is concerned exclusively with the inner-being (Wesen der Erscheinung). Among the three classes it predominates, picking and choosing from these the facts which may be useful to it, in its divine-endeavour to perceive the divine. Thus, how ridiculously futile it must be to dedicate oneself to this science if one has never experienced for oneself what the life, which is beyond, is like, for the step to the bridges is not sufficient. Yet innumerable men do so in the belief they are called, because, through the potency of their reasoning-powers, the capacity has been given to them to grasp the logical trend of thought which creative philosophy yields or because of the critical eye they may possess which enables them to perceive the reason for the gaps and contradictions existing in the works of others; in fine, because of the great capacity they possess in showing off in a gleaming play of logic. To them philosophy is like playing a difficult 'esoterical' game of chess which only the eminently intelligent ones can play. In reality their lifework, to use a Christian expression, is the 'sin against the holy ghost' for it is apt to distract better men from the right path, men who otherwise might well have disentangled themselves from superficial ties. Now, as almost all philosophical-men are of this kind, it goes without saying, that the better-men in search of truth stumble on their works first. No wonder then, that they soon put them aside in disgust and give up their honest attempts to understand philosophy altogether, for the mere display of handling difficult conceptions and the grovelling in one's own sophistry which is exhibited in the work of a man whose soul is dead, serves more to dampen the fervent interest in the mind of the more worthier man than anything else. Moreover, it must still be said of these apparent-philosophers, that in their judgement of the

older philosophical works, they are fully incapable of discerning if the work is the fruit of genius or of a man whose soul is dead. They are too ignorant to be able to judge this. The philosophical-works which come from the hand of a man in whom the divine spirit is dead will reveal the logical chain as being the only contents, while the man of true genius, in whom the spirit of God is still alive, will reveal the logical proofs to be the good scaffolding put up for the student of his works to climb in order for him to approach more easily the magnificent edifice erected by the seer's innersight and live through the selfsame experience. But as the scaffolding does not lean on to any point but stands upright in the air, he must fly to the beyond himself, that means, his own experience will always be of the absolutely individual kind and is the most important event altogether, in the participation of the philosophical work; the logical-ladders merely facilitate the philosopher's theory. Thus then, the philosophical work of a man of true genius does not by any means lead everyone who peruses it to the knowledge of truth, on the contrary, this, each and all must gain for themselves. Now, those philosophers, who in reality are merely ones in appearance, are perfectly oblivious of this fact. After having ascended up and down the ladders, put up for their benefit, they believe themselves in possession of the whole philosophy and have the impertinence sometimes to think they have the right to decry forever a creative work of genius, just because their shrewd eyes found a defect or two in the ladders they were given the priviledge to make use of. Thus it happens, that men continue to teach barren subjects together with the philosophy belonging to the man of genius. However, the melancholy of all this is redeemed in the certain knowledge that the student, who must work his own way through the medley of philosophical works, will soon come to find out where the man-of-genius is, that is if his own soul is not dead. As philosophy comes of the divine

Will-to-Truth, the philosopher who is deaf to the calling of God will inevitably give himself away at every turn. And one such turn is sufficient to mark him as being dead of soul. Therefore, let us not disturb the dead; there is no use in rustling the dry decayed leaves of any of his books.

Now these are grievous conditions of no trivial kind; and we owe it to the morals-of-life that they should be remedied. All the dead must be removed from the temple of philosophy to save the ardent newcomer from falling into the hands of the God-deniers!

Divine-Perception.

Our morals of life desire the full development of the four wishes of the divine will equally. They bear the divine message that the Wish-to-Beauty is just as important as the Wish-to-Truth and the love of our fellowmen is. What a tremendous change this idea should cause in the life of a folk that has laboured more than a thousand years under the impression that the Wish-to-Beauty bore little or no significance simply because its religion did not esteem beauty at its right value. Observe how little sensitive to beauty he also was who founded this alien religion. How positively hostile, save when it was to the glory of the faith, its priests were. And what a state of ugliness it was in which the people passed their daily-lives, although the great urge for beauty which in reality was theirs, found its outlet in the creation of art for the glorification of the alien faith. As the ancestral art of the prechristian era had been destroyed, except for what had been hidden in the grave, the eye of the artist turned wistfully to the Grecian art which was the manifestation of beauty itself. The Greeks were the very first to perceive that beauty was interwoven with goodness, living their lives accordingly. How shameful, in comparison, is the dull undeveloped beauty-conscience of the so-called "Cultural Folks" of our day. How few are aware that the beauty-conscience is just as important as the good-conscience is, and that it is their duty to make their daily lives as beautiful as it lies in their power to do so. The admiration of the works of art is not sufficient to satisfy the demands which the Wish-to-

Beauty expects to be fulfilled. It is almost incomprehensible that the human-kingdom should be so devoid of beauty, while in the animal-kingdom and the 'inorganic' world so much bounteous beauty prevails. We shall understand the reason for it well and good if we but bear the bigotry of the Christians in mind. The Immortal-Will was considered to be connected with ugliness. The beauty of the human-body was the devil calling, bringing up visions of hell. Beautiful mothers were burnt at the stake because they were thought to be 'witches'.

As the Wish-to-Truth finds its expression in every true word, thought or deed, the Wish-to-Beauty, likewise, finds its expression. It can do so in our own appearance and in the appearance of the things we use around us. But in its pursuit, we must be directed by our own sense of what is beautiful and not what others think beautiful. This will depend of-course on the degree our beauty-sense has been allowed to develope. This applies to all with the exception of the actual artists and scientific researchers. Namely these, the creative artists are generally, in this respect, incapable of realising at all the Wish-to-Beauty. An artist is capable of pointing out the beauty in the harmony of certain tints, while his own dress will reveal a clashing of the most awful colours. He will be sensitive to the beauty in the inner decoration of a house, while in his own home the most ugly things are tolerated. This arises from the priviledge which God accords his chosen ones, in order to spare their sensitive nature being too hardly wounded in their hard driven daily life. Their eyes are made so as to see but beauty only; to ugly objects around them they are blindfolded. Now this should mean a matter of grave concern to all the others to whom it is given to see. They must make up for what the artist fails to see in striving for the realisation of the Wish-to-Beauty innate within them with double fervour, and in the best way they can. May the man-of-genius also keep our morals before his

eyes, in respect to this particular duty towards God. The divine spirit within him wants to develope in order to achieve perfection. Therefore we ask him not to forget to persevere in little things, thus showing his gratitude for the richness of the beauty-wish which has been given to him. He will then be spared the mortification of being set up as an example in order to justify the similar untidy habits of the cheaper sort of human-beings.

However, the divine-wish coming in the garb of beauty will not be satisfied with the beauty of a person's outward appearance or the beauty of his environment alone. More is required. We are expected to put under beauty's guidance all the expressions of our soul, all our movements, speech and the expression of all our emotions. This is called self-control which leads us along the path of moderation. Here again it is clearly revealed how beauty and goodness are closely associated to one another. On the achievement of this aim, our ancient forebears of pre-christian time laid great value. Among the ideal figures of their sagas which was deemed most worthy of imitation was the Goddess "Mass" (measure) because she lived her life in 'wise moderation'. Moderation in all things is closely linked up with the sacred meaning of life. How much human misery would be spared if men would but cultivate their sense-of-beauty. Sense of moderation would repress many an outburst of rage and passion. In some such circumstances as these it might appear as if the Wish-to-Truth should dominate the Wish-to-Beauty in the open confession to all the emotions raging within the breast, but nevertheless equal consideration must be given to the Wish-to-Beauty, as the strength of both wishes should be equally developed and held in the balance.

