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THE SCIENTIFIC PROOF OF REINCARNATION

The Secret Doctrine has just received another of the corroborations that modern science now finds itself compelled so frequently to give. This time it is a French mathematician who speaks out, Charles Henry, professor at the Sorbonne, and through him science declares for the first time, that tangible proof may be had of the existence of the soul. Not only this, but Professor Henry announces that he has proven, by scientific methods, the fact of reincarnation.

M. Henry's statement reaches America in the form of an interview with a Paris correspondent of the *New York Times*, and, as might be expected, is the chief topic of the moment in scientific and religious circles. As might also be expected, neither party is exactly pleased. Scientists have too long refused to admit the existence of soul, and many religionists, although they welcome his demonstration of the necessity for immortality, do not relish his declaration of the necessity for return to earth. They have refused too long, perhaps, to see that the two necessities are inseparable.

"Religion was right," says Professor Henry. "The founders of religions were ahead of the scientists. They reached the same conclusion instinctively that we have at last reached slowly, painfully, by steps of infinite study and precision. None of us ever dies. That electrical radiation—call it personality, individual characteristics, soul, if you like, or 'biological vibration'—goes on and on. Set free by death, it seeks another envelope, because only so can it establish its equilibrium."

Then dropping into that curious habit of mind which survives from the days when, although scientific men refused to admit the existence of a God, they were quite willing to attribute to what they called Nature all the qualities of a God, he just reverses the Theosophical way of speaking of the soul as the creator, and talks as if it were the created. He says:

"All our souls have been used before. They will all be used again. That was once a religious doctrine. It is now an established scientific fact.

"Buddhism comes nearer to the scientific truth I have established," he continues, "than any other religious theory. It is the most scientific of religions. Buddhism, of course, held that all compound things are impermanent, and that all things except space and Nirvana are compound. That is a step in the right direction. Man, life, let us say, is a compound. And it is the compound that is dissolved by what we call death, not the ingredients. One of those ingredients is the radiating vibration, the soul. Death simply sets it free of the other ingredients. it does not destroy it."

This he might have found in the *Divine Poemander* of Hermes. Indeed his entire position is to be found in the Eleventh Book of that ancient work:

"TAT: Therefore, O Father do not the living things in the World die, though they be parts thereof?

"HERMES: Be wary in thy speech, O Son, and not deceived in the names of things. For they do not die, O Son, but as compound Bodies they are dissolved, but dissolution is not

death and they are dissolved, not that they may be destroyed, but that they may be made new."

"Water is a compound of oxygen and hydrogen," Professor Henry continues, as if in explanation of Hermes. "Combine those two gases and you have water. It is possible to resolve water back into its ingredients. Very well, then, you have destroyed the water, done away with it. But you have not destroyed or done away with the oxygen and the hydrogen. They exist; they are free of each other; they can make new combinations. That is what happens to the soul.

"But first let us find out what the soul is. The first thing I set myself to solve was, What is life, and why? That has always been the most pressing question in the world, and it had never been answered. Religions have given us various fables about the beginning of life. Note that I do not scoff at any religion. Indeed, I hope that my demonstration that science and religious theories are not incompatible may resolve the doubts of many in whom belief and scientific knowledge are conflicting. Yet these religious fables do not answer the real questions as to what and why is life.

"I have succeeded in answering those questions. Life is the formula by which equilibrium is established between many masses, many emanations of different qualities, degrees, reactions. There is a tendency to establish equilibrium between the absorption of energy and the emanation of energy from all three kinds of vibrators, biological, electrical, gravitic. Life offered the best, the only solution for this tendency toward establishing equilibrium. Life, therefore, was a profound necessity to the scientific universe.

"But, since there is equilibrium among masses of such different qualities, it can only be founded upon 'instantaneous temperatures,' that is to say, something essentially ephemeral. Hence the manifestation of death. Yet, death has no effect, no influence upon the elementary vibrators, nor upon their respective complements. They are too subtle for it. It dissolves their momentary unions but leaves them profoundly indifferent, untouched. They simply set about at once collecting their complements again. They

have to in order to re-establish equilibrium. Call it reincarnation, for that is what it really is.

"Life, death, reincarnation is simply a cycle manifesting another common scientific law—that of autoregulation, or 'reaction in inverse ratio.' That is a tendency to keep a balance or to preserve safety, by creating an opposite reaction to anything felt too deeply, too violently. If you stare too long at the colour red, at the fire-coloured sun for instance, you will see green in the retina of the eye. That is autoregulation. Life, death, reincarnation are the same thing on an infinitely more complex scale. The soul can and will be measured, and with the apparatus that measures the radiation of the body. Every human being has such a radiation which is constant, unchanging, persistent and indestructible. It is a sort of irradiating force, like that of a lamp, of a stove, of the sun itself. It not only can be, but has been measured and calculated. It varies in the individual, and it is due to electro-magnetic forces, to heat, to the law of mutual attraction of bodies in space, the law of attraction of our planet which we call 'gravity.'

"Measuring these radiations is a very delicate operation. But when they are calculated, all kinds of other things can be deduced from them with unflinching exactitude, particularly nervous reactions. Thus the problems of psychology will undoubtedly be treated tomorrow.

"These constant and persistent radiations are common both to dead and to living masses, though they differ considerably one from another. But whether you are calculating them from a dead or living body, however carefully, laboriously, conscientiously you do that calculation, you always come up against the same thing—an unknown or undefined force that is not accounted for under any of the old headings.

"Repeat your experiment five, ten, a hundred times. Work on it day after day, you will always find it there—an unknown power that leaves its traces unmistakably, and yet can never be laid hold of. That is the 'biological vibration,' the soul if you like; which, by the fact of its existence both in alive and in dead masses proves itself beyond the reach of

the physico-chemical processes of death.

"Death sets all kinds of biological elements free by upsetting the equilibrium they had created life to obtain, and leaving them independent of the laws that governed them while they were in equilibrium. And a complex psychic system set free by death may keep traces of consciousness. There you have an explanation of telepathy, and of the phenomenon of apparitions. It is also possible that a greater or less time may elapse before the elements succeed in finding another envelope; though they must seek it instinctively.

"Here is an interesting point," said Professor Henry. "Personality, individual character, is, of course, simply another way of describing the quality of the biological vibrator, or soul. And since that element in the compound we call man does not change in the course of its various combinations (or rebirths) it is possible that there may be a relative conservation of the personality throughout all of them."

"But why," his interviewer asked him, "should you assume, because you have proved by measurement and experiment that the thing we call the soul does not cease to exist on death, that it is used again?—or if it is used again, that it is used in this same world, this same field of life?"

"Because," replied Charles Henry, "I have proved that life came into being in order to create equilibrium for this element and its complements, and that the equilibrium could be acquired in no other way.

"As for what will come," said M. Henry in conclusion, "I don't know. A complete metamorphosis of the biological vibration, perhaps. But I cannot prophesy! You must remember that I am not preaching a new religion, or even a new fad. Suppositions, especially spiritual ones, are outside my sphere. I am a scientist, and I can only state facts—when I see them. It happens that I have seen, tried and proved one fact that has never been admitted by science before—the fact of eternal life."

Charles Henry, the interviewer says, is a matter-of-fact person whose passion in life is mathematics; who deals habitually

in millionth parts of centimetres in his measurements of almost imperceptible reactions. "For him the slightest deviation from mathematical exactitude in infinitesimal fractions is a crime. That is why his announcement has created such a profound sensation in France. Far from a psychic or a dreamer, he has yet scientifically (he stresses the word) reached a point at which it becomes possible to harness up biology, psychology, science, and all the information available about coloured auras and recollections of previous existences."

From the point of view of the Theosophist the Henry pronouncement has far more value than many that have preceded it because he has not advanced deductions but he has developed also the means whereby other investigators can continue his work, and verify his deductions by independent research. His statement is more than an opinion; it is a system of quantitative and qualitative analysis for which the machinery exists and is the common property of all experimenters.

Our students—especially our lecturers—will do well to make a careful study of Professor Henry's approach to his subject. It is the oldest and soundest external approach in the world and is the one used in all great occult systems. Too often we have allowed popular demand to lead us into a sentimentalization of the doctrine of reincarnation. Not that this is wrong if that is our only means of appeal. But it is not. We have a duty also to those—and a valuable type they are to the Theosophical Movement—who require to know the scientific basis of reincarnation. H.P.B. was very strict in her insistence, less on the emotional comfort there is in the idea of reincarnation, than upon its necessity as an explanation of mental, moral and physical phenomena.

R. M.

* * *

"Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the spirit for ever;
Death hath not touched it at all, dead though the house of it seems!"

—The Song Celestial.

OCCULT MASONRY

The Emblem of Mortality

All true occultism begins, say the Sages, with the effort to discriminate between that which is enduring in life and that which is not. Sankaracharya, founder of the Advaita Vedanta, the loftiest of the Hindu systems of philosophy, places first among his requirements for the discernment of truth the necessity that the disciple shall have begun to know the difference between that which is lasting and that which is unlasting. Gautama Buddha's first demand of the beginner on the path that leads to liberation is that he shall have begun to think of the world of phenomena as illusory and changing. This is the necessity put upon the Christian also, that whatever treasure he stores up shall be for the inner and enduring world and not for the outer and fleeting where moth and rust corrupt.

Our first reaction to such an injunction is unfavourable. However logical we know it to be, and however clearly we can reason from step to step until we prove that it is true, none the less do we feel that we are being drawn from that which is secure to that which is vague and uncertain. We have stared so long into this swirl of material things that we have hypnotized ourselves into the belief that it is the only firm reality, and as in all phenomena of hypnotism, even when we emerge for a moment from our bondage to matter we are presently swept off our feet again by the old familiar stimuli, the post-hypnotic suggestions that come back upon us.

