

the phenomena of outward Nature only being presented in them, instead of the inward spiritual truths symbolized.

(i.) All around us we behold the evidences of a life permeating all things; we must needs, therefore, admit that there is a universal, all-powerful, all-sustaining life.

(ii.) Behind or above the primeval life which is the basis of this system may be beheld the "Unmoved Mover," the only supernatural *ens*, who, by the Word, or "Logos," has spoken forth all things out of himself; which does not imply any pantheism, for the words of the speaker, though proceeding from him, are not the speaker himself.

(iii.) The universal life is eternal.

(iv.) Matter is eternal, for matter is the eternal garment in which the life clothes and renders itself manifest.

(v.) That matter is light, for the darkest substance is, or can be, reduced to it.

(vi.) Whatsoever is outwardly manifest must have existed ideally from all eternity, in an archetypal figure, reflected in what Indian mythology calls the Eternal Liberty, the mirror *Maja* (Maya), whence are derived the terms "magus," "magia," "magic," "image," "imagination," all implying the fixing of the primeval, structureless, imperceptible, living matter, in a form, figure, or creature. In modern theosophy, the mirror *Maja* is called the Eternal Mirror of Wonders, the Virgin Sophia, ever bringing forth, yet ever a virgin—the analogue and prototype of the Virgin Mary.

(vii.) The eternal life which thus manifests itself in this visible universe is ruled by the same laws that rule the invisible world of forces.

(viii.) These laws, according to which the life manifests itself, are the seven properties of eternal Nature, six working properties, and the seventh, in which the six, as it were, rest, or are combined into perfect balance or harmony, *i.e.*, paradise. These seven properties, the foundation of all the septenary numbers running through natural phenomena and all ancient and modern knowledge, are; (1) Attraction; (2) Reaction or repulsion; (3) Circula-

tion; (4) Fire; (5) Light; (6) Sound; (7) Body, or comprisal of all.

(ix.) This septenary is divisible into two ternaries or poles, with the fire (symbolised by a cross) in the middle. These two poles constitute the eternal dualism or antagonism in Nature—the first three forming matter or darkness, and producing pain and anguish, *i.e.*, hell, cosmically, winter; the last three being filled with light and delight, *i.e.*, paradise, cosmically, summer.

(x.) The fire is the great chymist, or purifier and transmutter of Nature, turning darkness into light. Hence the excessive veneration and universal worship paid to it by ancient nations, the priests of Zoroaster wearing a veil over their mouths for fear of polluting the fire with their breath. By the fire here, of course, is meant the empyrean, electric fire, whose existence and nature were tolerably well known to the ancients. They distinguished the moving principle from the thing moved, and called the former the igneous ether or spirit, the principle of life, the Deity, You-piter, Vulcan, Phtha, Kneph.

(xi.) All light is born out of darkness, and must pass through the fire to manifest itself; there is no other way but through darkness, or death, or hell—an idea which we find enunciated and represented in all the mysteries. As little as a plant can come forth into the beauty of blossoms, leaves, and fruit, without having passed through the dark state of the seed and being buried in the earth, where it is chymically transmuted by the fire; so little can the mind arrive at the fulness of knowledge and enlightenment without having passed through a stage of self-darkening and imprisonment, in which it suffered torment, anguish—in which it was as in a furnace, in the throes of generation.

(The teaching) was summed up in the words of Confucius: "If thou be doubtful whether an action be right or wrong, abstain from it altogether;" scientifically, the principles were such as we have detailed above, with their natural and necessary deductions, consequences, and results.

—C. W. Heckethorn's *Secret Societies*.