Influenced by Christian thought, the majority came to neglect the element of beauty in their outward appearance and the look of their surroundings. Only the morals of 'society' deemed beauty a worthy asset which fact, as being cultivated by the upper class,

made the mentally primitive begin to suspect beauty to be bad. But as 'society' was stimulated with the vain spirit to look and dress beautifully merely to impress others of their own class, it happens generally that the urge to look and dress beautifully does not come from the divine Wish-to-Beauty, but merely to be in the 'fashion'. Moreover, as men and women of 'society' were not ashamed of stooping to the immoral behaviour of putting the emphasis on the mere outward appearance which was thought necessary to be kept up at any price, better men grew disgusted, especially as it was so obvious that artificial manners were more acceptable than true morals, sham feelings more welcome than expression of the true ones. A great confusion of ideas has arisen as a consequence of all this. For instance, the endeavours of anyone to make the very best of their appearance is likely to be called 'vanity' or 'superficiality'. Bad taste in dress and the careless indifference of outward appearances, the sign of a 'spiritualised', pious, or grave state of mind. Graceful behaviour and a desire to be moderate in all things is very likely to be called 'affectation' or pretence, while pointed bad manners, undisciplined rough behaviour, is often considered the sign of an unbribable character.

Thus, when the 'morals of society' are looked at properly, it will be noted, that the artificial garb in which beauty trends its way through society-life is but the revenge of nature making itself manifest; for the instinct to surround ones daily life with beauty, as our ancient Aryan forebears were wont to do, had been cruelly suppressed. An example, pair to this, can be found in the folk-costumes which were worn in the middle-ages. The craving for beauty found its vent in the beauty of the bright colours which tried to redeem the ugliness and unhealthiness of men and women being muffled up in such clothes.

But the Wish-to-Beauty will not suffer itself to be restricted to work in the outward appearance and in the emotions of the

soul life alone. It requires a still greater scope for its endeavours. Its aim is, through the divine assertion of the soul itself, to make a veritable work of art out of the inner life of human-kind. It aims at bringing about peaceful co-operation of all the divine wishes within the soul. At the command of beauty they join together or separate, rise and sink in divine or superficial joy and sorrow which they bear. And the sublime height of perfection which the divine Wish-to-Beauty hereby can attain, together with the height of perfection which the Wish-to-Goodness can achieve, constitutes the richness of the inner-life of man which is incapable of being imparted to anyone else, although its existence is revealed strongly to others in the quality of a man's actions. It is of the selfsame beauty which appeals to us in all the grand masterpieces of art, as being the manifestation of the spiritual beauty which has been attained through the steady exfoliation of the painting and architecture; genius-indeed. Little is to be noticed of divine features in the art of the present day. The music of the 20th century is characterised by a discordant clashing of sound, colour and form. They are the manifestations of a hasty, nervous, unsettled state of mind which is vexed with the rise and fall of instincts, feelings and sensations, all hostile with one another. If not this, then it is cold reasoning-work which is revealed. The works of pure genius are the rare exceptions. What is it that make them all so hollow? It is because of the evident impotency of the artists to render any experience of the life beyond.

Above all, their works lack the triumph of beauty. In transforming the alien religion to their liking, the artists of the middle-ages were still capable of sensing God, and accordingly their works could manifest Godliving which is the mark distinguishing genius.

In dwelling on the art of the present day, we come from the capacity of art creation to the enjoyment of art. Now, for the

man, who knows that the possibility is given to him to become God's consciousness as well as that the Wish-to-Beauty, like the other divine-wishes, is the manifestation of his soul, he will also know, that the conscious perception, the 'enjoyment' of beauty is 'divine service' in the deepest sense of the word. The perceiving of beauty in nature is like attending 'divine worship', albeit here beauty has been unconsciously created; how much more adequate is the term 'divine service' when used to describe the state of contemplation of the conscious Godliving which is manifested in works-of-art. The masterpieces of beauty, similar to the creations born of divine-thought, namely scientific work, can also be arranged into three classes according to the quality of their nature. The beyond can and does penetrate this visible world (Welt der Erscheinung). Thus, a certain kind of art will arise which represents the unspiritualised struggle-for-existence with all those kind of desires and instincts belonging to it. For instance all the dancemusic and love-songs which tell of sexual-life or the struggle-for-existence belong to this kind. Not being animated with any spirit of a divine-nature, this kind of art cannot be considered in the light of a 'divine service', nor do they form themselves into those bridges which lead to the beyond for man's benefit. Yet a mark how often the street song itself is superior to the experience it is telling of: Just stop a minute to observe the singer. Look at the expression of his face, listen to his voice when he tries to bring about the full effect of the song! In every case, there is a spirit of something higher which is trying to raise the experience above the atmosphere of its baseness.

The works-of-art which belong to the second class serve as capital bridges for the worldly youth, as something of the spirit of God is always revealed in them. Their contents are generally concerned with sublimated sexuality or "Minne", as we have termed it, with all its joys, pains and struggles. Sympathy is

held in praise; that divine feeling which draws men to each other, how it loses and wins in the conflicting battles against 'unfaithfulness' and hate. That here also the work of art itself is of a greater quality than the actual experience lies in the fact that the divine-wish, in its garb of beauty, labours with the selfsame intensity in all the happenings and emotions which are being described, as it would do in the soul of a man when this is endeavouring to mould and shape itself into a work of genius. If this mark of distinction is missing in the artists achievements, there will arise, instead of art, something which likens to a photographic reproduction, but which now-a-days is often believed to be art. When an artist attempts to make an exhibition of any experience which he himself has never been able to feel, there will but arise, in the result, a mere bungling thing which leaves no impression on the mind at all. The musical works of Richard Wagner are examples of masterpieces belonging to this second class, albeit, for all who have experienced for themselves the life beyond, his Parcifal, although it should be classed to masterpieces belonging to the third class, reveals the fact that in Parcifal, Wagner had got lost in experiences strange to him.

The works of art which belong to the third class are the highest of all. They are the precincts sacred to the few only. The men-of-genius who create them must be capable of living their lives in all full consciousness according to the rules of a clear God-Cognisance. The form, colour, rythm and sound which manifest this Godliving are the sole links which connect it to this world at all. It is the divine art which is concerned with the divine alone. With the visible-world (Welt der Erscheinung) and its experiences it has nothing to do at all. It stands on the same level as Philosophy which might be called the holy of holies among the sciences. It reveals exclusively either religious-emotions or contemplation; Bach's music is a good example of

this level. Pictures which represent this high level of art are often seen hanging among the pictures belonging to the other two classes which prove how little the art-connoiseurs possess of the divine nature of art. It is much the same in concerts. The 'program' begins with pieces belonging to the highest class and then follow pieces belonging to the other classes; very often altogether light music; which is indeed asking a lot from the audience. The inevitable 'sin against the holy ghost' artists will commit, just as philosophers are capable of doing, who are soulless. Works of art make their appearance without a trace of the divine in them. Now, in art, reason's potencies do not play such a part as they do in scientific-matters. This accounts for the fact that temple-sacriledge does not so often happen in art as it does in science, although it frequently happens among the lovers of art.

Our morals of life aim putting an end to such blasphemy, for this it is, when soulless men believe themselves called upon to grasp art with the powers of their reason, and what is more teach others such fallacy in doing so, causing infinite harm to our folk, as the exfoliation of the divinity in the garb of beauty is badly impeded. If these would but keep quiet, but they won't. Possessed of a certain knowledge concerning the laws of art, they are impertinent enough to approach any and every work of art, not in that spirit of awe which is due to the artist alone, in order to find out the experience he is trying to impart, but merely to criticise if the space and the reflection of light and shadow have been properly divided, cutting it into pieces as it were for themselves and others, leaving hardly a rag behind which is worth anything in the way of art. As these knowers-of-art evidently will keep on in this way till the end of their days, it is our duty to appeal to the younger generation. Our morals will point out to them the intentions of art, and what we ourselves desire of art. We shall refrain in the first place

from wanting young people to appreciate already high artistic work. One thing, however, we shall point out to them, and that is, not to listen to what others believe to be good art, but to have confidence in their own feelings as to what is beautiful or not. If they honestly believe a thing to be beautiful, there is no good in contradicting them, even if the thing is actually ugly with no pretence at art at all. At least in this way we can keep youth honest in its opinion, which is the main thing. The very best way in which to cultivate the Wish-to-Beauty in a youth is to show sympathy for his tastes and allow him to please himself in this respect in his own dear way. This will keep his interest in art awake and in time his taste will improve of its own accord. Preaching reason would do infinite harm and must therefore be strictly avoided. In this way the young will be given the chance to grow up to be men who have that sense, which our morals call 'aesthetic'. That is, men who would always like to see beauty realised everywhere, who would be induced to sacrifice beauty for utility's sake only in the case of a great emergency. In fact men who are in perfect harmony with nature, pervaded with the selfsame spirit of beauty as all else is in the universe, but priviledged before all else in that they can live consciously fulfilling this divine-wish. After which that man will be born who, gradually, gains through his own experience that higher developed taste for what is beautiful, and what is not, without first having to reason it out or listen to the judgement of another. It will he that divine good he has achieved of his own accord and will bear therefore the distinguishing mark of peerlessness.*

