THE THEOSOPHIST.

FROM THE EDITOR.

SYDNEY, *July* 7, 1908.

We left Melbourne by the afternoon express of June 29th, for the capital of New South Wales, and travelled through the evening, night, and the morning of June 30th, reaching Sydney at 11 A.M. It was bitterly cold in the early morning, thick hoar-frost covering the landscape, and the water, chilly as ice, depriving the fingers of feeling. The Sydney friends, headed by Mr. John, the well-loved General Secretary, gave us warm greeting on the platform, and we drove to our temporary abode ; curiously enough it was the room long occupied as the Headquarters of the Australasian Section, 42, Margaret Street, now divided into various rooms, the whole house having been transformed into self-contained flats. So we look out over the pleasant square of green grass and varied trees, which has refreshed the eyes of T.S. workers during so many years. When the Section was obliged to seek another home, it moved into its present comfortable quarters in Hoskins' Buildings ; but a company has now been formed to give it a permanent abiding place, and a piece of land has been bought, and the houses on it are to be adapted to T.S. purposes, and a good hall is to be built. The Section is growing strong, and the Sydney Lodge forms its strongest Branch, so that it is well that they should have their own dwelling, independent of landlords' whims. In fact, there has been some difficulty in making arrangements for all the activities connected with my visit, and we have to use rooms in different buildings for the various meetings. It is pleasant to see, in all the Lodge rooms that I have so far visited in Australia, how loyally the Australian members cling to the prominent workers of the T.S. The President-Founder and his great colleague, H. P. Blavatsky, form the dominant pair of portraits ; near them, C. W. Leadbeater and myself appear, and this quartet is every-

where. Miss Edger is also generally to be seen, and Mr. Staples, the first General Secretary, is not forgotten. As years go on, this portrait gallery will become better and better filled, and later generations of workers will look with interest on their fore-runners.

*
* *

The first public lecture was given on July 2nd, in the large Centenary Hall, and the crowd taxed its seating-room, and the energy of our workers. It was a very attentive and interested crowd, and listened with eager keenness to the discourse on Reincarnation—a subject which seems to attract people in Australia more than any other. We are having many members' meetings here for the subjects which specially interest our own people, as well as the usual public conversations, E.S. meetings and interviews. Since I landed, every evening has been occupied, except that of the day of arrival here, and those spent in travelling, so we are not wasting much time.

*
* *

We had a curious experience over the first Sunday lecture; Australia keeps alive the disreputable old statute of George III against Sunday meetings, and only the clergy are allowed a free hand. They may charge pew-rents, but no charge may be made for lectures or concerts. No charge was to be made, therefore, for my Sunday lecture, for which free tickets were issued, so as to avoid a crush. But as we had arranged to allow people who had bought tickets for the course of six public lectures to use these tickets for the Sunday meetings, instead of giving them additional free tickets, we received on Saturday notice from the police that .this brought us under the law! We accordingly admitted any one who came, and asked for no tickets. It is odd in a country like this to see the ancient rags of bigotry, which have been thrown on the dust-heap in England, flaunted in the faces of the public, and the police appealed to to annoy decent and harmless folk. Were I a denizen of Australia, I should certainly try to get rid of this objectionable statute; but a mere visitor is bound to submit to the laws of any State he visits.

*
* *

On Sunday morning, I lectured in the church of the Rev. George Walters, a gentleman who had had the courage, in the seven-

ties, when prejudice ran high, to take the chair for me in Lancashire. He was then a bold and progressive thinker, and is one still. In the evening was the lecture—attended by a vigilant policeman and an informer, watching that we did not break the law—on "Theosophy and Christianity," and the crowded audience showed profound interest in the subject.

* * *

Some of the Trades' Union leaders came to see me one morning, and I was glad of the opportunity of listening to their views. They wanted me to lecture on industrial problems, but that I could not do, not having studied them closely for many years, and not possessing the detailed knowledge necessary for dealing rightly and wisely with them. I told them that my views were, that no changes of environment could be permanent when character was left out of account, and that this view of the situation might not be palatable to their supporters. They, however, were willing to give me a free hand, so I agreed to give a lecture at the Trades' Hall, on my return from Brisbane, on "What Theosophy has to say to the Workers."

* * *

July 13, 1908.

The last week has run its swift course with nothing remarkable to relate, save the fact of the astonishingly large audiences. "Brotherhood, Real and Unreal," evoked much interest and some curious press comments, as, for instance, the remark that the idea of a physical, moral and mental brotherhood from which escape was impossible was "a really terrifying idea." Yet, as it is true, the more widely it is known the better. The lecture on India, with its lantern illustrations, was evidently much enjoyed, and one may hope that it corrected some of the wild ideas current here about Indians. The last paid public lecture on Saturday was a successful ending to the course, many being turned away, and the crowd within being tensely interested. The last lecture on Sunday was given in the hall used every Sunday by the Sydney Lodge, and was free; the place was packed in every corner, by an audience keenly alive and receptive.

* * *

Now, we are starting for Brisbane, a 28 hours' journey, over some of the fairest scenery in Australia, I am told. Many a pleasant memory remains of this visit to Sydney, for all the arrangements have been so well made, and the friends so cordial and affectionate, that it would have been impossible to suggest or to wish for any improvement. Australia stands solid for loyal co-operation, and for earnest work for the cause without constant bickering over the faults or supposed faults of individuals, and I feel that I may rely on the Section for support in guarding the Society's liberty, and in maintaining it on the broad basis that some are so anxious to narrow.

*
* *

BRISBANE, *July* 18, 1908.

Mrs. John and I steamed out of Sydney station on July 13th, amid the loving farewells of a crowd of members, assembled to bid us God-speed. The railway carriage was fragrant with a great heap of violets and roses—for violets and roses are in flower together in Australia—so that we bore northward with us the kindly thoughts of the Lodge, materialised into exquisite flowers. Through the evening and the night we fled onwards, and the morning found us on the northern highlands of New South Wales, with hoar-frost whitening the tree-branches, and the sun gleaming redly through mist-laden air. At 11 on the morning of the 14th, we changed at the boundary line of the adjacent States, and went on by the narrower gauge of Queensland. Presently we were whirling down the curves cut along the mountain-sides of the Toowoomba range—reminding one of the line across the Ghauts to Bombay—and on through the darkening twilight till night fell again, and then, at 9 P.M., into the brilliance of the Brisbane station, and into a crowd of new faces but loving hearts, that gave welcome as warm as had been the farewells of the Sydney brethren. There the hospitable Dr. Taylor claimed us, and drove us to his comfortable home where we were greeted, in kindliest fashion, by his wife.

*
* *

On the following day, July 15th, the formal proceedings opened with a pleasant reception by the Brisbane Lodge, in their room in the School of Arts. The Branch President voiced the members' welcome, and I replied; then the members were introduced one

after another, and after this we drank tea, and ate cakes, and chatted to each other. A pleasant feature of these Australian gatherings is the meeting with friends of the past that one knew in England in earlier days, and now and again with some one who knew and loved our H.P.B. One old gentleman told me how, in London long ago, he had looked round the Society, and wondered how it would go on, when H.P.B. passed away for a while, and how he had rejoiced when, from the outer world, I had entered the Theosophical circle, and H.P.B. had welcomed me to the work. Yet such anxiety need never be, for, as Upendranāṭh Bābu wisely and rightly said last Christmas, so long as the T.S. is under the guidance of the Masters there will always be some one who will command the confidence of the large majority of the Society.

***

The first public lecture was delivered on the evening of the 15th, to a large audience, but one that by no means filled the great Exhibition Hall, which the Lodge had been obliged to take. The attention was keen and well-sustained, and the audience showed warm appreciation of the Theosophic message. The "large" became "larger" with the succeeding lectures, and the Queensland work made a good conclusion to the Australian tour. On Sunday, the 19th, I again lectured in a church, this time for the Wesleyan Methodists. Monday saw us in the train, once more steaming southwards, *en route* for New Zealand.

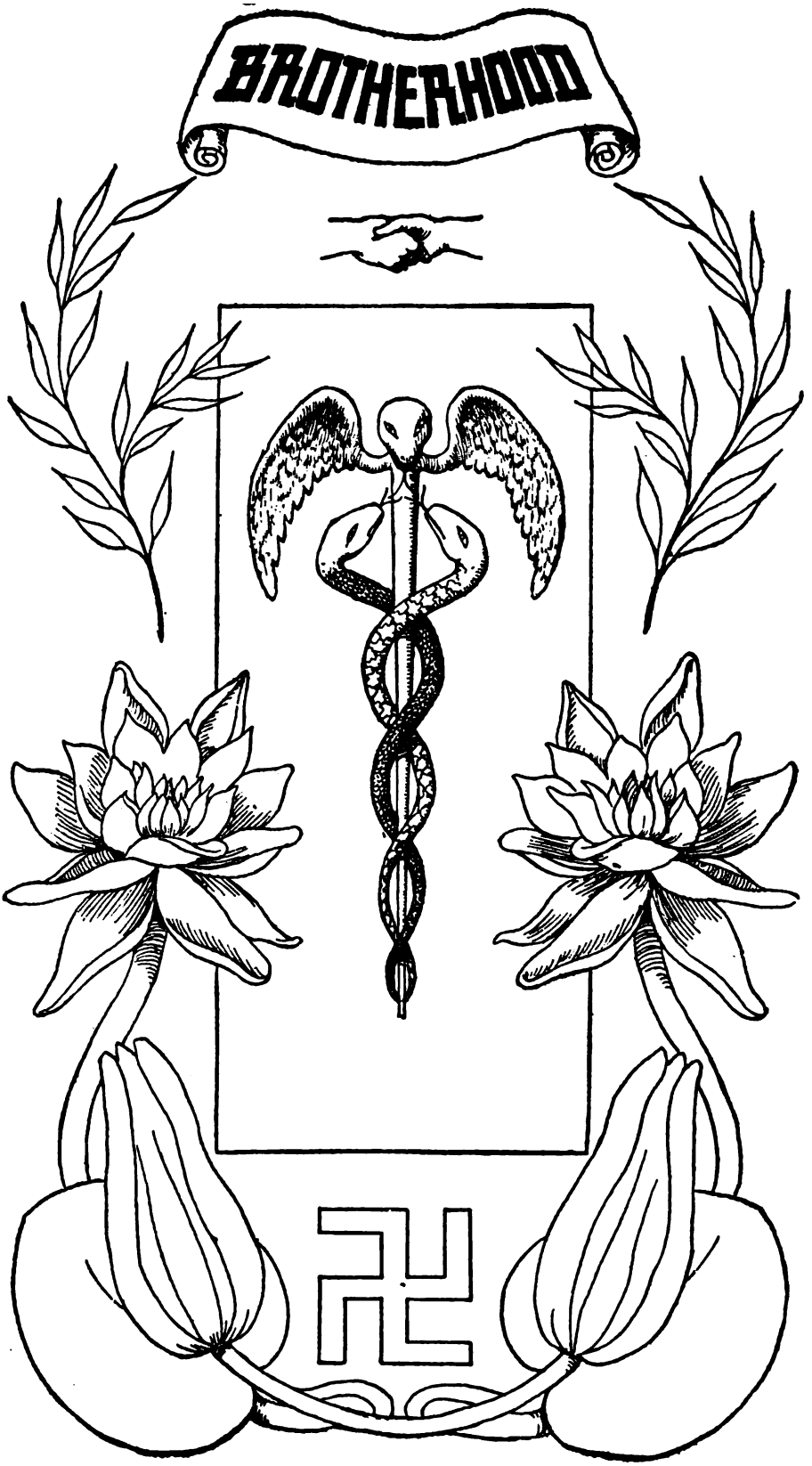
***

The democracy here has done nothing in the way of preventing strikes, apparently, for despite the high wages paid for manual labor, strikes seem to be more frequent than in the old country. A strike of bakers greeted our arrival at Sydney; a strike of milkmen a little before had cut off the milk-supply; and so on. The reproof of a boy for bad work made all his comrades strike, and a whole iron-works was laid idle by the insubordinate lads. The car-drivers at Melbourne threaten to strike during the visit of the American fleet, unless they are given screens. None of these folk seem to care that they hurt tens of thousands of innocent people, so long as they get what they want, and they take swift advantage of any public need to wring from the employers anything they desire. It is the Karma of

the past harshness in rejecting the fair demands of labor, but every effort should now be made to train the young in the sense of public duty and responsibility, so as to prevent the social *débâcle* which will otherwise ensue. Another difficulty is the ignoring of natural facts; Labor Unions do not allow milkmen to deliver milk twice on Sunday; as the cows are not yet trained to give double supplies of milk on Saturday and none on Sunday, the milk arrives but may not be distributed; the milkmen do not like to lose it, and mix it, sterilised, with Monday's milk, and in the hot weather numbers of babies die from the unwholesome milk thus provided. The enforcement of Union rules which bring difficulty and suffering into every household is embittering social life, and adding to the difficulties of the problems that Australia has to solve.

*
* *

In our July issue an article on "The Probation System" appeared, from the pen of Miss Lucy Bartlett, who, after studying the system in America, has been working for its introduction into Europe. She has already achieved a large measure of success in Italy, where the Minister of Justice has incorporated in a circular lately issued by him a wise reform, urged upon him by her in a private interview, separating the trials of minors from those of adults in all the large cities of Italy. Miss Bartlett has founded Societies for the reform of criminal procedure as it affects the young in Rome, Milan, Turin and Florence; she was the President of the Rome Society, but, as soon as it could run alone, she resigned it into the hands of an Italian, who was largely instrumental in drafting the circular above mentioned. A pleasant meeting was held by the Rome Society, ere she left the city for the summer, at which the members presented her with an address and a gold medal, modelled on the *bulla* worn by noble Roman youths in the days of the Empire. It is a joy to see members of the T. S. initiating movements which will help in raising Society to the more brotherly level of the coming civilisation, and on all such movements the blessing of the Masters rests.



THE GENESIS OF SECTS.

A moment when religious factions are battling with faith-fomented fury over the form of spiritual instruction necessary for the souls' salvation of the offspring of the poor; a moment when religious fanaticism is restrained from committing the horrible excesses of mediæval history, only by the fact that, in this country at any rate, no sect is of itself sufficiently powerful to enforce orthodoxy upon the nation at large; a moment when the question of religion is foremost in men's minds; that is a moment at which Free-thinkers, that ever increasing body of men and women who decline to have dogma of any kind thrust down their throats, who prefer individually to seek and ever to continue to be seeking after Truth and Light, may well pause to reflect how it is that faiths, religions and sects have come into being, to ponder their causes and also, in a measure, their effects.

Let us bring our minds back to a period in the world's history when men were indeed but primitive animals, whose general thoughts did not extend beyond the means of securing self-preservation, able to provide food for themselves and their young, banded together in little families or clans as a protection against the forays of wild beasts and perchance of other men.

Imagine one of these men a tender of sheep or swine. His brothers—hunters and warriors—lead a strenuous existence and have no opportunity for thought beyond the necessities of the day; but with him it is different. The unseen Power at the back of all things, which Theists call "God" and Atheists "Nature," has not fitted him for war or the chase; but ever striving as it does to afford a compensation or effect a balance it has given him the ability and the opportunity to *think*. It has endowed him with the power of observation and beauteous expression, the mind of a philosopher and the feelings of a poet, a combination not uncommon amongst shepherds and of which perhaps the psalmist David may be taken as a type.

Imagine such a one as he who reclines basking in the sun on the sloping hill-side, his flocks grazing placidly around. He listens half thoughtlessly to the humming of the bee; lazily he wonders at its humming. Why does it hum? Unconsciously he has stumbled on the Great Question of existence—"Why"?

He returns home in the evening, and perchance he asks the headman of his tribe "Why is it that bees hum"? The headman

knows not; but knowing that a confession of ignorance would involve a loss of prestige, he answers, even as many mothers answer the "whys" of their children: "Because it is so." This answer does not satisfy the thoughtful shepherd; but he perceives that it is intended to be final, so, wise in his generation, he holds his peace.

He returns to his avocations and tries to answer from his own experience the "whys" that keep recurring to him. He becomes an observer. He knows that he and his brothers work in the day-time and sleep at night, it is the headman's order; but so also do the birds of the air. They are not subject to the headman's order. He essays an answer to this "why." It must be because one cannot see to work in the darkness of the night. Why is it dark? Because at night the sun which gives the light has set. He finds that it is not so hard to find answers to meet the questions; but each answer leads to another question. Why does the sun set at night? Because it is tired and wants to sleep. No this can not be so. It does not rise in the morning from the spot at which it set at night. It must move in a circle. Why does it move, and why in a circle?

He climbs the hill and views the sunset. As he does so he scans the horizon. He sees what he takes to be the whole world, and lo! it also is in the form of a circle.

Next day whilst watering his flocks he amuses himself by casting a stone into the pool. It sinks but round the spot where it has disappeared the disturbed water forms circles, ever widening till they reach the edge of the pool. Again circles. It cannot be merely chance. There must be some reason for this, some hidden cause.

He draws a rough circle in the sand with the end of his staff and gazes at it. It begins and ends in itself; it encloses a space. It represents the world and things finite. Within this roughly drawn horizon is the known universe, the things which he can see and hear and feel. Beyond is the unknown, the unseen. He is strangely pleased with himself, this simple shepherd and first free-thinker. Strangely pleased, yet strangely dissatisfied. Pleased because he has been able to record his thoughts in the form of a symbol, a symbol of the simplest form which yet suffices to show the confined and coherent universe within and the great mysterious limitless infinity beyond. Dissatisfied because as a symbol of the world it lacks a sign of the one all-pervading mystery—*Life*.

Yes, some mark must be added to denote vitality or life, without which the universe is but a stagnant mass of confined inertia. How shall he depict Life? His thoughts take him to the most virile member of his clan, a giant standing straight as a lath. He idly watches a flight of swans as they fly straight from the horizon. A fox disturbed in its slumbers rouses itself and runs straight to its hole. Yes, as the inertia of nature is best described by a circle; so its life and movement can best be shown by a straight line. Taking up his pointed staff our philosopher draws a straight line across his mystic circle. His symbol now represents Life and Matter. Has he completed his task? He looks at his picture and lo! something has happened to it. The straight line or diameter has divided his circle, but has not broken it. The symbol now represents two semi-circles, balancing each other perfectly and together completing the universe. Has he spoilt his symbol? Has he by creating two semi-circles introduced a third and non-existent aspect of nature? No. Some unseen hand, call it chance if you will, has brought out in this rough symbol another mystery, the relation and perfect balance of the sexes; without the union of which life cannot be brought into being; each supplying the shortcomings of the other and the combination pervading the entire universe.

The simple shepherd has completed his symbol, a symbol representing life and substance, mind and matter, motion and immobility, a symbol denoting in its simplest form all that the observer of nature could see around him. But this symbol does not answer any of his "*whys*." It shows him that which is; but it does not tell him why it is. His observations have carried him no further than the headman's reply: "Because it is so."

There must be a *cause*. Perchance he sought that cause for years, finding naught in natural phenomena to give him a clue. He finds no other mark or sign within the horizon. No, he must not seek the cause within the horizon among the things that are known; this conclusion is at last forced upon him; he must seek it without the horizon among the things which are not known. The great cause lies beyond his limited circle, its existence is indisputable, its nature and form indescribable. Till the moment at which our observer had completed his symbol he was merely a natural philosopher. From the moment at which he commenced pondering the great cause

beyond he becomes a religionist. Observation has led him to philosophy, philosophy to faith.

Confucius the Chinese philosopher once said : " 'Tis sweet, to be wise and to show the world what wisdom is ; delightful, so to live that from the distant quarters of the earth, men come to listen to your words ; but the true sage is he, who wise for wisdom's sake is utterly unmoved though no man knoweth of his wisdom."

Our first observer was however no "true sage." Like many who have come after him, he thirsted for the sweetness of showing to the world what wisdom is. So he became the maker of a creed. Suffering from the common weakness of mankind—vanity, a passion fanned by the open mouthed adulation of his disciples, he did not preach freedom of observation and thought in others, but rather held himself out as a divine messenger, one inspired by the great invisible Cause, to teach to others that which had been revealed unto him. Vanity restrained him from encouraging others to observe and think for themselves and perchance to find other and greater truths which he had been unable to find. Had he done so his mind would have been the mind of the scientist not that of the maker of a creed. He takes his disciples not from among the free and independent thinkers of his tribe, possible rivals ; but from among men who hunger for his precepts and are willing to be satisfied therewith, wild-eyed enthusiasts, men to be found in every community, men whose power of faith is limitless, whose power of analysis is insignificant. Men who will answer the " Whys " of the inquisitive by replying ; " It is so ordained by the incomprehensible Powers which are beyond the universe and which control it." When asked how they know , they answer : "The Lord has said it."

Thus we arrive at the genesis of communistic creeds. Not the faith of an individual in the existence of a controlling Force beyond, but the faith of a community or church in the infallibility of the inspired doctrines of its founder. The vanity of the teacher and the hero-worship of the disciples has ended in orthodoxy.

The members of this new-found school of orthodox thought are proud of their school and of themselves as members of it. They ask their master for a badge or sign that they may use to distinguish the elect from the unbelievers, from those who are too worldly to accept the great Truth. A badge is ready at hand in the form of the

symbol the master has traced in the sand in the dim distant days when he was struggling after Light—the circle and the straight line. This symbol, the probable origin of which we have attempted to disclose, is to be found in every religious or semi-religious society, veiled indeed in some, embellished in others, but existent, in some form or another, in all. We find it in the Cross and Halo of Christianity, in the symbol of the Yin and the Yang of Chinese philosophy, in the Circle and Pointer of the Druid Temples, in the Set-square and Compass of Masonry.

Having traced the origin of orthodox faith let us try to trace the cause of schismatic movements, the birth of sects within religions. We have arrived at the stage in the world's development when every tribe or community had its form of religion. In the beginning all forms were probably alike in their simplicity. Each recognised that the things which were visible and could be comprehended owed their cause to the things which were invisible and could not be comprehended. The Athanasian Creed was no new thing. Each tribe ascribed all incomprehensible phenomena to the workings of spirits, spirits of good and spirits of evil. Gradually the priests or teachers of different tribes, starting from the same point, elaborated the original faith in different directions and, perchance claiming some measure of acquaintance with the incomprehensible, gave names to the spirits. Some tribes were taught to believe that there was but one Great Power, others that there were two, the Power of Good and the Power of Evil, others that there were several powers each with its own functions—the God of War, the Goddess of Peace, the Spirit of Literature, of Agriculture, of Health. Others again taught that there was one Power with several attributes—the belief in a triad Godhead is not confined to Christianity alone. Some fashioned idols and graven images to represent in tangible and visible form their conception of the intangible and the invisible ; but none save perhaps the veriest savages regarded their idols as other than a representation of the spirits ; they did not regard them as the spirits themselves.