We are apt to forget when we hear that we must put away fleeting things that none of the Sages has ever come to us and told us so as giving us an order. Neither does any of Them offer it as unasked information. It is always in answer to a question on our part.

A man comes to Jesus and asks "What must I do to be saved?" and Jesus tells him. Sankara does not stand up among men and say, "This is what you must do." You say to him, "I am greatly troubled, Acharya, what is reality?" and he replies, "You are in no condition to know the truths about reality until

"You have learned to discriminate between the lasting and the unlasting,

"You have ceased to want rewards in this life or afterwards,

"You have developed a measure of the six qualities of peace, control, silence, patience, faith and one-pointedness,

"You have an intense longing for liberation."

Our parallel in the Bible, badly distorted by theological bias and by the natural habit of the generations from whom we have inherited our Scripture, is the saying, "The fear of the Lord is the beginning of wisdom." When we find out that ours is the only one of the great religions that talks of the "fear" of the Lord, and that the original in our Bible has more of the sense of awe and wonder, a "turning aside to contemplate" the Lord, we have sufficient reason to believe that before the translators got hold of it, our Scripture also predicted, as the first means to the understanding of reality, an awakening to a preoccupation with undying element in life.

When we say then, that "a turning aside from the external appearances of earth to contemplate the god" is the beginning of wisdom, it becomes evident that all these texts about the immortal and the immortal are less adjurations to the mass of mankind than they are advice to the perplexed who have already taken the first step towards wisdom and would fain know more about the road.

They are for those among us who have, for some reason or another, suddenly discovered that something, in which we have fixed our confidence, is unstable. We have set about a work and have striven to make its results permanent. We have made a picture, let us say, feeling that we have created an enduring record. Years have passed, the paint has blackened, fashions have changed and the record we have made is gone. We know our work has made a mark, but none has been left on earth. It must be somewhere. We utter words and they die on the air. What is left of them? We labour to found an institution, providing every safeguard for its perpetuation in its original form. We make laws for it: we make provision for every care in the selection of those who are to follow us: and the firmer and more secure we make it on earth, the more eagerly do the vampires and destroyers batten upon it.

People die; customs change; even countries and civilizations are swept away, and our proud structures become a memory, then a myth and then pass into oblivion. Nothing remains but their mark upon the souls of men who contacted them.

Make the most enduring mark you can upon the earth and glaciers will obliterate it. At last the only mark left is upon the soul of you who made it. The time will come when the last and only ineffaceable mark of Giotto's Campanile will remain in the soul of Giotto, and that not as the memory of a Campanile but as a creative impulse that enriched him and carried him forward a little way on his journey from god with no knowledge of himself to God with a full knowledge of himself.

So it is that at the crucial point in all mystery systems the candidate is confronted with the symbol of the impermanence of the things of earth. Until we have ourselves found it to be true, it can mean nothing to us. When we have learned that the enduring principle in life is inside and not outside us, that it can never die, and that all it can ever know of itself must come from these shifting images, we are equipped to make a revaluation of all we have believed.

We learn to look upon the act as fleeting, the motive as enduring. Behind the fact that the pupil learns is the fact of learning, behind the product of the shop is the expansion of the soul of the worker.

There can be no sane guidance of life without this revaluation. As long as we believe that the factory exists for a bill of goods or the state for its material strength, we must grope in an insensate materialism that forever thwarts itself.

The grave into which we have descended is a grave of bondage to appearance, and every time we renew the bondage we die again. It is not a grave merely of the body; it is a grave of forgetting who we are, where we are going and what we came upon earth to do. The contemplation of the god is the beginning of the resurrection. In our daily lives it is a repeated rising from the dead every time we aspire. At last it culminates in the great Rising.

Matthew Gibson.

THE COMING FORTH BY DAY

II.

Of the Egyptian doctrine of the return of the soul we have the statement of Herodotus in his *Egypt*.

"The Egyptians believe that on the dissolution of the body the soul immediately enters some other animal, and that, after using as vehicles every species of terrestrial, aquatic and winged creatures, it finally enters a second time into a human body. They affirm that it undergoes all these changes in the space of 3,000 years."

At first this looks like a degraded form of transmigration, but when we remember that one of the chief factors of Egyptian religion is the existence in the world (and microcosmically therefore is man) of the adversary Set or Typhon with his many names and designations—we are probably face to face here with that universal tradition which says in effect that the Ego (the Osirified) is a redeemer here upon earth to lift a fallen order of beings, and on the completion of it may return at once to his Nirvana.

It is implicit in all Hermetic philosophy that the Ego is not of this human race, but is here as an intermediary, that he is not evolving as the lower man is but is unhappily losing himself in the stream of generation or more happily is striving to remember his true estate. His task therefore, because he has been far higher than he now finds himself, seems to be—and this is an important clue to Egyptian symbolism—not of acquiring new powers but of remembering old ones. The cornerstone of the Hermetic system is contained in an oft quoted and cryptic passage:

"This race, my son, is never taught. But when he willeth it, its memory is restored by the God."

Perhaps this will clear up the question in Herodotus' statement above. The implication with regard to the two entities, the Egoic and the animal, is that the two have different cycles of return, and that the lower entity may make several visits to earth in sub-human forms before the cycle of necessity brings the Ego into incarnation with it. This is the true basis of transmigration as well as

being the reason for the worship and taboo of totemic animals. It may also be the clue to the Egyptian practice of embalming wherein an avowed effort was made to lock up the animal soul and keep it out of incarnation until the Ego should return to it. So mummification may prove to be a kind of magic to achieve by lower means that which the disciple in white occultism achieves by foregoing his devachanic interval for seven incarnations—that is, he obeys the cycle of the lower being for that period. Herodotus' "soul" is that of the lower being—Ab Hati, the Egyptians call it.

More than ever does this open up the realization that the Ego is not only an alien on this earth as being superior to the animal entity, but does not even accompany the latter in all its incarnations, until the time comes when the completion of his work of redemption requires him to.

Well may Thoth-Hermes say:

"Do not weep for me. This is not my true country: I go to my true country where everyone must go in his turn."

Remembering this, therefore, we are in a position to place the two chief figures in the Egyptian myth. Osiris—the Ego, Typhon—the lower man or, as the Egyptian characters give them, Azar and Set, both of whom Gerald Massey finds to have parallels in Christian scriptures as Lazarus the dead man and Satan the adversary.

This may give us an entry into the understanding of Plutarch, the fullest of the Greek writers on the Egyptian mysteries. Just why Egyptologists should neglect Plutarch is hard to explain. His discourse *De Osiride et Iside* is addressed to Klea, a priestess at Delphi who is also an initiate in the Egyptian mysteries. While of necessity his statements are veiled in phrases that would pass between people pledged to a similar secrecy, yet his discussion of the myth and of the different interpretations put on it by the uninitiated of his own day (the second half of the first century A.D.) furnishes important clues regarding the nature of the mystery teaching.

The myth runs as follows—

Osiris is the ruler of a flourishing country which he has brought out of a

barbaric state by his own wise ruling. He sets out on a journey through the world to civilize men and spread wisdom among them. He needs to use no arms to overcome men, but charms the multitude with persuasion and reason; with song and every art the Muses give.

Plutarch says he seemed to the Greeks to be the same as Dionysos (He of the Mount of God). And Orpheus too, charming the wild beasts with his lyre belongs to a similar tradition.

In Hindu mythology the Shetra or field is the place of human effort, the body or physical vehicle—the place where the Ego contacts the lower man to whom the body belongs. As Arjuna fought the armies of Dhritarashtra in their own country, Kurukshetra, or field of the Kurus.

This is another instance of the work of "bringing the Kingdom of Heaven to pass on earth" having to be done while the Ego is still in the body. Thoth-Hermes says of it:

"I . . . come unto men that are holy and good . . . And forthwith they know all things . . . And before they give up their bodies to the death of them, they hate their senses, knowing their works and operations."

Typhon meanwhile was jealous of Osiris and planned his downfall. He made a chest to fit Osiris having secretly measured him, and then, bringing it into the banquet hall, he invited each of the company to step into it, saying that it was to be a gift for the one it exactly fitted. Osiris stepping in, Typhon shut and nailed down the lid and with the help of his seventy-two confederates flung it into the Nile.

The tradition of the chest is widespread. It is a chest in which her father Acrisius put Danae and the miraculously born Perseus, setting them adrift on the ocean and from which they are rescued by Diktys (the Netter). The ark of Noah and the ark that contains the macrocosmic (and microcosmic) man in the Kabbalah, is the Argha or womb. H. P. Blavatsky says of it:

"The Ark, in which are preserved the germs of all living things necessary to repeople the earth, represents the survival of life, and the supremacy of spirit

over matter, through the conflict of the opposing powers of nature . . . The Ark is the Argha of the Hindus, and thus, the relation in which it stands to Noah's ark may be easily inferred, when we learn that the Argha was an oblong vessel used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were goddesses of the generative powers of nature, or of matter—hence, representing symbolically the Ark containing the germs of all living things."