In bringing up youth to cultivate its own sense of beauty, we are saving them from becoming men of 'unaesthetic' tastes, men who are against refinement. According to our morals the men of bad-

* This fact will help to explain why the Greeks found no use for 'art-history' or 'art-critic', and yet possessed such a great sense of beauty which was given to all alike.

taste (undeveloped Wish-to-Beauty) are all those who prefer utility to beauty, even when the element of utility serves to no purpose; all those who try to grasp beauty with their reason, and finally all those who have no sure, true judgement of their own, but repeat parrot-like what any professor, critic or the 'masses' of the public say.

The man of our new morals, the 'aesthetic man', that is, the man pervaded with the divine spirit of beauty, is alone capable and no other of developing his inner-nature (Seele). One day he will certainly be able to cross the bridges as well as enter the realms beyond and live the life in God (God-living) through the good influence of art, while the best, others will achieve, is the life at the gates outside the beyond; the sensing of the deep emotions which art gives them to experience. (s. above) We know already how dangerous to the life of the soul it is when men make it their habit to frequent the bridges leading to the beyond, returning to the usual routine of daily-life without making attempts to succeed in entering the beyond. This habit will gain such power over them that one day the chance will be lost forever of entering the realms of God by means of that bridge which they have made it their habit to stop at. Being alive to this fact, our morals of life must call this immoral because of the danger it-means to our Godliving. In order to prevent such evil spreading our morals appeal again especially to the young. As Godliving (the soul-life in the realms of God) can happen without the stimulating help from anything outside, in fact, the divine in man developes more steadily if the soul has virtue enough to undertake the flight into the beyond without outward help, the answer to the following question is of matter. "Can the stimulating influence of art do harm to the independence of the soul in its flight into the realms of God?" The only sure answer is this: It weakens the strength of a man if he visits the bridges, built by others, too frequently, for there is the danger of being

overwhelmed which would impede his own progress. Principles underlie this fact. The greater the creative power is, the richer his inner life is, the less he must give himself up to enjoy the creations of others, but the more he must strive to create his own, especially in his most fruitful years. He is none the poorer for this. On the contrary. The joy of creation is sufficient to make up for anything he might miss in joy which others could afford him. Has such an one made it a habit in immature years to frequent the bridges, he has run a twofold risk. The first is the danger of letting his own potencialities get stunted, in that he grows indolent in the endeavour to develope them; the second is the very likely matter of his attempting to build bridges of his own long before his potencies are sufficiently developed. As this is more often the case than not, the claims of our morals-of-life go in the opposite direction to the aims of the systems of education which prevail. For instance, we must be very careful with the intelligent child that gives promise of developing genius. For the sake of the life of its future creations we must refrain from making it acquainted too early with the great masters either of the past or present. Not that we should forbid the child anything in this respect, for then it would be tempted to satisfy its longing in secret; we should try, instead, to distract its attention in giving it plenty of opportunity to play with other children. If, on the other hand, a child is little or not gifted at all, we do well in conducting it very often to the bridges in order to awaken its sense of art. Thus then, thanks to our cognisance, in time we shall see less of those stupidly ignorant parents who think it their duty to overwhelm their talented child with the treasures of art and erudition, and delight in hearing its precocious criticism, quite oblivious of the appalling fact, that, in acting so, they are stunting the child's own creative potencies in putting a strain on them at such an early time. It must be remembered that the spiritual-experience of the child, with rare exceptions (highly

gifted children), cannot be compared to the Godliving of the adult. The child is incapable of partaking in the Godliving of another. Its spiritual-experience is born in the realms of imagination and is merely fantasy. (We refer the reader to "The Child's Soul and its Parents' Office".) Therefore a wise tutor will take pains to find out the right methods of stimulating the child's imagination. The one degree might stifle it while the other will develop it. But in all cases he will studiously refrain from initiating the child into the realms of Godliving by means of art, science or 'religious instructions'. Such endeavours would only be futile, as the child is absolutely incapacitated to partake in the life of God.

Divine-Feeling.

If already the Wish-to-Truth and the Wish-to-Beauty are obviously interwoven with the Wish-to-Goodness, the Wish-to-Goodness itself is closely interwoven with the divine feeling of sympathy which exists for our fellowmen. In fact it is the determining factor in all our actions. The Indian Krischna, overcome at the sight of all the sufferings of mankind which had been caused by the feelings of hate, spite, indifference and continual strife, invented an alluring albeit fallacious creed in order to put an end to all this unnecessary suffering. He taught men to desire 'peace on earth'. He told them to give up hating altogether and love all men without using discrimination and forgive all without using discrimination. Krischna's creeds are fallacies of a folk-destroying character.

The ignorance of the history-of-growth which prevailed at that time was the cause of the error and confusion which Jischnu Krischna's message contains. No doubt he believed the demons which were supposed to be in our own breatsts caused the hatred to be in the world and fancied the only way to overcome the evil was to love one's neighbour as oneself and with God's aid then it would one day be eliminated altogether. He even believed it to be truth, when he taught 'love thy enemies'. Now, these doctrines only aided in the destruction of man and his race. Of man's-soul because he tried to pretend something which he could never accomplish, and all because men had laboured under a misconception of the intrinsic nature of hatred. When a man believes life to be a passing journey with eternal-life after death

as its destination and the reincarnations as so many changes only, it is but natural, he should be easily called upon to resign the feeling of hatred towards those who want his life, for these in reality are helping him to gain eternal-bliss before he would otherwise have done so. For this reason alone he ought to love the man who murders him. But in reality it is not so, thanks to the God in man that protects him from succumbing to this fallacy. (In the unconscious part of the soul slumbers the truth concerning reality.) But in order to do justice to Krischna's commandments (which the Jews, later, put into the mouth of Jesus of Nazareth) men tried to 'love' every-body, although these were not actually their enemies who 'wanted their lives' in the sense of Krischna's commandment. In spite of this, all the appalling characteristics born of the feeling of hate were still rampant in the soul of man. His reasoning powers were the cause of this. The animal is devoid of them as reason's awakening was given to mankind as his priviledge alone. We have learnt to understand the hate which is proper to the animal. The anger which the Selfpreservation-Will feels when it is being threatened in any way is natural. It is innate in all living things. Therefore it is an impossibility to eliminate hate as long as the Selfpreservation and Immortal-Will exist. In fact, in the human-kingdom which is made up of conscious beings, who therefore are given the capacity to care deliberately for the preservation of their kind, hate should be consciously used as one of the controlling factors in the preservation of the race. (If race-mixture has not yet taken place this instinct comes quite natural.) Thus then, each individual should hate its enemy. Mankind above all because it is a will which he is capable of spiritualising.

But does not hatred clash with the divine-feeling of sympathy which men should possess for their fellowmen? Will it not be an impediment and therefore hinder men in their desire to love their fellowmen? Should it not, therefore, be completely elimin-

ated in order that the feeling of love towards others should be allowed to thrive? Already previously (s. above) we have been able to point out how the divine-wishes can succeed in overcoming the conflict which exists between the struggle-for-life and the life which is beyond this, in that a union of the two lives (struggle-for-life and Godliving) was brought about. Now, should not genius be capable of bringing about the same thing here? As hate is inseparably paired to the Selfpreservation-Will, and the self-preservation-Will is inseparably paired to all that possesses life, it is futile to want to eliminate this vital power. Therefore, the only way to bring about a state of harmony is to refine the selfpreservation instinct, and create a divine potency out of the hate which is of the animal-kind.