As one tribe prospered in war, it forced its religion on the conquered, till religions became not tribal but national affairs. Religion became inextricably bound up in affairs of state. The national church offered the best means of advancement for the politically ambitious. Every stroke of political fortune, every success in war, would be

regarded by superstitious persons, trained and educated by the priests of the church, as caused by the direct intervention of God ; every misforture and calamity would be ascribed to divine wrath at the neglect of some ceremonial observance. National services of lamentation, supplication or thanksgiving became, and have remained, the order of the day. So the faiths of nations or groups of nations prospered and grew with the march of centuries. Sage would follow sage and teacher teacher.

So long as each new teacher accepted absolutely the dogmas of his forerunners, merely adding new dogmas and fresh ceremonials of his own creation, he preserved the reverence and respect of his church and remained a shining light therein, a great divine, a pope or a saint. But whenever a teacher arose, who preferred to think for himself, who declined to admit Divine inspiration in all the added dogmas of his predecessors, who attempted to cast off the embellishments and to seek after fundamental truth, whenever such a one arose he invariably drew upon himself the wrath of the orthodox and was driven out from the fold.

Excommunicated and an outcast, if he were left alone he might become a true free-thinker, one who thinks for himself but does not try to think for others, one who may arrive at the truth, though he perish in obscurity. But the outraged orthodox would be false to their tenets if they left such a one alone. They pursue him, persecute him, perchance they make a martyr of him.

Persecution and martyrdom are the nurseries of each new sect. There are ever to be found in this world men and women who are moved with compassion for those that suffer persecution ; and also not a few who are ready to fall at the feet of anyone who has attained a cheap notoriety. And so this outcast free-thinker, whose one desire at first is probably to minister to his own soul and conscience, finds himself with a following. Disciples flock to him clamoring to be taught. His vanity is touched. He tastes the sweet delights of teaching and founds a sect, a branch lopped off from the parent tree of the state religion, but rendered antagonistic to it by the terrors of persecution and increasing in strength and numbers in proportion to the virulence of that persecution. Had the founder been ignored by the orthodox, had he not been forced by them into notoriety, he would have remained a free-thinker perhaps ; but he would have

founded no sect, to become in after years as orthodox and dogmatic as the parent stem. It is persecution which has created the sects and it is the growth of religious toleration which has led in recent years to the encouragement of freedom of thought or as it is sometimes called unsectarianism.

Such is the genesis of sects and of sectarian movements. They have been founded in the main by free-thinkers, men who have started with no fixed intention of forming a sect, men strong enough to see the fallacy of dogma, yet weak enough to be forced by clamoring disciples to lay down fresh dogmas for them to follow. Luther would not have become the shining light of Protestantism, had he not been excommunicated by the Pope. The salvation army would not have been included in the number of so-called dissenting organisations, had its founder not received the cold shoulder from the dignitaries of the established church, and had its members not been persecuted by the skeleton army.

We have in these few pages attempted to trace the origin of Faith, the growth of National Religions and the birth of the greater and more enduring sects. There are other sects; sects founded deliberately by charlatans and by persons mentally deranged. So long as there exists a public yearning for spurious excitement and a public craving to be duped, so long will these minor sects continue to spring up, to flourish for a time, and finally perish.

As civilisation continues to advance; as the education of children ceases gradually to be in the hands of the professors of orthodoxy, that orthodoxy whether it be the orthodoxy of a sect or the orthodoxy of a national faith, will gradually disappear. Individuals will cease to form themselves into religious societies and organisations holding fixed and immutable beliefs. Everyone will become not an atheist but a free-thinker indeed, who like the "true sage" of Confucius "is wise for wisdom's sake and utterly unmoved though no man knoweth of his wisdom."

C. GRENVILLE ALABASTER.

SOME ASPECTS OF DIVINE LIFE.

IT is with a considerable feeling of awe that I approach a subject so fraught with mystery, as the different aspects of Godhead. The knowledge of it is only possible when the power of Ātmā quickens, and great care must be exercised to avoid the error of exoteric faiths, and refrain from picturing in vision, however transcendent, what is formless—Arupa—and beyond sight. For, the descent of spirit cannot be imaged, not even as light—that great "Light of all Lights"—can be present to the mind. A pure essence It hovers round us, drawing to It that which is akin in us to Itself, and every sense is stilled in the Holy Presence, that is beyond all sight, all touch, and all sound.

Necessarily any statements made on such a subject must be brief. The puny mind dare not speculate on it. Reverently we recall what those who possessed illumination have recorded for our benefit, and try by grouping the rare facts we possess to make our own thinking a little clearer, on matters so vital to our spiritual welfare; for of what avail is knowledge without the effort on our part to understand? Always throughout my study that searching text in the *Amṛiṭabindū Upaniṣhaṭ* is before me: "Veiled by ignorance one never goeth by darkness to the Holy Place, and when darkness is dispelled the One alone sees the Unity.

* * * *

Contemplating the Cosmos, according to that great occultist the late Subba Row's enumeration, we have to deal with a quarternary, beginning with the Absolute, the One Power underlying Cosmic activity, in whom the germ of all universes eternally exist, put forth during Manvanṭara, withdrawn into Himself in Pralaya, inconceivable, as no qualities cognisable by man exist in the vast isolation in which He energises. From Him proceeds the mystery, second only to Himself, the great Cosmic Logos who represents to us all that can be conceived of the Absolute. Emerging from the night of non-being, clothed with the power that is to evolve all worlds, no human comprehension can ever grasp His infinite perfection. It is by negatives the sacred writings themselves endeavor to raise us to these heights. "The man" they tell us "thinks best of Him, for whom He passeth thought"; and again, "speech falls back not reaching Him, and Mind as well."

Mūlaprakṛṭi, the undifferentiated root of matter, existing as space from all eternity, "appearing from the objective point of view of the Logos, as the veil thrown over Parabrahmam." (Subba Row, *Gīṭā Lectures*, p. 22). It is the source from which springs all differentiated matter as later we see it, forming the basis of our world. Devoid of attributes in its unrevealed aspect, as it draws round it the qualities that enslave the soul imprisoned in flesh, it appears as the root of evil, the opponent of Spirit, the burden of desire, that till wisdom arises, fetters with illusive chains Āṭmā Itself.

Ḍaiviprakṛṭi, the Light of the Logos, the one creative energy that brings the whole Cosmos with its millions of solar systems into existence, "and is the link so to speak between objective matter and the subjective thought of Ishvara. It is called in several Buddhist books Fohat, it is the one instrument with which the Logos works." (*Ibid*, p. 27.)

So we may think of it as the vital spark in every energy, cosmic or human, manifesting as it descends, as will, wisdom, and power; and above and beyond all, it is pure spirit, the second of the eternal pair of opposites, the other being opposing matter materialised, ever working towards perfection in the evolution of worlds and of man. Turning from these great principles common to the whole Cosmos, we will try to trace the manner in which they permeate our own solar system, and later becoming incorporated into the human body constitute the link that makes us one with Brahman.

As Vaishvānara, the creative power manifests matter shaping itself into the possibilities of expressing life. As in its grosser form it evolves worlds, so in its subtlest form it becomes the basis on superphysical planes, of the vehicles in which the Hiraṇyagarbha and Sūṭrāṭmā work, and without which those great principles must have remained undifferentiated from the One Existence whence they spring.

"Hiraṇyagarbha is the basis of the Astral Light but not to be confounded with it, bearing the same relation to it as Vaishvānara does to the objective world," (*Ibid*, p. 31.)

In another aspect Hiraṇyagarbha becomes the Sūṭrāṭmā, and it is these different facets of that One Light as expressed in the human kingdom, the student should strive to put clearly before him.

I do not wish the words "human kingdom" to convey any

limitations. We know that the divine life is everywhere, mounting upwards in the quickening seed, pulsating in the axes of the crystal, that all creation is held together solely by its presence and omnipotence; but I would specially designate the points where it overshadows man, in this brief study.

Hiraṇyagarbha is spoken of more than once in the scriptures as "the First." It is the primary ray thrown on darkness, the light we are considering. In our world it is, as the meaning of the word implies, the golden womb of divine consciousness in which the monad exists and grows. Also it is that aspect of the Logos which as the evolution of man proceeds becoming differentiated, forms the individual ego, and presents itself to every separate intelligence as the I, apart from all other I's, constituting the self-consciousness we speak of as Ahaṁkāra, the vehicle with which man contacts matter, and in which the Praṭyagāṭmā first enters Samsāra.

The exact manner in which this Light manifesting either as the Hiraṇyagarbha or Sūṭrāṭmā, descends through our own Solar Logos, is a mystery that at our present level of development we cannot fathom. That it does so descend is undoubted; intermingling with His Life, transmitted by Him to His System, and yet, though the very essence of His Being, remaining itself a direct emanation from the Most High, able to lift the soul who recognises this, beyond the unimaginable glory of the Solar Logos, into the being of Brahman Himself.

And so those possessed of occult knowledge no longer worship the Sun, which is the outward expression of the Ruler of our System, the Author to us of all good things, but we dare not risk losing sight of the Supreme who stands behind this splendor, the Mighty One who is also ourselves.

The Gāyaṭri has a mystical signification beyond the apparent meaning of the words, and represents an absorption of the worshipper in Brahman, that is in perfect harmony with occult truth.

To turn to the second division of our subject, the Sūṭrāṭmā we are informed in its highest signification, is the eternal germ of the manifested Universe existing in Mūlaprakṛṭi.

Descending through the æons into our world, it is the individual consciousness of the monad growing within the golden womb of light, differentiating itself into the Kāraṇa Sharīra, a centre of

prājña or seed of consciousness, which stores the individuality which runs through the monad's many incarnations,—the thread soul.

The Annamaya, the Prāṇamaya, the Manomaya, the Ānanḍamaya Koshas constitute the physical veil of the Sūṭrāṭmā as they permeate the body, manifesting Āṭmā as the creator and enjoyer of all sense objects, till in the words of scripture, "As the silk worm spinning its cocoon on every side shuts itself in by self-made threads, even so Āṭmā though it transcends all attributes invests itself on every side with attributes, and thus deprives itself of freedom."

The emancipation of the mind from this self-illusion, the identifying ourselves with the pure and passionless Āṭmā that only seems to act in the unrest of the body, remaining ever in reality the disinterested witness, this is the aim of evolution, the reason for the connexion between ourselves and these manifestations of Divine Life.

The five sheaths which on the objective side limit our consciousness while in the body, and on the subjective side deal with superphysical planes, are swayed by the two aspects of Deity we are considering, so closely are they interwoven, that the attempt to disentangle them, to make our thinking clear is hopeless, till we remember that whether energising as Hiraṇyagarbha, or the Sūṭrāṭmā, the One Light is the informing principle, and every ray it puts forth must partake of the nature of its parent source. And as the divine rays meet and interpenetrate, so do the human bodies whose tabernacle they are, join in mystical union with the higher principles that receive the outpouring from above. "A portion of mine own Self, transformed in the world of Life into an immortal Jīva, draws round Him the senses veiled in Prakṛṭi."

As in a vision we see the Holy Flame descend, enveloping the brain that is to grow Godlike, enters Sushumnā that vitality may suffuse every nerve and vein, so also, because humanity must run its own course, learn its own lesson, at the base of Sushumnā Kundalini sleeps, sleeps till Purusha wakes, till the power of Yoga bids it arise, and the Flame leaps forth to meet the universal Fire, Fohat, messenger of the Great Light.

Thus we realise the triumphant saying of the *Vedas*: "Taṭ ṭwam asi."

—— ALICE C. AMES.

THE EDUCATION OF CHILDREN FROM THE STANDPOINT OF THEOSOPHY.

PRESENT day life calls into question many things which man has inherited from his forebears ; hence the numberless questions of the day, as for example : the Social Question, the Problem of Woman, Education and School Questions, Law Reform, Hygiene, Sanitation and so forth. We try to grapple with these questions in manifold ways. The number of those who bring forward this or that remedy in order to solve this or that question, or at least to contribute something towards its solution, is immeasurably great, and every possible shade of opinion is manifested in these endeavors ; radicalism, carrying itself with a revolutionary air, the moderate view, full of respect for existing things and desirous of fashioning out of them something new, or conservatism, up in arms, whenever old institutions and traditions are touched ; and alongside of these main attitudes, there are all sorts of intermediary points of view.

He who is able to probe deeply into life cannot help feeling one thing with regard to these phenomena—that the claims which are placed before men in our time are met repeatedly by inadequate means. Many would like to reform life, without really knowing it from its foundations. He who would put forth a proposition as to life in the future, must not content himself by merely learning to know life superficially. He must probe it to its depths.

Life is like a plant that contains not only that which is visible to the eye, but also a future condition concealed in its secret depths. Consider for instance a plant that is just in leaf ; you are aware that later on blossoms and fruits will be added to the leaf-bearing stem. The germs of these blossoms and fruit are already concealed within the plant. But it is impossible for one who merely regards it in its present condition to say how these organs will ultimately appear. Only he who is acquainted with the nature of the plant can do so.

Human life also contains within itself the germs for its future. But to be able to say anything about this future one must penetrate into the hidden nature of man, and this, the present age, has no real inclination to do. It busies itself with the surface and thinks itself treading unsafe ground if it should advance into that which is hidden from external observation. With the plant it is true the matter is considerably simpler. We know that its like has often and often brought forth flowers and fruit. Human life exists but once and the flowers

which it is to bring forth in the future were not previously there. None the less they exist in human life in embryo, just as much as the flowers of the plant which at present is only just bearing leaves.

And it is possible to say something about this future, when one penetrates beneath the surface, into the heart of human nature. The different reformatory ideas of the present can only become really fruitful and practical, when they are the result of this deep research into human life.

Theosophy is suited by its very nature to give a practical philosophy, comprehending the whole sphere of human life. Whether or not Theosophy, or that which in our time so often passes for it, is justified in putting forth such a claim, is not the point. The point concerns rather the nature of Theosophy and what, by means of this nature, it is able to accomplish. It ought not to be a colorless theory to satisfy the mere curiosity of knowledge, nor yet a medium for those men who, out of selfishness, would like to win for themselves a higher grade of evolution. It can contribute something to the most important problems of present day humanity, in the development of its well-being.

Of course if it acknowledges a mission of such a kind it must expect to undergo all manner of opposition and doubt. Radicals, Moderates and Conservatives of all departments in life will surely raise such doubts against it. For at first it will be unable to please any one party, because its doctrines reach far beyond all party motives.

And these doctrines have their roots solely and singly in the true understanding of life. He who understands life will be able to set himself his problems from life itself only. He will draw up no artificial schemes, for he knows that no other fundamental laws of life will prevail in the future than such as prevail in the present. Theosophy will therefore of necessity have respect for the existing state of things. Even, should it still find in what is existent, very much that might be improved, yet it will not fail to perceive in the present the germs of the future. But it knows too that for all things nascent there is a growth and a development. Therefore the germs for a transformation and for a future growth will appear to Theosophy in the existing state of things. It invents no schemes, it only calls them from what already exists. But that which is so called becomes in a certain sense itself a scheme, for it contains within itself the Nature of Evolution.

Just for this reason the theosophical way of delving into the nature of man, must yield the most fruitful and practical means for the solution of the vitally important questions of the present time.

It is my purpose to apply this to one such question, namely that of education. We do not intend to advance any claims or pronounce a learned dissertation, but to portray simply the child nature. From a study of the nature of the growing man, the educational standpoint here suggested will develop quite naturally. But to rightly proceed with such a study it is necessary to contemplate the hidden nature of man in general.

That which is cognised by the physical perception, that which the materialistic view of life considers to be the only important element in the nature of man, forms, according to spiritual research, only a part, a principle of human nature, namely its physical body. This physical body is subject to the same laws of physical life, is composed of the same matter and forces, as all the rest of the so-called lifeless world. Theosophy, therefore, maintains that man possesses this physical aspect in common with the whole of the mineral kingdom. And all that is physical in man it considers to be contained in that which offers the very same materials for mixing, uniting, forming and dissolving, which also work as materials in the mineral world, and after identical laws.

Now apart from this physical body, Theosophy recognises a second element in the constitution of man—namely a vital or etheric body. And that there may be no cause for the physicist to reject the term etheric body we would point out that etheric is here used in a different sense from the hypothetical ether of physics, and it must be taken to mean here that which is now to be described.

It has been considered for some time past a most unscientific proceeding to speak of an " etheric body " of this kind. At the end of the eighteenth and in the first half of the nineteenth centuries, it is true, it was not considered " unscientific." Then it was said that matter and force operating in a mineral could not of their own power form themselves into a living being. For this there must be an especial indwelling " force," which was termed " vital-force." It was represented indeed that such a force operates in plants, in animals and in human bodies and produces the phenomena of life just as magnetic force in the magnet causes attraction. In the succeeding period of materialism this theory has been abandoned. It

was then said that a living being builds itself up in the same way as a so-called lifeless being ; no other forces prevail in an organism than those which are in the mineral—they only operate in a more complicated manner ; they build up a more complex structure. At the present time, only the most obstinate materialists cling to this denial of the " vital-force." A number of natural philosophers have taught that one must nevertheless admit some such thing as a vital force or a life-principle.

Thus the new science approaches in a certain sense the teaching of Theosophy in regard to the vital body. Nevertheless there is a considerable difference between the two. Science to-day, by means of intellectual observations founded on the facts of ordinary perception, has accepted the idea of a kind of vital force. But this is not the method of a truly Spiritual research, such as Theosophy aims at, and from the results of which proceed the theosophical teachings. It cannot be pointed out too often, how Theosophy on this point differs from the current science of the day. The latter considers the experience of the senses to be the basis of all knowledge and whatever is not built upon this basis it treats as unknowable. From the impressions of the senses it draws deductions and conclusions. But anything that goes further it puts aside, saying, it is beyond the limits of human knowledge. To Theosophy such a prospect resembles the view of a blind man who only takes into consideration those things that he can touch, and what he may infer from the touched object by reasoning ; but who sets aside the statements of those who can see as being beyond the faculty of human perception. For Theosophy shows that man is capable of evolution, that through the unfolding of new organs he may conquer for himself new worlds. Around the blind man there is color and light, but he cannot perceive them, because he does not possess the requisite organs. Around man, so Theosophy teaches, there are many worlds, and he can observe them, if only he develops the organs necessary for the purpose. Even as the blind man looks upon a new world as soon as he has undergone a successful operation, so can man through the developing of higher organs, perceive worlds quite different from those which he observed at first with his ordinary senses. Now whether or not it is possible to operate on one who is bodily blind, depends on the conditions of the organs ; but those higher organs, by which one may penetrate into the upper

worlds, exist in embryo in every human being. Anyone can develop them, who has the patience, endurance and energy to make use of those methods which are described in this journal (*Theosophist*, commencing October 1907) in the articles under the title "The Superphysical World and its Gnosis." But Theosophy does not say at all, that there are limitations to man's knowledge through his organism; but it says, there are for man those worlds for which he has the organs of perception. It speaks only of the means by which to expand the temporary limits.

It also sets itself to the investigation of the vital, or etheric body, and to what in the following may be called the yet higher principles of human nature. It admits that only the physical body can be accessible to the investigation of the bodily senses, and that from this standpoint one can at most only chance on something higher by a train of reasoning. But it gives information as to how one can open for oneself a world, in which these higher principles of human nature appear before the observer, just as the colors and light of objects appear before the blind-born person after his operation. For those who have developed the higher organs of perception, the etheric or vital body is an object of actual observation, and not a theory resulting from intellectual activity or a train of reasoning.

Man has this etheric, or vital body in common with the plants and animals. It causes the matter and forces of the physical body to form themselves into the manifestations of growth, of reproduction, of the internal motions of the fluids, etc. It is also the builder and sculptor of the physical body, its inhabitant and its architect. The physical body can therefore also be called an image or expression of this vital body. Both are approximately the same in man as regards form and size, yet they are by no means quite alike. But the etheric body in animals and still more in plants, differs considerably from the physical body with regard to its shape and dimension.

The third principle of the human being is the so-called body of feeling, or astral body. It is the medium of pain and pleasure, of impulse, desire, passion and so forth. An entity composed merely of a physical and an etheric body has nothing of all this, to which may be ascribed the term—sensation. The plant has no sensation. If many a learned man of our time concludes that plants have a certain power of sensation, from the fact that many of them respond to a stimulus, with movement, or in other ways, he merely shows

that he does not know the essence of sensation. The point is, not whether the being in question responds to an outward stimulus, but rather whether the stimulus reflects itself through an inner experience, such as pleasure or pain, impulse, desire, etc. If this be not the standard of sensation, one would be justified in asserting that blue litmus paper has a sense of feeling for certain substances, because on coming into contact with them, it turns red.

Man has the astral body in common with the animal world only. It is thus the medium for the life of sensation and feeling.

One must not fall into the error of certain theosophical circles and think that the etheric body and astral body consist merely of finer matter than that which exists in the physical body. For this would mean simply the materialisation of these higher principles of human nature. The etheric body is a form of living forces ; it is composed of active forces, but not of matter—and the astral body or body of feeling is a form consisting of colored luminous pictures revolving within themselves. The astral body differs in form and size from the physical body. It appears in man in the form of an oblong egg, in which the physical and the etheric bodies are imbedded. It projects on all sides over both of them like a figure enaureoled.

Now in the nature of man there is a fourth principle which he does not share with other earthly creatures. This is the vechicle of the human " I." The little word " I " as we call it in English is a word that separates itself from all other words. He who reflects in a fitting manner on the nature of this word, gains access at the same time to an understanding of human nature. Every other word may be used by all men in the same way to suit some corresponding object. Anyone can call a table " table," any one can call a chair " chair," but with the word " I " it is not so. No one can use it as an indication of some one else, for each person can only speak of himself as " I." Never can the word " I " sound against my ears as a reference to myself. For a man in designating himself " I," must name himself within himself. A being that can say to himself " I " is a world in himself. Those religions which are built up on the basis of Theosophy have always felt this. They have therefore said that with the " ego " the God begins to speak within—the " God " who, among lower beings, is manifested only from without in the surrounding phenomena.

He who is possessed of this capacity, is now " the body of the

ego," the fourth principle of the human being. This body of the ego is the vehicle of the higher human soul, and through it man is the crown of the earthly creation. But the ego in present humanity is by no means a simple entity. Its nature can be recognised when a comparison is made between men of different stages of evolution. Take for instance the uneducated savage and the average European, and compare these again with a lofty idealist. Each one of them has the faculty of saying to himself "I," for the "body of the ego" is existent in each of them. But the uncivilised savage gives way with this "I," to his passions, his impulses and appetites, almost like an animal. The more highly developed man allows himself certain inclinations and desires, others he checks or suppresses. The idealist has formed in addition to the original inclinations and passions, others that are higher. This is all due to the fact that the "ego" has been at work on the other principles of the human being. And it is precisely the mission of the "ego"—to ennoble and purify the other principles by its own power.