Jason's ship Argo is another ark, as is Herakles' golden bowl in which he crosses the sea to the Garden of the Hesperides where grow the golden apples he is in search of. Moses' ark of bulrushes, as well as the older ark of Sargon, now admitted by archaeologists to be a prototype of the Mosaic symbol, are parallel and illuminating traditions that admit us into a whole series of similar arks. Perhaps there is a clue to their meaning in the Chinese doctrine in the *Book of Changes*, of a secret body of wood, a fifth body which the Chinese occultists add to the four vehicles of fire, air, water and earth. In another form it is the body which is shaped on the lathe of the cycles by Brihaspati, the Hindu carpenter and husband of Soma, the mother of the immaculately born Buddha; just as Seb the builder was the husband of the Virgin Neith and Joseph the carpenter was the husband of Mary. The Greek mysteries also have a body of wood called Xylon, the nature of which is implied rather than explained as having to do with the mystical death and resurrection. We shall see Plutarch's use of the Xylon.

In Phrygia, at the festival of Attis, the saviour figure, the image of the god was cut from a pine tree, and being placed in a boat-shaped vessel, also shaped from a pine tree, was carried through the streets in procession.

Isaac Myer's *Kabbalah* (plate opposite page 439) shows a coffin in which the figure of Christ lies dead. The inscription says "Forma Exterior Arcoe Noe ex Descriptione Mosis."

The river Nile, Plutarch continues, carries the chest containing Osiris out to sea, but it is washed back to shore at the root of a heath tree near the city of Byblos

(meaning Papyrus Country). The heath tree grew quickly, completely surrounding and covering the chest. The king, seeing the tree, had it cut down and made into a prop for his roof.

Isis searching the world for her husband, Osiris, comes to Byblos to the house of Malkander the king, and enters the household as the nurse of the king's youngest son. Isis at night burns the boy to make him immortal. The queen spies on her and, seeing the flames, cries out, and deprives him of his immortality.

Thetis, to make her son Achilles immortal, anoints him with ambrosia every day and holds him in the fire at night, to destroy whatever mortal element he has derived from his father. Peleus, coming in one night, sees the boy bathing in the fire and makes an outcry.

Demeter wanders in search of Proserpine, till at length at Eleusis, in Attica, she is kindly received at the house of King Celeus, and finds comfort in tending his newly born son Demophon. Surprised by his mother Metanira in the act of trying to make the child immortal by putting it in the fire, she reveals her divine character.

(To be continued.)

Jocelyn Taylor.

* * *

" . . . the wise in heart

Mourn not for those that live, nor those that die.

Nor I, nor thou, nor any one of these, Ever was not, nor ever will not be, For ever and for ever afterwards.

All, that doth live, lives always! To man's frame

As there come infancy and youth and age, So come there raisings-up and layings-down

Of other and of other life-abodes, Which the wise know, and fear not."

—The Song Celestial.

* * *

"On beholding Thee I have become free from desire;

The pain of birth and death is at an end.

In all things is Thy light;

From it Thou art known,

But Thou art found by love

The True One is found *when my mind* cometh home."

—The Hymn of Guru Nanak.

VISHISHTADVAITA

The Second School of Vedanta

For the many members of the Theosophical Society who desire a philosophy of life which will satisfy both their intellectual and devotional needs, the Vishishtadvaita or Qualified Monistic interpretation of the Vedanta philosophy offers an especially interesting study.

In the West we know Vedanta almost solely through Sankara's monistic system, the Advaita, and while this reaches lofty heights of idealism and an intellectual perception of truth unequalled in any other system yet the complete application of its doctrines in ordinary life is to many of us impossible.

When considering an Indian philosophy we must remember that there is an entirely different background of thought from ours and the Hindu takes for granted five principles which our deductive philosophers would consider necessary of very careful examination and proof before acceptance. These are as follows:—

1. The conception of some supreme intelligence behind all manifestations,
2. That man must share in that Divinity,
3. That the physical life of man is not a separate thing but one of a cycle of lives,
4. Karma—The law of eternal compensation which follows man throughout all these lives, and
5. That there is a definite path which man must follow in order to attain complete realization of truth.

The chief Vishishtadvaita commentator on Hindu Scriptures was Ramanuja, who early in his life set himself to the task of writing an easily readable and readily understood exposition of the Brahmasutras and it is from this work and from his commentary on the Bhagavad Gita that his teachings have become known in the West.

According to the Qualified Monistic School, Brahma alone exists and all else are his attributes and these attributes are either *Chit*, individual souls or *Achit*, matter. Therefore, Brahma is always considered as a compound, that is the Supreme Over-God plus his attributes. Individual souls, while they are the Creation of

Brahma and therefore partake of his Divine nature, are considered as being eternally separate from Brahma and we do not find in the Vishishtadvaita any conception of the individual merging into the supreme.

Brahma is said to exist in two states. First, that of Pralaya—the time before creation when all individuals and all forms are, as it were, folded back into Brahma and exist within him latent and quiescent. Even in this state Ramanuja does not admit union of the individual soul with Brahma. He says that variety still exists potentially.

The second state is that of Creation, when Brahma fertilizing the energy latent in the individual souls and matter, begins to display his manifold qualities and the whole of the manifested universe comes into being. But this manifestation does not come under compulsion. It is the result of the sport or recreation of Brahma, and this conception of Creation being due to the play of Brahma is peculiar to the Vaishnava teachings and has been made the theme of many beautiful devotional hymns, notably those of the poet Kabir. Brahma himself is not subject to modification and in whatever form he assumes, whether as the incarnated teacher or as the supreme God above all manifestation, or considered as the Divine one immanent in all forms, he is at all times conscious of his Divinity and is not limited by the form in which he exists. Individual souls are subject to modification and this takes the form of a contraction or expansion of intelligence. In the savage, intelligence is suppressed, is overlaid, but as he progresses the intelligence works through a finer body until at last he comes to the state of a free soul where the veils of matter between the soul and its Divine source have become so refined that the individual can comprehend Brahma itself. This state is the goal, the ideal to be reached by the Vaishnava.

The Brahma in the heart of every creature (the Atma) is conditioned by matter. Knowledge consists of recognizing the Atma as distinct from matter, essentially intelligent, and as partaking of Brahma's Divine Nature. It also consists in knowing that Brahma is the Dramatist of the Universe who continually

presents new forms of his Infinite Nature; that he is the cause of origination, duration and dissolution and that he is the possessor of such qualities as Omniscience, Omnipotence, Energy, Love, Lustre.

As souls are considered to be eternally separate from Brahma, it follows that bodies are the inseparable adjuncts of souls, that is, the individual Atma will always require some form of body in which to exist. Though the Atma is in the body it is inexhaustable and cannot perish because it did not begin at any time, but is eternal with Brahma as one of his attributes. Therefore it does not act, nor is it trained by acts. Its nature is that of an infinitely expanding intelligence. The three qualities, Sattva, Rajas, Tamas, (bliss, energy and darkness) are attributes of matter. They are latent when matter is unevolved but manifest when it takes forms. These qualities of matter bind and blind the essentially free soul which is forced to dwell in a body. When a Seer knowing the modes of these qualities, perceives that it is the qualities which are acting according to their respective natures and also perceives that there is the Atma, the actionless one, beyond those qualities, he reaches a state like that of Brahma.

In Sankaracharya's teaching Jnana, Knowledge, is considered to be the sole means to Realization, and he says that all other paths than this, Karma Yoga, Raja Yoga, Devotion, are only to be considered as preliminary and preparatory to the final path of Knowledge. But with Ramanuja all paths are equal, and the goal that is gained by the Jnana-Yogi is also attained by those who follow the path of Works, acting impersonally and consecrating all results of action to Brahma. And Devotees also attain that goal directly by their chosen path. Indeed the Way of Love is declared to be the highest, and those who attain by that path come nearest to the heart of Brahma and understand the innermost mysteries of his Being.

Like all other Indian Philosophers, Ramanuja goes back to the Vedas and the Upanishads for his authority but unlike the Advaitists he also includes the Hindu Sruti and Smriti to be "revealed" books. He considers that the reli-

gious duties and rites taught in those books are binding upon man as long as life and physical powers last because Brahma is the eternal Creator, Father, Preserver, Saviour, Teacher and Redeemer of man, and it is fitting that man should remember him and worship him in the forms which Brahma himself taught, and at all times maintain towards him the attitude of loving devotion that an earthly son would give to his earthly father.

The chief difference between Sankara's and Ramanuja's philosophies arose from their different interpretation of the *nirguna* and the *guna* texts, those which described Brahma as being without attributes and those which ascribed to him certain powers and qualities. Ramanuja emphasizes the texts which reveal Brahma as having attributes and the other texts which describe him as being without qualities are interpreted to mean that he does not possess such qualities as would limit him—vice, liability to death, liability to sorrow, etc. Those portions of the Upanishads which speak of the impossibility of knowing Brahma do not mean that he cannot be made the object of thought, but simply that his wonderful ever radiating powers are not capable of being described in words.

The Vishishtadvaita philosophy denies entirely the Advaita Doctrine of Maya and in his Commentaries Ramanuja attacks this doctrine with great skill and logic.

The very heart of the Qualified Monistic philosophy, and the thing that gives it the tremendous popular appeal in India is the doctrine of the Divine Incarnation, and Ramanuja quotes Bhagavad Gita wherein the Lord Krishna says, "When righteousness declines, when evil is rampant then do I manifest myself, take visible form and move, a man amongst men, driving evil back and setting virtue on her throne again". This idea of the ever incarnating Deity as Saviour and Redeemer is the inspiration of the mystics and the *bhaktis*. Brahma, the bestower of all blessings upon his children—*Brahma*, the great lover—is supreme in his highest heaven and without limiting his Omniscience or changing his divine nature, he, in compassion takes upon himself a bodily form and comes to

earth to lead men back along the old, old path to Bliss with him. The Vishishtadvaita affords a logical philosophical basis for such a belief. It is this central idea that makes the Vaishnava religions live in the hearts of millions of Hindus today, for the souls of men revolt against mere intellectuality. In the Qualified Monistic philosophy there is a path of study for all those who are following the way of devotion and who, while still demanding some symbol upon which to pin their faith, are ready to press on to a wider and richer understanding of life and God that follows the investigation of the ancient teachings in the Upanishads and other sacred books of India. The Vishishtadvaita of course emphasizes the value and importance of ethics and morals and presents a wonderful conception of the Brotherhood of Man for all men are bound together in Brahma and Brahma, the Preserver lives in all men.