Let us ask first, who is our enemy really? According to the truth of life's meaning, as seen in the light of our cognisance, everything which dares to harm our Godliving is our enemy. The animal-like hate must rise within us of-course, when the life of our family or folk is in danger, but must subside, even in such an emergency, if the divine-wishes should have to be sacrificed for the sake of living on. (s. above.) In all who are alive to the sacredness of life's meaning the power to hate will grow mighty when they see any danger threatening the God-living of their own soul, or of their own folk or, for that matter, the God-living of the folk-soul of all others. But that kind of hate which all men can experience through having been given the powers of reasoning must be strictly repressed because it can cause such evil to the soul. Life is given to this kind of hate when men consider that the meaning of life lies in the endeavours to heap up as much pleasure as possible and avoid everything which causes pain. Thus, the hate connected with the Selfpreservation-Will will undergo a process of transformation in those human individuals who have gained a divine sense of direction in the pursuit of their hate. This transformation is often very gradual like

the process to the state of perfection is. These two, in fact, go hand in hand. A man will then become aware how his failings and errors become less frequent within the course of time, although the change for the better which has taken place within his soul is not of such a radical kind as to be apparent to either himself or others arround him. But when the day arrives on which he has ultimately succeeded in directing his hate into new channels; in the course of what is divine alone, he will experience a renewal of his inner-self. This will cause the trend of his whole life to change, especially in his behaviour towards his fellow-men. For the first time he knows what it is to be released from all those appalling fetters, unknown to the animal, which men have called the 'powers of evil'. Of a certitude he will never again fall into the temptation of 'his every thought and wish being of evil'. The actual state of perfection he has not yet gained; but he is on the way to it.

But what are 'those devilish powers' which, in having directed his feelings of hate anew, he so amply succeeded in overcoming after others had failed so completely, namely the adherents to the Krischna creed? As soon as a man understands the origin of the rise and fall of these 'satanic' powers they will have lost their power over him forever.

Let us recall again to mind the animal's forgetfulness of joyful as well as of painful experiences. It is owing to this capacity that the sight of the enemy arouses hate in the animal, but which immediately is forgotten as soon as the enemy is out of sight, and will be rearoused as soon as the enemy is again in sight. How different it is with the human-being. Once torments of any kind are experienced they will impress themselves so deeply on his mind as to keep the anger of the Selfpreservation-Will keenly alive. Moreover, as his awakened reason is able to find out the secret of amassing joyous experiences, it discloses the secret of it to the Selfpreservation-Will. Now all his actions are

guided in the pursuit of 'happiness' as reason and hate have joined hands together. All his thoughts are turned in the one direction, which is, how he best can protect his state of happiness from being harmed, but also how he best can harm the happy state of others. In this way those appalling 'characteristics' are born in the breast of man which I have called the offspring of hate and reason; these cause the life of most people to become a hell on earth, and the earth itself a 'vale of tears'. In the spirit of quarrelsomeness, revenge and spitefulness, a veritable 'devil's brood' has come to life. The most candid confession to these sins which cultural history reveals is found in the veneration of the Catholics for "St. Disturber of the peace" in Luxemburg. Countless staunch Christians make regular pilgrimages to this Saint. They can be seen in progression carrying blessed-candles with the purpose of dedicating them to "St. Disturber of the Peace". Afterwards hundreds of pins are stuck into the candle wax, in the hope, that, when the candle has burnt a pin down and it lies at the feet of the saint, he, the 'kind' one, will make the enemy suffer the cruelest pains. How many bad people have wishes and do actions worthy of such a saint although the holy candles are missing which they ought to be carrying in their hands.

And yet there would still be room left for a 'paradise on earth' in spite of the sinister children of reason and hate, for there are many still who are peace-loving as long as their own peace is not disturbed. Unfortunately these are not the only children of this awful wedlock which made its first appearance in the human-kingdom, and so it happens, that, compared with the hell on earth which these cause, the other were a paradise, for the 'devil's brood' which we are now about to speak of poisons the life of the most peace-loving of all.

The longing to heap up enjoyments, that is, happiness which each man fosters is of a certitude very different. There is the spiritualised kind of "Eudamonism" as well as the cruder type

with stages, almost unimaginable, running between; all kinds of which are praised as constituting the good of life. But in one respect all men are alike in their chase for happiness, (most human-beings are of this type). One and all must be prepared that that dragon-brood; envy, greed and malice will make their souls nitty as soon as hate and reason have been allowed to marry there. Now these characteristics are worse than those we first mentioned, for they will even cause a man to persecute another who has never done him any evil at all. All those whom they believe to be 'happy' are their sure victims. The most beautiful places on earth can become like a murderer's cave, in which the human soul will suffocate on account of the pest these cause. And yet how indifferent the prevailing morals-creeds are to these evils of the soul. Up till now all the creeds, preaching, in relation to these, of eternal bliss or eternal damnation, have proved of little good; moreover they are also fallacies. All men have failed therein, except those perhaps who resigned happiness altogether. No wonder that the latter was considered the only way to salvation, so that 'ascetism' and 'the resignation of the world' and disdain of 'worldly joys' and sorrows found its way into the life of human-kind.

Now, how good it must be to hear that this brood is neither unconquerable nor is it the power of 'satan'. It is innate in all mankind and comes to life when reason awakens. But, as the divine wishes in man take longer to develope, man remains the victim of his passions, for redemption can come to him through cognisance alone. Man's hate becomes transfigured as soon as the Godliving within him has grown strong enough to enable him to give up the idea that happiness constitutes life, and instead of this endeavours to become God's consciousness, in that he succeeds in living Godlike, which means that he is capacitated to partake in the life-beyond which is that state of perfection he is striving for. As soon as he succeeds in this his hate, now,

will be roused to strike anything which comes in the way of his Godliving, or the existence and godliving of his kindred folk. Nothing else will be found worthy of his hatred. Thus he will perceive in that brood of hell, conceived by hate and reason, the greatest enemies to his immortality. And there is nothing in all the world or for that matter in his own soul, which is strong enough to rouse the divine hate of his Immortal-Will so much as this brood of hell can do. Already the Indian 'religion of love' recognised this fact, but as it was believed their origin and power came from a devil whose aim it was to lead man to eternal damnation, every attempt made to overcome them remained futile. Now, be it known, that in reason they have their origin, and that knowledge of their birth and growth robs them of their appalling power. The hate which comes of the spirit of God suffers them not. It overcomes them without any resort to combat even.

Observe then that the man who pursues in this hate all the sinister brood in his own soul has by no means resigned hatred as the Indians Krischna and Buddha recommended, on the contrary he must hate everything existing either in his own soul or about him which goes in any way against the divine trends of the Divine Will, and the worse the enemy of God is, the greater will his hatred grow. Therefore, he will exhibit little patience with those superficial good-hearted sort, who say 'live and let live' because they are too weak to put up any fight against their own passions. He will leave them to themselves as long as their example does no harm to others, but he will hate intensely all those others, who, with the weapons of their reasoning potencies tear to pieces the works of art born of the Godlife of others, for he knows how this kind of criticism and mockery keeps others away from partaking in the life of God. He will hate, also, all those restless soulless workers in the course-of-utility who make the life of so many a burden through the inconsiderate way they

have of calling the attention of others to their own narrow every-day-life and so distract these from their Godliving. He will hate all those in whom the children of hate and reason are still alive. He will hate the liars and hypocrites, especially those who dare to lie in matters of a spiritual kind. He will hate all those who make abuse of the faith of others; those who pretend to be genuine in order to steal the love of others for the purpose of gaining power over them. He will hate all, who, in neglecting to cultivate the Wish-to-Goodness within them, have spoilt their own souls and work through the poison they gave to their genius. In fine, he will hate all those who fit their art to the best way of getting a living, instead of preferring famine to such contamination from the principles of utility, for this is like committing treason.