So the lower principles under the influence of the "ego" have become more or less changed within a man who has surmounted the conditions in which the outer world has placed him. Take the case of the man who is just raising himself above the level of the animal —when his "ego" flashes out he still resembles the animal with regard to his lower principles. His etheric, or vital body is solely the medium of the living constructive forces of growth and propagation. His astral body only gives expression to such impulses, desires and passions as are stimulated by his outer nature. All the while the man is struggling on through successive lives, or incarnations, from this degree of culture to an ever higher evolution, his ego is remodelling the other principles. In this way the astral body becomes the medium of purified pleasurable and unpleasurable sensations, refined desires and longings. And the etheric, or vital body, also transforms itself. It becomes the vehicle of habits, of permanent inclinations of memory and of temparament. A man whose ego has not yet influenced his vital body has no remembrance of the experiences he undergoes. He lives just as he has been brought up by Nature.

The whole development of civilisation expresses itself for man in this working of the ego upon the subordinate principles. This working penetrates even to the physical body. Under the influence

of the ego, the physiognomy, the gestures and movements, the whole appearance of the physical body, change.

One can also discern how differently the various mediums of civilisation affect the individual principles of the human being. The common factors of civilisation influence the astral body. They bring to it other kinds of pleasures, displeasures, impulses etc., than it originally had. Absorption in the work of art influences the etheric body, for a man obtains through a work of art, the presentiment of something higher and nobler than that which is offered by the environment of the senses, and thus transforms his vital body. A powerful means to the purification and ennoblement of the etheric body is religion, and religious impulses have, in this way, their sublime mission in the evolution of humanity.

That which is called conscience is nothing but the result of the work of the ego on the vital body, through a succession of incarnations. When a man perceives that he must not do certain things, and when through this perception, an impression is made on him, deep enough to communicate itself to his etheric body, the conscience begins to be formed.

Now this work of the ego on the subordinate principles can either be one that belongs rather to the whole human race, or it can be quite individually a work of the single ego upon itself. In the first change of man to a certain extent the whole human race takes part; the latter must depend on the inner activity of the ego. When the ego grows strong enough to entirely remodel the astral body through its own strength, then that which the ego makes out of this astral body or body of feeling is called the soul or as they say in the East, Manas. This transformation consists essentially in a learning, in an enriching of the inner being with higher ideas and perceptions. But the ego can arrive at a yet higher and more intimate work with regard to the special entity of man. This occurs when not merely the astral body is enriched, but when the etheric or vital body becomes transformed. Man learns a certain amount in the course of life, and when he looks back on his life from any point, he is able to say to himself: "I have learnt much," but how much less is he able to speak of a change of temperament and character, of a bettering or deteriorating of the memory, during life. Learning affects the astral body, whilst the latter's transformations affect the etheric or vital body. It would therefore be no inapt simile to compare the

change of the astral body in life to the movement of the minute hand of the clock, the change of the vital body to that of the hour-hand.

When a man enters upon the higher, or so-called occult training, the chief thing to bear in mind is that he begins at once this latter transformation, by the innermost might of the ego. He must work quite consciously and individually at the changing of habits, temperament, character, memory, etc. As much of this vital body as he works upon in this way, becomes transformed into the spiritual soul or as the Eastern expression has it, into Buddhi.

On a yet higher stage of evolution, man attains to powers by which he can produce a transformation of his physical body (as for example, changing the pulse and the circulation of the blood). As much of the physical body as is transformed in this way, is called the Spirit—Ātmā.

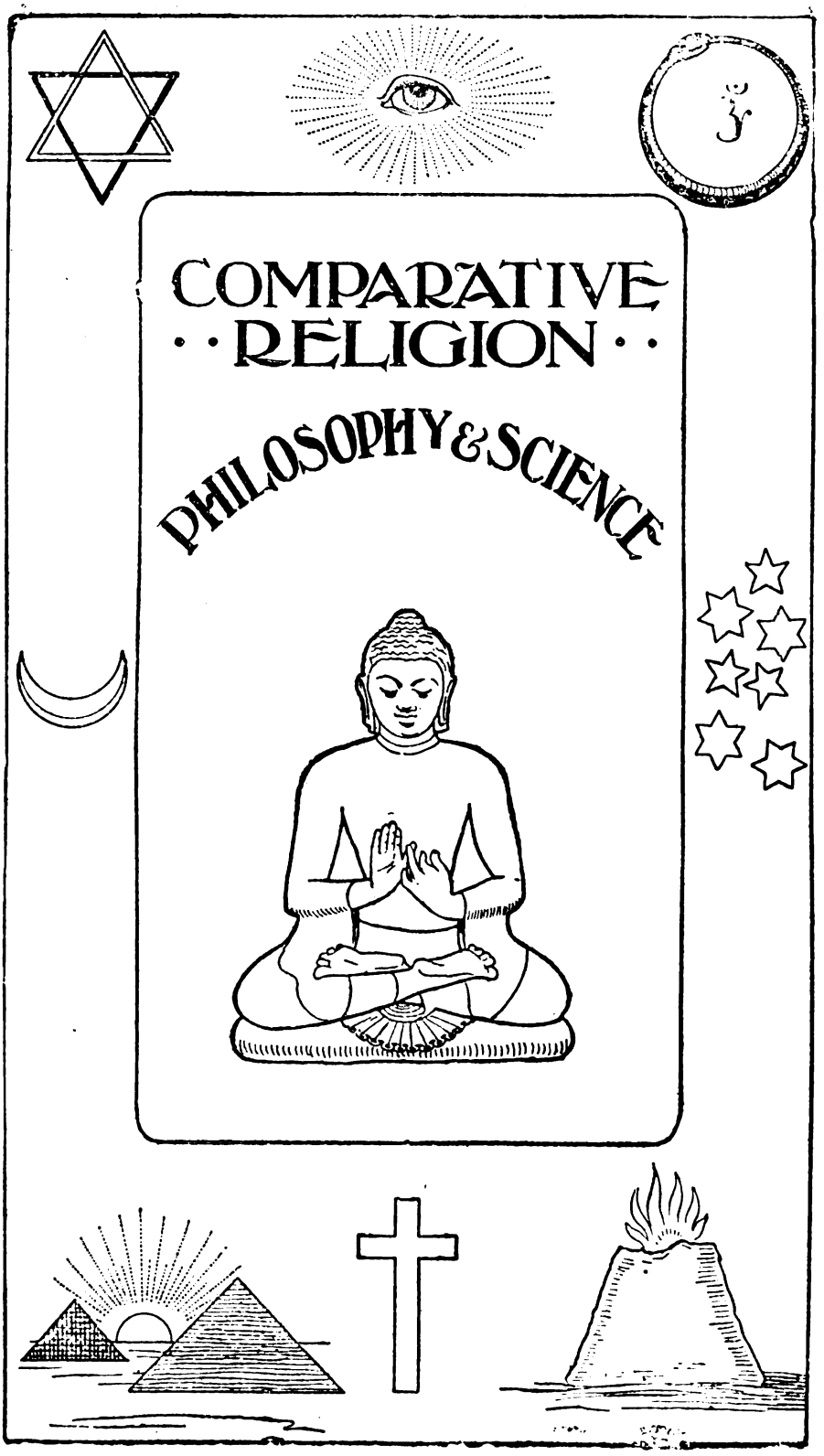
The changes which are effected on the lower principles, by man, not as an individual but rather as a whole group of the human race, or a part of it, such as a nation, a tribe or a family—have in Theosophy, the following names. The astral body or body of feeling when transformed by the ego is called the astral soul; the transformed etheric body becomes the thinking soul, and the transformed physical body, the celestial soul. But it is not to be supposed that the transformation of these three principles takes place in succession. It takes place in all three bodies simultaneously, from the moment when the ego flashes out. Indeed the work of the ego is not generally speaking perceptible until a part of the celestial soul is formed.

It will be seen from the foregoing paragraph that there are four principles in the Being of Man: the physical body, the etheric or vital body, the astral or body of feeling and the ego-body—the astral soul, the thinking soul, the celestial soul—(and indeed the yet higher principles of human nature also,—the soul, the spiritual soul, the pure spirit) appear as the products of the transformation of these four principles.

As a teacher one works upon these four principles of the human constitution. To work in the right way one must penetrate into the nature of these divisions of man. Now it must by no means be imagined that these parts develop themselves in man in such a way, that at any one moment of his life—say at his birth—they are all equally advanced. On the contrary their development takes place at the various life-periods, in a different way. And the right foundations for education and instruction depend on the knowledge of this law of the evolution of human nature.

DR. RUDOLF STEINER.

(*To be continued.*)



AN OCCULT VIEW OF LORD BACON.

(*Concluded from p.* 1016).

NOW one of the great impediments to an investigation into the actual literary output of this extraordinary man is the unparalleled extent of his achievements, which would be incredible, but for the very exceptional circumstances. To recapitulate—he was, in the writer's belief, and in that of a rapidly increasing number of intelligent people, the real Shakspere, and, as such, among the very greatest writers of this country and even of Europe. The reader may be reminded of the well known comparison with Homer and Virgil—

> Three poets in three distant ages born
> Greece, Italy and England did adorn,
> The force of nature could no further go
> To make a third she joined the former two.

Ben Jonson, the Secretary and friend of S. Alban, speaks of him as having "*filled up all numbers* and performed, that in our tongue which may be preferred to insolent Greece or haughty Rome," and curiously enough (at least it must be curious for those who do not know the identity) he applies the identical expression to Shakspere in the following lines :

> Or when thy socks were on
> Leave thee alone for the comparison
> Of all that insolent Greece or haughty Rome
> Sent forth or since did from their ashes come.

The expression " filled up all numbers " is interesting and probably meant either that he had carried poetry to the greatest possible height, or that he had given us examples of all forms of verse, perhaps, both ideas were in Ben Jonson's mind. Compare the lines of Pope, written, I believe, by S. Alban himself :

> I lisped in numbers and the numbers came,

and again

> Yet should the Muses bid my numbers roll.

It is interesting to note in passing that, if the *Essay on Man* was by Count S. Germain, he refers to his own last birth in the lines :

> If parts allure thee, think how Bacon shined
> The wisest, brightest, meanest of mankind.

I have heard the word " meanest " explained (by one who agreed with me as to the authorship) as meaning "humblest," so that the line may be understood as :

"The wisest, brightest, humblest of mankind; but my own idea is that he used it in the ordinary sense of "most contemptible," accepting with indifference the careless and cruel judgment of his contemporaries, which was repeated by Lord Macaulay and even at the present day prevents any intelligent appreciation of the man on the part of the general public."

To return to our subject—as if it was not enough for one man to be, perhaps, the greatest of poets, he was also one of the greatest of lawyers, although he was driven to that career much against his will—witness the expression already quoted in his prayer or psalm, where he blames himself for not having put what he calls "the gracious talent of Thy gifts and graces to exchangers where it might have made best profit, but misspent it in things for which I was least fit." He says again in a letter to Sir Thomas Bodely quoted by Mr. Ignatius Donnelly in the *Great Clyptogram*, Vol. 1, page 137: "I do confess since I was of any understanding, my mind hath in effect been absent from what I have done and in absence errors are committed, which I do willingly acknowledge; and amongst the rest this great one which led the rest; that knowing myself by inward calling to be fitter to hold a book than to play a part, I have led my life in civil causes, for which I was not very fit by nature, and more unfit by the preoccupation of my mind" and in *The Advancement of Learning* VIII. 3: "This I speak to posterity, not out of ostentation, but because I judge it may somewhat import the dignity of learning, to have a man born for letters rather than for anything else, who should by a certain fatality, and against the beat of his own genius, be compelled into active life."

Mr. Donnelly—who has been the subject of cheap ridicule from those unable to understand him but whose book is a fascinating monument of loving study and erudition—gives at the end of a most able chapter on S. Alban as a Lawyer, the following summary of the subject: "The man who wrote the plays must have lived and breathed in an atmosphere of the law, which so completely filled his whole being that he could not speak of war or of peace, of business or of love, of sorrow or of pleasure, without scintillating forth legal expressions, and these he placed indifferently in the mouths of young and old, learned and unlearned, Greeks, Romans, Italians, Frenchmen, Seotchmen, and Englishmen."

Even his selection of the drama as a means of expression seems

to have been in one sense accidental. We cannot suppose that the author of *Venus and Adonis*, *The Fairy Queen*, and the *Sonnets*, felt himself to be a specialist unfitted for other forms of poetry than the dramatic, or that he chose it as the line best fitted to bring him personal fame, seeing that he deliberately concealed his authorship from his own and succeeding generations. My conception of him is as of a great spiritual teacher returning to earth-life with a single eye to God's glory and to "the reformation of the whole wide world," brimming over with the "waters of life," and eager to avail himself of any and every channel for conveying them to his fellows. Had he lived now instead of then, he might very likely have chosen the novel as exerting an even more commanding influence than the stage, but in his days there was no choice, the novel being unknown and only quite "the upper ten thousand" being able to read. It is more than probable that the supposed author of the plays was himself unable to read. It is pretty clear that he had great difficulty in penmanship, as the only scrap of his writing of which any one has ever heard was a sprawling signature to his will. Apparently S. Alban's quick eye saw that the readiest way of reaching the intelligence of the largest number was through the stage, which in fact was an insignificant factor, in public life before his great genius placed it rapidly at the height of its glory—a level far superior, in the writer's humble judgment, to that which it now occupies—when actor-managers, if they do venture to put him on the boards, think it necessary to apologise for the supposed poorness of the matter by splendor of staging and untold liberties with the text and thought, which they evidently do not understand. It is no wonder that plays massacred in this way fail to attract.

It is important to realise that his genius was far too wide and comprehensive to be in any way limited to the drama. It was able to express itself with equal facility in other lines, and if we conceive of him as a soul with vast but specialised talent for play-writing, we shall quite fail to understand his powers and performances. In whatever author of his own day and later we find deep religious philosophy combined with poetic ability of the first order—spiritual teaching that is distinctly Theosophic, with fertility and splendor of fancy, beauty and dignity of expression—we may reasonably enquire whether such an one may not really have been S. Alban, hiding

under one of his very numerous masks. Not until we begin to conceive the vastness of his mind and aims shall we be in the least prepared for the task of stripping off those masks and recognising the real man beneath. The writer's attention was first directed to this subject by Mrs. Pott, who, as has been said, expressed her conviction that Pope's *Essay on Man* was really Bacon's. That *Essay* was then carefully studied and found to be full of statements about the designs and methods of Providence in dealing with man which, when read in youth, had been assumed to be mere pious guesses, but which now, in virtue of Theosophic studies, were recognised not only as being profoundly true and important, but as showing a first hand acquaintance with the methods of the governing Hierarchy of this planet, which can be obtained only from the Holy ones of the Earth—either face to face as Initiates obtain it, or indirectly as we do in Theosophy. Such information was not obtainable when the poem was written, nor for 150 years afterwards, through any Theosophical Society. Knowledge there was in the world no doubt, as there always is, but it must have been confined to Initiates and their scattered pupils ; and S. Alban's possession of such knowledge curiously confirms the observations of those highly developed psychic investigators already referred to, who accidentally discovered him to be the only Initiate or "offshoot of the Great White Lodge" working in Europe in his time. Notice in this connexion the wonderful words in his Psalm : "This vine which thy right hand hath planted in this nation, I have ever prayed that it might have the first and the latter rain, and stretch its branches to the seas and floods." The vine is the ancient symbol for the wisdom teaching—compare its use by the Christ—"I am the true vine and my Father is the husbandman." And if he was this and was also the real Shakspere, we may be prepared to find that Mrs. Pott is also right in attributing to him, as she does, after full research on her own industrious and scientific method, the authorship of *Paradise Lost.* On hearing this, the writer naturally asked : "What about *Paradise Regained ?*" but her answer was to the effect : "That may be, but I cannot say because I have not made the minute examination that I have as to *Paradise Lost,* about which I am certain."

To return to the *Essay on Man.* Having satisfied himself that it was S. Alban's, the writer extended his study of Pope's works, fully

expecting to find that the rest were of a very different order, but to his surprise, was quite unable to draw the line at the *Essay*, and, also to his surprise, Mrs. Pott, when asked, expressed the opinion that Pope did not himself write anything of any value. Here is really a vast field of research—big enough for several earnest workers—and attention is called to it, in the hope that a reader here and there may possibly be attracted to it. If so, it can be promised,—from personal experience—firstly that the excellence of S. Alban's work and the very unusual kind of knowledge which it betrays are such that, after a little study, he is pretty easy to recognise, and one acquires considerable confidence in deciding whether or not a composition is his ; and secondly that, in virtue of that excellence and knowledge, the enquiry soon becomes profoundly interesting for its own sake and quite apart from any discoveries that may be made. One obvious question which suggests itself is whether Dryden, slightly earlier than Pope but very similar, may not have been another "mask". For instance, the poem entitled *Alexander's Feast*, or *the Power of Music*, is strongly suggestive of S. Alban—though he must have been in the S. Germain body when it was written.

If, as some assert, the Count has been living in the same body from about 1670 to the present day (in the case of a Master of the Wisdom such a thing is quite possible) and if he had previously been the real Shakspere, it would, indeed, be surprising if he had not continued to use his divine gifts for the helping of the Race—seeing how supremely easy to him such work evidently was—and once people generally become aware of the existence of this literary mystery, we may hope that eager and enthusiastic workers will not be wanting. By way of contribution, some other works and authors already known or strongly suspected as his by some people may be mentioned, *viz.*, Bunyan's *Pilgrim's Progress*, *Don Quixote*, some beautiful collects in the book of Common Prayer, which were not taken from the Roman Mass at the Reformation, and some supposed writings of the Elizabethan Divines.

ERNEST UDNY.

STUDIES IN COMPARATIVE SCIENCE.

V.

THE researches of Professor Jagadish Chandra Bose, which I have briefly outlined in previous papers, prove that there is a physiological identity between mineral, vegetable, animal, and man, that however complex and complicated the physiological functions of the human body appear to be, yet all can be traced back to simple reactions which are met with in all these four kingdoms of Nature. The differences in the four kingdoms are differences in *degree*, not differences in *kind*. An interesting question arises out of their similarity in physiological function, which has been demonstrated to exist in inorganic and in organic structures, namely, the question of the meaning to be attached to the terms 'morphological-unit,' or 'vital-unit,' or 'life-unit,' as used in books on Physiology, Pathology, Biology, and other sciences. Turning to the *Handbook of Physiology*, by Dr. Halliburton, Professor of Physiology in King's College, London, we read on page 4 : "Just as the wall of a house is made up of bricks united by cement, so the body walls are built of extremely minute living bricks, united together by different amounts of cementing material. Each one of these living units is called a cell." So too, in Pathology, we find the 'cell' regarded as the vital unit ; and in his well-known book, *Cellular Pathology*, Dr. Virchow, Professor in the University of Berlin, wrote, p. 13 : "Every animal presents itself as a sum of vital units, (cells) every one of which manifests all the characteristics of life." This idea of the cell as the 'vital unit,' or 'unit of life' dates back some seventy years, to the work of Schleiden and of Schwann, whose researches into the structure of plants and animals revealed to them, the fact that all the tissues of plants and of animals are made up of elements which they named cells,—and this is known to-day as the 'cell-theory.' Professor Schwann in the interesting preface to his book (*Microscopical Researches, etc.*, which was written in 1839) says : "It is one of the essential advantages of the present age, that the bond of union connecting the different branches of natural science is daily becoming more intimate . . . This circumstance therefore renders it so much the more remarkable, that, notwithstanding the many efforts

of distinguished men, the anatomy and physiology of animals and plants should remain almost isolated, though advancing side by side, and that the conclusions deducible from the one department should admit only of a remote and extremely cautious application to the other." He goes on to say that the object of his book is " to prove the most intimate connexion of the two kingdoms of organic nature, from the similarity in the laws of development of the elementary parts of animals and plants." " The principal result of this investigation, is, " he says, " that one common principle of development forms the basis for every separate elementary particle of all organised bodies, just as all crystals, notwithstanding the diversity of their figures, are formed according to similar laws." The microscope had revealed the great simplicity of the structure of plants, as compared with that of animals. Plants appeared to be composed entirely of cells ; but " the elementary particles of animals exhibited the greatest variety, and for the most part presented nothing at all in common with cells." With improved, better microscopes, Schwann, was able to prove that these elementary particles which presented so great variety were all of them similar elements, or cells, more or less modified. This discovery gave rise to the cell-theory, which regards the cell as the life-unit,—a theory which has been very generally accepted in the scientific world, and which has led, I think, largely to what is known to-day as the germ-theory of disease. According to this theory, disease is due to the invasion of the body by bacteria, bacilli, or micro-organisms, or germs. Such micro-organisms are regarded as abnormal, when met with in the body, or in the cells which make up the vegetable, the animal, or the human body ; they are regarded as invaders that have to be got rid of at all costs, even at the cost of giving disease to healthy bodies. This fallacy is the plea urged for compulsory vaccination and so-called ' preventive ' inoculation against plague, cholera, typhoid fever and other diseases. Occult Science does not endorse this teaching. It does not accept the cell as the life-unit ; " Science ", writes Madame Blavatsky, " dimly perceiving the truth, may find bacteria and other infinitesimals in the human body, and see in them only occasional and abnormal visitors, to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms

that our whole body is built of such lives; the smallest bacterium under the microscope being to them in comparative size like an elephant to the tiniest infusoria." * Or, as already said (February *Theosophist*, p. 519), the physical body is shaped by the "lowest terrestrial lives, through physical, chemical and physiological evolution." Professor Béchamp and his pupils of the Medical School of Montpellier have, it would seem, long been on the right track; but Béchamp's work appears to have been ignored by most medical, scientists. My attention was recently drawn to it by a pamphlet which was sent to me, † in which Dr. Leverson gives a brief account of Béchamp's researches. For details, I would refer students to Béchamp's book. ‡ Unfortunately it has not yet been translated into English. The researches are most interesting, for they prove conclusively that bacteria are formed in the cells of the body from smaller structures, which Béchamp calls microzymas and which he regards as the 'life-unit.' These microzymas appear as granules in the cells, and are considered by most scientists to be amorphous granules, but Béchamp proves that they are *living* granules—*i.e.*, vital units. They are found also outside the living body, in the air, in chalk, and are the well-known 'micrococci' of the medical scientist and pathologist. Béchamp shows that these granules, or microzymas, are "ferments of great power" and that they are "organized in the sense of structure" †; he demonstrates that they can, under certain conditions, "evolve physiologically to beget other organisms," or bacteria; and that under certain conditions they can reconstitute cells. His discoveries show that disease is born of us and in us; that 'germs' of disease are "nothing but the microzymas," or "the organised products of their evolution"; that these microzymas "exist primarily in the cells of the diseased organism, and become diseased in the cell itself"; that diseased mircrozymas can be cultivated like normal microzymas; and, what is more important still, in these days of vivisection controversy, and of inoculation with animal fluids, he demonstrates that the microzymas of two species of animals, more or less allied, are not necessarily, nor generally, the same. These researches of the

* *Secret Doctrine* I, 245.