Students who are interested in the study of the Vishishtadvaita philosophy are recommended to read "*The Three Acharayas, Sankara, Ramonuja, Madhwa,*" published by G. A. Natesan & Co. of Madras. It gives sketches of the lives of each teacher and a very good exposition of their philosophical systems showing the influence of their teachings upon the religions of India. Shri Ramanuja's commentary on *Gita*, translated by A. Govindacharya, is also available through dealers.

Dudley W. Barr.

* * *

"I say to thee weapons reach not the Life;
Flame burns it not, waters cannot o'erwhelm,

Nor dry winds wither it. Impenetrable,
Unentered, unassailed, unharmed, untouched,

Immortal, all-arriving, stable, sure,
Invisible, ineffable, by word

And thought uncompassed, ever all itself,
Thus is the Soul declared!

—The Song Celestial.

* * *

"But thou, want not! ask not! Find
full reward

Of doing right in right! Let right deeds
be

Thy motive, not the fruit which comes
from them."

—The Song Celestial.

THEOSOPHIC STUDY

IX. Magic

The practice of devotion—we will understand it better if we call it devoting, because all these -ion words have a theological taint that makes us react unconsciously to old misconceptions—has many values for us as Theosophical students, the most important of which is that it lets us into an understanding of the right and left hand paths of magic.

All magic, as I have suggested, begins with austerity. There are lesser psychic functions sometimes called magical but they are potentially so. Nothing is really magic until the Ego, the maker and magician, takes hold of the operation and creates forms in mind. So long as the Ego remains subject to the animal soul, and makes his forms at the behest of, and at the demands of, the animal, he has not assumed his magical power in his own right. He is answering drowsily to the demands of another. When once he has asserted his individuality as distinct from that of the animal he may, in any given thought, go either of two ways. Or, to put it differently, he may give either of two answers to the central problem of life.

Remember, the Ego is a Fallen Angel. This is the cornerstone of all occultism as it would be of all religion if religions had not been tampered with. He is not of this earth evolution at all. He is one who has, in cycles past, gone far beyond this human stage, and is now back where he is, charged with the work of redeeming a broken and defiled race, the greater part of whose defilement is due to his unwillingness to do his work here. He is Lucifer, the Light-Bearer. He is Prometheus, the Fire-Bringer, bound for a cycle on the rock of earth. He is a redeemer of whom all Redeemers are the type and exemplar. They do not come to lift us. They come to demonstrate a work of lifting and restoring an erring humanity to its God.

The Ego, then—each of us—may do either of two things. Once knowing himself as an Ego, he may determine to retrieve that first error of unwillingness and to retrace his steps to his high estate of unity, which is his to recover as

soon as he wills it. This is the right-hand path.

Or he may compound his first rebellion and, standing firm in that first decision, to refuse to create, he may defy the Law and choose separateness as he has done before. This is the left-hand path, the Path of the Shadow, the path of the Lords of the Dark Face.

It does not come as a terrifying moment at some time in the far future. It comes, decision by decision, through many lives until the scale tips one way or another with the load of unitive or separative impulses that have been made. This is why mind is called the Great Battlefield, the scene of a struggle that goes on for many lives.

We have wondered, all of us, perhaps, why any man should choose deliberately to tread the path of the Shadow. He does not. He takes to the Shadow because of the force of a great chain of little choices to do the selfish and separative thing. He has in the realm of mind, in this very thread I have spoken of, his account of the Light and his account of the Shadow, and every thought is a force entered in one or the other. He has probably never thought of them thus as Light and Shadow. His thoughts take their places by Law and those that are tinged with the light go to the light; those darkened by the shadow of self go to the Shadow. He is incarnate Will. He can will to give or will to take. Of this he can be sure: every act of giving or taking propels him. It lifts him to the Light or it drives him to the Shadow.

I am not trying to frighten my reader into being kind or good or brotherly. I am endeavouring only to show how all choices lie in this instant and how each is a dynamic element in ordaining a man's path. I am endeavouring to show that unless austerity—the gaining of power for the sake of power—finds its way into devoting, it must be destructive of all that the Ego has gained in ages gone, and, most of all, of those powers, far beyond mind, he has acquired and must regain.

The proud Lucifer who rebelled and persists in that rebellion is not a symbol in the skies. He is a reality in the heart. He awakes from the spell of passion that the beast has woven around him. He

is vaguely conscious of a power far transcending his present one. He augments the power he has. But that will not free him. He must share his power, because in the act of sharing, which is an act of love, he enters into the Buddhist or spiritual realm whose power is direct cognition of past, present and future as one. It is that other dimension in space I spoke of. He refuses to share; he shuts himself out of the knowledge of the fourth way in space. He cuts off his past and blinds himself to the future. The God does not punish him. He punishes himself as a man does who puts his own eyes out. He rejects a far greater power than mind because it requires of him the same sharing he refused so long ago to do. Do you see now why tracing the past launches us into the future? Our future is the past we must recover.

Devoting is sharing. It is giving for the use of the rest of mankind the fruit of the *kriyashakti* power of mind. It is losing the world to find it. It is an offering of the forms of the air world to the fire of spirit—an offering to the Light. "He maketh the air his messengers; flaming fire his servants." says *Sepher Yetzirah* and the *Avesta* of the Persians has a further assurance: "It is a fire that gives knowledge of the future, science and amiable speech."

That was the Greek idea too. The name, Prometheus, means "foresight" or vision of the future and it is essentially the power of the fire-drawer who *devotes* his wisdom. And as Prometheus was a Lord of Flame, so are we Lords of Flame if we will practise the drawing of fire to the service of men.

You see, these myths would mean nothing if they did not mean something *now*. The key to all occultism is in the words of Sallustius regarding the Greek fables: "These things never *were*. They always *are*."

The entrance into the realm of Buddha is not something to be patiently awaited until at long last we enter in one great burst of some kind of ceremonial initiation. We have listened to our theosophical hierarchies talking of it that way for some years now, steadily pushing occultism further and further out of reach and offering us instead their unserviceable promises of something gratifying to

our vanity that will happen ages hence or promises of the favour of this or that Great One.

All occultism is true as of now and the student's business is to study it so. All that has been told us as being true of aeons can be caught up and known as true in the instant because instants are only little aeons. All that is false in what has been uttered can be known as false now. If the student, bent upon his work demands insight he has only to devote his idea, and the insight will come. What he writes and says will be white magic, an unselfish making. If he elect to share nothing, but go on by powers of mind, weaving mind-forms for himself alone, his work will be black magic, selfish making.

The price he will pay with each refusal to share will be to make the Light harder and harder to enter, the Shadow harder and harder to avoid. It is not a shadow of wrong doing. It is a shadow of dim seeing and the end of it is the darkness of being walled up in insensate forms, of having to rely on the sight of others, of vampirizing on innocence, of drawing the blood from the veins of the credulous and foolish.

Do not think there is anything sentimental about this kind of sharing. The fire that it brings is as real as electricity or any other manifestation of force in Nature, and as available to the person skilled in drawing it. If you want to bring static electricity into dynamic manifestation spin a loop of wire in its field. If you want to elicit this energy of the spiritual world, you spin a cycle of thought-forms in it and it will dynamize as light.

Giving up self to not-self is not annihilation. It is devoting our magical product to other selves, caught like us in the illusion of separateness. Inasmuch as ye have done it unto the least of these little sharers of the Light, ye have done it unto the Light.

(To be continued)

Roy Mitchell.

* * *

"Royal Souls . . . pour down to earth from Heaven. . . born from out thy Radian Self and from the Seed of Zeus himself, from strong necessity."

—The Chaldean Oracles.

CREATIVE THOUGHT

The Power of Efficient Prayer

It is a most remarkable fact that in the Christian West where up till the years of maturity, prayer is inculcated as a daily duty, it has never been looked upon as a means of procuring, effecting, or creating anything. The act of deliberate projection of the power of prayer for a special purpose; the strenuous concentration on unified effort with a definite object is a very rare event indeed, especially in modern times.

We have, in the West, no science of prayer. The long-winded exhortations to the Deity to be on His best behaviour, as exemplified in the case of the old Scottish minister, who for weeks had asked for the much needed rain. The rain eventually came and poured down unceasingly, all through the Sunday service, and even through an extra psalm and an extra prayer, at the conclusion of which the minister's patience was somewhat exhausted and he finished by exclaiming, "Lord, Lord, be moderate, be moderate. This is fair redeclus."

Neither do these muttered, indistinct, and careless responses that we hear in our churches possess anything in them of the nature of real prayer. They are merely oral indications that the utterer conforms to the certain sacerdotal conventions (for one day in seven). They are entirely lacking in the calm and unified effort, the altruistic aspirations, and the force of psychic projection necessary for efficient prayer.

This non-recognition of the power of prayer is the more peculiar when we reflect that each branch of the Christian Church possesses a fairly well organized system of prayer.

The Roman Catholic Church, when it contemplates any special church work, prepares the ground for a long time beforehand by pouring a regular and steady stream of prayer on the spot on which the work is to be done.