It is surely obvious, now, that those human-beings in whom the divine-wishes are potent, in whom therefore the Wish-to-Love all men is extraordinarily keen, are just those who are doomed to hate the most. We can well imagine how such tender-hearted individuals, so warm in their feelings for others, will suffer in having to hate so much, so that verily a 'martyrdom' is made out of their lives, a fact, which also proves the best how little our God-Cognisance satisfies the desires for happiness. Now let us hope that many will take advantage of this truth, and thanks to the benefit it gives them, turn over a new leaf. In weeding out of their souls those children born of hate and reason and placing the divine wishes to grow in their stead, there is every hope that the better men, we have spoken of, will be able to realise the love they cherish for mankind without having to deliberately act immorally.

Now, it would be absolutely futile to want to judge the feelings of hate which a man who is alive to God cherishes, if we ourselves have not succeeded in getting farther than the natural feelings governed by the innate laws of consciousness, that

means to say the general feelings which arise from the pairing of hate with reason. We should only arrive at a completely wrong estimation of his soul. The potential feeling of divine hate is free from anything like the spirit of quarrelsomeness, revenge, malice, envy, jealousy or greed. A man who hates in the divine way only is imbued with the greatest desire to see the divine spirit awaken and grow in those whom he must hate. He is prepared to change his hate into love at any moment when he can be convinced that the individual he was obliged to hate is rising to a higher standard-of-morals. In fact he is always ready to help him do so. One thing only he will never be induced to do, and that is, live together with anyone who causes him to neglect the cultivation of his Godliving, for all such who are ignorant of what this is are only too apt to keep us back in our spiritual progress, in that they disturb our peace of mind at any moment they please, if they intend to or not. Among this kind and sort, the worst are those who are very lively and communicative, for their poison is the deadliest to another's Godliving. Peace, verily, means life to the man who has trained himself in the spirit of God; disturbance of his peaceful state the loss of immortality! For this reason, the man who has learned to change his emotions of hate into the kind which are divine must take great care in his desire to help others to become good not to go so far as to make his actions immoral. As divine-hate merely wants to develope the Godliving in the other without resorting to combative means, the duty to forgive and forget which the Indians Krischna and Buddha put forth as commandments become invalid. If another will spoil our lives and we are tempted to do wrong in return, there is no good in forgetting like the animal does when it is over. On the contrary each word and deed which has made us suffer should be so imprinted on our souls as to be a warning to ourselves and the others. The less we are capable of forgetting, the more hope there is that it will be for the very last time we

or our companion will succumb to the temptation of doing evil. Yet for those others, who still cherish within their breasts the brood born of hate and reason, the only way to overcome the temptation of revenging themselves is to try and forget.

The divine hater of-course possesses a divine sense of discrimination as well with regards to those he loves. Long ago he gave up sympathising with all men indiscriminately as it was first taught by Krischna thousands of years ago and later by other religious doctrines. His feelings of sympathy are not like the 'sun which shines over just and unjust alike'. He is even called upon to refrain from loving his 'nearest relations' if these are likely to become the grave diggers to his Godliving, for this would certainly be immoral, and if for this reason he is capable of refraining from loving his next of kin, how much more easier must it be to refrain from giving way to an indiscriminate 'love of all men' which tramples on the claims of family and folkdom. He must be expected first to examine the character of his fellowmen before his decision falls in love or hate towards them. The familiar tone may come sounding only when the affinity is of a divine nature which is knitting kith and kin together.

The love we feel for another depends solely on the progress which the divine-spirit in the one we want to love has made in its development. Now see how this moral fact must inevitably put an end to the error of equality of man. Men are not all equal, neither is it truth that all have 'human weaknesses', nor are all men 'sinners'. These are easy going doctrines indeed, and for that very reason they have worked such disaster in the human-soul. The spiritual indolence they cause hinder a man on his way to perfection, for he is made too lazy to undertake the pains of giving divine shape to his soul. Now just let us see how totally different men are to one another; in fact the difference manifested among the humankind is more obvious than among any other living kind. For instance there are the mere strugglers-for-life.

These have lost all the genuiness and simplicity which distinguishes the soul of the animal, although they have diligently kept alive the 'dragonbrood' in their souls. They are even far below all the unconscious and subconscious animate beings. They have gained simply nothing, but have lost tremendously. Then there is the divine kind of human-being. It is he who has gained the state of perfection; he, who as long as he breathes, lives in union with God; he, in fine, who is God's consciousness. So now, indeed, I am entitled to believe that a tremendous gulf separates these two, for the one is 'high' and the other is 'low', and in between there exists ever so many different kinds and sorts, not one resembling the other in inner value. Nothing is capable of equalising mankind, not even family features nor the features, native to the race. At first sight the difference is not so obvious of-course. All men, it is true, have their 'human weakness' until they have become perfect, but there is a great difference between the nature of the 'weakness' of the one who is 'high' and the one who is 'low'. Human weakness, seen in the latter, means that the soul has gone out of its original shape and has grown crippled and distorted, while the 'weakness' of the 'high' can be likened to the minor disproportions which happen to appear, sometimes, in a superb image-of-God. As long as we keep blind to the difference existing among human individuals our vision will be marred. It will make us incapable of judging what is sublime or not.

The equality of mankind is a realisation which broods melancholy over mankind, for it makes men unfit to see what is great in the human-individual of their own time. It makes this phrase always ring in their ears: "We are all human with human weakness", so they simply overlook what is great. Not until the man-of-genius is dead, is he valued for that what his own virtue has made of him.

The doctrine-of-equality makes it for the silly majority almost

impossible to suspect mankind to be good at all, as men naturally judge everybody else according to themselves. Their own failures and the many disappointments they have been made to experience, have caused them to loose all their faith in mankind. Consequently they read into the soullife of their neighbour the same as they themselves experience. If they experience very little of what is divine, they think it pretence if they see it manifested in any one else, as they themselves are ready to pretend anything if it brings them benefit, swayed back and forward as they are in the disorder of their own conflicting instincts. They are ready to judge the behaviour of others in the light of their own petty motives and cling to these, their own opinions, even when another tries to persuade them that noble motives underlie other mens' behaviour. In no wise does this fact make them feel melancholy at all. On the contrary, it makes them smile knowingly and they say: "He has got his human weakness as all the rest of us have." In regard to human-behaviour, the flabbiness of Cristian tolerance has caused men to loose their good sense of what is rightly human. They have forgotten all about that high function which must be graced with dignity and worth, should the animate-being known as the human-being have its virtue at all. Instead, 'human' has grown to mean something most awfully imperfect. For this reason the great among the living are apt to be overlooked. Only the great who have passed away have value. Here we are coming to the clearest proof of the evil effects which the doctrine of equality has caused. Listen! The sublime truth which our philosophy reveals is superfluous; there is no place for it in the breasts of men today for these would only call it 'pride' to want to soar to those heights which man is capable of by virtue of his own rights and power. Yet worthy of being called man is the sublimest man alone. This we are rightly justified in saying because we know that man alone is able to become God's consciousness. Thus then, contrary to all

others, we expect human perfection; this is the aim which is gained when a man practices self-creation.

Our morals are not content with just knowing that there is a tremendous difference existing among men. They demand men to adjust themselves accordingly. Now, as the sympathy we show for our fellowmen should be the result of wise discrimination, in that we have allowed our feelings to be guided by no other wishes than the divine alone, it goes without saying, that we must first make a grave and truthful examination of the one we want to love! But not only this. Our morals expect us to take the same consideration of the God within ourselves as of the God within others. Therefore it is a sacred duty to examine oneself conscientiously in which case love-of-self can be just as much a duty as self-hate is, when self-knowledge reveals the mortal enemy to God to be in oneself. Observe well, how our morals of life condemn indiscriminate love-of-self (egoism) just as much as they condemn indiscriminate self- sacrifice (altruism). The love we are compelled to feel for the Godliving in our own souls makes it just as often necessary for us to act selfishly (egoism) that is, put our own wishes first, as the God we love in others makes it essential for us to consider the wishes of others instead of our own (altruism). Selfishness (egoism) which stands in contradiction to the divine wishes, in that the divine wishes of another are put back for the sake of self-interest, is just as immoral as self-sacrifice is (altruism) when it suffers the God within one's own breast to be neglected for the sake of the undivine wishes of another. This truth really is another proof of how essential it is, in justice to the morals-of-life, to weigh all our actions in the scales of the divine-wishes. As rules of any kind here are useless, each and everyone must attain the gift of weighing his own actions properly according to the scales of the divine-wishes. His perseverence will be rewarded; for according to his dutiful weighing, the genius will strengthen within him, until at

last it will be so strong as to enable him to act Godlike always. Now, when the feelings of charity are kept within their right bounds by the divine-wishes, they naturally accord with the feelings of sympathy. Each time help is given to another, two wishes at the same time find their realisation, the Wish-to-Do and the-Wish-to-Feel. For this reason, charity, when divinely directed, helps to develope the soul more than divinely directed self-consideration and self-help.