† *Researches and Discoveries of A. Béchamp and his school*, by M. R. Leverson M.D.—a paper read before the Hahnemannian Union, Brookelyn, May 30th 1903.

‡ *Les Microzymas*, by A. Béchamp.

Montpellier School, to which Dr. Leverson seeks to draw medical attention, confirm the occult teachings, in so far as they show that the tiniest granulations found in the body are 'lives', 'living units'. Further than this, modern science cannot go without the help of clairvoyance, which reveals the same "infinitesimal *invisible* Lives" composing "the atoms of the bodies of the mountain, and the daisy, and of man." * The same "invisible lives" are in all; hence the "similarity of physiological response," discovered by Professor Bose, and the presence of microzymas in all plants and animals which has been demonstrated by Professor Béchamp. Perhaps the most interesting fact of all, to the theosophical student, is Professor Béchamp's discovery of these ferments, or microzymas, in a "piece of marble which belonged to the upper lacustrian chalk formation of the Fetiary," and which "is, therefore, of enormous antiquity."

LOUISE C. APPEL, B.Sc., M.B., B.S.

VISION.

When I from life's unrest had earned the grace
Of utter ease beside a quiet stream;
When all that was, had mingled in a dream
To eyes awakened out of time and place;
Then in the cup of one great moment's space
Was crushed the living wine from things that seem:
I drank the joy of very Beauty's gleam,
And saw God's glory face to shining face.

Almost my brow was chastened to the ground,
But for an inner Voice that said: "Arise!"
Wisdom is wisdom only to the wise:
Thou art thyself the Royal thou hast crowned:
In Beauty thine own beauty thou hast found,
And thou hast looked on God with God's own eyes.

JAMES H. COUSINS.

---

* *Secret Doctrine*, I, 281.

KARMA AND REINCARNATION IN ISRAELITISM.

(*Concluded from page* 1007.)

THERE is another form of the doctrine of reincarnation, the transmigration of souls into animals, current among some, who believe that the soul of a wicked person passes into an animal form. This is a misconception of the truth taught by Plato, Pythagoras, and others, and by the *Zohar* as well. This belief is in conflict with the truth and purpose of universal evolution. Knowing as every enlightened person does that man is the highest and most developed creature in the scale of evolution on our planet, having already passed through the animal kingdom and gained all the experiences possible there, it is unlikely, nay, even impossible, that he would revert to that kingdom again to learn nothing new. The object of evolution is to progress upwards and not to retrograde. No school boy, who has gone through the educational course of a school and successfully passed the final examination, would, to prosecute his studies further, revert to the same school where nothing new can be taught him, and thus degrade himself and uselessly spend his time there; but will certainly join a higher institution—a college or an academy—where he can pick up new knowledge and experience. Besides, animals are merely animated with nephesh-ḥaiyah, animal soul, to speak roughly; and it is only man that is endowed with Nishmath Haiyim, human soul—the Bene-Elohim, the Thinker—and to suppose that an animal body could be a fit vehicle for such an entity, or that the latter could so degrade itself and become a non-thinker like animals is neither logical nor reasonable.

Our sages neither teach nor countenance the idea of the transmigration of human souls into animal bodies on this planet of ours as is generally understood. By 'animals' or 'beasts,' they tell us, is represented the particular type of the animal, the propensity and inclination encouraged by the wicked person during earth-life, and in the inner meaning, it refers to the constellations of the Zodiac and the "Holy Living Creatures" or "Sacred Beasts" of the "Mercaba" (Ezek: i), which have their profound signification on the origin of life and evolution of the cosmos and of man. This is made very clear by our esoteric books, from which I quote a few instances.

"From the features of man", says the *Zohar* (book iv. Sec.

Naso, page 123 a), "is known the type of the 'Creature' he represents, whether the 'Lion', the 'Bulls', the 'Eagle', or the 'Man'; and whether his soul is from the 'Mercaba' (the Chariot) of the Blessed One, that of the Archangel or of Samael (*Yeser ha-ra*, the evil inclination, or the side of the Qelippoth); or whether he is merely of the four elements of the world, unconscious of good and evil, just like ordinary animals which such men represent each according to his kind." And on page 123 b the same authority tells us that "the beasts of the earth", "the fowls of the air", and "the fishes of the sea", etc., mentioned in Genesis ix. 2 "denote symbolically the various types of the majority of mankind (the peoples of the earth, worldly men of all creeds and colors), each of whom exhibits the characteristics of one kind of animal or another; and upon such as these shall be the fear and dread of the righteous, who are in the image and likeness of the Blessed One, and are called by the name of Jehovah, as it is written (Deut. xxviii. 10): 'And the peoples of the earth shall see that thou art called by the name of Jehovah, and shall be afraid of thee.'"

With reference to Exodus xxi. 1-11, which the '*Zohar*' interprets in the light of reincarnation of the Nephesh, Ruaḥ and Neshamah of man, it is explained (book ii. Section Mishpaṭim, page 94 b) that "by the terms 'beast,' 'servant,' and 'mistress' is meant the 'heavenly vehicles' or 'wheels' and the holy 'Living Creatures,' from which descend the souls of man." And it goes on to say: "Come and see; when a good man is born he is given a Nephesh from the animals called the 'holy wheels'; if he make himself deserving, he is given a Ruaḥ from the plane of the 'Living Creatures' or 'holy Beasts'; if he prove more deserving, he gets Neshamah from the 'Holy Throne'; and these three signify the 'maid,' the 'servant' and the 'mistress' of the 'Daughter of the King.' If he is still more deserving, he gets Nephesh through the path of 'Asilooth' (the archetypal world) from the 'only Daughter'—'the Daughter of the King.' When more deserving he draws Ruaḥ from the centre Pillar of Asilooth (Tiphereth), and is then called a son of God, as it is written (Deut. xiv. I, etc.): 'you are the children of Jehovah your God'; progressing further, he is given Neshamah from the sphere of the Father and the Mother (Hokhmah of Asilooth, which is Yah or Jah –the first half of the name of Jehovah).....

and lastly obtains the full name of Jehovah, that is, the Heavenly Man of the archetypal world, who is in the likeness of His Lord (Kether, the Crown), and of whom it is written (Gen : i. 28) : " And have dominion over the fish of the sea, over the fowls of the air, and over every living thing that moveth upon the earth "; meaning thereby that His dominion extends over the heavens, the Angels and all heavenly ' Wheels,' ' Chariots ' or ' Beasts,' as well as over all celestial and terrestrial hierarchies and every thing in the universe." The first chapter of Genesis speaks of the celestial creatures, etc., and of the ' Heavenly Man.' The ordinary animals of our planet were created after the ' Man of dust ' was made (Gen : ii. 19).

Our sages, to be fully and rightly understood, took the precaution of explaining the right meaning of what they taught, in order that their teaching, instead of being a stumbling-block, might prove to be a stepping-stone to the correct idea of the grand truth of reincarnation, as it is evident from their teachings on the subject scattered throughout our esoteric books, a few instances of which we have just quoted.

There is another point, however, worthy of notice. Our divines who spent much of their time in investigating the truth of the evolution of man, and studied its bearing on the higher planes, speak of the imprisonment of the Nephesh of a wicked person in the astral world, in an animal shape to which he had formed a strong link of attachment by his inclination and desires, as a reformatory punishment ; and this the common people misunderstand for the incarnation of souls in animal bodies. This is what our esoteric books say :

" Whoever persists in transgressing the Divine Law intentionally, undergoes a great many incarnations on that account. If he do not reform himself in them, his (astral) body descends into Abadon, and his Nephesh assumes a white color, in the shape of a grey horse, the Nephesh's own body which it is made to inhabit for the first time. If he reform, it will be said of him, ' Though your sins be as scarlet they shall be as white as snow ' (Isa : i. 18) ; and if he does not, he is made to inhabit the next time the shape of a red horse. If he reform, of him it shall be said, ' though they (the sins) be red like crimson they shall be as wool ' (*ibid*). If he still does not improve, his Nephesh finds itself inhabiting the third time the shape of a yellow horse, which is in reality its own body. These different types of

animals represent the various constellations of the ' Lion', the ' Bull', the ' Eagle',etc., ... Should he still persist in his wickedness, his Nephesh is cut off from among its people." (*Tiqunin*, Section 32, page 229.)

This point is made still more clear on pages 167 a and b, section 70 of the authority just quoted, which reads thus: " Rabbi Eleazer (the son of Rabbi Shimeon, the prince of Qabalists) asked his father, saying : ' Father, we have heard that the Nephesh (of a very wicked person) is embodied in a dog. . . . . ; can the soul be so embodied ? ' His father replied : ' No, my son. By the term dog is meant *Yeser ha-ra*, the evil inclination of man, which causes him in that world to be embodied in it as a punishment. There are souls which are embodied in the shape of various types of creatures of the signs of the Zodiac, such as the Lion, the Bull, etc., as we find with regard to the twelve sons of Jacob, each of whom was likened to a particular animal (Gen : xlix). This is the secret of gilgool of the inclinations of men, some are like a lion, some like a beast, some like an ass, and so on—every man according to his doings, which make him of the type of an animal whose qualities he had encouraged . . . . . Blessed is the righteous who rules his lower nature as a rider does his horse or his ass ; and woe unto him who is ruled by the beast of his lower nature, which will make his enemies (*Yeser ha-ra*, his evil inclinations) triumph over him,' " and send him down to the lowest pit.

Here we have our sages' own explanation on this point. They tell us plainly that human souls can not take animal physical bodies, but incarnate only in the human, in this material world, under the influence of the signs of the Zodiac, of course, in accordance with their own doings ; and that only the Nephesh, with the end of reforming itself, may, in the case of a reprobate and very wicked person (and such cases are happily very rare), find itself embodied or rather imprisoned for a time in that world (the astral, the proper sphere of Nephesh, the seat of animal appetite), in the shape, or the astral vesture, of an animal—the Nephesh's own astral body on that plane conforming itself to the type to which it assimilated itself during the many human incarnations it had passed through. This is quite natural. It is a well-known fact that every thought and passion takes shape and form on the astral plane, where they are visible : and when the creator of vicious and passionate thoughts, which assume the

forms of the animals of their types, arrives on that plane, they compass him about and he is embodied in them, just as the affinities of his actions do when he comes into physical human life again. This is indeed a punishment which is the outcome of nature's law, but it is reformatory in its object. As man sows so he reaps, and this is true not only with regard to this material world, but with the higher spheres as well. He must personify his own deeds and thoughts wherever he goes. We have seen above that when a person gives himself up entirely to wickedness and evil and does not reform, his "Ego" (Neshamah) leaves him to incarnate itself on its own account, and only the Nephesh-behemith, the gross animal passions and desires, remains of such a person. He is then, truly and verily, an animal in human form, to last so long as these affinities do, and then "is cut off from among its people."

The ignorant make no distinction between Nephesh, Ruaḥ and Neshamah, terms not properly understood by them, and each of these they indiscriminately render as soul or spirit, as is also done in the English Version. Our sages do not only distinguish between these and give the right meaning of each, but tell us that Nephesh itself has different attributes, such as Nephesh-behemith, the gross animal passions, Nephesh-ṭib'ith, the natural desires and feelings, and Nephesh-sikhlith, the intellectual capacity, which assimilates itself through Ruaḥ and Neshamah with the highest faculties of the mind, *Ḥaiyah*, the Living Soul, called in theosophical teachings the Human Soul,—the fifth principle of man (compare *Zohar*, book II., Section Teroomah, pp. 141 b, 142 b, etc.).

There is one more mistake the common people make in connexion with the doctrine of gilgool, or reincarnation, and that is the belief that a person dying at the age of 70 years and over will not come into reincarnation any more, even though he be not high in the scale of evolution, quoting in proof of this strange supposition Psalm xc. 10. There is nothing in this passage, or anywhere else in the *Bible*, to warrant such an idea, which is contrary to the aim and object of universal evolution, and in direct conflict with the teachings of our sages, who tell us as plainly as possible that the soul of man continues to be reincarnated in physical life till it returns to its pristine place entirely perfect, as we have seen above. The prayer of Moses (Ps : xc.), on the contrary, will be found to be in complete agreement with the

doctrine of evolution, when understood in its inner meaning. By taking the Hebrew words *dor* and *shanah* (therein used and rendered "generation" and "years") in their right meanings, *viz.*, "race" and "renewal of earth life," respectively, as explained above; and bearing in mind the allusion to the Deluge made in verse 5, the import of the Psalm becomes quite clear, even in its superficial sense. After setting forth the greatness and nearness of the Almighty, the frailty of human nature and the brevity of physical life, Moses proceeds to explain that divine chastisement through reincarnation is for the good of man. God, he says, "turneth man into contrition and sayeth, 'Return ye children of men.' He carried them away by a flood (alluding to the destruction of men by the Deluge) to sleep (to die—to be in unconscious state, during the night of inactivity succeeding the submersion of the continent), and be renewed like grass in the morning" (the dawn of the day of activity). "In the morning he (man—speaking of the ordinary course of life) grows up and flourishes, and in the evening is cut down and withereth," (compare Ps. ciii. 15, 16, etc.). "We are consumed" in the "anger" of the Lord and "troubled" by his "wrath" on account of our "iniquities" and "secret sins" (evil deeds of our past life), which are all known to him (verses 7 and 8). Moses then cheers us up by drawing attention to the patent fact that all our days (physical lives) pass away as fleetly as a thought; though they be 70 in each race, and, by reason of forces (of each race) 80, and are mostly full of trouble and sorrows, yet they soon pass off and we fly away (get rid of matter and soar to our original Home, as if provided with wings by the power of the Spirit as angels are). He concludes this most solemn prayer with the fervent hope that we might be taught to "number" (shorten) our days on earth by applying our hearts unto wisdom, and be satisfied with the mercy of the Most High, that we may rejoice and be happy all the days of our spiritual life in requital for the afflictions and sufferings undergone during physical lives.

Verse 10 of this highly important psalm is very instructive and conveys a depth of meaning highly theosophical. To quote again from *Esoteric Buddhism* (pp. 63-4, 6th edition): after explaining that each monad "incarnates twice in each branch race," or "686" times in "one round," the writer goes on to say: "again, there is a curious cyclic law which operates to augment the total number of incarnations be-

yond 686. Each subdivisional race has a certain extra vitality at its climax, which leads it to throw off an additional offshoot race at that point in its progress, and again another offshoot race is developed at the end of the subdivisional race by its dying momentum, so to speak. Through these races the whole tide of human life passes, and the result is that the actual normal number of incarnations for each monad is not far short of 800." This is exactly what the passage in question tells us in a few words. The literal meaning of the original text is : "The days of our renewals in them are 70 and, if with forces, 80, and they are chiefly trouble and sorrow ; but as soon as they are cut down we fly away." The pronoun " them " refers to *dorwa-dor* race and race (each race) at the beginning of this psalm, rendered "all generations" (and in the margin, "generation and generation)," in the course of which we pass our earth lives ; and *geburoth* (plural of *geburah*), forces or strengths, allude to the extra vitality of the "climax" and "momentum " of each race. This passage then plainly and clearly tells us that an individual monad incarnates in each race 70 times, and to be strictly correct 80, by reason of the forces of vitality of each race ; and multiplying 70 and 80 each by 10 we get 700 and 800, the exact number (in round figures) of the earth lives of an individual in one round (*iddan* or *moed*). The difference in the numbers of incarnations in a race as shown here and as recorded in Genesis vi. 3 (see my explanation above) is simply a seeming discrepancy, and will disappear when we bear in mind that each of the seven *iddanin* or *moedim* (rounds) which make up the life or duration of a world-system is taken to consist of 7 subdivisional races, in conformity with the septenary law of nature, as Theosophy teaches, but that Qabalists, having regard to the Ten Sephiroth or Emanations, the root of abstract numbers (1 to 9 and the zero), divide an *iddan* into 10 races. Whether a round is taken to consist of 7 races, as in Genesis, which deals with the manifestation of the world and every thing in nature under the operations of the septenary law, or of 10 as in this psalm, in the mind of the writer of which the Qabalistic number 10 seems to have been predominant at the time,* the gross result is the same—120 × 7 or

* Generations or races with which this psalm opens and deals throughout are generally taken by us to represent a group of 10, " 10 generations from Adam to Noah, 10 from Noah to Abraham " and so on (*Talmud*, " Aboth," V. 1-9). And the phrase " a thousand years . . . are as one day " (verse 4) is qabalistic and alludes to the 10 Sephiroth, each of which contains number 10 in itself and is a multiple of 10.

80 × 10. We must remember the facts that all rounds are not equal to one another in their durations, and that none of the figures given, theosophically or qabalistically, represent the actual number of incarnations in a round, which is withheld from the general public, even, in our own esoteric books. They are simply gross round figures, intended to give us a rough idea as to the working of the law of evolution.

It is a well known fact that a person dying at a ripe old age will not come back immediately into objective life, as the person who was cut off by an accident in the prime of life; but passes into *Gan-Eden Elohim* (Ezek: xxviii. 13), Ḍevachan, till his time comes for his next objective birth; and the ignorant, with whom the term *Gan-Eden* or paradise means the highest heavenly abode for eternity of the righteous and godly, and the idea of coming back from there to this *Olam ha-shafel*, abject world of woes and sorrows, is very objectionable, ignore the word "immediately" and say that such a person will not come back in gilgool. As the extent of the period between death and the next physical rebirth of an individual is "of varying length in the case of different persons, but rebirth in less than fifteen hundred years is spoken of as almost impossible", such a belief as the common one is indeed a desirable one for most, since, taking the duration of the world to last only 6,000 human years, of which over 5,668 years have already passed by according to their calculation, and 5,911 (4,004 1,907) according to that of the Christians, they would otherwise place themselves in the awkward position of not knowing where to locate a person who now dies and comes back after 1,500 years at the very least, when the world would be no more and chaos reign supreme! Thus they have been for some time past naturally obliged to modify, or rather pervert, the truth to suit their fancy.

N. E. DAVID.

EVOLUTION.

Behold, a dark volcano, glorious strong,
That stands in fiery action 'gainst the blue ;
I was so proud—a crystal in its breast--
For in its life, Beloved, it was you.

Behold, a stately pine in grandeur wave,
And stretch its arms to me—a flower that grew
Beneath its cooling shade—so joyous, glad,
Since in its life, Beloved, it was you.

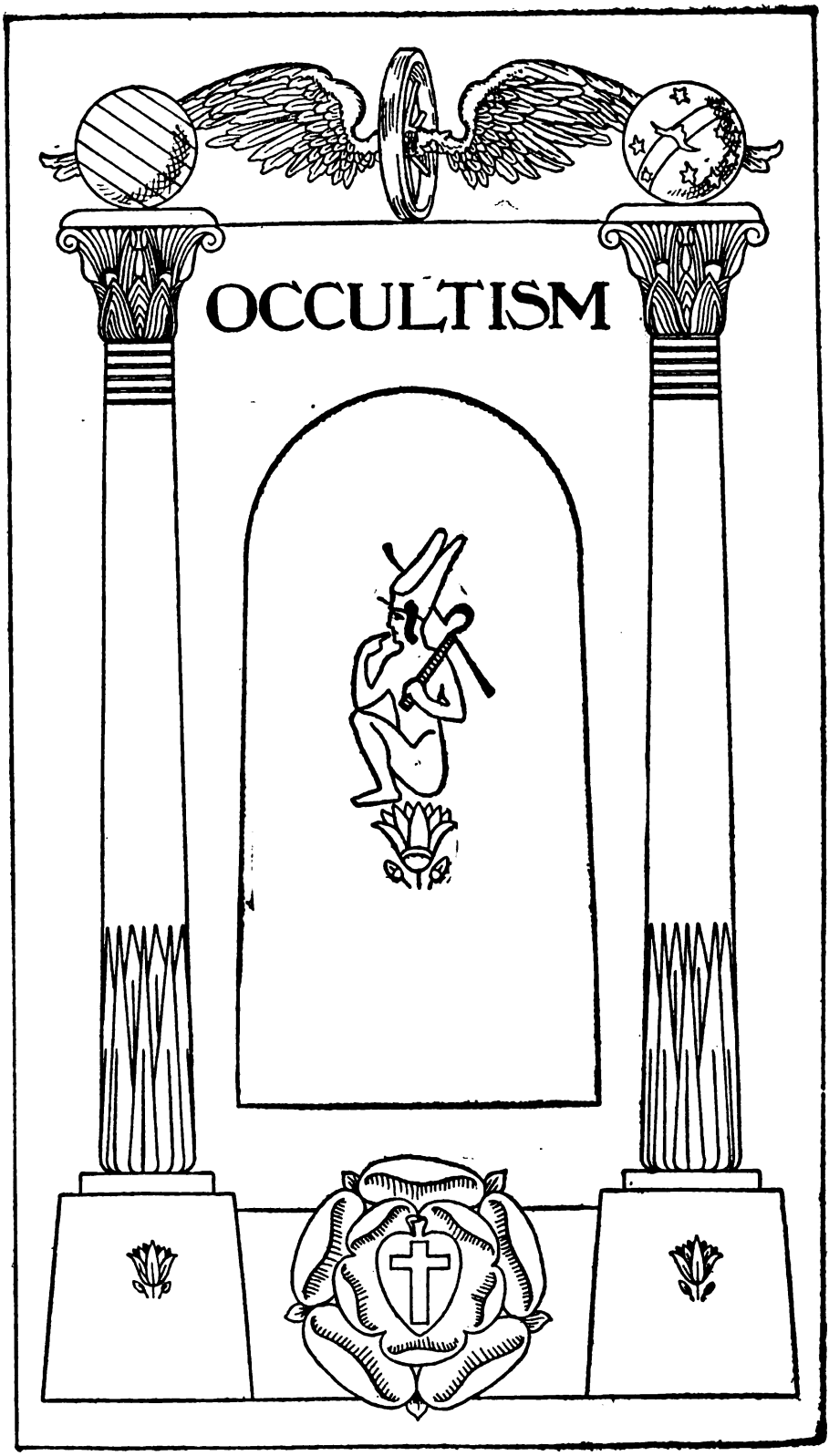
Behold, a lordly antler proudly bend,
Above its gentle mate, so tender, true ;
Could there be otherwise than sweet content ?
I was the mate, Beloved, fed by you.

Behold, a priest revered in temple old,
And at his feet a youth ; so well he knew
That in his Guru lay his very life ;
I was the youth, Beloved, loving you.

Behold, a woman striving, giving all,
Full service to humanity to do ;
I was among the rest who worshipped her,
And tried to aid her, always, for 'twas you.

Behold, long years a soul from earth is freed,
And at its Master's feet rests loyal true ;
It takes my hand, it questions, and a star
Shines forth—I'm saved, Beloved, saved by you.

S.....ā



OCCULT CHEMISTRY.

IX.