The Anglican Church and the Nonconformist bodies also have their system for creating the correct atmosphere for the starting of any church undertaking. I believe the operation is technically called, "asking a blessing on the work."

So far, therefore, as the general principles of prayer are concerned they have been preserved by the Churches. It is the proper application; the proper use that is lacking.

There may be also a certain amount of inability or atrophy which follows disuse, for the prayer faculty can become atrophied like any other faculty.

There is further an actual unwillingness on the part of those in religious high places, to extend to the people generally any knowledge of the principles of efficient prayer. It would appear as if the church no longer gave spiritual training to its members. It leaves them to the mercy of the world alone.

Hence, we have the many systems of mental training entering the field, and capturing for mere commercial development, what the church ought to have commandeered for spiritual, religious and moral development. It cannot be gainsaid that the church has failed in this as in other directions, so it has fallen between the stool of spiritual pauperism, on the one hand, and the stood of sordid commercialism on the other hand.

Now these commercial systems depend for their success on the fact that they are organized on a scientific basis. They take advantage of the latest analyses of mental and psychological science, and thereby point the way to those who take an interest in spiritual development. If commercialism has benefited by the institution of a Science of Commerce, then surely the spiritual aspiration of humanity would also benefit by the institution of a Science of Prayer. What we need is a new science and a new art. What the times require is a Science of Prayer and an Art of Prayer.

It is true that we have always had a rule of thumb knowledge of prayer and its components, but we have never yet had a clear and coherent statement of prayer as a science nor a comprehensive description of prayer as an art.

There is, however, at least *one* organized school of thought in modern times which deals with the practice and the art of prayer as an actual instrument of thought creation and projection; and which teaches its members to use it as such.

That organization is the Theosophical Society. We look upon prayer in its proper connotation, and in all its forms as an instrument of creative progress.

Railway engineers have evolved an immense machine, which prepares the rails and sleepers and lays the line in front of itself as it moves forward. In a similar way we, as Theosophists, look upon prayer. Just as the tracklayer prepares the rails and projects them, and then uses the road just laid as a path for further progress, so we create thoughts and thought atmospheres and project them through the instrumentality of prayer. And so, eventually we achieve the object aimed at.

We analyze prayer as a science, we practice prayer as an art, and by means of creative thought we construct on the mental plane a complete model of the edifice, and transfer it to the physical plane as opportunity serves and requirements demand.

When we come to consider prayer, however, in its relation to man we have to deal with a very difficult proposition, for man is at once the actor and the instrument; the pray-er, the executant and the recipient. It is man the pray-er; man the thinker, who aspires, who creates, who executes, and who reacts to his own productions on the physical, the mental and the spiritual planes. It is only, therefore, by a minute analysis of man as a medium and an instrument, that we can gain a clear conception of the art and the science of prayer.

Analysis of man enables us to classify him as a triune being, composed of Body, Soul and Spirit. In his dynamic aspect he functions as brain, mind, ego, and in his actional aspect he functions as impulse, reason and will.

(Triune)	Body	Soul	Spirit
(Dynamic)	Brain	Mind	Ego
(Actional)	Impulse	Reason	Will

Now all the aforementioned factors have their functions to perform when man goes through any experience. They function, moreover, in their individual, tripartite and collective aspects in receiving and responding to each psychic stimulus, and a really exhaustive study of experience in all its phases would necessitate an examination of the working of the factors in their individual triune, and collective

aspects. Our purpose, however, will be sufficiently served, if we confine our attention to the "executive" factors—will, reason and impulse, each and all of which are used in the generation of thought and its transmutation into action.

A thought starts as an impulse, is transformed by reason into an idea, and put into operation by will. A thought, therefore, is a reasoned impulse, energised and directed by will, and if sufficiently dynamic it recreates itself in mental matter and expresses itself in action on the physical plane.

So that, if we wish, for instance, to prevail upon Obadiah Spiffkins who is a bully as a husband and a tyrant as a father, to reform and become a model husband and parent, we begin by thinking of him as we wish him to be and not as we actually see him.

We will not, speaking generally, unless we are ignoramuses or bullies and tyrants ourselves, charge him directly with being a bully and a tyrant. If we do, our thought-forms of him will tend to arouse the instincts of the bully and the tyrant (remember they are but dormant in us all) and our charge will but open the floodgates of anger, reinforce its expression in action, and worst of all, add another to the record of his failures.

Think of him, then, as we wish him to be every time he bullies or tyrannizes, and that thought will also fly to him and help create the thought atmosphere that will help him to recover and preserve his self-control and respond to the promptings of his higher self.

The vibrations we set up in the mental matter surrounding us are transmitted with our thought-forms and they have a tendency to reproduce themselves wherever they settle. They also, naturally, attract to themselves all vibrations in the vicinity of a similar nature and thus the impacts and reactions on the recipient and originator are of greatly increased intensity. This accounts for the fact that in many cases explosions of anger or joy are out of all proportion to the known cause, for the principle applies alike to vibrations of a desirable and undesirable character.

I remember reading once a magazine story which was not only good Theosophy, but good scientific psychology as

well. It dealt with a married couple who, in spite of the fact that they loved each other as devotedly then as they did when first married, had yet got into the habit of rubbing each other the wrong way. Jar and jibe, sneer and insult flew to and fro continually, and they were seriously considering the advisability of separating when a new idea struck them simultaneously, and paved the way to the salvation of their wedded happiness.

Some good friend was evidently thinking of them and their difficulties, for each got the suggestion that instead of each irritating and aggravating the other by an ill-tempered response to an irritable remark, it would be a good idea to help the other to keep his temper.

So each kept guard and when one began to show any signs of ill-temper the other at once began to smile and think of him or her as being in a good temper, and uttering words of sweetest import.

This very soon had a most excellent effect, for each created for the other the thought atmosphere he required to enable him to combat his weakness, and in this effort to benefit the other each forgot his own weakness. Each also responded to the other's kindly vibrations, and rebuffed those of an undesirable description. The result was that in a short time happiness and concord reigned in place of misery and discord.

You see, the deliberate ignoring of self in the effort to benefit the other took the attention off the individual failings and gave the jarred nerves a chance to recover; while at the same time those same nerves became responsive to the kindly and sympathetic atmosphere with which each was surrounding the other.

Each kindly thought created the thought atmosphere necessary, and the Power of Efficient Prayer was invoked when the two souls vibrated in unison and harmony replaced disharmony.

(To be continued.)

Hugh R. Gillespie.

* * *

"Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested and the more thoroughly and slowly the process is carried out the better both for body and mind."

—The Mahatma Letters.

PHYSIOLOGY OF THE NERVOUS SYSTEM

I. WHAT IS PRANA?

European physiology, notwithstanding its wonderfully rapid development in the nineteenth century, has not been able to make up its mind about the nature of a nervous impulse. How the vibrations of ether and of air that produce the sensations of light and heat and sound, how the solutions of molecules producing taste in the mouth, the gases that cause smell in the nostrils, affect the nerves, and how that effect is transmitted along them, are questions about which nothing has been discovered.

Says Mr. McDougall (in his *Physiological Psychology*, published in 1905): "As to the essential nature of this '(nervous) impulse' we are still ignorant. . . . It is still, and probably for a long time to come will be, impossible to define the nature of the 'nervous impulse' in physical or chemical terms; . . . it is possible that it involves a form or forms of energy with which we have no nearer acquaintance. . . . Every part of each neurone is irritable, *i.e.*, capable of responding to a stimulus with a katabolic change which initiates a 'nervous impulse.' This katabolic change results in the conversion of chemical potential energy into free nervous energy. . . . But the process of liberation of energy in the neurone differs from processes of a similar kind that occur outside living tissues in one very important respect, namely, the quantity of energy liberated in the neurone varies with the intensity of the stimulus."

Hindu writers think that this "nervous impulse" is a wave of a subtle fluid, called Prana, in the "subtle body." Prana flows in minute tubes, called Nadis. This flow is conceived as the conduction of a "fluid-wave of pressure in a pipe," exactly as some European physiologists understand a "nervous impulse" to be. A few of these Nadis are visible in the "gross body," *e.g.*, the central canal of the spinal cord and the medulla oblongata, and the ventricles of the brain; but the rest, those that correspond to the nerves, are invisible. This Prana has been generally mistranslated as the "life-

principle" of the Vitalists of European biology; but this mistake is due to the fact that, so long as the Prana is flowing in the Nadis, *i.e.*, "nervous impulses" flow along the nerves, an animal lives, and when the Prana stops, the animal dies.

European biology makes the flow of "nervous impulses" depend upon the flow of blood in the blood-vessels, and assumes that the circulation of blood is a condition precedent to nervous action. This is an unprovable assumption, since without nervous action the heart cannot act; the assigning of priority to the flow of blood is a pure assumption, and the Hindu conception of the priority of nervous action is equally valid.

Prana is not a life-principle, but a "nervous impulse," conceived as a flow of subtle matter in nerve tubes, for the Pranas are always located in the Nadis. Prana is also frequently confounded with breath, especially by Hindu scholars. This is again a case of erroneous translation; for breath is air going into and out of the lungs, and Prana is never spoken of as flowing into the lungs, but always as flowing in the nerve tubes. The mistake is due to the fact that the breath, in normal conditions, flows at any time through one nostril; and this is attributed by the Hindus to some cause traceable to some fact in the nervous system.

The flow of breath through one nostril at a time is taken as indicating a corresponding flow of Prana in the nerves on which depend the life-processes of the animal; hence the breath in the nostrils (and not in the lungs) is sometimes loosely spoken of as Prana. Moreover, the flow in the Nadis being the conduction of a pressure wave as in a gaseous medium, Prana, the substratum of this wave, is conceived as a gas and spoken of as Vayu.