Now, just see how all these truths overthrow the Christian ideals of charity. The name of virtue may never grace an indiscriminate 'devotion to the welfare of others'! Our moral tells us that everybody must work for his own living. The infirmed and sick only may be a burden to the state. The malconditions in the government of a land account for the existence of so many 'charitable institutions'. In this respect, 'charity' conceals a multitude of sins. In reality "Charity" mortifies the receiver and therefore brutalises the soul of the 'benefactor'. There is only one kind of charity which is not capable of this, and that is, when a man awakens the divine-wishes slumbering in the soul of another, thus liberating the spirit of God which exists within that-one. As self-knowledge is a prime essential to self-welfare and self-help should these be of the divine character, as well as it is likewise essential in the case of charity, we are compelled to overthrow the Christian ideal of humility also, for this is not always virtue. The Christian ideal recommends mankind to be humble before God. As man still remains a 'sinner' inspite of all his endeavours to be righteous, it is but natural that humility should come to be considered a virtue! If a man is but capacitated to become evil through the virtue of his own strength but requires the grace of God if he wants to be good, it can be expected that he cannot stand upright before his God but must throw himself down on his face instead. We, who have been given the priviledge to perceive the possibilities innate in man,

will have nothing to do with humility or pride, but instead we are taken up with the grave concern of self-examination in order to judge rightly and truly the moral level we are standing on. Should anyone of us have actually gained the state of perfection, then, verily, this will not be considered as something extraordinary. On the contrary, this man will perceive this truth in such a natural manner as if he were saying; "The sun is shining".

Humility and pride we reject. In their place we put self-knowledge which can be gained through strict, persistent self-examination. Perfection is our pattern. That "Self" innate in all things is perfection. It manifests itself in the different stages of moral perfection (made visible to us) in our fellowmen. As this intrinsic divine-essence frees men from the evil fetters, such as, greed of riches, fame, vanity etc., we need not fear that a truly good man, who has been capacitated to scale the heights-of-perfection through the power which the knowledge of the truth has given him, will fall ever again a prey to such undivine features as to make him become identical with those whom the silly crowd will celebrate as 'the men-of-genius', but who are indeed very far from perfection.

The sympathy we feel for our fellowmen in unison with the wish we feel for beauty demands us to cultirate the divine will to peace, to reconciliation. The fallacies which cropped up at the period of the decline of the Indian-race (the resignation of hate, indiscriminate love of one's enemy, indiscriminate forgiveness) have amply proved their incapacity to redeem the God-in-man from the fetters of existence and the children of hate and reason, so that true peace could never be realised. It would therefore appear natural that the experience men made of all the failures in their endeavour to realise peace would but confirm that indignity namely, that man was powerless to avert 'sin'. In the persistent combat, raging between 'good and evil', did not evil always succeed? This again gave rise to the doctrine which

was the main cause of mankind's imperfection. It was the doctrine which taught of the grace of God, who was ever ready to forgive. If already the Indian morals were saturated with a promiscuity of unnature, immorality and matters selfunderstood, which hampered, rather than helped mankind to perfection, how much more harm did that doctrine to which taught that the grace of God brought redemption, for this tempted the very Immortal-Will itself. This doctrine has such a weakening effect on humanity, that, verily, all but the few who are egregiously strong, must succumb. What is our message to humanity? It is a glad one, albeit it lays a grave responsibility on the shoulders of mankind himself. It tells of the redeeming potency of the Immortal-Will innate in man himself which enables him through his own free will and strength to live eternity and perfection before his death under the condition that he takes upon himself the full responsibility for all his actions. At the right time, it was before we found redemption in intuition, reason cognised the fact that neither thought, word, nor deed could ever be effaced through repentence, forgiveness, or forgetfulness; a truth, without which perfection through personal power would never be able to fructuate into an achieved fact. For, thanks to 'psychological' research we were led to perceive the grave fact that nothing which, in a spirit of forgiveness we can forget, is really effaced from our soul, for it actually lives still in the subconsciousness of our nature and uses its influence over the soul.

This fact puts an end to that doctrine which teaches that it is a 'virtue to forget and forgive', at least all those must reject it who want to cultivate the God in themselves and in others. It shows us plainly the grave inexorability and irrevocableness which distinguishes all the actions of mankind and fills us at the same time with awe at that potential power of the human-will which leads to words and actions. Now, the respect which is due to the soul of others will save us from giving way to word or

deed in a spirit of excitement as these should have their measures taken according to the trends of the Divine Will; for we know that word and deed can cause wounds which, inspite of the best we can do to 'forget', will never heal, and which therefore might be the cause of the divine spirit in the other going to destruction. But also the knowledge of this truth protects us in a peculiar way from being harmed through the evil words or deeds of another. Let us not 'forget' what our emotions have experienced; let us neither allow them to sink into our subconsciousness. Instead, let our own injustice as well as the injustice of others burn in our consciousness in order to be the protecting shield to save us from wounding others as well as from being wounded ourselves. Let us disdain to 'forgive and forget' because of the immorality this entails, in that it induces us to repeat our evil. Provided we are free from the offspring of hate and reason our nonforgetfulness will not lead us into the temptation to quarrel and revenge ourselves as might be expected, instead it will lead us to make sure if the injustice of the other as well as our own be true, in the same way as the remembrance of our own evil deeds will be an aid to us in growing better. So now see how the spirit of grave responsibility does not even desire to forget, but carries the burden of what has happened, in the sure knowledge that nothing until death is effaceable. It desires to remember in order to make the memory of injustice done, the means of helping others as well as oneself to do better in the future. Compared to this, how contemptible the impotency of others appear to be who, any day can forgive and forget alternately and do evil seventy times seven; dire changes indeed which keep them all their lives from ever rising above the moral standard of the morasses.

Salvation will never be theirs. Therefore every sunday sees them in church until their hair is growing grey. Each time they come to confess (just as they did in their youth) that they have committed 'over and over again the same sin against the com-

mandments of God'. How the very stones of the altar can put them to shame! Fancy having to confess to the same humility and weakness which they have fallen to for years and years! Why can they not stride up proudly to the altar and confess thus: "My will grew stronger so that my transgressions against thy commandments have grown less frequent. I intend to continue on my way to progress so that one day I hope to stand before thy altar and be able to say that I have attained the height of perfection in that it has become a thing impossible for me to transgress thy commandments."

The myth which confessed to the fact that the offspring of hate and reason were not to be eliminated from the soul of man took its refuge in oblivion as a consequence. For a time injustice could be forgotten which was the only possible thing to do, were reconciliation and peace to reign among men. Now, our cognisance was capacitated to give us the power to free ourselves from the yoke of that dragon-brood; our souls will not suffer themselves to be kept down in the morasses through the folly of such errors. They desire the state of "Perfection". They ask not for grace but will a true and righteous judgement, in order to be able to ascend to the heights by the virtue of their own powers.

If others would unite with them in the self-same ideal, in that these also have dedicated themselves to the divine-wishes and so have become rid of the dragon-brood, the usual discord would disappear of itself and there would be no cause for 'forgiveness'. Strife, unkind words and deeds, like mankind is generally acquainted with, would have no right in their midst. That which is the wish of God would reign; supreme-peace. The sublimest state of all.