IV. The Octahedral Groups.

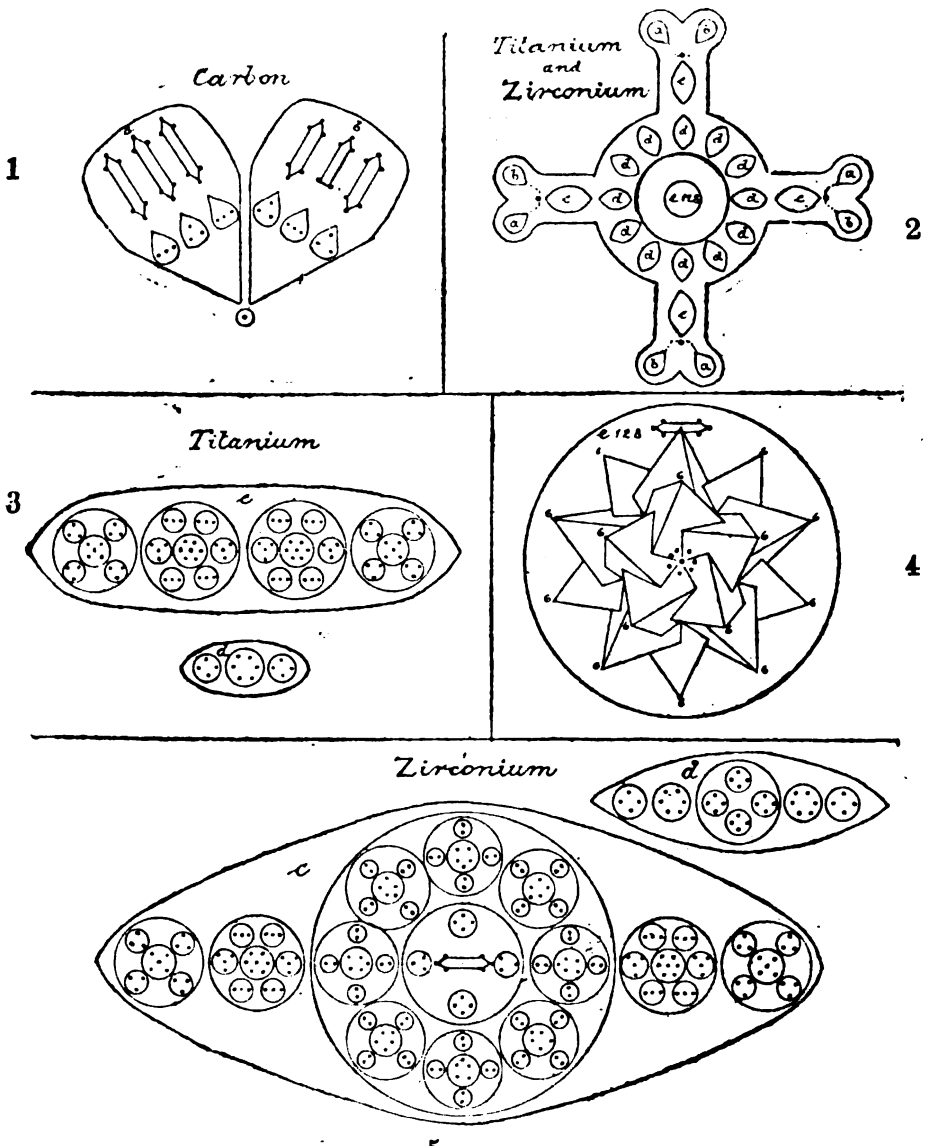
THESE groups are at the turns of the spiral in Sir William Crookes' lemniscates (see p. 377, February). On the one side is carbon, with below it titanium and zirconium; on the other silicon, with germanium and tin. The characteristic form is an octohedron, rounded at the angles and a little depressed between the faces in consequence of the rounding; in fact, we did not, at first, recognise it as an octohedron, and we called it the 'corded bale,' the nearest likeness that struck us. The members of the group are all tetrads, and have eight funnels, opening on the eight faces of the octohedron. The first group is paramagnetic and positive; the corresponding one is diamagnetic and negative. The two groups are not closely allied in composition. Though both titanium and tin have in common, the five intersecting tetrahedra at their respective centres.

Carbon (Plate III., 5 and XV., 1) gives us the fundamental octohedral form, which becomes so masked in titanium and zirconium. As before said (p. 379, February), the protrusion of the arms in these suggests the old Rosicrucian symbol of the cross and rose, but they show at their ends the eight carbon funnels with their characteristic contents, and thus justify their relationship. The funnels are in pairs, one of each pair showing three 'cigars,' and having as its fellow a funnel in which the middle 'cigar' is truncated, thus losing one atom. Each 'cigar' has a leaf-like body at its base, and in the centre of the octohedron is a globe containing four atoms, each within its own wall; these lie on the dividing lines of the faces, and each holds a pair of the funnels together. It seems as though this atom had been economically taken from the 'cigar' to form a link. This will be more clearly seen when we come to separate the parts from each other. It will be noticed that the atoms in the 'leaves' at the base vary in arrangement, being alternately in a line and in a triangle.

Carbon: One pair of funnels { left 27 / right 26 = 54 / centre 1

4 pairs of funnels of 54 atoms	...	216
Atomic Weight	...	11·91
Number Weight $\frac{216}{18}$	...	12·00

PLATE XV.



TITANIUM (Plate III., 6 and XV., 2) has a complete carbon atom distributed over the ends of its four arms, a pair of funnels with their linking atom, being seen in each. Then, in each arm,

comes the elaborate body shown as 3*c*, with its eighty-eight atoms. A ring of twelve ovoids (3*d*) each holding within itself fourteen atoms, distributed among three contained globes—two quartets and a sextet—is a new device for crowding in material. Lastly comes the central body (4*e*) of five intersecting tetrahedra, with a 'cigar' at each of their twenty points—of which only fifteen can be shown in the diagram—and a ring of seven atoms round an eighth, that forms the minute centre of the whole. Into this elaborate body one hundred and twenty-eight atoms are built.

Titanium: One Carbon Atom	...	216
4 *c* of 88 Atoms	...	352
12 *d* of 14 ,,	...	168
Central Globe	...	128
Total	...	864
Atomic Weight	...	47·74
Number Weight $\frac{864}{18}$	...	48·00

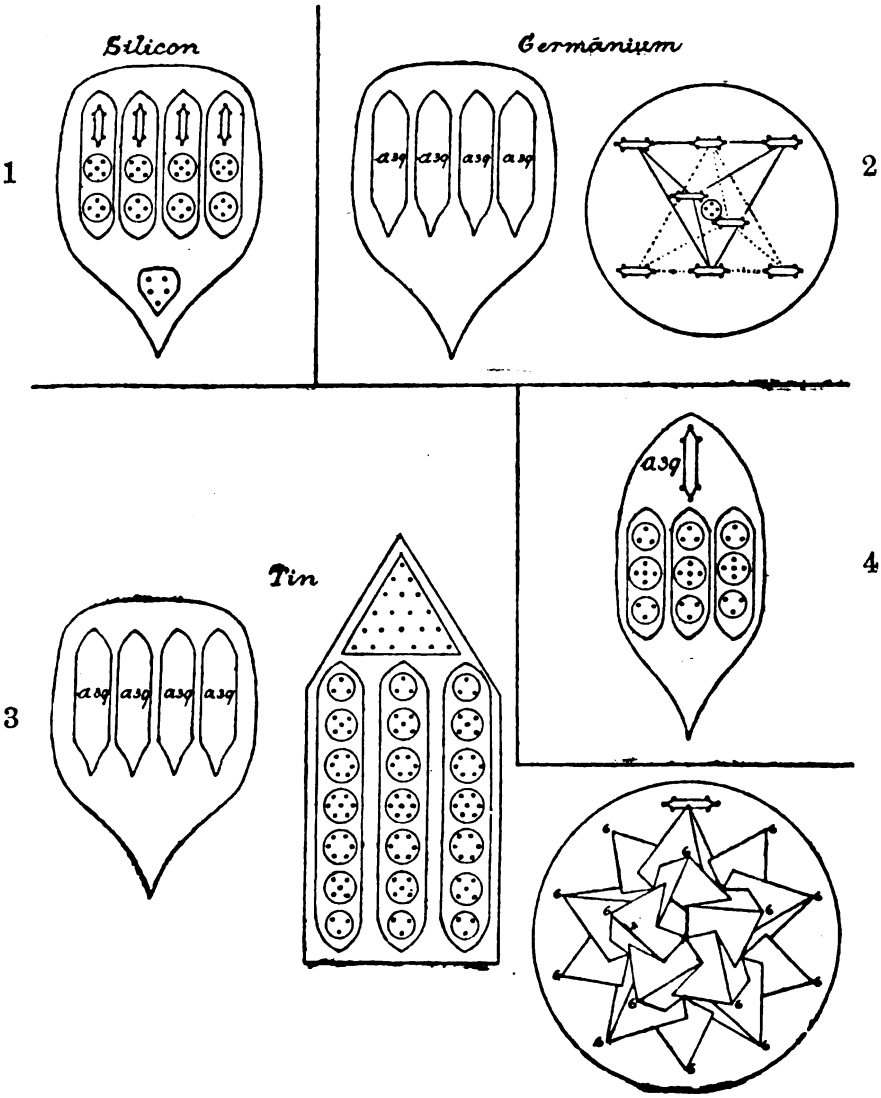
ZIRCONIUM (Plate XV., 3) has exactly the same outline as titanium, the carbon atom is similarly distributed, and the central body is identical. Only in 5 *c* and *d* do we find a difference on comparing them with 4 *c* and *d*. The *c* ovoid in zirconium shows no less than fifteen secondary globes within the five contained in the ovoid, and these, in turn, contain altogether sixty-nine smaller spheres, with two hundred and twelve atoms within them, arranged in pairs, triplets, quartets, quintets, a sextet and septets. Finally, the ovoids of the ring are also made more elaborate, showing thirty-six atoms instead of fourteen. In this way the clever builders have piled up in zirconium no less than 1624 atoms.

Zirconium: One Carbon Atom	...	216
4 *c* of 212 Atoms	...	848
12 *d* of 36 ,,	...	432
Central Globe	...	128
Total	...	1624
Atomic Weight	...	89.85
Number Weight	...	90·22

SILICON (Plate XVI., 1) is at the head of the group which corresponds to carbon on the opposite turn of the lemniscate. It has the usual eight funnels, containing four ovoids in a circle, and a truncated 'cigar' but no central body of any kind. All the funnels are alike.

SILICON :	8 funnels of 65 atoms	... 520
	Atomic Weight	... 28·18
	Number Weight $\frac{520}{18}$	... 28·88

PLATE XVI.



GERMANIUM (Plate XVI., 2) shews the eight funnels, containing each four segments (XVI., 4), within which are three ovoids and a 'cigar'. In this case the funnels radiate from a central globe, formed of two intersecting tetrahedra, with 'cigars' at each point enclosing a four-atomed globe.

GERMANIUM :	8 funnels of 156 atoms	...	1248
	Central Globe	...	52
	Total	...	1300
	Atomic Weight	...	71·93
	Number Weight $\frac{1300}{18}$	...	72·22

TIN (Plate XVI., 3) repeats the funnel of germanium, and the central globe we met with in titanium, of five intersecting tetrahedra, carrying twenty 'cigars'; the latter, however, omits the eight-atomed centre of the globe that was found in titanium, and hence has one hundred and twenty atoms therein instead of one hundred and twenty-eight. Tin, to make room for the necessary increase of atoms, adopts the system of spikes, which we met with in zinc (see p. 735, Plate IX., 2, May); these spikes, like the funnels, radiate from the central globe, but are only six in number. The twenty-one-atomed cone at the head of the spike we have already seen in silver, and we shall again find it in iridium and platinum; the pillars are new in detail though not in principle, the contained globes yielding a series of a triplet, quintet, sextet, septet, sextet, quintet, triplet.

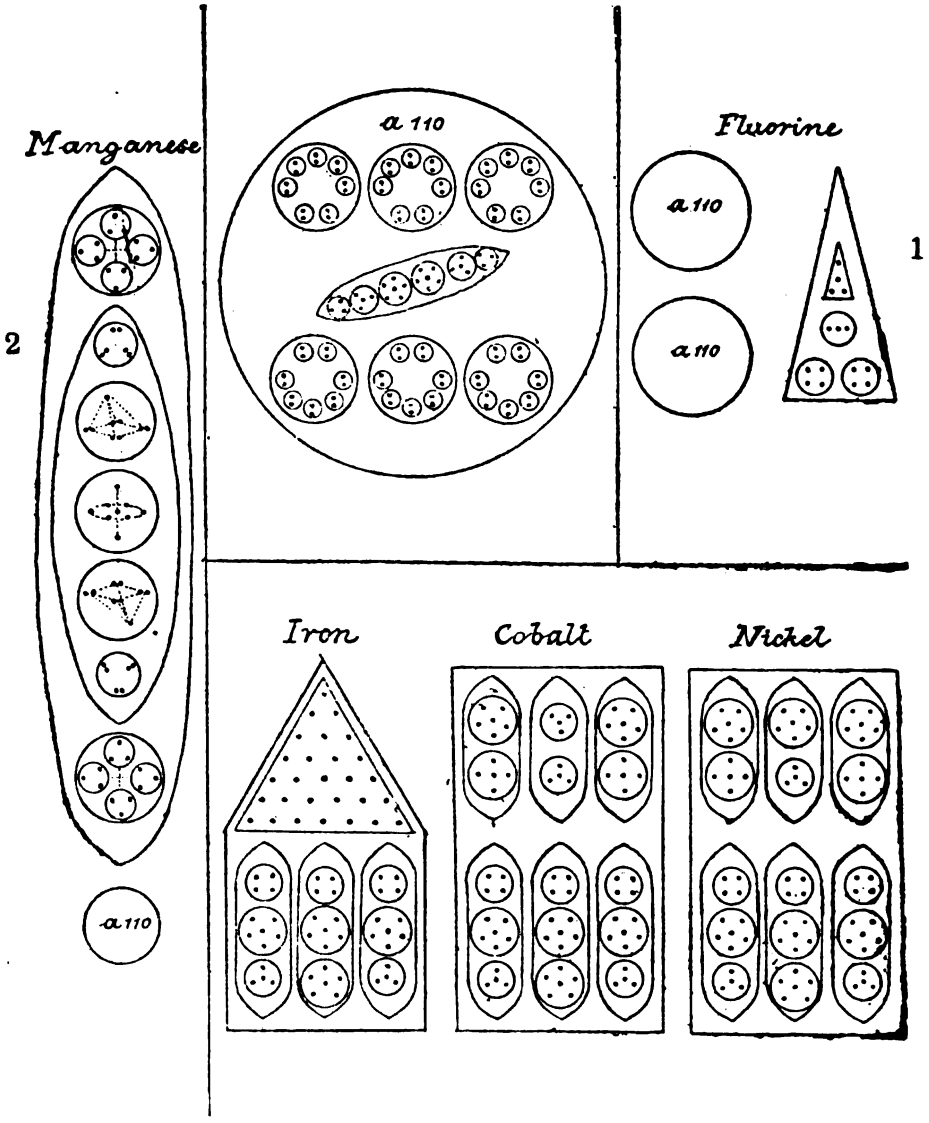
TIN :	8 funnels of 156 atoms	...	1248
	6 spikes of 126 „	...	756
	Central Globe	...	120
	Total	...	2124
	Atomic Weight	...	118·10
	Number Weight $\frac{2124}{18}$	...	118·00

V. THE BARS GROUPS.

Here, for the first time, we find ourselves a little at issue with the accepted system of chemistry. Fluorine stands at the head of

a group—called the inter-periodic—whereof the remaining members are (see Crookes' table, p. 377, February) manganese, iron, cobalt, nickel ; ruthenium, rhodium, palladium ; osmium, iridium, platinum. If we take all these as group V., we find that fluorine

PLATE XVII.



and manganese are violently forced into company with which they have hardly any points of relationship, and that they intrude into

an otherwise very harmonious group of closely similar composition. Moreover, manganese reproduces the characteristic lithium 'spike' and not the bars of those into whose company it is thrust, and it is thus allied with lithium, with which, indeed it is almost identical. But lithium is placed by Crookes at the head of a group, the other members of which are potassium, rubidium and cœsium (the last not examined). Following these identities of composition, I think it is better to remove manganese and fluorine from their incongruous companions, and place them with ithium and its allies as V a, the Spike Groups, marking by the identity of number, similarities of arrangement which exist, and by the separation the differences of composition. It is worth while noting what Sir William Crookes, in his *Genesis of the Elements*, remarks on the relations of the inter-periodic group with its neighbors. He says: "These bodies are interperiodic because their atomic weights exclude them from the small periods into which the other elements fall, and because their chemical relations with some members of the neighboring groups show that they are probably interperiodic in the sense of being in transition stages."

Group V in every case shows fourteen bars radiating from a centre as shown in iron, Plate IV., 1 (opposite p. 380, February). While the form remains unchanged throughout, the increase of weight is gained by adding to the number of atoms contained in a bar. The group is made up, not of single chemical elements, as in all other cases, but of sub-groups, each containing three elements, and the relations within each sub-group are very close; moreover the weights only differ by two atoms per bar, making a weight difference of twenty-eight in the whole. Thus we have per bar:

Iron	72	Ruthenium	132	Osmium	245
Nickel	74	Rhodium	134	Iridium	247
Cobalt	76	Palladium	136	Platinum A	249
				Platinum B	257

It will be noticed (Plate XVII., 3,4,5,) that each bar has two sections, and that the three lower sections in iron, cobalt and nickel are identical; in the upper sections, iron has a cone of twenty-eight atoms, while cobalt and nickel have each three ovoids, and of these the middle ones alone differ, and that only in their upper globes, this globe being four-atomed in cobalt and six-atomed in nickel.

The long ovoids within each bar revolve round the central axis of the bar, remaining parallel with it, while each spins on its own axis ; the iron cone spins round as though impaled on the axis.

IRON. (Plate IV., 1, and XVII., 3).

14 bars of 72 atoms	...	1008
Atomic Weight	...	55·47
Number Weight $\frac{1008}{18}$	...	56·00

COBALT. (Plate XVII., 4).

14 bars of 74 atoms	...	1036
Atomic Weight	...	57·70
Number Weight $\frac{1036}{18}$	...	57·55

NICKEL. (Plate XVII., 4).

14 bars of 76 atoms	...	1064
Atomic Weight	...	58·30
Number Weight $\frac{1064}{18}$	...	59·11

(The weight of cobalt, as given in Erdmann's *Lehrbuch*, is 58·55, but Messrs. Parker & Sexton, in *Nature*, August 1, 1907, give the weight, as the result of their experiments, as 57·7.)

The next sub-group, ruthenium, rhodium, and palladium, has nothing to detain us. It will be observed that each bar contains eight segments, instead of the six of cobalt and nickel ; that ruthenium and palladium have the same number of atoms in their upper ovoids, although in ruthenium a triplet and quartet represent the septet of palladium ; and that in ruthenium and rhodium the lower ovoids are identical, though one has the order: sixteen, fourteen, sixteen, fourteen ; and the other : fourteen, sixteen, fourteen, sixteen. One constantly asks oneself : What is the significance of these minute changes ? Future investigators will probably discover the answer.

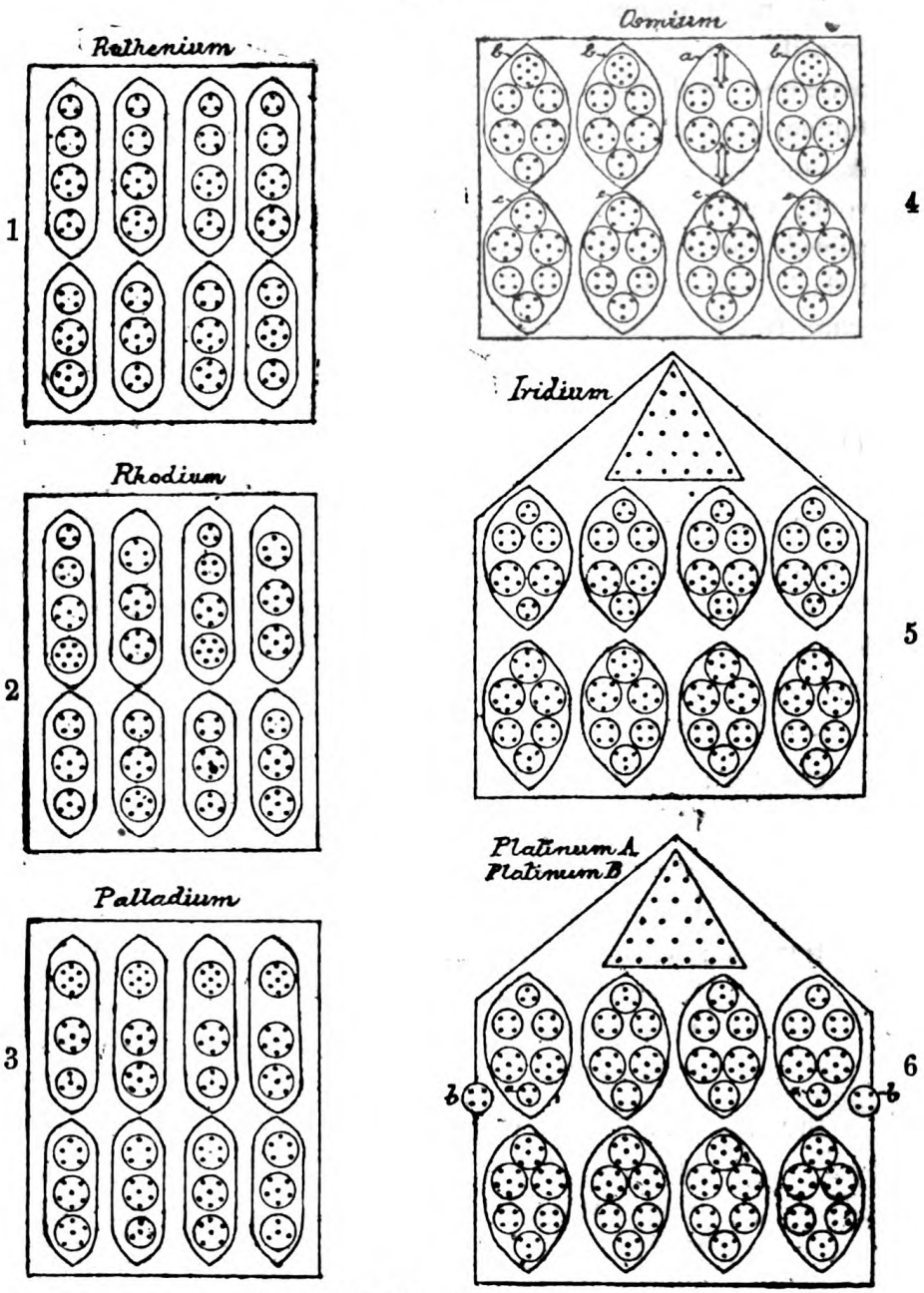
RUTHENIUM : (Plate XVIII., I).