There are two kinds of Vayu: (1) Panchikrita-vayu, "molecular air," or compound gas, like the air of the atmosphere; and (2) Vayu-tanmatra, "atomic air," elementary gas, the substrate of the sensation of touch. Prana is similar in nature to Vayu of the latter kind.

As the Sankhya Pravachana Bhashya says: "Though the Prana is a transmutation of the internal instruments (*i.e.*, of Buddhi, Ahamkara and Manas), it is jus-

tifiable to speak of it as Vayu, because its motion is similar to that of Vayu, and it is under the control of the Deva Vayu."

The Brahma-Sutras (ii. 4, 8) also say: "It is neither air nor a function (of air)"; for in the Mundaka Upanishad (ii. 3, 1) it is said: "From it is produced the Prana, the mind, and all organs of sense, ether, air, light, water, and earth, the supporter of all."

In explaining this Sutra, Sankara and Ramanuja both point out that Prana is frequently called air, because the substance of Prana is a special, or Adhyatma (noumenal), condition of air. Its essence is not water or fire, but air, though it is not identical with the air in our lungs or that blowing round us).

I will close this discussion with two quotations which show, without a possibility of doubt, that Prana is nothing but what we call nerve-action.

Brihad. Up. (i. 3, 19) says: "From whatever limb Prana goes away, that limb withers." Again, Sankara says in Sutra Bhashya (ii. 4, 9): "Prana is the oldest, because it begins its function from the moment when the child is conceived."

This can refer only to the nervous action that presides over the vital processes of the foetus, and not to breath.

The above quotation from Sankhya Shastra indicates that Prana is "subtle" matter of the grade of Buddhi and Manas. Physical matter, that which can be observed by our senses, is believed by Hindu philosophers to be Panchi-krita, compounded of five ultimate elements called Tanmatras, the objective bases of sensations. Buddhi and Manas are a grade of matter subtler than these, and Prana is of this grade.

Vachaspati Mishra says: "The five Pranas, or life, are the function of the three instruments (Buddhi, Ahamkara, Manas), from being present where they are, and absent where they are not."

The Vedanta would make Prana superior to these. Says Shat. Brah. (vi. 1, 1, 1):

"Non-being (Asat) indeed was this in the beginning, they say. What was that Asat (Non-being)? Those Rishis indeed were the Non-being in the beginning. They say: Who are those Rishis? The Pranas indeed are the Rishis."

Brihad. Up. (ii. 1, 20) says: "As the spider comes out with its thread, as small

sparks come forth from fire, so from that Atma, all Pranas, all worlds, all senses (Devas), all beings come forth. Its (the Atma's) secret name is the 'Truth of truths.' The Pranas are truth. Of them, It (the Atma) is the Truth."

Thus, according to the Vedanta conception, Prana is the highest grade of matter, and the first objective basis of Atma.

II.—THE DIFFERENT KINDS OF PRANA.

Prana is a generalized conception. In the body, it is specialized into various kinds of Pranas. They are of three classes: (1) the Mukhya Prana; (2) the five Pranas of physical life; (3) the eleven Pranas of psychical life.

(1) The Mukhya Prana is the chief Prana. It is the first objective manifestation of Atma (the spirit). This latter can be reached only by introspection (Pratyagdrishti). It reveals itself to objective contemplation as Mukhya Prana, the power which underlies the life of each Bhuta, or concrete object of the mineral, animal or vegetable kingdoms. It builds the crystal, and enables vegetables and animals to carry on their life-functions.

It is called in the Vedas Jyeshtha, Shreshtha, Vasishtha, Pratishta—the oldest, the best, the richest, the best placed, and so on. The great Rishis of the Rig-veda are identified with it by ingenious etymologies invented for their names (vide Aitareya Aranyaka, ii. 1).

It is identified with Brahman, with Indra, and with Prajna in the Kaushitaki Upanishad. It is the highest order of material being conceived by the Vaidic teachers. It is called Asat (lit. Non-being, impermanent being, or more properly phenomenon), and as such is the (first manifested being, the oldest of the phenomenal manifestations of the universe. It is the presiding life, the binding unity that makes any collocation of atoms into an object.

When the Self-begotten, Svayambhu, thought: "May I become many,"—Mukhya Prana was the objectivation of that Will to become many. It is the life of the universe.

In this cosmic aspect, this Mukhya Prana is called Hiranyagarbha, and described as being "equal to a grub, equal

to a gnat, equal to an elephant, equal to these three worlds, equal to this universe." (Brihad. Up., I. iii. 22.)

In the individual man, Mukhya Prana is the objective representative of his Atma.

As Sankara says, in the Brahma-Sutra Bhashya (II. iv. 16): "And only with the embodied soul the Pranas are permanently connected, as it is seen that when the soul passes out, etc., the Pranas follow it."

This we see from passages such as the following: "When he thus departs, the (Mukhya) Prana passes out after him, and when the Prana thus passes out, all the other Pranas pass after it." (Brihad. Up. IV. iv. 2.)

Thus this Mukhya Prana corresponds to the life-principle of European Vitalists, but is different from it, in that Buddhi, Alamkara, Manas (which European philosophy treats as faculties of the subject, of the ego), are, with us, aspects of this Prana. It is the highest order of discrete being, the material aspect of Sat, the objective concomitant of Prajna.

Says the Kaushitaki Upanishad (iii.): "Indra said: 'I am Prana, meditate on me as the conscious self (Prajnatma).' What is Prana, that is Prajna (consciousness); what is Prajna, that is Prana; for together they (Prajna and Prana) live in this body and together they go out of it. . . . And that Prana indeed is the self of Prajna, blessed, imperishable, immortal."

This Prana resides in the cave of the heart. Prana, being Sukshma, subtle, minute, resides in the subtle body. The part of the subtle body corresponding to the windpipe, conceived as extended to the epigastric region, is the cave where it plays. From the uvula to the centre of the chest, the length of a man's thumb, it plays in the Akasha atomic matter of the most tenuous kind, and on its play depend the discharge of the vital functions and the display of consciousness in the body.

European physiology teaches us that the vital functions depend upon the beating of the heart and the periodical discharge of the blood from it. But no force—nervous or otherwise—has been discovered which causes the heart to

contract rhythmically; so much so, that it is said "that the muscle-substance of which the heart is made, is itself endowed with the power of contracting and relaxing at regular intervals"—a most unsatisfactory conclusion, since all other muscular contraction depends on the action of some nerves.

The Hindu would explain that the rhythmic beat of the heart is the work of this Mukhya Prana. The quotations already given from the Shruti bear this out. It is a much better explanation of the beating of the heart than that of modern physiology, which has practically given up the problem as hopeless.

The circulation of blood is the chief function of Mukhya Prana only from the point of view of physiology; Buddhi, Ahamkara and Manas also depend upon it. As Madhvacharya explains in his Sutra Bhashya, the elements function, and the Vedas, and all this world, came forth from this Prana. This Prana in the man is the analogue of the sun in the cosmos. Pippalada (Prashna Up., i.) quotes an ancient Rik which says: "Who assumes all forms, golden, the knower of all things, the highest, alone in splendour, the warmer; the thousand-rayed, who abides in a hundred places, the Prana of creatures, the sun rises." In Prashna Up. iv., the sun is called the external Prana.

It has already been pointed out that the Mukhya Prana is golden, immortal, and called Hiranyagarbha in the cosmos. As the golden Prana is the objective manifestation of the Atma in the body, so the golden Person imagined to be in the sun, is the objective manifestation of the Lord of the solar system. As the Prana supports the life of the body, so the solar energy supports the life of the solar system, of which the sun is the heart.

Says the Maitrayana Upanishad, vi.: "He (the Self) bears the Self in two ways, as he who is Prana, and as he who is Aditya. . . . The Sun is the outer Self; the inner Self is Prana. . . . For thus it is said: 'He who is within the sun is the golden Person, who looks upon this earth from his golden place; he is the same who, after entering the inner lotus of the heart, devours food.'"

Rig-veda (i. 164, 13) makes the same identification. Says a Rishi there: "I saw Prana as a guardian, never tiring,

coming and going on his ways (the Nadis). That Prana (in the body being the same as the sun among the Devas) illuminating the principal and intermediate quarters of the sky, is returning constantly in the midst of the worlds."

Either in the body of man or in the body of the solar system, it is the support, the life-giving power of the Lord, his higher nature, by which, according to the Bhagavad Gita, "all this universe is upheld."

(To be continued.)

P.T. Srinavasa Aiyengar

* * *

"As a man casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn out bodies entereth into others that are new. Weapons cleave him not, nor fire burneth him, nor waters wet him, nor wind drieth him away. Uncleaveable he, incombustible he, and indeed neither to be wetted nor dried away; perpetual, all-pervasive, stable, immovable, ancient. Unmanifist, unthinkable, immutable, he is called; therefore, knowing him as such, thou shouldst not grieve.—Bhagavad Gita.

* * *

"It is but a truism, yet I say it, that in adversity alone can we find the real man. It is a true manhood when one boldly accepts one's share of the collective Karma of the group one works with, and does not permit oneself to be embittered, and to see others in blacker colours than reality, or to throw all blame upon some one "black sheep," a victim, specially selected. Such an one is sublimely *unselfish*; he sinks his personality in his cause, and takes no heed of discomforts or personal obloquy unjustly fastened upon him."

—The Mahatma Letters.