Yet for the realisation of this, one thing is requisite. We must keep away from all those individuals who still keep the children of hate and reason alive or partly alive in their breasts. Also the

other kind, who, from sheer ignorance or misunderstanding, continually drag us away from the realms-beyond to tease us with petty things. For, all the benefit we should gain from their company would be to be completely misunderstood, as they inevitably would read into all our actions the selfsame distortions proper to their own soul. Moreover, they would ever be ready to make us feel their own moral preponderance in their preparedness to forgive and indiscriminately love which they tenaciously consider to be a 'virtue', (as this makes life much easier for them), It would be futile to think any good would come of living together. We should never succeed in leading them our way to perfection. But they would succed over and over again to disturb our peace of mind, our Godliving, the labours we love, in fact everything which means life and beauty to us. And all this they would succeed in doing with the best conscience in all the world. The only time to come in contact with them rightly is when the ordinary necessary things of every day life have to be settled or when there is a chance of our being able to awaken in them a spirit to fulfil the divine-wishes. For the rest, verily, we are not their 'equals'; we are absolutely incapable of helping them until the singular life we lead makes them understand how unequal we are to each other. It would be idle to want to live together with them, without the risk of acting immorally ourselves, until they have actually pulled themselves together so far as to be capable of living God.

Thus we can see how our morals-of-life point to new ways in order that divine-feeling may be realised. We are given new morals for hating and loving. They tell us:

All your emotions, both of love and hate must be guided by the divine-wishes, be they directed towards others or yourself.

To be capable of hating and loving in this divine way, it is essential first to know who you are yourself and who others are;

above all you must be fully aware on which level, leading towards perfection, you are standing.

This kind of hate and this kind of love strictly forbid a man to incline indiscriminately either to selfsacrifice or selfishness.

Potency and profound sense is given to this kind of love and hate directed to the redemption of Godlife whereever this is lying in fetters.

Let all your actions he directed by the deep responsibility which the knowledge of irrevocableness yields. So, you will never forget that evil which has been done to you or which you have done to others. Refrain from living closely with the unredeemed, for if you do, you run the risks of having your own Godliving spoilt.

The living of your life according to such rules will make you capable of becoming a pioneer to others who desire to become perfect.

The morals-of-life born of our cognisance concerning the sacred office of mankind, will lead mankind to the sublime heights without strife of any kind being necessary: To those heights where the rare ones of all times took up their abode; albeit these scarcely suspected their own divine superiority. The clearly-conscious perception of the high office which has fallen to mankind will tend to change the life of man so tremendously within the course of future generations that the results will make it appear as if for the first time on earth God's consciousness had come to light: the 'kingdom of a thousand years' (fantastically described in the myth) which kingdom men always were anticipating and which was supposed to be the higher form of existence. But it will not begin until all men have grasped that life has a deep meaning. Not that all men in the future will be perfect. For this will never be. That tremendous gulf which has always existed will still exist forever. There will always be men

who have lost what animal and plant-life have retained; that something which imparts to anything its characteristic of 'innocence', but who will neither have succeeded in gaining what the animal lacks, because through their own neglect of what is divine within them, they are incapacitated to partake in the life of God. But that potent revolutionary power which alone belongs to the rarer ones among men will at last be set 'free' to command the way to the ones who are backwards, provided these at last have recognised the fact that life bears a meaning of a very exalted kind as well as that they possess the potency within them to gain perfection.

Albeit the fact that the rarer kind among men were capable at all times of living God, there is something tremendous nevertheless about redemption in cognisance.

When it comes to pass that the thruth comes home to a man, in that he is given to perceive the fact that he only can live consciously the divine-wishes, when a man can say to himself: "Among all the living creatures of the earth, the priviledge to become the consciousness of the Godhead has been given to me alone"; when it comes to pass, in fine, that a human being has succeeded in fulfilling the divine meaning of life; then a tremble passes through the immeasurable cosmos, through God's visible-form.

When it comes to pass that a mortal human-being, in being the only one who can be capable of guilt, nevertheless succeeds in resolutely striding the path of salvation, and illuminates, in passing, the way for others of his own day or those who come after him with the divine light of his works, words or actions; when, in fine, he has succeeded in becoming perfect like all the unconscious beings of the universe are; when, finally, he has succeeded to harmonise permanently with the Divine; then he lives God consciously until death, but not unmerited grace was given to him by a personal god, it was his own free Will and

Deed. Each and every time this happens on earth, the reason for the evolution and existence of all the dumb planets which since unthinkable times have gone circling round and round and which will do so still for unthinkable times yet to come, and the reason for the evolution and existence of the immeasurable cosmos itself has attained its fulfilment.

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English and German words.

Appearance, Erscheinung.

Appearance of things, Erscheinung.

Beyond, Bereich der Genialität.

The common-law, das Sittengesetz.

Divinity in perception, Genialität der Wahrnehmung.

The Divine, das Göttliche.

The divine trends, die göttlichen Wünsche.

The divine wishes, die göttlichen Wünsche.

The divine nature, das göttliche Wesen.

The duties of life, das Sittengesetz.

Experience, erleben, erfahren.

Finite and conditional, zweckbeherrschte Endlichkeit.

God, Gott, Genialität.

God-cognisance, Gotterkenntnis.

God-cognition, Gotterkenntnis.

God's consciousness, Bewußtsein Gottes.

God-life, Gotterleben.

God-living, Gotterleben.

God's realms beyond, Bereich der Genialität, jenseits.

God-sentiency, Gotterleben.

The inner nature which exists in all things, das Wesen der Dinge, Gott.

The inner nature of life, das Wesen des Lebens, Gott.

The intrinsic nature, das Wesen, Gott.

In all things, in aller Erscheinung.

Invisible, unsichtbar.

Invisible, philos, das Wesen der Erscheinung, Gott.

The laws of the land, das Sittengesetz.

The life in God, das Erleben des Göttlichen.

To live his soul-life, das Göttliche zu erleben.

Living-things, Lebewesen.

Man of perfection, Genie.

Man of genius, der geniale Mensch.

Manifested itself visibly, in Erscheinung getreten.

Moral creeds, Morallehre.

The nature, philos., das Wesen, naturw. die Natur.

The nature of all things, das Wesen der Erscheinung, Gott.

The nature of the divine, das Wesen des Göttlichen.

The nature of the divine wishes (divine trends), das Wesen der göttlichen Wünsche, Gott.

Self-interestedness, Zweckverwe-

The soul-life, Seelenleben, — erleben.

The Thing-Itself, das Ding an sich, Gott.

The realms beyond,
The realms where God reigns.
The realms of God,
} Bereich der Genialität, Gottes oder des Göttlichen

Visible, sichtbar.

Visibility, philos., die Erscheinung.

Visible-being, das Lebewesen.

Visible-manifestation,
Visible-thing,
Visible-scene,
Visible world,
} die Erscheinung, die Erscheinungswelt, die Welt der Erscheinung.

The visible-Life, das Sein in der Erscheinung.

The visible form, die sichtbare Gestalt.

The world of appearances, die Welt der Erscheinung.

The world-view point, the point of view, Weltanschauung.

The Will-to-approach,

The approachment-Will, der Annäherungswille.

Vocabulary.

Absolute, uncontrolled, unconditional, perfect.

Accidental, happening unexpectedly.

Aesthetic, pertaining to the perception of the beautiful.

Affect, exciting.

Altruism, self-sacrifice for the good of others.

Amoeba, a microscopic mass of protoplasm.

Amoral, morally neutral.

Amphioxus, the lancelet, a little fish.

Amphimixis, the sexual fusion of certain animalcules, during which act the germ-elements belonging to both are exchanged.

Anachronistical, errors in chronology, by which events are misplaced.

Inorganic, without organs.

Anthroposophy, a religious community founded by Steiner, made up of warmed-up Indian religious creeds.

Aprioristic, not acquired but born intellectual good or intellectual faculty.

Ascetism, mortification of the body.

Architect, one that contrives or builds up.

Astronomer, one versed in the science of the heavenly bodies.

Bacteria, Fungi, unicellular-being, composed of the cellkernel only, no cell-body.

Biogeny, The history of vitality.

Billion, a million of millions.

Bronze-age, the period between the stone and iron ages about 1200—400 B.C.