14 bars of 132 atoms	...	1848
Atomic Weight	...	100·91
Number Weight $\frac{1848}{18}$	...	102·66

RHODIUM : (Plate XVIII., 2).

14 bars of 134 atoms	...	1876
Atomic Weight	...	102·23
Number Weight $\frac{1876}{18}$	...	104·22

PLATE XVIII.



PALLADIUM: (Plate XVIII., 3).

14 bars of 136 atoms	... 1904
Atomic Weight	... 105·74
Number Weight $\frac{1904}{18}$	... 105·77

The third sub-group, osmium, iridium and platinum, is, of course, more complicated in its composition, but its builders succeed in preserving the bar form, gaining the necessary increase by a multiplication of contained spheres within the ovoids. Osmium has one peculiarity: the ovoid marked *a* (Plate XVIII., 4) takes the place of axis in the upper half of the bar, and the three ovoids, marked *b*, revolve round it. In the lower half, the four ovoids, *c*, revolve round the central axis. In platinum, we have marked two forms as platinum A and platinum B, the latter having two four-atomed spheres (Plate XVIII., 6 *b*) in the place of the two triplets marked *a*. It may well be that what we have called platinum B is not a variety of platinum, but a new element, the addition of two atoms in a bar being exactly that which separates the other elements within each of the sub-groups. It will be noticed that the four lower sections of the bars are identical in all the members of this sub-group, each ovoid containing thirty atoms. The upper ring of ovoids in iridium and platinum A are also identical, but for the substitution, in platinum A, of a quartet for a triplet in the second and third ovoids; their cones are identical, containing twenty-one atoms, like those of silver and tin.

OSMIUM: (Plate XVIII., 4).	
14 bars of 245 atoms	... 3430
Atomic Weight	... 189·55
Number Weight $\frac{3430}{18}$	... 190·55
IRIDIUM: (Plate XVIII., 5).	
14 bars of 247 atoms	... 3458
Atomic Weight	... 191·11
Number Weight $\frac{3458}{18}$	... 192·11
PLATINUM A: (Plate XVIII., 6 *a*).	
14 Bars of 249 atoms	... 3486
Atomic Weight	... 193·66
Number Weight $\frac{3486}{18}$	... 193·34
PLATINUM B: (Plate XVIII., 6 *b*).	
14 bars of 251 atoms	... 3514
Atomic Weight	... ———
Number Weight $\frac{3574}{78}$	... 195·22

Va. The Spike Groups.

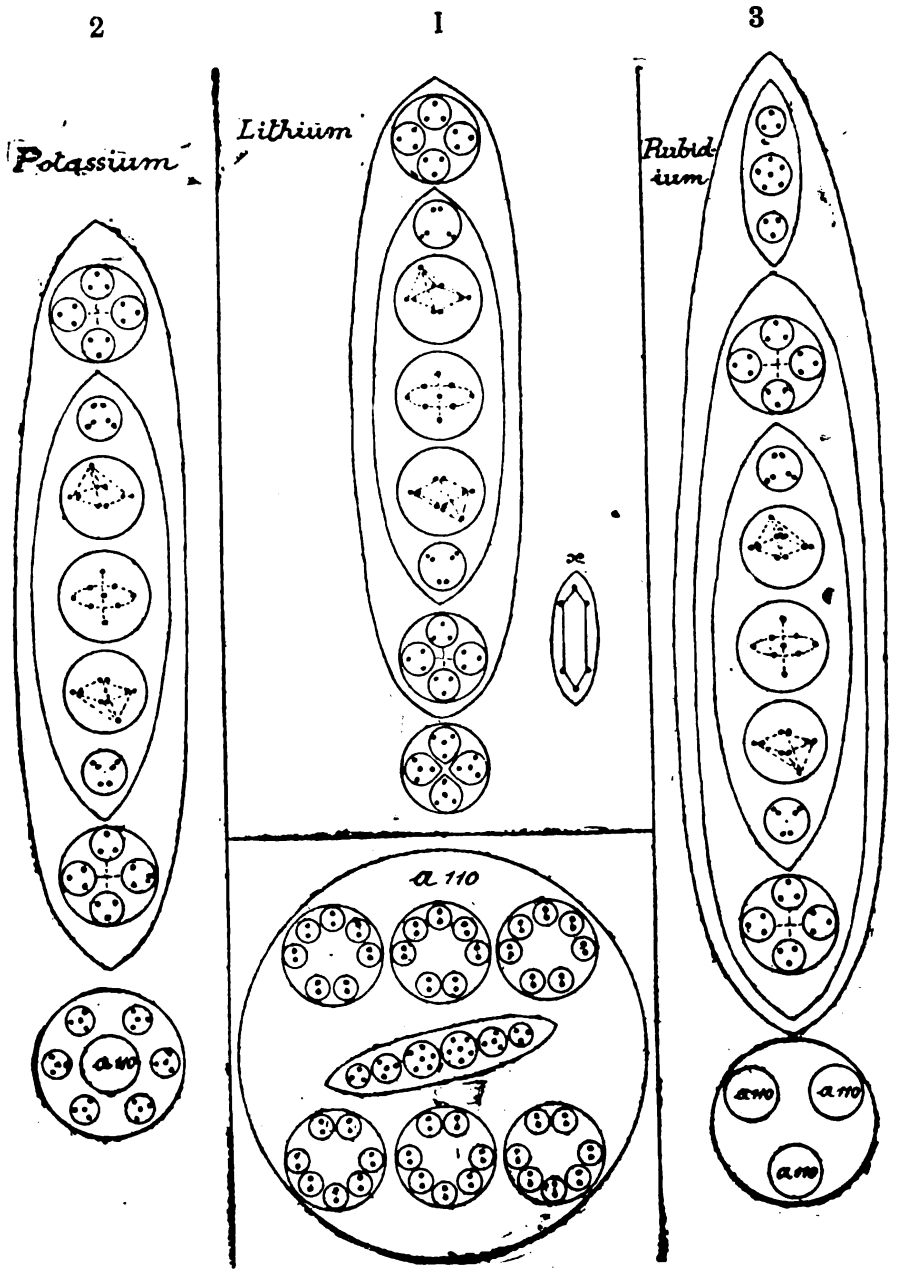
I place within this group lithium, potassium, rubidium, huorine, and manganese, because of their similarity in internal composition. Manganese has fourteen spikes, arranged as in the iron group, but radiating from a central globe. Potassium has nine, rubidium has sixteen, in both cases radiating from a central globe. Lithium (Plate IV., 2) and fluorine (Plate IV., 3) are the two types which dominate the group, lithium supplying the spike which is reproduced in all of them, and fluorine the 'nitrogen balloon' which appears in all save lithium. It will be seen that the natural affinities are strongly marked. They are all monads and paramagnetic; lithium, potassium and rubidium are positive, while fluorine and manganese are negative. We seem thus to have a pair, corresponding with each other, as in other cases, and the interperiodic group is left interperiodic and congruous within itself.

Lithium (Plate IV., 2 and Plate XIX. 1) is a striking and beautiful form, with its upright cone, or spike, its eight radiating petals (*x*) at the base of the cone, and the plate-like support in the centre of which is a globe, on which the spike rests. The spike revolves swiftly on its axis, carrying the petals with it; the plate revolves equally swiftly in the opposite direction. Within the spike are two globes and a long ovoid; the spheres within the globe revolve as a cross; within the ovoid are four spheres containing atoms arranged on tetrahedra, and a central sphere with an axis of three atoms surrounded by a spinning wheel of six.

Lithium: Spike of 63 atoms	...	63
8 petals of 6 atoms	...	48
Central Globe of 16 atoms	...	16
Total	...	127
Atomic Weight	...	6·98
Number Weight	...	7·05

Potassium (Plate 2 XIX.,) consists of nine radiating lithium spikes, but has no petals; its central globe contains one hundred and thirty-four atoms, consisting of the 'nitrogen balloon', encircled by six four-atomed spheres.

PLATE XIX.



POTASSIUM : 9 bars of 63 atoms	...	567
Central Globe	...	134
Total	...	701

Atomic Weight	...	38·94
Number Weight $\frac{701}{18}$	...	38·85

(The weight, as determined by Richards [*Nature*, July 18, 1907] is 39·114.)

RUBIDIUM: (Plate XIX., 3) adds an ovoid; containing three spheres—two triplets and a sextet, to the lithium spike, of which it has sixteen, and its central globe is composed of three 'balloons.'

RUBIDIUM:	16 spikes of 75 atoms	...	1200
	Central Globe	...	330
	Total	...	1530
	Atomic Weight	...	84·85
	Number Weight $\frac{1530}{18}$	...	85·00

The corresponding negative group consists only of fluorine and manganese, so far as our investigations have gone.

FLUORINE (Plate IV., 3, and Plate XVII., 1) is a most peculiar looking object like a projectile, and gives one the impression of being ready to shoot off on the smallest provocation. The eight spikes, reversed funnels, coming to a point, are probably responsible for this warlike appearance. The remainder of the body is occupied by two 'balloons'.

FLUORINE:	8 spikes of 15 atoms	...	120
	2 balloons	...	220
	Total	...	340
	Atomic Weight	...	18·90
	Number Weight $\frac{340}{18}$	...	18·88

MANGANESE (Plate XVII., 2) has fourteen spikes radiating from a central 'balloon.'

MANGANESE:	14 spikes of 63 atoms	...	882
	Central Balloon	...	110
	Total	...	992
	Atomic Weight	...	54·57
	Number Weight $\frac{992}{18}$	...	55·11

ANNIE BESANT.

(*To be continued.*)

SHIVA-SŪTRA-VIMARSHINI.

(*Continued from p.* 1027.)

[INTRODUCTION TO 20TH SŪṬRA.]

NOW, it is said, that others, too, of the Siḍḍhis, as desired by him, are developed in him by the Māhāṭmya (power) of this (Shakṭi sanḍhāna).

भूतसंधान भूतपृ थक्त्वविश्व संघट्ट : ॥ २० ॥

XX. The union with Bhūṭas, the dissociation from Bhūṭas, the conjunction with the Universe. *Bhūṭas.* Of the nature of body, prāṇa, bhāva, etc. Of these, the *union*, gratification, in (acts) which are gratifying. *Dissociation.* Separation from the body, etc., for the curing of disease, etc., *conjunction with the Universe.* Cognition, etc. (of the Universe) which is divided by Space and Time ; (these phenomenal powers are) produced during the union with shakṭi already described. This is also (found) in the chapters on Sādhanā (practice) in all the āgamas. This is explained in the spanḍa. " One who attains it, though weak, engages himself in (great) actions ; even so, though very hungry, he controls his hunger. " (*Kār.* 38.)* " Disease is the thief in the body ; its spread is due to ignorance. When that (ignorance) is destroyed by the rise (of knowledge), how can that (disease continue to) exist, its cause being gone." (*Kār.* 40.) †

" Just as an indistinctly apprehended object appears more distinct when the mind is concentrated (on it) by the energy of will, so on the attainment of will-power (shakṭi-saṅghatta), is soon manifested the truth in its own (form) and in its own (place)." (*Kār.* 36, 37)‡ ; by these (shlokas) and others it is proved in the vibhūṭi spanḍa. §

Now, when without desiring the intermediate shakṭis, he desires the extensive consciousness of the Self of the Universe, of him,

[INTRODUCTION TO 21ST SŪṬRA.]

---

* Illustration of Bhūṭa sanḍhāna.
† Do of Bhūṭa priṭhākṭva.
‡ Do of Vishvasaṅghatta.
§ Vibhūṭi Spanḍa is apparently the part of the *Kārikā* where phenomenal powers are described.

शुद्धविद्योदयाच्चक्रेशत्वसिद्धिः ॥ २१ ॥

XXI. By the rise of shuḍḍhaviḍyā, the siḍḍhi of being the Lord of chakras.

On account of the desire of the extensive consciousness of the Self of the Universe, when the shakṭi vibrates, then rises the Shuḍḍhaviḍyā—*i.e.*, the consciousness, 'I am all'; thence he gets the great acquisition of mastery of his shakṭi-chakras which constitute the Universe. It is said in the *Shrī Svachchhanḍa*, "It is the Supreme Viḍyā, because there is none other; when he gets it, he at once gets the Supreme characteristics of Omniscience, etc. It explains the beginningless Ḍharma, teaches of Paramāṭmā, and leads to the state of Paramāṭmā; hence it is viḍyā. Established in it, he manifests the light Supreme, the Supreme cause. When the Supreme light is manifested, he becomes fixed in it and reaches the state of Shiva." This is explained in (*Kār.* 43), "when, with the desire of seeing all objects, he pervades (all of them), then there is no need of many words (to describe him); He knows (everything) himself."

[INTRODUCTION TO 22ND SŪṬRA.]

When he desires Svāṭmārāma (bliss of self),

महाह्रदानुसंधानान्मन्त्रवीर्यानुभवः ॥ २२ ॥

XXII. On account of attaining Mahāhvada, the experiencing of the power of Manṭra.

When Samviṭ, of the form of Parā Bhattārikā fills the (whole of the) universe from Ichchāshakṭi (the root of the world) up to the gross known world (meya), it attains the characteristics of being the source of the flow of (energy through) Khecharī* and other chakras, of clearness, infinity, depth, etc., and is hence Mahāhrada (the great lake). By meditating on it, *i.e.*, thinking, with inturned vision, uninterruptedly, of identity with it, is produced the experiencing of the power of Manṭra, which consists of the extension of sounds, to be described [in Unmeṣha ii] as Parāhantā. (The experiencing of the

* Khecharī is explained in Unmeṣha ii.

power of mantra) is its manifestation as one's own self. This is described in *Shrī Mālinī Vijaya* (in the shlokas beginning with "she, the shakti of the creator of the world," where the shakti which fills the universe is shown to be of the form of mātrikāmālinī because the world is of fifty different forms from Ichchā downwards and thence the formation of mantras is described.* Hence Mahāhrada is the Supreme Shakti. Hence it is right that on account of meditation on it, (should be produced) the experiencing of the power of mantras which are groups of letters. This same is indirectly referred to in (*Kār.* 26) "approaching that strength."

[CONCLUSION OF UNMEṢHA.]

Having begun with (defining) consciousness (to be) ātmā, (he has said) that all bondage is due to ignorance and manifests itself by the independence (of ātmā). Becoming Bhairava, which, as said, is effort (udyama), puts a stop (to the bondage) and makes all the universe filled with one's own bliss, and gives all siddhis up to the acquisition of the power of mantras. Thus has been taught the first part (Unmeṣha) describing the *Shāmbhavopāya.* Therein has (also) been described the nature of shakti, to indicate that shakti exists in the nature of Shambhu. May it be blessed.

This is the description of the Shambhavopāya, the first chapter of the vrīṭṭi, called shiva-sūtra-vimarshinī.

CHAPTER II.

SHĀKOTOPĀYA.

Now is explained the Shāktopāya. It has been declared at the end of the first Unmeṣha that shakti is the development of the power of mantra. (The author) begins a new chapter with the object of describing its (shakti's) nature and explains the nature of mantra.

चित्तं मन्त्रः ॥ १ ॥

I. Chittam is mantra.

Chittam is that by which the Supreme Truth (Tattva) is known (cheṭyaṭe), is meditated on (vimarshyaṭe). It is the intellection

* The letters A to Kasha are fifty. The Shaktis of the universe from Ichchā downwards are also fifty. Hence the chain of shaktis corresponds to the alphabet. Hence the correspondence of each letter to each shakti should be known before a mantra can be framed or used for purposes of Upāsanā.

(saṃvedanam) in the meditation on Prāsāda,* Praṇava, etc., accompanied by full consciousness (Pūrṇa Sphuraṭṭā).

That is manṭra, with which the nature of Parameshvara *mantiyaṭe*, i.e., is meditated on by means of a certain secret manṭra.† Hence manṭra, is explained (as made up of *man* + *ṭra*) as *manana*, meditation which is supreme consciousness and *trāṇa*, protection, which consists in the ending of saṃsāra due to knowledge of difference.

Again, Manṭra is the special chiṭṭam, the attainment of unity with the Ḍevatā of a manṭra by means of meditation. (Manṭra is) not merely the aggregation of various sounds. ‡ It is said in *Shrī-vijñāna uttara*, "They do not regard as manṭras those which are pronounced. The Ḍevas and Gaṇḍharvas, rendered proud by (this) false notion were deceived." It is said in the *Manṭrasaḍbhāva* "The indestructible shakṭi is regarded as the life of manṭras. Devoid of it, O fair-hipped one, they are as fruitless as an autumn cloud." And also in the *Shrīkaṇṭha-Saṃhiṭā*. "A manṭra separated from manṭrī (the Ḍevaṭā of a manṭra) (and *vice versā*) cannot exist. All this (*i.e.*, both) flow from jñāna (conscionsness). They cannot otherwise exist." In the *Spanḍa*, also, it is referred to, indirectly, in (27), 'Those are shivadharmīs, who with the chitta devoted to Him."

AND OF IT,

प्रयत्नः साद्क : ॥ २ ॥

II. Effort is the means. The natural effort to fix permanently the energy that first rises from the desire to meditate on a manṭra, defined as above, is the means that brings about the union of the practiser of the manṭra and the deity of the manṭra. It is said in the

* Prāsāda is a manṭra made of the letters *ha* and *sa* and therefore refers to the famous manṭra *soham* and its reverse form *hamsa*. 'Om Soham' leads to union with Shiva and 'hamsa' to identification with manifested universes.

† Manṭra is derived from 'maṭri gupṭabhāshaṇe,' manṭra is that which declares the secret. The text of the vriṭṭi refers the idea of 'secret' to the manṭra itself. But Krishnaḍāsa defines a manṭra to be that by means of which the secret nature of the Īshvara' is meditated on, thus transferring the adjective 'secret' to Īshvara's nature. As the Vārṭṭika is but the versified form of the vriṭṭi, this points to a different ancient reading of this passage. Anyhow Krishaṇḍāsa's explanation is much the better one.

‡ This effectively exposes the absurdity of the modern Indian practice of muttering of manṭras while the mind is wandering on the "contacts of the sense." The essence of manṭropāsanā is vimarsha, meditation.

Mantrasadbhāva, "when a bird in the sky sees a bit of meat, it soon picks it up with great natural speed, O dear one; thus the Yogīndra attracts manas, the bindu. Just as the arrow placed in the bow, flies when shot with effort (strength), so, O fair-hipped one, the bindu flies when pronounced." In another place (it is said), "the being of a mantra is the attraction of it." [Comm. on the quotations.] Here, '*thus*' by force of the natural effort, '*the Yogīndra attracts*, i.e., causes to attain Supreme Light, '*the bindu*,' i.e., the functioning of '*the manas*.' '*So, the bindu*' i.e., the Supreme Light, '*flies*', i.e., flows, by means of the pronunciation (of the mantra) which is a natural effort. In the *Spanda* (31). "This is the rise of the object of meditation in the mind of the meditator; (this is) the attainment of union with it by the Sādhaka who desires it."*

[INTRODUCTION TO THE 3RD SUTRA.]

Now is described (the mantravîrya), the strength, already hinted at, of (the mantra) that is practised by the Sādhaka.

विद्याशरीरसत्ता मन्त्ररहस्यम् ॥ ३ ॥

III. The secret of mantra is the nature (Sattā) of the vidyā-bodied. *Vidyā* is the consciousness of identity with the supreme. *Vidyā-bodied* is He whose form is vidyā, the Lord, (who is) the totality of sounds. His *Sattā* is the manifestation of the consciousness of being the ego of, of being identical with, the whole universe. This (Sattā) is the secret, the Upanishat of the Mantras. It is said in the *Mantrasadbhāva*, "Mantras are all made of letters; these are the same as Shakti, O dear one; Shakti is to be known as mātrikā (the alphabet regarded as the mother of mantras); she is to be known as the same as Shiva." There, (in this book), this subject, though very secret, is very

* A mantra has already been defined to be a goddess, a shakti, embodied in a formula. The desire to meditate on it causes a flow of energy in the mind. The attempt not to let it go is the effort which ultimately leads to the union of the devotee and the object of his devotion. It is to be noted that bindu is explained in two ways, (1) mental functioning, (2) supreme light; for every time when the mind strives to fix itself on a mantra, a flash of that supreme light of consciousness illuminates it. Bindu is also the final, fifth part of Pranava, the closing vibrations of it when pronounced, representing the supreme light in the hierarchy of gods. Hence it is said that pronunciation, *i.e.*, the chanting of Pranava, is the effort that leads the Upāsaka to the supreme.

fully explained. (The passage) of the *Mantṛasadbhāva* where this subject of manṭras is explained is prefaced thus :—" They do not know the guru, the Ḍeva, and the paths (samaya) described in the shāsṭras, who delight in deceit and falsehood, and are unsteady and destitute of (good) deeds. Hence, O Ḍevi, vīrya (the power of manṭras) has been concealed by me ; on account of that concealment, of (Vīrya) they (the powerful letters) have also been concealed. The other (*i.e.*, ordinary) letters are mere* (letters and not manṭras)." Then (the passage) starts :—" The Māṭrikā, O Ḍevi, is possessed of supreme light (power) ; this universe from Brahmā down to the (physical) earth is filled with her. O Ḍevi worshipped by the gods, when seated thereon it spreads throughout the universe, just as letters go everywhere united with '*A* ' ; † O dear one, this I shall describe to you, so that you may understand it well." It (then) says :—

" This supreme subtle shakṭi is described to be nirāchārā (not functioning) ; she surrounds the binḍu of the heart within, in the form of a sleeping serpent, O happy one. O Umā, while sleeping there she does not think anything (*i.e.*, is unconscious). Having the 14 worlds with the moon, fire, the sun and the stars within her, she is (yet) as one fainted on account of poison. She awakes by the great sound of supreme knowledge when she is churned by the binḍu within, O fair-complexioned ; till then, the churning (is to be done) by the force of the whirling, O shakṭi-bodied one. The sparks (binḍu) that are first-born of this churning (bheda) are excessively bright, when therefrom, the subtle Kaḷā, (called) Kundalinī is risen. The lordly binḍu that is within Shakṭi is of four Kaḷas. On account of the churning of the one in the centre she becomes straight, O dear one. This is known as Jyeshṭhā shakṭi, seated between two binḍus. The Rekhā (straight one) agitated by binḍu, is the Amritakundatī. She is called Rekhinī, having two binḍus at the ends. She who is called Tripaṭhā, (three-footed) is called Raudrī ; she is (also) called Rodhinī, as she blocks up the path of Moksha. Thus the one Parāshakṭi, becomes three-fold, of the form

* The alphabet becomes the māṭrikā, mother of the Shakṭis, only when their mystic correspondences with the goddesses are known : otherwise, they are but ordinary letters without Manṭravīrya.