* * *

"I am the source of the forthgoing of the whole universe and likewise the place of its dissolving. There is naught whatsoever higher than I, O Dhananjana. All this is threaded on me, as rows of pearls on a string. I the sapidity in waters,—I the radiance in moon and sun; the Word of Power in all the Vedas; sound in ether, and virility in men. The pure fragrance of earth and the brilliance in fire am I; the life in all beings am I, and the austerity in ascetics.

—Bhagavad Gita.

ANCIENT AND MODERN PHYSICS

V.

THE FOUR MANIFESTED PLANES

The oriental idea of the universe does not differ fundamentally in its general conception, from that of modern science; but it goes farther and explains more. The physics of the secret doctrine are based upon a material universe of four planes of vibration and a spiritual universe of three planes of vibration beyond matter. This Something in vibration may be given the English name, Consciousness—without entering upon its nature.

Spirit is consciousness in vibration and undifferentiated.

Matter is consciousness in vibration and differentiated.

As we divide the seven octaves of a piano into Treble and Bass for clearness of thought and writing, so the Hidden Knowledge divides the seven octaves of vibration, or planes, into Spirit and Matter. In their ultimate analysis they are one and the same thing, as ice and water are the same thing; but for study they must be differentiated.

The material and physical universe consists of four planes of matter, or four great octaves of vibration, each differentiated from the other as in our physics prakriti is differentiated from ether. The material universe, the ancient physics teach, was originally pure thought, Manasa, the product of the spiritual planes above. This manasic world was differentiated, a real world. That is to say it was given elementary substances by the union of its atoms in different sized molecules. Some of its elements combined and formed Prana. The prana gathered and formed other worlds, pranic worlds. Then in the pranic world etheric worlds were formed; and finally in the etheric worlds, prakritic globes like the earth were formed. The earth is the centre of a prakritic globe, revolving in ether around the sun. The sun is the centre of a solar globe of ether, revolving in prana around Alcione. Alcione is the centre of a stellar globe of prana

revolving in manasa around the central and hidden sun of the great manasic globe. These four conditions of matter: prakriti, ether, prana, and manasa are the earth, water, fire, air of the Ancient Metaphysics, the four elements of matter, and are present in every atom of prakriti. When the atom of prana was formed, it had an envelope of manasa. When the atom of ether was formed it had an envelope of pranic-manasic atoms. When the prakritic atom was formed it had an envelope of etheric-pranic-manasic atoms, each of its encircling etheric atoms being the centre of a pranic molecule, and each pranic atom of that molecule being the centre of a manasic molecule.

Each atom of prakriti was the material universe in miniature. It held the potentialities of mind, life, and phenomena. In every aggregation of atoms, there were the four planes, each in touch through the Cosmic Mind, its manasa, with other atoms in the universe, with every other globe of whatever kind. "As above, so below," was the secret Key-word. The unity of all the material universe in its prakriti, ether, prana and manasa, was the corner stone of this knowledge. The three planes above prakriti were called Astral, and in common speech there was the ordinary division into two planes, visible and invisible, or "Spirit," as the invisible was called, and "Matter," as the visible was called. Only in the hidden secret doctrine of physics, and in the open metaphysics which were a "stumbling block" and "foolishness" to those who had not the "inner light" of the physics, were the three divisions of the "astral" made known, and the true distinction between the spirit of the three higher planes and the matter of the four lower was kept out of the metaphysics, or only vaguely alluded to.

There is no "oriental science" because the oriental does not attach the same value to merely physical knowledge that we do. But that must not be understood to imply that there is no oriental physics. In all the matters that interest us now, as far as principles are concerned, the oriental knew all that we know. He knew it thousands of years ago, when our ancestors were sleeping with the cave bears.

"That is all the good it did him," the scientist says. No. That is not true. It is perfectly true that the oriental, the Babylonian who carved on the Black Stone now in the British Museum the five moons of Jupiter, exposing himself to the derision of our astronomers prior to their own discovery of the fifth moon in 1898, did not care particularly whether there were four moons or five, and had no sale for any telescopes he might make, for no one else cared particularly. But it was not true that he did not care for any and all knowledge that would improve his spiritual condition by giving him correct ideas of the universe and of his own part in it. To him life was more than meat and the body more than raiment. He was more afraid of sin than of ignorance. We are more afraid of ignorance than of sin. He preferred to better men's moral condition; we prefer to better their physical condition.

If one of the Sages of the East could be called up and put on the stand to be questioned, he would say, substantially:

"You are right in regard to your ether, and to prakriti being ether that has been dropped a great octave in vibration. Your physical atom is surrounded by a molecule of ether, this molecule containing many atoms of ether. The chording vibration does produce all physical phenomena.

"But where did the ether atom come from? How can you explain how and whence life comes, or what it is? This explains physical, but how do you explain vital phenomena?"

"You are wrong in assuming that all the matter of the universe apart from the earth or planets is ether and only ether. The etheric world in which you are interested ends with your solar system. It ends with each solar system, to the people of that system. Between each solar system and another there is another form of matter that is not ether.

"This etheric solar world of ours is very large, many billions of miles in diameter; but it is not the whole universe. You know that the sun and all its planets are revolving around the star Alcyone. Your astronomers told you that years ago, and they have recently given you

(Continued on page 135)

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OFFICIAL NOTES

The article in this issue by Srinvasa Aiyengar is reprinted from an early number of the Theosophical Review, and will be concluded in the next issue of the magazine.

* * *

Members in arrears for their dues must not be surprised if they do not get the magazine after this notice. No member is in good standing who has not paid his subscription on July 1st. It has been suggested that the Lodges collect the annual dues in January and thus have them ready to remit on July 1st according to the Constitution. This is a matter for the Lodges to consider, but the members' duty is to pay on or before July 1st. Our income is barely sufficient to keep Headquarters outlay going, and the Magazine is a considerable item in this. Please see your Secretary at once and have your dues sent in.

* * *

"The Messenger" reports \$80,375 subscribed to the building fund of our neighbours' headquarters for the national Society of the United States. This is more than half what was required, and with the amount allotted to the Section from the sale of the Krotona property

the National President should be able to start building without any embarrassing doubts as to the payment of the bills. Mr. Fritz Kunz in the same issue has an article on Mrs. Besant, in which he says that "a spiritual person differs from a merely idealistic one in the power he displays for self-sacrifice. . . . An idealist can dream of a better world, and moan and lament over a sad one, but if he wants to change it he has to demonstrate his possession of spirituality." Mr. Besant has expounded this view in practice, and her activities should never be forgotten, and least of all by those who may not agree with all her teachings. It is in action, after all, that we display our true nature. There the heart and the spirit are at work. In our opinions it may be that only the intellect, and that, perhaps, a twisted one, is finding expression. "By their fruits ye shall know them," is the Christian injunction, and it is the Heart Doctrine of Theosophy. For the present age, however, the test appears still to be found in opinions.

* * *

An invitation has been issued to the Members of the General Council of the Theosophical Society by the President and Vice-President to accept on behalf of themselves and by the General Secretaries on behalf of their National Societies, admission to the "World Religion." If a majority of the General Council endorse this idea "the Theosophical Society will become an integral part of the World Religion, while preserving its own identity as an incorporated Society." If the majority does not endorse the plan, "only the National Societies which apply for admission to the Fellowship through their General Secretaries will become parts of the World Religion." As a business detail it is stated that the World Religion's only official in the physical world is the Recorder, and "the Recorder is the Rt. Rev. G. S. Arundale, M.A., LL.B. (Cantab.), D.L. (Nat. Univ. India), S. Michael's Foundation, Huizen, N.H., Holland, Europe." The General Executive of the T. S. in Canada was consulted by the General Secretary, and after consideration it was moved by F. A. Belcher, seconded by Mrs. Edith Fielding, and endorsed by Miss

Hesson and Messrs. Mitchell, Tallman, Stanford and Roberts "that we do not feel that the General Secretary would be justified in committing the National Society to the affiliation proposed" in the circular received by him. The General Secretary has accordingly notified the President of this unanimous decision.

THE SOCIETY'S JUBILEE.

The General Executive strongly urges upon each Lodge in the Theosophical Society in Canada that a proper public celebration of the Jubilee of the Society be carried out on or about the 17th day of November next, being the officially accepted date of its founding in New York in 1875. In the programme of such a meeting it is suggested that the lives of W. Q. Judge, its first temporary chairman, its first secretary and legal councillor, of Col. H. S. Olcott, its first president, and of H. P. Blavatsky, its real founder and corresponding secretary, should be touched upon. The Masters, or Elder Brothers of the Human Race, whose ideals and teachings have been a vital inspiration to the Society, should be remembered and it is a suggestion that the famous letter of their Chief, the Maha Chohan, which is the first of those in the "Letters of the Masters of Wisdom," edited by Mr. Jinarajadasa, be read at the celebration, as it outlines the real policy of the Society. Short passages from the leading scriptures of the world's religions should be read also. The Bhagavad Gita, the Dhammapada, or Arnold's "Light of Asia," and the books of the Parsees, the Moslems, the Sikhs, and others may be quoted. It is suggested that the 12th and 13th chapters of St. Paul's First Epistle to the Corinthians be chosen as representing the Christian religion, and that the passage in the Old Testament, Numbers xi. 24-30, be chosen as representing the spirit of Moses. Suitable addresses on Brotherhood, the cardinal principle of the Society, and on the two subsidiary objects of the Society, with reference to teachings which the study of comparative religion has made familiar, Karma, Reincarnation, the Law of Cycles, the Seven Principles in human constitution. It is hoped also that the

eclectic character of the Theosophical Movement be recognized, and that the various off-shoots of the Society be given due credit for their work, and that the advances in religious thought and in science, due to Theosophical inspiration have a place in the addresses.

AMONG THE LODGES.