Cabala, Jewish tradition; secret doctrines consisting in the meaning attached to mystical letters and numbers.

Celibacy, the unmarried state of the Roman-Catholic priests.

Chaos, an unorganised, confused mass.

Chemistry, that science which treats of elementary substances, the modes and processes by which they are combined or separated, and the laws by which they act or are influenced.

Chlorophyll, the green colouring matter of plants.

Chronic, Continuing for a long time.

Chtonian, The underground or cave worship of the deities.

civilisation, the struggle-for-life and the life customs which has been transformed through the truths gained by reason, such as, through inventions, the mastery over the powers of nature.

Confession, variety of Jewish religious communities.

Conjugation, the fusion of higher. unicellular individuals for reproduction; for this purpose they remain united for a while. Rejuvenation is probably the reason for it.

Contenmplation, sinking into the life of God.

Copernican, pertaining to Copernicus, or to the solar-system bearing his name.

Copulation, the permanent coupling of two unicells.

Cosmic, pertaining to the universe.

Cosmos, the system of law and order in the universe.

Cubistic, a certain art-tendency which falsifies all forms into the geometrical figures, sacred to Jewish superstition especially the cube.

Cult, religious uses.

Dadaism, perverse art, comparable to the child's stammer, politically patronized with the intention of destroying good art.

Danai-gift, a gift of ill.

Deism, a belief, contrary to pantheism, that God is apart and different to nature, although contrary to Theism, not personified nor continually connected with the world.

Demon, a spirit holding a middle place between men and the gods; a thought born of superstition.

Dogma, an arbitrary article of faith.

Ectoplasm, exterior protoplasm of a cell. Plasma is the interior body-substance which does not belong to the kernel.

Egoism, the excessive love of self.

Extasy, excessive joy.

Erinnys, Goddesses of revenge.

Esoteric, inner, secret, private, designed for, and understood by, the initiated alone.

Ethic, being in accord with the Wish-to-Goodness.

Eudemonism, teachings which make happiness its highest object.

Evolution, development or gradual exfoliation.

Facet-eye, facita little face, a surface cut with several angles.

Facultative, optional.

Fanaticism, to confess to opinions or views with passionate enthusiasm.

Futurists, adherents to a perverse way of painting which they call art.

Germinal-selection, selection which takes place in the germ-cells.

Gnome, an imaginary being, supposed to inhabit the inner parts of the earth.

Hedonist, one that advocates hedonism, the doctrine that pleasure is the highest good.

Homo-sexual, perverse direction of the sexual-will, one and the same sex.

Hypnosis, deep, heavy sleep, compelled sleep.

Instinct, unconsciously released urge dictating a chain of, or single actions.
(Single actions thus caused are also called reflection.) The self-preservation of all the subconscious species is assured through instinct urging the actions necessary for this purpose.

Intuition, the inner knowledge, gained by the 'self' without the process of reasoning or inference.

Irreligious, contempt of the divine.

Literature, written intellectual works.

Logical, according to the rules of logic.

Logic, the science of pure thought, or of the laws according to which the process of pure thinking should be conducted.

Mammon, devotion to wealth.

Materialistic, a way of thinking which acknowledges no spiritual values, but merely exterior values.

Material, consisting of matter, therefore perceptible, capable of being grasped.

Maja, illusion; in the Vedanta-system appearances of the visible scene deceive the senses, while reality is only the one, true and divine, and that is Brahma.

Mechanical, of itself, machine-like, acting without thought or design.

Mechanism, machinery, mechanical action.

mechanical-philosophy, a purely physical explanation of the universe, that there is nothing else but mass and motion in the world.

metaphysis, the science of mind as opposed to matter.

mimicry, imitation, Darwin proved animals to imitate the colour and form of their surroundings for the sake of their own protection; for instance, many kinds of caterpillars look like the twig of a tree.

mneme, memory. Semon describes mneme as follows: This is the name given to all the changes caused by the irritation of memory, assorciation heredity etc. which all organisms manifest.

monogamy, living in pairs.

monotheism, the doctrine or belief that there is but one God and this God is personified.

morals, the application of the Wish-to-Goodness to each individual action; the understanding that all actions should be guided by the Wish-to-Goodness.

moralise, preaching morals.

morphia, a vegetable alkaloid extracted from opium. Poison causing deep sleep.

myth, a poetical religious construction of the universe which does not oblige itself to truth. (reality).

mutation, change which suddenly takes place in the characteristics of any species which heredity cannot account for.

negation, denial.

norm, a rule of authoritative standard.

objectify, object; anything presented to the senses or the mind. The philosopher Schopenhauer used the word to describe the manifestation or appearance of the Will.

object-glass, a lens in a telescope or microscope which receives the rays of light from the body under examination and concentrates them into a focus directly under the eye-glass of the instrument.

occultism, superstition; secret-powers concealed under a scientific cloak; belief in the direct intercourse with spirits, spiritualism made to appear as if it were a science.

Olympus, the seat of the gods. (Greek.)

organ, cell-groups which are mutually capable of a special function in the general service to the multicellular-being, as for instance lungs, heart, kidneys etc.

organism, a many-celled living individual.

pedagogy, science of teaching.

pantheism, a religious system which denies the existence of a personal God and recognises God only as identical with nature. It differs from our cognisance in so far as we recognise the universe to be the manifestation or appearance of God. At the same time we fully recognise the meaning of human-life which lays a great responsibility on man's shoulders: this is his self-creation, in order to become God's consciousness. Accordingly high moral claims exist for man to fulfil.

passive, suffering, receiving impressions, submissive.

pathos, passion full of the divine Will, used when describing tragic recitation, the aim of which is to manifest such kind of divine passion.

peer, one of the same rank.

peerless, having no equal.

perpetuum mobile, a continually moving machine.

personification, embodiment.

philology, the study of the formation and growth of language.

philosophy, (Greek, philos — loving and sophia — wisdom. the science concerned in cognising the „Self" that exists in all appearances.

apparent philosophers, pretenders to philosophy.

physics, the science which treats of matter and energy and their relationship.

rationalist, one that makes reason the test of truth and does not recognise that reason has its limits.

reaction, counter-tendency, the response to an impression.

real, perceptible.

realistic, acknowledgment of the perceptible only.

reflexive, a response to impressions which is not accompanied with consciousness. (s. instinct.)

relative, having relation, not self-existing, not absolute.

relativist, one that advocates the doctrine of relativity.

relativity, conditional, the Jew Einstein attempts to prove that time and space are conditional (not absolute) that the change does not lie merely within the powers of perception, but is real according to the degree of motion.

Renaissance, new birth. The revival of art in the middle ages caused by the return to the Greek ideal of beauty.

rhythm, a dividing of time into short portions by a regular succession of motions sounds etc.

rudimentary, imperfectly developed, first form or shape usually imperfect or experimental. Rudimentary organs of the human species are, for instance, the appendix.

sacrament, any solemn or religious rite which is supposed to be the outward or visible sign of an inward and spiritual grace.

scismograph, seismometer, an instrument for measuring the time of occurence, duration, direction and intensity of earth-quakes, earth-tremors, etc.

secondary, succeeding next in order to the first.

sidereal, relating to the stars.

somatic, relating to the body.

spiritualism, superstitious belief in the spirits, still existing, of anyone dead. Also the belief in the communication of intelligence from the world of spirits through a person of special susceptibility called a medium.

suggestion, prompting either will, thought, feelings, emotions and perception through another, without resorting to hypnotism.

Theosophy, a Christian religious community which teaches only that part of the bible which contains the Krishna creed. On

this creed the Evangelists and apostles founded the teachings of Jesus.

transcendental, pertaining to the nature of appearances.

Vedas, the ancient sacred literature of the Hindus.

Volvox, a genus of globular microscopic plants; the first multicells.

Yoga, a branch of the Hindu-philosophy demanding meditations which later degenerated into rules for the calling forth of an artificial God-living.

Zoology, the natural history of animals.

Zytotropism, cell-attraction, a power occasionally manifested in the unicellular-beings which causes them to lie for a while on top of each other, without, contrary to Amphimixis and Conjugation, exchanging or mixing their heredity-substance.

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