† Consonants are pronounced *Ka*, *Ga*, etc., always joined to *A* ; so the formula of sounds, called manṭras, get power only when united to the supreme power of the māṭrikā to be presently described.

of a fragment of the moon, ambikā, and of the form of the half-moon. On account of the conjunction and disjunction of these, (nine classes of letters) are born ; she, being united with these nine, becomes nine-fold. She enters the five manṭras, *sadya*, etc., * in order ; hence she is known as five-fold, O mistress of the gods. She is said to be twelve-fold, O Ḍevi, for the vowels are twelve. She is divided fifty-fold, because she is seated in '*A*' to '*Ksha.*' Seated in the heart, she is said to be one-atomed ; in the throat (she is said to be) two-atomed ; the three-atomed is known to be always established in the root of the tongue. The production of the letters is in the tip of the tongue ; there is no doubt about this. This is the origin of sounds. The moveable and immoveable (beings) are filled with sounds." As the rise of all the letters has been described in this work to be from being connected with the flow of Shakṭi of the names of Jyeṣhṭhā, Raudrī, and Ambā from Parāvāk Shakṭi, the Māṭrikā, which belongs to Bhairava, who is non-supreme, the same Lady already described to be vidyā-bodied is known to be the secret of all manṭras made of collocations of letters. The description in every Āgama of the making of manṭras after description of the combinations of Māṭrikāmālinī is with the same object. As the shiva sūṭras constitute the essense of the secret Āgamas, we have said so much to reconcile them to the Āgamas. Hence we ought not to be condemned (for prolixity). If in this reconciliation any secret thing be discovered (by the reader), the guru has to be thanked for it. The meaning of this sūṭra is seen in the *Spanda* (26, 27), beginning " Having obtained the strength, manṭras, etc."

[The passages quoted from the *manṭra saḍbhāva* are obscure. They deal with a subject about which little is known and less said. The author professedly speaks with great reserve. Binḍu, which means point, is the form of the chitta and resides in the heart. Kundalinī shakṭi sleeps round it. By the intensity of meditation, the vigor of the churning by the binḍu, at first sparks are produced. These sparks are, at the same time, sparks of light or of knowledge. Then the coiled Kundalinī becomes straight, the subtle Kundalinī becomes Amrita Kundalinī and she is then called Jyeṣhthā, eldest, Rekhinī, straight ; she, by a further churning, becomes three-footed,

* The well-known five manṭras, Sadyojāṭa, etc., which form the five forms of Shiva.

flowing in three channels ; then she is Raudrī, also Rodhinī. Bhāskararāya, the great Shākta scholar of the XVIII cent., calls the three goddesses Vāmā, Jyeṣhthā and Raudrī, and restricts the name Ambā to their synthesis. Just as the Parā Vākshakṭi round the heart becomes three, so the one binḍu, among the letters becomes three, *viz.*, the dot, the straight line and the semicircle and these three by their combinations constitute all the letters of the Samskṛṭ alphabet. As 50 letters are evolved from these forms, the 50 shakṭis presiding over them evolve from the one Parāshakṭi. This is the Māṭrikāmālinī, the garland of the goddesses as well as of the letters. The ' one-atomed, ' *etc.*, seated in the heart, the throat, etc., seem to be the four forms of Vāk, *viz.*, Parā, Pashyanṭī, Maḍhyamā, and Vaikharī, which along with the goddesses and the sounds of the manṭras are all ultimately evolved from Bhairava, which in the first unmeṣha has been defined to be effort, and which is here called ' non-supreme,' because it is subsidiary to chaiṭanya, consciousness characterized by independence.

It is noteworthy that in the *manṭrasaḍbhāva* the Kundalinī is said to be entwined round the heart. All other Hinḍū works that deal with the subject, so far as I am acquainted, place it differently. The only other passage where Kundalinī is associated with the heart is in the *Voice of the Silence, Frag.* i where the " innermost chamber " is called the " abode of the world-mother " ; most Hinḍūs wrongly consider the heart to be identical with the Anāhata Chakra.]

P. T. Srinivāsa Iyengar.

A LOTUS BLOSSOM.

O Love ! O Light ! Thou birth of beauteous mind
Merge thou my being into brilliance pure ;
And charge my soul with mighty power to bleed
Earth's darkness into joy so sure !

Mildred Prager.

SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(*Continued from p.* 1036.)

BUT as we shall find, there is at least one cycle which presents so many features of accuracy as to give color to the idea expressed not only by Josephus *, but by the general voice of antiquity, that the science of astronomy had originally been a revelation to mankind. However that may have been, it is evident from a study of the antique developments of this science that those who observed the solar, lunar, and planetary cycles, perceiving that the mechanism of the heavens was explicable by such means, and that the development of the longer cycles was only possible from the study of the smaller ones which were included in them (as in the case of the Naros and its 7,520 lunar periods) came to the conclusion that there must be some grand cycle of the whole system, in which every periodical inequality would be included ; and consequently that at the beginning and end of such a period, or Great Year of the Cosmos, there would be found a general conjunction of the sun and all the planets—that is, they would all occupy exactly the same point in the heavens, and among the stars. From what we can gather concerning the ideas held in past times, this, if not the result of definite though occult knowledge, at least appears to have been a favorite speculation among the mystical ancients ; for in Scipio's Dream, as it is related by Cicero, the phantom of his illustrious grandfather is made to speak of such an entire return of all the stars and planets to some original position which they had at one time occupied, as being the complete revolution of the universal *Annus Magnus;* and the phantom adds, " but I must acquaint you that not one-twentieth part of that great year has yet been accomplished " † And necessarily, seeing how diverse and numerous are the movements to be thus equated, and that it is the greatest common multiple of them all which is sought, the cycle would extend over an immense—nay, an unimaginable extent of time ; so that even its closest approximation would necessarily extend to hundreds, not to say thousands of millions of years. An evident attempt at the formation of such a cycle is the Brahmanical Kalpa ;

* Cf. Sibley's *Illustration of Astrology*, II. 37, ed. 1812.

† *Tetrabiblos*, 8, note also addenda Ashmand's translation.

*; but in this time there would occur many lesser cycles arising from the multiplication and combination of the shorter periods included. And these would all of them produce general conjunctions of the sun and planets, with more or less approximation to accuracy as the periods were longer or shorter; but if we adopt the principle that the planets must all return to the same average position among the stars with a very close approach to exactness, then it appears that such a lesser multiple is the *Mahāyuga* referrd to in the *Surya Siḍḍhāṇṭa*, upon which the modern version of that work is founded, and which is made up of the total reigns of the Chaldean kings as they are given by Berosus † with three cyphers added.

Astronomers generally have not thought it worth while to speculate upon the origin or value of this period, because the difficulties of applying any satisfactory test were too numerous; and in fact until quite recent years they were insuperable. This arose from the fact that our planetary tables were not, in spite of all the united intellectual efforts and mechanical aids employed by the greatest Western astronomers, sufficiently exact to enable us to ascend or descend the stream of time to so great a distance, and thence to say definitely what positions the sun and planets would then occupy. But we have now reached so accurate a knowledge of the mean motions of the stars and the members of our solar system, that the further corrections which are still being applied to them are confined within such minute limits, that they are but doubtful improvements; and rather serve the purpose of setting limits to our quantities of error than to do away with them.

Given a definite period or date, we can say whether or not the planets had any assignable position at that time with a measure of certainty which varies inversely as the period elapsed—which means that the date must not be too remote for our tables to be depended upon with a fair degree of accuracy. In other words these limits depend largely on the length of time which intervenes between the present century and that for which we are to compute; and our uncertainty as to the exact places occupied by the planets at a far-distant epoch increases directly as the interval, but is limited by the known

* J. C. Dev, in *The Theosophist* November 1888, pp. 98 to 100.

† Cf. *Anacalypsis*, 242.

amount of error in the tables. And even if the exact date, or the length of the period is not precisely given, and there appears upon examination to be a probability of a general conjunction at some date not much different from the one under consideration, we can easily determine thence the true date of the position in question—more particularly as, where "occult" cycles are to be dealt with, we are not left entirely without a guide as to the most probable corrections *. This we may now attempt in regard to the Mahāyuga, by the aid of our present nearly perfect planetary tables—as they would appear to be, judging by the result of this proceeding—but the same could not have been done by the Greeks, the Arabs, the Persians, or any European astronomers more than fifty years ago or thereabouts, without having forced the tables into accordance with the supposed conjunction by altering their mean motions. This it will be found does not appear to have been done, except in the case of the Indian tables; since we have the works in which they are all contained, and can prove this point accordingly.

The above deals with the state of the case when the true dimensions of the cycle are already nearly known; but if its value were totally *unknown*, (which our computors have always supposed to be the case) the difficulty becomes insuperable, even with the best aids we have. At least, such is the state of affairs if we are to accept the opinions of certain ancient writers of the Western world; for these have given a point-blank denial as to the possibility of making a calculation of value in obtaining the indisputable length of such a period when its approximate duration is unknown—and this is borne out by the modern calculations regarding the "Ice Ages" of Geology †, Thus Claudius Ptolemy, an astronomer who flourished at Alexandria in the second century of the Christian era says:

"For an *entire return* of all the heavenly bodies to the exact situation in which they have once stood with regard to the earth *will never take place*; or, at least, not in any period *determinable by human calculation*, whatever vain attempts may be made to acquire such *unattainable* knowledge ‡."

Whatever guarantee this may seem to afford that the tables of

* *The Secret Doctrine*, II., 68.

† *Ibid*, 735, 823 note.

‡ *Tetrabiblos*, *loc-cit.*

the Almagest were not forced into accordance with any such assumed period, yet we might reasonably doubt the correctness of Ptolemy's assertion, seeing that the science of his day was very imperfect ; but in our own day Mr. R. A. Proctor leads us to the inference that such a conjunction never could occur, owing to the planetary periods being " incommensurable " and so not having any common multiple, though he does not seem altogether to deny such a possibility.* We shall see that in view of the remaining uncertainties in those periods, he could not rationally do so ; though such a fact might be admissible from theoretical considerations. Laplace, however, tried to discover such a multiple as the one we are discussing ; but he failed lamentably, as he supposed it might extend over a duration of 17,000,000 years– which is four-fold greater than the Mahāyuga—but no value can be set upon his calculation, because the omission of the planet Neptune, unknown in Laplace's time, is fatal to the acceptance of his speculative effort. To this we may add, that if anyone will take the various sets of our planetary tables—as for instance those of Von Lindenau, Delambre, and Leverrier, and will calculate from them the places of the sun and the other bodies for, let us say, about 100,000 years from the present date, or only about one-fortieth part of the Mahāyuga, they will find such discordances in the results as will at once justify Ptolemy's opinion although that was founded upon data far less accurate.

But touching all such outstanding errors, and because it is here proposed to utilise the latest scientific results in this investigation of the Mahāyuga, as well as to forestall any attempts to invalidate the numbers used by a reference to such other data as were extent prior to the year 1877 with improvements up to 1900, we shall here make some quotations and examinations of these, as well as exposing some of the thoughtless mis-statements made in the name of that " exact " and dogmatic science of which so much has been heard. And the most careful attention can confidently be drawn to these.

To take that one element of all others which to every appearance ought to be the most correctly known, *viz.*, the solar year or tropical period of the sun, let us see what amount of agreement there has been upon the subject. All modern authorities are in accord as to the odd

* *Saturn and his System*, 142, and note.

minutes of the year, but they disagree as to the *seconds*, which may seem of little importance ; but we shall see. Delambre, in the year 1806, makes these odd seconds 51·6 *, a value then considered much more accurate than that assigned by his predecessor Laplacc, who had, within a few years of the same date, made the odd seconds 49·7 ; but in 1858 Leverrier announced them as 46·0 †, and this has only been lengthened by 0·026s. since. So that the difference between Leverrier and Delambre amounted to no less than 5·6 seconds—notwithstanding which, another popular authority wished us to believe that the year was known in his time (1855) within the hundredth part of a second ! ‡. This 5·6 seconds is, in the eyes of astronomers, a glaring difference ; and it was made between two celebrated professors of the Paris observatory, with all the refined appliances in use in modern times ; yet Tycho Brahe, some 200 years ago, with his imperfect instruments and defective theories, had arrived at a value which only differs from Leverrier's by two-thirds of a second ; whilst Flamstead and Kepler, not much later, differed only one-tenth of a second from each other - which shows that, though they were dabblers in the occult side of things §, they could nevertheless be accurate in matters of fact.

S. STUART.

(To be continued).

* Ball's *Elements of Astronomy*, 372. Sir J.F.W. Herschell, in 1828, says the Solar Tables ought to be "of great and admitted excellence", and that " Delambre's Solar Tables . . . appeared entitled to this distinction." (*Outlines of Astronomy* p. 688. ed. 1867)

† Ball's *Elements of Astronomy*, 374.

‡ Lardner's *Museum of Science and Art*, v. 167.

§ *The Secret Doctrine*, I, 720.

THE N RAYS.

(*Concluded from p.* 1041.)

But what special interest has all this for theosophists ? Granted that M. Blondlot's experiments are an investigation of unexplained laws of nature, and as such are included in the third object of the Theosophical Society, are these experiments not purely physical, and without any direct bearing on that large mass of problems that, rightly or wrongly, have come to be considered within the purview of Theosophy ? It is quite true that the N rays are physical, and physiological, and in themselves do not, so far as they have been investigated, afford much information that is new concerning the constitution of the universe or of man. Their value lies in their suggestiveness. They suggest that theories and hypotheses that in the past have been unstintedly condemned as imaginative may not have been so far from the mark. Although they are physical, they are on the very borderland of the physical ; they suggest the supra-physical, and from the fact that not every experimenter can perceive the N rays, science is being pushed, much against its will, to admit that certain phenomena, not subjective, may be observed by some investigators and not by others. As soon as this is definitely and officially recognised, a vast tract of the unknown will be claimed by science ; the pioneers who are at present working under great disadvantages will be largely reinforced, and the discoveries made will be proportionately more important and more reliable.

I have said that the N rays do much to rehabilitate certain theories and hypotheses also based on experiments which for long have been rejected with contumely. Blondlot and Charpentier have been hailed as clever and fortunate researchers, and very different treatment is meted out to them from that which was recorded to Mesmer, Du Potet, Reichenbach, many years ago. It is probable that the N rays constitute a part of the radiations studied by Reichenbach under the name of *God*. Yet Reichenbach received nothing but abuse, while M. Blondlot and his collaborators,—even from the beginning,—have received only praise and felicitations. Doubt, as we shall see presently, has indeed been cast on the new discovery, but the savants do not refuse to examine the N rays. Can the scepticism and open hostility encountered by Reichenbach have been due to the fact

that he did not belong to the staff of any university? The mandarins of official science have so acted before. But let us be thankful for small mercies. Science has set her seal of verification on the fact of human radiations, and that step forward almost atones for the scant justice that is accorded to the careful thinkers and observers of over fifty years ago in the field of animal magnetism. To-day we are being told with great impressiveness in certain quarters that the new discovery has naught to do with the researches of those scientific heretics we have named, which were but absurd romancers and wretched magical trash utterly discredited, and at the same time that the discovery is not new at all, since it has for long been known to science that the human body radiates heat, and the N rays *ejusdem generis!* Methinks they do protest too much, and more heed will be paid to Dr. Robert Kennedy Duncan, Professor of Chemistry in Washington and Jefferson Colleges, United States of America, who has said:

"Many people believe either tacitly or openly that around every human being there is an 'atmosphere' or aura, attractive or repellant as the case may be. The words 'personal magnetism' are sometimes used to describe this. Is it not possible that this 'atmosphere' may be due to radiations of the type we have considered, which we now know may be emitted by the body, particularly under strain or emotion, and which, it may be, are obscurely distinguished by some nascent, subconscious sense? Again, we have in the practically acknowledged 'thought transference' a phenomenon which is explicable only in terms of ray emissions. These rays have been postulated in explaining it; and since we find the body actually emitting *some* that are invisible to us, and that are capable of passing through solid bodies such as bone, it is not unnatural to suppose that in them or in analogous rays we may ultimately find and control thought transference. Still, again, is it not probable that if these rays are given off so generally and so spontaneously, they may be perceived by the underworld of animals and insects in a way we never suspected? There are many other phenomena of this order, obscure and half acknowledged, that may find just such explanation."

I have referred to the fact that experiments with the N rays have been made without successful result by many eminent scientists. The sceptics abound in England and on the continent of Europe; and they are by no means wanting even in France. The situation is

unique in the annals of science, because when scientific people quarrel it has always been over theories, or over the degree of accuracy of some scientific fact. But here, as one scientist has well pointed out, "we have a thousand 'facts' all neatly dove-tailing into one another; and yet the really strenuous efforts of competent men outside of France to verify one solitary one of the alleged 'facts' have resulted in nothing but depressing, fruitless failure." But if the sceptics are numerous, there has been an equal increase in the number of people who have been able to verify personally the existence of the N rays, and there can be little doubt that at least some of those who have failed have done so because they neglected to take the necessary precautions. In a comparatively early communication to the Academy of Sciences, M. Blondlot wrote:

"I shall here make the following general remark concerning the observation of N rays. The aptitude for catching small variations in luminous intensity is very different in different persons;' some see from the outset, and without any difficulty, the reinforcing action produced by N rays on the brightness of a small luminous source; for others, these phenomena lie almost at the limit of what they are able to discern, and it is only after a certain amount of practice that they succeed in catching them easily, and in observing them with complete certainty.

As must already have been gathered from this article, experiments with the N rays are very easily made. Procure half an ounce of phosphorescent sulphide of calcium. It may be obtained from any dealer in chemical supplies. It is a powder which after exposure to light shines in the dark. It should be ground up with collodion, diluted with æther until it forms a clear paste. Drops of this may be deposited with a small brush on strips of black paper. The screen thus made should then be exposed to the light for a few seconds, and then examined in a perfectly dark room and in silence. You will notice that some of the spots are less luminous than others; but if you speak in a high voice or whistle, or if you bring up to the screen a knife, a bent cane, or a clenched fist, you will see the spot become more distinct and more luminous.

It is necessary, however, to avoid all straining of the eye, all effort, whether visual or for eye accommodation, and in no way to try to fix the eye upon the luminous source whose variations in glow

one wishes to ascertain. On the contrary, one must, so to speak, see the source without looking at it, and even direct one's glance vaguely in a neighbouring direction. M. Blondlot tells us that "the observer must play an absolutely passive part, under penalty of seeing nothing. Silence should be observed as much as possible. Any smoke, and especially tobacco smoke, must be carefully avoided, as being liable to perturb or even entirely to mask the effect of the N rays." It must always be kept in mind that the changes on the screen are not instantaneous but gradual. The eyes of the observer ought to be accustomed to the dark, and to secure this the screen should be handed into him when he is in the dark room by an assistant. He should also place himself directly in front of the screen and not look at it from an angle because there also exists a variety of N rays that diminish instead of increasing the luminosity of bodies and these are observed obliquely.

It may here be noticed that the scientists who have failed to observe the N rays do not assert fraud or careless experimentation, but only that the phenomena are subjective. This theory, however, appears to be disproved conclusively by the employment in some of the experiments of the camera which as yet has not been convicted of possessing a sub-conscious self; and as the matter is of great importance I shall here describe the experiment.

A photographic plate is exposed in the dark room in such a position that one-half of it is under a lead screen wrapped in wet paper, and thoroughly opaque to N rays, while the other half of the plate is open. Between the plate and the screen there is room for a cardboard box open at the foot. The plate with the fixed frame above it is made to run on guides, so that while the box is always over the plate, it may, through the movement of the plate and frame along the guides, be either under the opaque screen or beyond it. Inside the box is an electric spark which, as the box is open at the foot, acts on the sensitive plate. Lastly, N rays are directed on to the top of the box from any source. Such is the apparatus; now for the experiment. The box is first over that portion of the plate that is under the screen; above the box is the source of the N rays. The spark is produced, and one-half of the plate is under its action for five seconds. Then the plate and screen are run along the guides, till for five seconds the other half of the plate is exposed to the spark,

This is repeated till each half of the plate has been exposed to the spark for, say, one hundred seconds in multiples of five seconds. While one-half of the plate has been exposed, however, the N rays, if any such there be, have been prevented from acting along with the spark owing to the interpolation of the lead and wetted paper screen between the source of the N rays and the cardboard box. On the other hand, while the other half of the plate has been exposed, the N rays have not been excluded, but have acted along with the spark on that half of the plate. If, therefore, there is any difference at all between the images on the two halves of the plate, that difference must be due to the presence and action of the N rays, which are the only disturbing factor in the experiment.

In February 1904, M. Blondlot had made forty such experiments in presence of eminent physicists; of these forty, one was unsuccessful; in the other thirty-nine the photo prints obtained showed a uniformly darker image when the spark was reinforced by the N rays. M. Bordier, Professor of Physics at the University in Lyons, has made equally successful experiments, and the subjective, suggestive, hypnotic theories may therefore be abandoned.

In concluding this article, I would refer to one or two trains of thought that have been awakened in my mind by the discovery of the N rays and their place in nature.

I suppose that most of mankind at one time or other have experienced the paradoxical emotions of the pioneer, who, when he has seen and entered an unknown country, is not satisfied until he has returned home, shared his discovery with others, and led the vanguard of civilisation over the border into the new land; and who then immediately feels a sense of loss and disappointment. His possession is his alone no longer: others may possess if they choose, his joy was in the finding; and forth he goes to-morrow to fresh woods and pastures new.

Somewhat similar feelings are apt to arise within the mind of the occult student as he watches the progress of orthodox science towards and even across the boundaries of a territory he was wont to call his own. He is experiencing first the pleasure of sharing with others, and then the pain of realising that what he once so prized as a peculiar possession is now common property. Thus in connection with these N rays, he half hopes, half fears the

recognition of the aura, of halos, of holy water, and of all the hundred and one phenomena that may be classed under the comprehensive category of animal magnetism as facts of nature, physical and supra-physical; and he vaguely wonders to what terra incognita he will by and by have to turn, for the blood of the pioneer runs hot in his veins.

A glance at the scale of vibrations I have already referred to should satisfy such a student. Out of the whole range comprised within the seventy-five octaves, only a few more than thirty have been cognised by our faculties, and many even of these can be known only by the aid of mechanical apparatus. The realisation of such a fact in all its significance must surely teach humility to the scientist, lend patience to the student and speak hope to the pioneer. Humility to the scientist, so that he must needs cease to say that this and that cannot be, because it can find no place in his little scheme of the cosmos; so that he must needs learn again the first of scientific maxims: "Deny nothing *ā priori*." Patience to the student, so that he may work on with the assurance that there is a plan and meaning in everything. Hope to the pioneer, so that he may realise that eye has not yet seen nor ear heard, neither has it entered into the heart of man to conceive the limitless range of the territory that will be his if he will but enter into it and possess.