Winnipeg Lodge is studying "The Mahatma Letters" on Tuesday evenings. The lectures on Sunday at 3 o'clock for October are announced on "The Story of Israel," "Druidism," "The Basis of Theosophy," and "An Introduction to the Science of Numbers."

* * *

The Toronto Theosophical Society plans to celebrate the Jubilee of the Society by special addresses on Sunday evening the 15th November, a reception to the members and their friends and those interested among the public on Monday evening, the 16th; and a special series of addresses on Tuesday evening, the 17th, on The Theosophical Movement.

* * *

"We have been having a quite wonderful time the last few days," writes a correspondent from Summerland, "as Mr. Clark of the Orpheus Lodge, Vancouver, is staying here. He seems a tremendous person and has a keen, practical mind and a remarkably clear way of presenting things. We have been reading M. C.'s 'Through the Gates of Gold.' Mr. Clark says 'the greatest gift a man can give humanity is a disciplined life,' and for that we need a 'desperate sincerity,' courage and intelligence, but above all sincerity."

* * *

Winnipeg Lodge held its annual meeting on September 8, and received the reports of the Lodge officers. Mr. Ernest F. Bishop, secretary-treasurer, reported cash in hand with the rent paid in advance, and no liabilities. This feat was accomplished by means of special work among the members by Messrs. Hall, Roberts and Miller. Much regret was felt over the necessity that removed Mr. Hall to the Pacific coast. The Library report showed active work and an increase in the reference library. The travelling

library had loaned books at various points outside the city, and enquiries had been received from Roblin, Treherne, Kenville, Man., and Assiniboia, Sask. In the election of officers Mr. L. H. D. Roberts succeeded Mr. Hall as president. Mr. Sanderson is vice-president, Miss Woods is secretary-treasurer, Mrs. Hall and Mr. Stokes, librarians.

FELLOWS AND FRIENDS

Mr. J. H. Simpson has retired from the editorship of "Theosophy in New Zealand."

* * *

Mrs. S. T. Wood is treasurer and Mrs. Lilian Carruthers, secretary, of the Canadian Anti-Vivisection Society, which began its campaign for the season on October 7, at 414 Sherbourne Street, Toronto.

* * *

Mr. J. Carpenter Smith, 46 Ebury St., London, England, writes on the remarkable way that Canadians have responded to the free healing offered by the followers of Joanna Southcott, particularly Theosophists who, he says, have "seemed to be able to appreciate healing from a divine source." We shall be glad to hear from any such.

* * *

Mr. Arthur J. Wedd, of London, England, made a visit of a week in September in Toronto, and made himself a pleasant companion around headquarters. He has travelled extensively, having been both in Egypt and India, and is now on his way to the Pacific coast with intent to go south to the Andes and then to the West Indies before sailing for home. He is an independent in Theosophy, and should be welcome at any of the Lodges.

* * *

Captain Muirson Blake, "Mon Abri," Chorleywood, Herts., England, submits a plan for forming a Christian League within the T. S. with a view to presenting the immense spiritual values and consolations that Theosophy has to offer to those who are in great need of these things in the various Christian communities, and to assist in bringing the Christian Churches and the T.S. into closer relationship. The Christian Mystic Lodge is interested in this work and will be glad to correspond with anyone who will write to Mr. Blake.

* * *

Dr. Kenneth Sylvan Guthrie, one of

the most distinguished of our Theosophical workers, is now living at Teocalli, North Yonkers, N.Y., where his remarkable books and translations are to be had. Dr. Guthrie was born in Dundee, Scotland, on July 22, 1871. His grandmother, Frances Wright, wrote a dozen dramas, and in 1802 visited the United States where she set out to free the slaves and became the pioneer of the Women's Rights movement. At the Robert Hale Owen colony in New Harmony, Indiana, she met and married Casimir Sylvain, Phiquepal d'Arusmont, a noble Frenchman, a philosopher and scientist, who invented the tonic sol-fa music system. He and his wife went to Paris where their daughter Frances Sylva was born. Frances Wright returned to the States, practised law, wrote and lectured, and died at Cincinnati, where she is buried in Spring Grove Cemetery. Frances Sylva was converted by Lacordaire in Notre Dame and devoted her sons to the ministry of the Episcopal Church as the only sufficiently liberal one. Kenneth had to earn his education, and took his M.A. in 1890 in Theology at Sewanee; his Ph.D. in 1893 at Tulane; A.M., Harvard, 1894; M.D. with three gold medals, 1904, Marburg and Jena, 1911; Ph.D., Columbia, 1915; professor in Extension, Sewanee, 1912. His works constitute a Theosophical Library which no student of the devotional side of the subject and no man desiring to know the spiritual laws of life can ignore. His own "Communion with God," "Presence of God," and "Ladder of God," deal with this phase of life. His translations of Plotinus, Pythagoras, Proclus, Numenius of Apamea, Philo Judaeus, Apollonius and Zoroaster are unique and should be in every library. These are but some of his works, a full catalogue of which may be had from him.

* * *

"He who is desirous to learn how to benefit humanity, and believes himself able to read the characters of other people, must begin first of all, *to learn to know himself*, to appreciate his own character at its true value."

—The Mahatma Letters.

* * *

"The mind of the Father hath sown symbols throughout the world."

—The Chaldean Oracles.

ANCIENT AND MODERN PHYSICS

(Continued from page 131)

the rate of speed as 4,838 miles per hour.

"Did you not see and know that if they had this revolution around a central sun it must be within a solar globe?"

"Did you think that the sun and its planets, and other suns and their planets, were tearing their way through the ether like so many fish on a dipsy-hook from a Marblehead fishing smack running before the wind?"

"Did it never occur to you that the ether of this solar system must be revolving around this central sun? The whole solar system, ether and planets, are revolving around Alcyone, and the reason why their minor revolution around the sun is not affected by it is because the solar system is a vast globe of ether, having a thinner and rarer medium to revolve in, the same as our earth has. It is the motion of a fly in a moving car.

"Now fix your attention on this globe of ether, this solar globe. You must do it to get the concept before you. You have known of it all your life without once really apprehending it, for you have never learned to think, or to utilize the knowledge that was given you. The idea is as new and as strange as if you had never known it.

"What lies beyond the surface of the solar globe? Something must; something as much rarer and thinner than the ether as the ether is rarer and thinner than prakriti. Can you not guess?"

"It is Prana, the life force of the universe. As prakriti is made from ether, so ether is made from prana. It is made in the same way. Each atom of the ether is the centre of a molecule of prana, surrounded by an atmosphere of pranic atoms, exactly as your prakritic atom is surrounded by an atmosphere of etheric atoms. You say that each atom of prakriti is the centre of a molecule of ether. So it is. But each atom of that etheric molecule is the centre of a pranic molecule. Each atom of your physical matter is triple, not double.

"You say that all physical phenomena come from the chording vibration of the etheric and prakritic atoms of the two planes of matter. Yes. But do you not see that all *vital* phenomena come from the chording vibration of the pranic,

etheric, and prakritic atom of the three planes of matter which are in each atom? In the living leaf the three planes are sounding in chord in each atom of it. In the dead leaf, drying up and falling to pieces, only the lower two are sounding in chord. The silver chord has been broken.

"Each atom of prakriti you say has the potentiality of some kind of phenomenon. We add 'and of life also.' The potentialities of life are in every atom of prakriti. Even the atom of iron may live in the blood. It cannot become a part of any living organism until its prana is sounding the chord of life in unison with the ether and prakriti—the threefold silver chord.

"What is the centre of this prana? It is Alcyone. There are other solar globes beside ours circling around Alcyone, and we have been considering only our own solar globe of ether. Alcyone is the centre of the prana in which they revolve as the sun is the centre of our ether in which the planets revolve. As this prana has a centre around which we revolve with other solar systems, then it must have a center of gravity.

"Then this prana is a globe."

"The prana does not then fill this material universe. There must be yet another form of matter rarer and finer than prana, from which prana is made, as ether is made from prana and prakriti from ether. Have we any other class of phenomena to explain, except vital and physical? Yes, there is a very important class, *mental*. And here we have the explanation, if we exercise our reason.

(To be continued)

Thomas E. Willson.

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But you are not sure of the title, or the author, or even if there is such a book to be had—

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WOULDST THOU SEE GOD?

Is it thy heart's desire, to gaze with eyes
of thine

Into His holy eyes, nor fear their fire?

To brook the light divine

That falls and flashes from His faultless
face

Searching the inmost nook

Of all thy being, with all-seeing look?

Then learn of me how thou may'st gain
that grace.

WOULDST THOU INDEED SEE GOD?

Couldst thou endure to stand, unrobed
and bare, body and soul

In His pure presence, sure and unshamed?

There where knowledge dwells of deeds
that thou hast done;

And where thine every thought

Into the radiance of His light is brought?

Then lo! my lips point out the way.

'Tis one, and one only. Lo! the path is
plain.

Love not the love of life!

Love not the world nor any worldly gain;

Play small part in the strife, for fame or
high estate;

But these disdain, and hold them of light
worth;

Then shalt thou learn the lesson of new
birth

And, in His beauty see the King—and
reign.

Thus while within thee

One desire shall stay of lesser, lower sort

Than GOD Himself, thou canst not trace
the way.

Awake!

Be not the sport of petty passions, little
lusts or great.

Lift up thy heart, and take control of all
thy senses

That they make no slave of thee, their
head!

Then fear no fate.

Contributed by Hilmar Herold.

* * *

"Never change native names;

For there are names in every nation,
God-given;

Of unexplained power in the Mysteries."

Contributed by Hilmar Herold.



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