Think thou and act; to-morrow thou shalt die.
Outstretcht in the sun's warmth upon the shore, thou sayst:
"Man's measured path is all gone o'er:
Up all his years, steeply with strain and sigh,
Man clomb until he touched the truth; and I,
Even I, am he whom it was destined for."
How should this be! Art thou then so much more
Than they who sowed, that thou shouldst reap thereby?
Nay, come up hither. From this wave washed mound
Unto the furthest flood brim look with me;
Then reach on with thy thought till it be drowned.
Miles and miles distant though the last line be,
And though thy soul sail leagues and leagues beyond,—
Still, leagues beyond those leagues, there is more sea.

EVAN J. CUTHBERTSON.

SCIENTIFIC NOTES.

Every now and then the occult properties of the number seven seem to obtrude themselves upon the minds of men of science as is shown from the following extract from *The Scientific American*. Many of the properties of this number referred to therein are familiar to Theosophists but those of the series of figures derived from converting one-seventh into a decimal will be new to some of us.

" Among all the numbers, none other seems to have attained the celebrity of 7. There are seven days in the week, seven years of plenty, seven years of famine, seven wise men of Greece, seven wonders of the world, seven Muhammaḍan heavens, seven notes in the musical scale, seven colours in the spectrum, etc. The visible moving bodies of the heavens are seven: Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn. The Great Bear consists of seven principal stars; the Pleiades were seven sisters, the seventh having concealed herself, which accounts for but six stars being visible.

Now there is quite a wonderful array which may be derived from the number 7. Upon attempting to convert the fraction $\frac{1}{7}$ into a decimal, we shall find it impossible to complete the operation. We obtain, however, a recurring series of numbers, thus :

$\frac{1}{7} = 142857142857142857$

This is a circulating decimal. Suppose, now, we write the series of figures thus obtained :

142857.

Multiplying by 1, we, of course, reproduce the number ; but multiplying by 2 we obtain 285714. This product is composed of precisely the same figures, and not only that, but the figures are *arranged in the same order*. Multiplying by 3, we get 428571—again the same figures and the same order. Multiplying successively by 4, 5 and 6, we get 571428, 714285 and 857142—possessing the same properties. These results may be made more striking by arranging the figures in a circle."

It has been often remarked in the case of prominent Theosophists that the forty-second year is a critical one ; that is about the end of the sixth seven, or the beginning of the seventh seven ; something happens to them which constitutes a turning period in their lives, such an event being related some way or other to Theosophy. It is, therefore, of interest to note that the life of the Prophet Muhammaḍ gives another illustration of this for He was born about A.D. 569, and announced

himself as a prophet about A.D. 611, so that he was apparently in his 42nd year when this important step was taken. Is it possible that this critical year is that in which the reincarnated Chelā naturally emerges into the spiritual life?

Whilst on the subject of occult numbers it may not be out of place to refer to another of these, the number of the Apocalypse, *viz.*, 666. It is given in the *Revelations of St. John* XIII. 18, which reads " Here is wisdom. Let him that hath understanding count the number of the beast for it is the number of a man ; and his number is six hundred three score and six."

If we proceed backwards 666 years from the birth of Muhammad we reach B.C. 98 about which time according to the occult records the man Jesus was born proceeding forwards 666 years from the same date we reach A.D. 1235 and in the thirteenth century. Mrs. Besant tells us (*London Lectures*, p. 124) a great personage incarnated in Tibet who promulgated the order to the Great White Lodge to make an effort at the close of every century to enlighten the "white barbarians of the West." In *The Secret Doctrine* (Vol. III, p. 412) this Great Being is named Tsong-Kha-pa. If now we take a further step of 666 years from A.D. 1235 we arrive at A.D. 1901 when it would almost seem that another Divine Incarnation is due to appear.

It is, perhaps, reasonable to suppose that the order given to the White Lodge in the thirteenth century was to prepare the Western people for some such event as that above indicated, and if so, it is likely that this incarnation will take place in the West and not as is usually the case in the East, for on the same page of *The Secret Doctrine* we read :

"It is said that up to the time when ' The Great Jewel of Wisdom ' condescends to be reborn in the land of the Westerners and appearing as Spiritual Conqueror destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of Europe : her sons will listen to no one." Is it possible that this honor can be reserved for the present generation of Westerners and that the maternal vehicle for this Great One will spring forth from the Irish Nation?

The number 666 is often spoken of as the number of the Beast and, therefore, scarcely applicable to a Divine Incaration. The Beast would appear to symbolise our age of materialism or according to *The*

Secret Doctrine (Vol. II., p. 791) soul-killing Christianity and superstition, but the above text shows that it is also the number of a man, and the man may symbolise the new spiritual force that is projected into the world at the time when materialism is apparently triumphant. This man, (Revelations XXI, 17) is the measure of the holy city of 12 gates which corresponds with the Zodiac and its 12 signs or the Macrocosmic Man. Astrologers sometimes represent the Zodiac by a man bent into the form of a circle, his head being in Aries and his feet in Pisces, so that each sign represents a part of the human body. These twelve signs are further sub-divided into three decanates of ten degrees and each decanate has some different property. The equinoctial points move through one of these signs in about 2000 years, hence they will move through a decanate in 666 years so that in this period Astrological influences throughout the moveable Zodiac will undergo a change and thus constitute, perhaps, the rationale of this particular cycle of years.

We may note in this connexion that the birth of Muhammaḍ occurred at the beginning of the dark ages in Europe when the science of the West passed into Arabia under the guardianship of the Muhammaḍan religion, so that the man Muhammaḍ did in a sense counteract the influence of the Beast. Similarly the incarnation of Tsong-Kha-pa in the thirteenth century may be said to have originated the Renaissance in Europe which appeared in the fifteenth and sixteenth centuries. Might we, therefore, hope that another Incarnation at the present day will effectually dissipate both the materialism and the social chaos now so prevalent in East and West alike.

G. E. SUTCLIFFE.

SOME NOTES ON ÆTHER OF SPACE.

THE article in the June number of the *Theosophist* entitled "The æther of Space" is not only exceedingly novel and interesting, scientifically, but it opens up some fruitful veins of metaphysical thought. I propose to make a few notes upon these.

Before commencing, I should like to suggest that *koilon*, as a term, is hardly applicable to an element whose distinctive characteristic is a solidity far beyond that of any solid of which we are accustomed to conceive. *Koilon* means "hollow"; but, according to Mrs. Besant's article, it is the bubbles, which make up what is known to us as the world of "matter," which are "hollow." The æther of Space is the very reverse of hollow, in the ordinary sense of the word. The old conventional conception of æther, as a kind of tenuous, impalpable fluid, might have made the term admissible; but to speak of æther as hollow, in the light of the investigations embodied in the June *Theosophist*, is to blur the freshness of the new theory with an unsuitable word. I only throw this out as a suggestion. Its importance is commensurate with the importance of the theory; and it needs little imagination to conjective that the revelation by occult means of the character of æther is likely, at some future date (like all similar occult investigations), to be extremely important to the cause of Theosophy on its scientific side. It is through these anticipations of the results of scientific method that Theosophy throws out its challenge to the more slowly-moving empirical science of the day. It is hard to conceive that honest scientific enquirers will refuse to give to Theosophical scientists their due credit, if, as may be hoped, the conclusions arrived at by the two methods, the intuitive and the inductive, are found eventually to agree all along the line. The question of suitable terms, therefore, is important.

Another point of terminology. The word "solid," as descriptive of the æther of space, has too many visual and tactual associations to suggest clearly what is meant. People find it hard to conceive of a solid which they cannot perceive by the senses of sight or touch. Although the word is really perfectly correct, yet it would, perhaps, be better to substitute a more abstract term, such as "resistance." This suggestion leads me at once to the metaphysical aspects of the new theory.

(1) Every force has, as its correlative, resistance. Remove the

force and the resistance becomes inertia, *i.e.*, resistance in potentiality, Æther then, metaphysically, is that type of resistance with which the creative force of the self-manifesting Logos has to cope *on the physical plane* (I use the words "on the physical plane" because the hint thrown out that æther is the *seventh* in order of solidity suggests that each of the seven planes has its own type of resistance). This resistance only becomes actualized when the creative force begins to work. In *pralaya* æther sinks into mere abstract inertia.

(2) This gives us a new formula instead of the old unsatisfactory "Spirit and Matter." The latter has always suffered from the idea of *substance*, which to the human mind is inseparable from the concept of matter. Endless discussions have raged round the question as to the existence of absolute substance or the Thing in Itself. These now become otiose. Matter is absorbed on to the side of spirit, and we get a formula "force and resistance to force," which is much simpler. The solidity, now attributed to æther, is more comfortably placed there than when it was a mill-stone round the neck of our conception of matter; since solidity, considered as an abstraction, is nothing more or less than resistance to pressure. Thus we have, on the one side, a creative energy pressing out into self-manifestation; on the other side, a pervading cosmic inertia awakened into actuality by that force, as resistance.

This gives us one of those soul-satisfying dualisms which the hunter after formulæ ever seeks,—I mean dualisms, each of whose terms is correlative to the other, so that if the one disappears the other disappears with it. Take away force and resistance vanishes. Take away resistance and force disappears, since a force energising in a void gives us nothing whereby to determine its existence. It is equivalent to inertia. Thus we get a single term to represent the state of things during a period of non-manifestation, *i.e.*, inertia or equilibrium. This we may take as a suitable metaphysical symbol for Parabrahman, *i.e.*, that state of absolute inertia or equilibrium which contains within itself the sum total of all cosmic energy and resistance, whether potential or actual.

As soon as manifestation begins, we have the creative force of the Logos working on the various planes and on each plane meeting with the particular form of resistance corresponding to the force which is active on that plane. At present we know nothing about the various types of "æther" which confront the Logos on the higher planes. H.P.B. in the *Secret Doctrine* hints that they become more

and more "solid," the further we go up, *i.e.*, in other words, that the Logos finds the task of self-expression more difficult on each higher plane. How this is, exactly, we are unable to say; but it seems to be proved by the fact that, in the case of the developing conscious organism, the higher planes are realised later in time than the lower. The organism grows upward from stage to stage, learning to realise itself at each in turn. We need not try to frame any concept of superphysical "æthers." It is sufficient if we bear in mind that every force correlates an opposing something which defines and checks it, and that, the higher we go, the obstacle to self-realisation becomes greater. There is no necessity to drag on to higher planes the old physical associations connected with the word "æther." It is a question, in fact, whether this word might not be dropped altogether on all the planes, substituting the more abstract and more easily handed concept of a resisting inertia, the "tendency which makes against manifestation."

(3) We are now able to hazard a more or less consistent account of the Life-Process, knitting the formula of "force and inertia" with Schopenhauer's formula of "Will and Idea."

The Logos *thinks*, and *wills* that His thoughts shall be realised objectively. This *will* is the creative energy referred to above. Now, in order that any thought may be realised objectively, it must take on a form. Form is equivalent to limitation. Hence the task of "æther" or "inertia" or "resistance" is nothing more or less than this,—to provide the limiting element which is necessary to the creation of forms.

Thus the thought of the Logos is thrust out into the surrounding inertia, shaped into objective form by that inertia (awakened into resistance) and held there by the unflagging will of the Logos Himself. Withdraw the will (or "the breath") and the form at once vanishes. Withdraw the thought, and the will has no direct object. For all manifestations thought and will are essential conditions.

We now come to an interesting point. Supposing that, at the end of a period of manifestation, all these objectified thought-forms, which make up the manifested Logoic system, were simply in-breathed back into the Logos by the indrawing in of the Will, the universe would be static. There would be no place for that most fundamental of all laws, the law of growth or development. There is a tendency to conceive such a cessation and reabsorption of manifested objects, somewhat loosely, as the inevitable end of existence. But

people, who think thus, forget that they are negating the fact of development, which, above all else, is essential if we wish to give a national explanation of the Life-process. Moreover, people say this, and still hold that every man will some day become a Logos. The two statements are inconsistent.

How then are we to join to the life-process, as here conceived, the idea of growth ? The following seems the only answer to the question.

Each thought-form, thus projected, has at first only a derivative life. It is dependent simply on the energising Will and the formative Idea of the Logos who gave it birth. But it cannot remain always thus dependent. The reason is simple. Every thought-form is organic, *i.e.*, containing within itself the capacity of independent growth. Such growth proceeds in two directions, corresponding to the original Will and Idea. Gradually, instead of being sustained by the primal Will alone and being a mere objective embodiment of the primal Idea, it becomes more and more self-sustaining, on the one hand, and approaches nearer to *self*-realization, on the other—passing from derivative to self-subsistent life. The end of the process comes when the projected thought-form has evolved into a fully self-conscious, or self-realized entity, capable to sustaining itself *by its own Will* against the tremendous resistant forces on all the planes of its manifestation. In other words each thought-form, being organic, is a potential Logos. Thus each is destined to generate in itself a force, which is not a mere loan from an already existing force (*i.e.*, of the Logos) but which is a positive *addition*, in every case, *to the sum total of forces existing in the universe.* As such an entity develops, it, too, throws out its own thought-forms upon the encompassing inertia by the simultaneous action of its own Will and Idea. These thought-forms in their turn are organic and are destined to develop and create during the course of future ages. Thus throughout the whole cosmos we have a magnificent scheme of perpetual creation, in which the derivative passes to the self-subsistent and the creature becomes the creator, and so forth *ad infinitum.*

Here then can be no reabsorption, as conventionally supposed but rather a breaking away, a becoming independent. To become " one with the Logos " will have to be expressed rather as becoming " commensurate with the Logos," *i.e.*, becoming a Logos ourself. In this way there must be postulated an infinite succession of new-worlds constantly coming into being as a new Logos becomes ready for His

task. In the action of creation as Logos actually *multiplies* Himself To allow room for such a profession we must perforce admit infinity. Moreover we must accept one of two alternatives with regard to the " æther " or types of resistance—(1) that the potentiality of resistance, in the cosmos, is infinite or (2) that it is limited. In the latter case, of course, the end of the cosmic process would be the final exhaustion of resistance by the constantly swelling volume of creative force. Such we might conceive as the state existing at the end of a Manvantara or a Mahamanvantara. According to this conception, we should then have a totality of unresisted forces acting in the void—" activity without impediment " or " activity without motion " according to the Aristotelian formula mentioned in a former article.

If the potentiality of resistance be conceived as infinite, then pralaya would imply the withdrawal of the Will of the Logos, thus rendering resistance itself potential, *i.e.*, inertia. But this would not affect thus creatures of the Logos which have grown to self-realization and self-subsistence. They are now Masters of their own Will and their own Idea and *pralaya* can only come to them through their own voluntary act.

Such are a few of the ideas suggested by the new " æther " theory. They are capable of being worked out far more elaborately than I have attempted to do in these brief notes. It is likely that the new conception of matter will be the ground-work of an entirely reconstructed ontology. It will be seen that, even at first sight, the new theory seems for more workable and satisfactory than the old formula of " spirit *v.* matter. "

E. A. WODEHOUSE.

GOD'S LURE.

(TO IRELAND.)

God willed of old to lift thine ancient Name
That thou, thro' suffering made most wise, most pure,
Should'st bear before all men the Soul's white lure,
And lead them to and thro' the purging flame.
But, lest thine eager feet should foil the aim
Of Time's slow builders, building strong and sure,
He mingled with thy fire that shall endure,
Somewhat of earth, for shackle, not for shame.
Thou art not wholly earth, nor all divine ;
And tho' rude hands of sons undutiful
Build in the clay, and soil thy royal dress,
Mother of deathless kings ! let joy be thine !
Thou still hast beauty for the beautiful,
And proud glad lovers for thy loveliness.

—JAMES H. COUSINS.

THREE EXPERIENCES.

I.

I had ridden to the house of a friend some seven miles distant to spend the day, and as the next was my music lesson day, I took my music books with me, as I did not wish to miss my daily practice.

Leaving my friends' house at about 3-30 I reached home at 4-30, with a severe headache. After taking my tea I went to my room to rest. I had been thinking over the events of the day for some time, when I suddenly remembered that I had forgotten my books. I jumped up and went to my mother, and told her that I had left my music books. She said: "Never mind, it is too late to go for them this evening; go early to morrow morning, and get them before lesson time." I Knew that if I did so, I would be late and the teacher would be annoyed. It was useless to say any more, so I returned to my room and lay thinking, and wishing that I could go for my books (it was just after sunset and the room was getting dark). I mentally travelled along the road till I imagined that I was walking, or rather floating, past the cemetery, through a forest reserve, and along the road towards my friend's place. After some time I saw a flock of sheep, camped for the night where three roads met. There were two shepherds and a dog on the side nearest to me; they had made fires to keep the sheep from wandering, and their horses were tied to the wire fence. Just as I got near to them, the sheep ran in all directions, some through the wire fence, others along the road, and some past me. The dog commenced to bark and look at me, though he kept running away from me, as if afraid; the men looked all round to see what was frightening the sheep, but as soon as they looked at me they too ran. I could not understand it, and wondered why they all ran from me, so I went close to the fence to avoid frightening the sheep that were all huddled together on the opposite side of the road. There were three more shepherds a little further along, trying to drive the sheep together again. The horses were afraid, and one broke its halter and galloped off. I passed the sheep and stood some distance off to watch them, when I noticed that two of the men were standing watching me. It was not quite dark. I began to feel afraid, and I wished that I were safely at home, and wondered how to get back past the sheep; but just then I found myself on my bed at home. I remembered all that had taken place, and thought

that it was a very vivid dream. I called my mother and told her about it, and then went to sleep.

Next morning a young man, who had been a class-mate of mine, called at our house on business ; he asked us if we had heard about the ghost ; of course we had not heard anything about a ghost, so we were eager to hear all about it. He then told us that some shepherds had camped with their sheep on a road near the cemetery. They had made fires, and were preparing their tea, when the ghost of a young girl came floating along the road from the cemetery ; the sheep were frightened, and ran in all directions, and one of the horses broke away and was not caught till that morning. He said that the dog barked at the ghost, and the men were afraid and ran. We said that it was strange, but my mother and I exchanged meaning glances. He then told us that he was surprised that we had not heard, as everyone was talking about it. The shepherds moved their camp half a mile away from that spot, and no one would ever go along that road again at night. We laughed at him, and he was annoyed and told us that it was quite true ; we could ask the shepherds if we would not believe him. The story was told to us many times afterwards by different people. The ghost was talked about and feared for many months, and no one ever dared to go along that lonely cemetery road at night. I was not afraid and went along that road at least twice a week after night-fall, but I never saw the ghost.

II.

I had a friend named Mrs. S. of whom I was very fond; she was a devout Roman Catholic and very superstitious. I had expected to go to her house one afternoon but was prevented from doing so by a shower of rain, so I went to sleep thinking about her and the children. I dreamed that I went to her house, walked through the front door without opening it and into my friend's room, where I saw her asleep. I moved up to the bed and tried to call her by name, but could not make her hear me ; at last she awoke and her eyes rested on me ; she did not move for a moment, then suddenly sat up and spoke to me, calling me by name. I smiled and walked over to the dressing table where were her prayer-book and some flowers. I tried to lift the book, but my hand passed through it, Mrs. S. then began to call and shake Mr. S., I was afraid of him, and went out of the room. I seemed to shoot through the air, and almost immediately I struck against the glass of my room window ; I could not pass through ;

I then tried the door and passed through it quite easily, I awoke on my bed, but felt sore and bruised all over my body. The next day I had a great black bruise on my shoulder and the rest of my body was so stiff and sore that I had to remain quiet. About nine o'clock the same morning Mrs. S. came to my house, and as soon as she saw my mother she asked her where I was; my mother told her that I was not well, that I was in my room. Mrs. S. then told her that she thought I must be dead, as she saw me in her room, and I tried to take hold of her prayer-book; she called Mr. S., but I disappeared through the wall; she then went to see if the children were all right, but she slept no more that night. I had told my mother all about it early in the morning, so she told Mrs. S. that I knew all about it. I went to her on two other occasions, but she came and begged my mother to ask me not to go, as she was afraid.

III.

It was a bright moonlight night in the middle of summer; I went to my room early and sat in an easy chair, with the window curtains drawn back, so that I could look out at the trees. There was a creek about a mile from my house, where I was in the habit of going twice a week to gather ferns; I should have gone for them that evening, but my head was aching. I sat watching the shadows in the moonlight, and thinking about the ferns. I went to sleep, and found myself floating through the air towards the creek; I did not follow the path but went straight through the scrub or jungle, when about half way I noticed an Orchid flower on a tree in the middle of a wide spreading clump of Acacia-bushes, a prickly creeper, which we called "Wait-a-bit," because, if it once got hold of you with its thorns, it was very difficult to get free again. I went up to the tree and was about to take hold of the flower when I felt that the creeper had got hold of me; I tried to free myself but could not; then I began to sink down amongst the branches; I was terribly afraid. I tried to pull the the creeper away,but could not do so, although the thorns did not prick my hands; at last, thoroughly frightened, I wished to be home. Next moment, I seemed to be shooting through the air. I saw my body sitting asleep in the chair, felt a little shock and awoke trembling.

I. H.

REVIEWS.

MAGAZINES.

The Theosophical Review, August. The contents are "Concerning Will-Power," "Leaves from a Russian Note Book," "Stray Notes on the Christ-Mystery," "Super-man or Samurai," "Judaism as a Living Religion," "An Uncomfortable Position," "A plea for the Study of Irish Mythology," "The Professor's Dream," "Floatsam and Jetsam," and "Reviews and Notices."

The Theosophic Messenger, July, has a nice article on "The Relation of Theosophy to Occultism," by Mr. C. Jinarājaḍāsa; also a further instalment of Prof. Lankin's "From the Day Hemisphere of Nature." Dr. Van Hook writes on "Theosophists and Education," and Mr. Warrington on "The Wider Field." Query Department is conducted by Mr. Leadbeater as usual.

Theosophy in Australasia, July, has "The Greater Law," by A. H., "Psychic Development," by M. S. A. P. and other readable articles.

Theosophy in New Zealand, July, has business notes and usual pages for children and strangers.

The South African Bulletin, July contains besides the Editorial Notes, an article entitled "Vision," and usual Branch reports.

The American Theosophist, July, has "Consciousness," "The Human Aura," by Hilda Hodgson-Smith, "The Deeper Meaning of Some Popular Beliefs," by L. W. Rogers, the fourth instalment of "Hints to Young Students," etc.

The C. H. C. Magazine, August. "An Open-Air School," by Annie Besant, "Unselfishness," "A Students Outing," "The Spectre of the Brocken," by A. J. Wilson, "Some Aspects of Political Evolution," and other readable matter.

We acknowledge with thanks: *Prabuḍḍha Bhāraṭa, Veḍic Magazine, The Mysore Review, Notes and Queries, The Message of Theosophy, The Dawn, The Theist, The Indian Review, The Modern Review, The Gurukula Magazine, Modern Astrology, The Madras Christian College Magazine, The Light of Reason, The Phrenological Journal, Theosophia, De Gulden Keten, Cherāg Sophia, Théosophie.*